

{Anno 1552}

nobis sit donandum figuratè significatur: in hoc autem sacrificio quid nobis daturum sit, euidenter ostenditur. In illis sacrificijs prænunciatur filius Dei occidendus: in hoc pro impijs annunciatu occisus. In those carnall oblations the fleshy of Christ was figured, which he should offer for our finnes, and the blood which he should bestow for vs. But in this sacrifice is the giuing of thanks and memoriall of the fleshy of Christ, which he hath offered for vs, and of the blood which he hath shedde for vs. In that sacrifice therefore is signified figuratiuely what should be giue for vs: in this sacrifice what is giuen to vs, is euidently declared. In those sacrifices, the soune of God was befoze preached to be slaine: in thys sacrifice he is shewed to be slaine alreedy for the wicked.

Origines in Matth. sayth: Panis ille quem Christus corpus suum fatetur esse, verbum est nutritorium animarum. i. The bread which Christ confesse to be hys body, is a nutritiue worde of our soules. Augustinus: Nulli aliquid dubitandum, vnumquomque fidelium corporis & sanguinis Domini tunc esse participem, quando in baptisate membrum efficitur Christi. Sacramenti quippe illius participatione ac beneficio non priuabitur, quando in se hoc inuenit quod Sacramentũ significat. No manne ought in any wye to doubt but that every faithfull man is then partaker of the body and blood of the Lord, when in Baptisme he is made a member of Christ. For he shall not be deprived of the participation and benefite of that Sacrament, when he findeth in himselfe that thing which the Sacrament doeth signifie. Ambrosius: Tanta est vis verbi, vt panis & vium manent que sunt, & mutetur in aliud. Such is the force & strength of the worde, that the bread and wine remaine the same as they were, and yet are changed into an other thing. For it is not any longer common bread, but it is turned into a Sacrament: Yet notwithstanding there remaineth bread and wine. Tertullian wyting against an hereticke named Marcion, which taught that the creatures of God, as fleshy, bread, wine and such like were naught and vncleanly: Non abiect Deus creaturam suam, sed ea representauit corpus suum. God hath not cast away his creature, but by it hee hath represented his body. Origenes vpon Leuiticus, speaking of the drinking of Christs blood, sayeth: Non sanguinem carnis expetimus, sed sanguinem verbi. We doe not desire y blood of the fleshy, but the blood of the worde. Ambrose called the Sacrament, Typum corporis Christi, and Basilus Antitypum, whych is as much to say, as a token, a figure, a remembrance and example of Christs body. Origine vpon the 14. chap. of Mathew: In isto pane, quod est materiale eicitur in secessum: id autem quod fit per verbum Dei pro fidei ratione prodest. In thys bread that thing which is materiall, passeth through the mans body: but that which is made by the word of God, by the meanes of faith doth profite. And least perhaps you thinke that hee spake those wordes of our common table bread, he concludeth the matter himselfe with these wordes: Hæc diximus de pane symbolico: These things we haue spoken of the mystricall bread. Augustinus contra aduersarium legis & Prophetarum, Declareth that it must needs be a figure and a remembrance of the body of Christ: Ista secundum fanæ fidei regulam figuratè intelliguntur. Nam alioqui horribiliss videtur esse humanam carnem vorare quam perimere, & humanum sanguinem potare quam fundere. These things are vnderstanded figuratiuely, according to the rule of sound and true faith. For otherwile it seemeth to be moze horrible to eate mannes fleshy, then to kill a man, and moze horrible to drinke mannes blood, then to shed it. And therefore he saith vpon the 98. Psalme: Non hoc corpus quod videtis estis manducaturi, nec bibitori sanguinem quem fundent qui me crucifigent. Sacramentum aliquid vobis trado. i. Ye shall not eat this body which you see, and drinke that blood which they shall shed that shall crucifie me: I commend vnto you a Sacrament. Tertullian: Aliud a pane corpus Iesus habet: nec pro nobis panis traditus, sed ipsum Christi verum corpus traditum est in crucem, quod panis figura in scena exhibitum est. i. Iesus hath an other body then breade, for breade was not giuen for vs, but the very true body of Christ was giuen vpon the crosse, which body was exhibited in the Supper vnder the figure of bread.

This recordeth Theodoretus an auncient wyrtter, and a knoweth that there is no turning or altering of the bread in the Sacrament. His wordes are these: Symbola visibilia corporis & sanguinis, sui appellatione honorauit, non mystrans naturam sed naturæ addens gratiam. i. He hath honoured and dignified the visibill signes wth the name of his body and of his blood, not changing the nature, but adding grace to nature. And in an other place, where hee maketh a true Christian man to reason with an hereticke, hee geueth to the hereticke this part, to holde with the turning of breade and wine into the natural body and blood of Christ. The hereticke's wordes are these: Sacramentum Dominici corporis & sanguinis, alia sunt ante sacram inuocatione: post inuocationem

verò mutantur, & alia sunt. The sacramentes of the Lordes body and bloude befoze the holy inuocation are one thing, but after inuocation they are changed and made an other. This maketh Theodor to be the hereticke part. When butt geeth he fourth the true Christian man, which reproveth the hereticke for so saying: Incidisti in laqueos quos ipse struxeras: Neque enim sancta illa symbola post consecrationem discedunt a natura sua: Manent enim in priori & substantia, & figura, etenim & oculis videri & digitis palpari vt ante possunt. Thou art fallen into the snares which thou thy selfe hast laid. For those selfe same holy signes after this consecration, do not go fro their nature, for they abide still both in their former substance and figure, and may be both with eyes seene and felt wth hands, as befoze. To the same agreeth well Chrysostome, sayng, Postquam sanctificatur panis, non amplius appellatur panis, tamen maneat natura panis. i. After the breade is sanctified, it is called breade no more, although the nature of breade stil remaine. Hereby you may vnderstand, how & in what sort the old fathers, how the primitive and beginning church, how the Apostles, howe Christ himselfe took these wordes: This is my body.

Christostomus.

Origines in Matth. Au gust. in Sermone.

Ambrosius.

Tertullianus contra Marcion.

Origines in Leuit.

Typus. Antityphon.

Origen super Match. Cap. 14.

Augustinus contra aduersarium legis & Prophetarum.

August. in Psal. 98.

Tertullianus.

Theodoretus.

How to withstand and stoutly to go against, not onely ancient wyrtters, or the congregation of Christian people, which at that time was not ouergrown, no neither spotted with conetousnesse and worldly honour, no neither the Apostles also, and God himselfe, no doubt it is great consolation. But what speake I of the olde fathers? It is not long since the sacrament grew out of his right vnderstanding. For thys word Transubstantiatio, wherby they signifie turning of the breade into the body of Christ, was neuer neither spoken, neither heard, neither thought among y auncient fathers, or in the olde Church. But about 600. yeares past, Pope Nicolas 2. in a Councell holden at Lateranum in Rome, confirmed that opinion of the changing of bread, & woude haue made an article of the faith, and placed it in the Credo. After whiche time ensued Corpus Christi daye, Masses of Corpus Christi, reservation of the sacrament, with honour, with canopies, with kneeling, wth kneeling, wth worshipping and adozation, and with so much as any man coude deuile. For they thought they could not do to much to hym after that the Bishoppe of Rome had allowed hym for a God. But not fully 200. yeare befoze that time, when thys doctrine first began to bud, and yet notwithstanding had not so preuailed, but that a greate number of learned and good men could know the Sacrament to be a Sacrament, and not himselfe: Charles the great king of France, and Emperour of Rome demanded of a great learned man, whose name was Bertramus, what hee thought by that strange kinde of calling downe Christe from heauen, and turning a litle gobbet of bread into his naturall body. To whom Bertram made answer in this wise: Dicimus quod multa differentia separantur corpus in quo passus est Christus & sanguis quem in cruce pendens fudit, & hoc corpus quod in mysterio passionis Christi quotidie a fidelibus celebratur. Etenim hoc corpus pignus & species est, illud autem ipsa veritas. Apparet ergo quod tam multa differentia separantur, quantum est inter pignus & eam rem pro qua pignus traditur, & quantum inter imaginem & rem eam cuius imago est, & quantum inter speciem & veritatem. This wee say, that there is a great difference and separation betwixt the body in the which Christe suffered, and the blood which he shed vpon the Crosse, & thys body which every day is celebrated in the mysterie of the passion of Christe. For this body is a pledge and a similitude, but the other is the very truthe it selfe. Ergo, it appeareth that these two are seperated a sunder by no lesse difference, then is betweene a pledge, and the thing wherof y pledge is geuen, or then is betweene an Image of a thing and the thing it selfe wherof the Image is, or then is betweene the soune of a thing and the veritie it selfe. This wote Bertramus, Druhmarius & manye other, and yet were neuer in all their time ouce reponed of herelic. Thys wote Iohannes Scotus also, in whose life time men had not wies to eschipe his herelics. But about 200. yeare after his death, he was iudged and condemned for an hereticke, & his booke burned in a Councell holden at Verceil in Lombardie, in the yeare of our Lorde God, 1015. Since which time euen vntill this day although Idolatrye had great increase, yet these neuer wanted some good men whiche boldly woude professe and sette forth the truth, although they were well assured that they woude be rewarded shoulde be spere, malice, imprisonment, sword, fire, and all kindes of tormentes. Thys to shortly, and in so few wordes as I could, I haue declared to you what Christe meant by these wordes: This is my bodye, what the Apostles thought therein, & in what sorte they deliuered them to the successors, in what sense and meaning the holy fathers and olde wyrtters, and the vniuersall and Catholike Church hath euertyme taken them.

Transubstantiatio a new inuention.

Carolus Magnus Bertramus.

Bertramus, Iohannes Scotus, Druhmarius.

Bertramus was demed for a hereticke 200. yeares after his death.