

Anno 1554. April.

B. Ridley answering to Fecknam.

Truth in Scripture goeth not by number of affirmation where one is sufficient.

Words in Scripture must be taken with theyr meaning.

Hoc est corpus meū expounded.

Reasons why thes wordes ought to be take not literally.

Vnitye with verity to be allowed.

Antiquitie.

Vniuersalitey hath a double vnderstanding.

Melancton ad Myconium.

The doctrine of the Sacrament not new.

bare towardes me, and howe glad they woulde be of an agreement.

But as I strayed to haue licence of the in playn wordes to speak my minde, so me thought they graunted me it but vix oz agre well at the last I was content to take it for licenced, and so began to talke.

To M. Fecknams argumentes of the manifold affirmatio where no denial was, I answered: where is a multitude of affirmations in scripture, and where is one affirmation, all is one concerning the trueneth of the matter: for that any one of the Euangelists spake inspired by the holy ghoſt, was as true as that which is spoken of them all. It is as true that Iohn sayth of Chriſt: Ego ſum oſtium ouium. i. I am the doore of the ſheepe, as if all had ſayde it. For it is not in ſcripture as in witnes of men where the number is credited more then one, becauſe it is vncertaine of whole ſpirit he doth ſpeake. And where M. Fecknam ſpoke of ſo many affirming without any negation, &c. Syr ſayd I, all they do affirme the thing which they ment. Now if ye take theyr wordes to leaue theyr meaning then do they affirme what ye take, but not what they ment. Syr ſayde I, if in talke with you, I ſhould ſo vtter my minde in wordes, that ye by the ſame do, and may playnely perceiue my meaning & conſid (if ye wold be captious) canil at my wordes & wiſh them to an other ſenſe, I ſhould thinke ye were no gentle companion to talke with, except ye wold take my wordes as ye did perceiue that I did meane.

Mary, quoth M. Secretary, we ſhould els do you plain iniury and wrong.

M. Fecknam perceiuing whereunto my talke went, why (quoth he) what circumſtances can ye ſhew me that ſhould moue to thinke of any other ſenſe, then as the wordes playnely ſay: Hoc eſt corpus meum, quod pro vobis tradetur. i. This is my body which ſhall be betrayed for you?

Syr ſayd I, euen the next ſentence that ſolloweth: vix. Hoc facite in meam commemorationem. i. Do this in my remembrance. And alſo by what reaſon, ye ſay the bread is turned into Chriſtes carnall body: By the ſame I may ſay, that is turned into his miſticall body. For as that ſayth of it: Hoc eſt corpus quod pro vobis tradetur: ſo Paule which ſpoke by Chriſtes ſpirit ſayth: Vnus panis & vnus corpus multi ſumus omnes, qui de vno pane participamus. i. We being many are all but one bread and one body, in as much as we are partakers of one bread.

Here he calleth one bread, one loafe, ſayd Maſter Secretary.

Yea ſayd I, one loafe, one bread, all is one with me. But what ſaye ye quoth maſter Secretary, of the Vniuerſalitey, antiquitey, and vniy, that M. Fecknam byd ſpeake of?

I enſure you ſayd I, I thinke them matters weighty and to be conſidered well. As for vniy, the truth is, before God, I doe beleue it and embrace it, ſo it be with verity, & ioyned to our head Chriſt, and ſuch one as Paule, ſpeaketh of ſaying: Vna fides, vnus Deus, vnum Baptiſma. i. On ſayth, one God, one Baptiſme. And for antiquity I am alſo perſuaded to be true that Ireneus ſayth: Quod primum verum. i. That is firſt is true. In our Religion Chriſtes ſayth was firſt truly taught by Chriſt himſelfe, by his Apoſtles and by many good men that from the beginning did ſucceede next vnto them: and for this controuerſy of the Sacrament I am perſwaded, that thoſe olde writers which wrote before the controuerſy and the ſturping of the ſea of Rome do all agree, if they be well vnderſtanded in this truth.

I am glad to heare, ſayd Maſter Secretary, that ye do ſo well eſtimate the Doctors of the church.

Now as for vniuerſalitey, it may haue 2. meanings: one to vnderſtand that to be vniuerſall which from the beginning in all ages hath bene allowed, another, to vnderſtand vniuerſalitey for the multitude of our age, or of anye other ſingular age.

No, no, ſayth maſter Secretary, theſe 3. doe alwayes agree, and where there is one, there is all the reſt, and here he and I chaunged many wordes. And finally, to be ſhorte in this matter we did not agree.

There was none quoth maſter Fecknam, before Beere arius, Wickliſſe, and Hus, and now in our dayes Caroloſtadius, Decolampadius. And Caroloſtadius ſayth, Chriſt poyneth to his owne body and not to the Sacrament, and ſayd: Hoc eſt Corpus meum. And Melancton writeth to one Myconius (Myconius ſayde I) theſe oz like wordes: Nullam ſatis grauem rationem inuenire poſſum, propter quam a fide maiorum in hac materia diſſentiam. i. I can finde no grounded reaſon to cauſe me to diſſent from the belief of our forefathers.

Thus when hee had ſpoken at length, with manye other wordes mo: Sir ſayd I, it is certain that other before theſe haue written of this matter, ſo that by the way onelye,

and obiter, as doth for the moſt all the olde writers, but euen ex profeſſo, and theyr whole bookes in reſpect of it alone, as Bertram.

Bertram ſaid the Secretary, what man was he: & who was he, and how do ye know: &c. with many queſtions.

Syr quoth I, I haue read his booke: he propoueth the ſame which is now in controuerſy, and anſwereth ſo directly that no man may doubt but that he affirmeth, that ſubſtance of bread remaineth ſtill in the Sacrament, and he wrote vnto Caroloſtadius.

Mary (quoth he) marke for there is a matter. He wrote quoth he, ad Henricum, and not ad Carolum, for no Authour maketh any ſuch mention of Bertram.

Yea quoth I, Trithemius in Catalogo illuſtrium ſcriptoru, ſpeaketh of him, Trithemius was but of late time: but he ſpeaketh quoth I of them that were of antiquitey. Here, after much talke of Bertram, what authours haue ye quoth M. Secretary to make of the ſacrament a figure?

Syr quoth I, ye knowe (I thinke) that Tertullian in playne wordes ſpeaketh thus: Hoc eſt corpus, id eſt, figura Corporis mei. i. This is my bodye, that is to ſay, a figure of my body. And Gelafius ſayth playnly that Subſtantia panis manet. i. The ſubſtance of bread remaineth. And Eugene ſayth likewiſe, Quod ſanctificatur ſecundum materiam, ingreditur ſtomachum & vadit in ſecellum. i. That which is ſanctified, as touching the matter oz ſubſtance, paſſeth away into the draught. This when I had englished, M. Secretary ſayd to me, you knowe very well as any man, &c. and here, if I woulde, I might haue bene ſet in a ſooliſhe Paradiſe of his commendation of my learning, and quod eſſem vir multa Lectionis, i. A manne of much readyng. But thys I woulde not take at his hand. He ſet me not vp ſo high, but I brought my ſelfe as lowe againe: and here was much adoe.

As for Melancton (quoth I) who M. Fecknam ſpoke of, I maruell that ye will alledge him, for we are moze nye an agreement here in England, then the opinion of Melancton to you: for in this point we all agree here, that there is in the ſacrament but one materail ſubſtance: & Melancton as I weene, ſayth there are two.

Ye ſay truely quoth M. Secretary: Melanctons opinion is ſo. But I pray you, ye haue read that the ſacrament was in olde time ſo reuerenced, that many were then forbidden to be preſent at the miniſtration thereof, Catechumeni (quoth he) and many moe.

Truth ſir (quoth I) there were called ſome Audientes, ſome Poenitentes, ſome Catechumeni, and ſome Euergumeni, which were commaunded to depart.

Now (quoth he) then. And howe can ye then make but a figure oz a ſigne of the Sacrament, as that booke whyche is ſet forth in my Lord of Canterburys name, I wiſſe, ye can tell who made it, did not ye make it: & here was much murmuring of the ceſt, as though they woulde haue geuen me the gloſſe of the writing of the booke, whiche yet there was ſayd of ſome there, to conteyne moſt haynous herſy that cuer was.

Maſter Secretary (quoth I) that booke was made of a great learned man, and him which is able to do the like againe: as for me I enſure you (be not deceiued in me) I was neuer able to do oz write any ſuch like thing, he paſſeth me no leſſe, then the learned maſter his pong ſcholer.

Now, here euery man woulde haue his ſaying, which I paſſe ouer, not much materiall for to tell. But ſir quoth I, me thinkes it is not charitably done, to beare the people in hand that any man doth ſo lightly eſtimate the ſacrament, as to make of it a figure. For that burmaketh it a bare figure without any moze profit, which that booke doth often deny, as appeareth to the reader moſt playnely.

Yea quoth he that they do.

Sir, no quoth I, of a truth: and as for me, I enſure you I make no leſſe of the ſacrament then thus: I ſay whoſoever receiue the ſacrament, he receiue the ſame with cyther life or death.

No quoth M. Secretary, ſcripture ſayth not ſo.

Sir quoth I, although not in the ſame ſound of wordes, yet it doth in the ſame ſenſe, and S. Auguſtine ſayth, in the ſound of wordes alſo: for Paule ſayth: The bread which we breake, is it not the partaking oz fellowſhip of the bodye of Chriſt: And S. Auguſtine, Manduca vitam, Bibe vitam, i. eate life, drinke life.

Then ſayd maſter Hope, what can ye make of it whe ye ſay, there is not the real body of Chriſt: whiche I doe beleue, &c. & I pray God I may neuer beleue other. How can it bring (as ye ſay) either life oz death, when Chriſtes body is not there?

Syr quoth I, when you heare Gods word truly preached, if ye do beleue it and abide in it, ye ſhal and do receiue life withal: and if ye do not beleue it, it doth bring vnto you death:

Doctors that make the Sacrament but a figure.

Tertullianus, Gelafius Origine.

Catechumen and others wret out at the miniſtratio.

The booke of Catechiſme.

The Sacrament may bring lyfe without tranſubſtantiatio.