

Anno 1558.

Fayth cometh of Gods Ergo, no vnttruth ought to be beleued. Christ is fleshe of our fleshe, but not in our fleshe. Iohn. 6.

This man dare not expounde the Scripture, yet he dare iudge vpon hereticke. The Papists dare not assure them selues to haue the holy Ghost. The Capernaite faith. The place of Iohn. cap. 6. expounded how Christes fleshe is meate.

Christes fleshe is fleshe in our fleshe, say the Papistes.

Christes fleshe is meate for our soule, say the Christians.

In the Sacrament ministred & receaued

Eliz. These wordes really and corporally, I vnderstand not: as for substantially, I take it, ye meane I should beleue that I should receiue his humane body (which is vpon the right hand of God, and can occupy no moe places at once) and that beleue not I.

Chanc. Thou must beleue this, or els thou art damned.

Eliz. Sir, can ye geue me beleefe or sayth?

Chanc. No, God must geue it thee.

Eliz. God hath geuen me no such sayth or beleefe.

The Chauncellor then declared a text of S. Paule in Latine, and then in English, saying: I could make thee beleue, but that thou hast a cankered heart, and wilt not beleue. Who then can make thee to beleue?

Eliz. You sayd euen now, that sayth or beleife cometh of God, and so beleue I; and then may not I beleue an vnttruth to be a truth.

Chanc. Doeft thou not beleue that Christes fleshe is fleshe in thy fleshe?

Eliz. No sir, I beleue not that, for my fleshe shall putrifie and rot.

Chanc. Christ sayd, my fleshe is fleshe in fleshe.

Eliz. Who so receiveth him fleshy, shall haue a fleshy resurrection.

Chanc. Christ sayeth in the 6. of Iohn: My fleshe is meate in deede, and my bloud is drinke in deede.

Eliz. Christ preached to the Capernaite, saying: Except ye ease the fleshe of the sonne of man, and drinke his bloud, ye shall not haue life in you: and the Capernaite murmured at it. And his Disciples also murmured, saying among them selues: This is an hard saying, and who can abide it? Whilke vnderstode their meauing, and sayde: Are ye also offended? Will ye also goe away? What and if ye shall see the sonne of man ascende vp to heauen from whence hee came? will that offend you? It is the spirite that quickeneth, the fleshe profiteth nothing. I praye you Sir, what meaueth Christ by that?

Chanc. O God forbid, would ye haue me to interpret the Scriptures? we must leaue that for our olde ancient fathers, which haue studied scriptures a long tyme, & haue the holy ghost geuen vnto them.

Eliz. Whypur, haue ye not the holy ghost geuen and reuealed vnto you?

Chanc. No, God forbid that I should so bricene: but I hope, I hope: But ye say, ye are of the spirit. Will ye say that ye haue no profit in Christes fleshe?

Eliz. Sir, we haue our profit in Christes fleshe, but not as the Capernaite did vnderstand it: For they vnderstode that they must eate his fleshe as they did eate Oxe fleshe, and other, and drinke his bloud, as we drinke wyne of Beere out of a Bole. But so we must not receiue it. But our profit that we haue by Christ, is to beleue that hys body was broken vpon the Crosse, and his bloude shedde for our sakes: That is the very meauing of Christ, that so we should eate his fleshe, and drinke hys bloude, wher he sayde: My fleshe is meate in deede, and my bloud is drinke in deede.

Chanc. How doth thy body lyue, if Christes fleshe bee not fleshe in thy fleshe?

Eliz. Sir, I was a body before I had a soule: which body God had created, & yet it could not lyue, til God had breathed life into me, and by that life doth my body lyue. And when it shall please God to dissolve my lyfe, my fleshe will offer it selfe vnto the place from whence it came, & through the merites of Christ, my soule will offer it selfe to the place from whence it came.

Chanc. Yea, but if thou doe not beleue that Christes fleshe is fleshe in thy fleshe, thou canst not be saued.

Eliz. Sir, I do not beleue that.

Chauncel. Why doth not Christ saye: My fleshe is meate in deede, and my bloude is drinke in deede? Canst thou denye that?

Eliz. I denye not that: for Christes fleshe and bloude is meate and drinke for my soule, the foode of my soule. For who so euer beleueeth that Iesus Christ the sonne of God hath dyed and shed his bloud for his sinnes, his soule feedeth thereon for euer.

Chauncel. When thou receivest the Sacrament of the aultar, doeft thou not beleue that thou dost receiue Christes body?

Eliz. Sir, when I do receiue the Sacrament which Christ did institute and ordaine the night before he was betrayed, and left among hys Disciples, as often (I say) as I receiue it, I beleue that spiritually, and by sayth I receiue Christ. And of this Sacrament, I knowe Christ himselfe to be the author, and none but hee. And this same Sacrament is an establishment to my conscience, & an augmenting to my sayth.

Chanc. Why did not Christ take bread and gaue thanks,

and brake it, and gaue it to his Disciples, and sayde: Take, eate, this is my body that is geuen for you? Wd he geue the: his body, or no?

Elizabeth. He also toke the cuppe and gaue thanks to his father, and gaue it vnto his Disciples, saying: Drynke ye all hereof: for this is the Cuppe of the newe Testament in my bloude which shall bee shedde for many. Howe I praye you Sir, let me aske you one question: Wd he geue the cuppe the name of hys bloud, or els the wyne that was in the cuppe?

Then was he very angry and sayd: Doeft thou thinke that thou hast an hedge priefe in hand?

Eliz. No sir, I take you not to bee an hedge priefe. I take you for a Doctor.

Chauncel. So me thinketh: Thou wilt take vpon thee to reach me.

Eliz. No sir: But I let you know what I know: and by argument one shall know more.

Christ sayd: As oft as ye do this, do it in the remembrance of me: but a remembrance is not of a thing present, but absent. Also S. Paule sayth: So oft as ye shall eate of this bread, and drinke of this cup, ye shall shew forth the Lordes death till he come. When we may not looke for hym here, vntill his coming agayne at the latter day. Agayne, is not this article of our beleefe true: He sitteth at the right hand of God the father almighty: from thence he shall come to iudge the quicke and the dead? But if hee shall not come, before hee come to iudgement, then how is hee present in your sacrament of the aultar? wherfore I beleue that the humane body of Christ occupieth no more but one place at once, for when he was here, he was not there.

The sixt examination before the sayd Chauncellor.

Who sayd vnto her: woman, the last tyme that thou wast before me, our talke was concerning the Sacrament. Eliz. Sir, true it is, and I trust that I sayd nothyng that ye can deny by the scriptures. Chanc. Yea, thou wilt not beleue that Christes fleshe is fleshe in thy fleshe. Eliz. No sir, God hath geuen me no such beleefe, for it can not be found by the scriptures. Chanc. What thou beleue nothing but what is in the scripture? why, how many Sacramentes doeft thou find in the Scripture? Eliz. The church of Christ doth set forth twaine. Chanc. I will as well finde seven by the scripture, as thou shalt finde twaine. Eliz. Sir, I talke not to you thereof, but I saye that the church of Christ setteth out twaine, & I haue bene taught no more. Chanc. What are those twaine? Eliz. The Sacrament of Christes body and bloud, and the sacrament of Baptise. Chauncellour. What sayest thou by the Sacrament of wordlocke? Eliz. I haue not heard it called a Sacrament, but the holy estate of matrimony, which ought to be kept of all men that take it vpon them. Chanc. How sayest thou by Priestes? Is it good that they should marrie? is it to be kept of them? Eliz. I come not hither to reason any such matters, for I am no Diuine, and also it is no part of my faith. Chanc. Can ye not tell: ye shall tell or euer you go. Eliz. Sir, then must ye keepe me a good while, for I haue not studied the scriptures for it. Chaunc. No: why, ye will not be ashamed to flee vnto the highest mysterie, euen to the Sacrament at the first dashe, and ye are not afrayd to argue with the best doctour in the lande. Eliz. Gods mysteries I will not meddle w, but all things that are witten, are witten for our edification. Chanc. What say ye by prayer for the dead? is it not meete that if a mans friend be dead, his friend comend his soule vnto God? Eliz. There is no Christian man that will commend hys friend nor his foe, vnto the Dewill. And whether it be good for him when he is dead or no, I am, that it is good when he is aljue. Chaunc. When thou allowest not prayer to be good for the when they be dead, & lying in purgatory. Is it not meete that prayer be made vnto God for them? Eliz. Sir, I neuer heard in the Scriptures of purgatory, but in the scripture I haue heard of heauen and hell. Chanc. Why, ye haue nothyng but the flammynge of the Scriptures, our auncient fathers could finde out in the

according to Christes institution, we receiue Christ.

One question solued by an other.

The Sacrament a witness both of Christes death and of his coming agayne.

Christes body occupieth but one place at once.

The 6 examination of Elizabeth Yong.

The fleshy reason of the Papistes.

Name of Sacramentes geuen by the Church.

Two Sacramentes, Wedlocke.

Priestes marriage.

Praying for the dead.

Purgatory.

Oblation for the dead.