

Anno 1558.

and of Athanasius. And saying that we neuer departed, neither fro the doctrine of God which is contained in the holy Canonick Scriptures, nor yet from the fayth of the true and catholike church of Christ, but haue preached truly the worde of God, and haue sincerely ministred the sacraments accordyng to the institution of Christ, vnto the which our doctrine and fayth, the most part also of our aduersaries did subscribe not many yeares past, (although now as vnnatural they are reuoluted from the same) wee desire that they render accompt of their backsliding, and shewe some cause wherefore they do not only resist that doctrine which they haue before professed, but also persecute the same by all meanes they can. We do not doubt but through the equitie of the Queenes most excellent maiesty, we shall in these disputations be entreated more gently then in yerres late past, when we were handled most vniustly, & scanty after the common maner of men. As for the iudgement of the whole controuersie, we referre vnto the most holy scriptures, and the catholike church of Christ (whose iudgement vnto vs ought to be most sacred): notwithstanding by the catholike church we vnderstand not the Romish church, whereunto our aduersaries attribute suche reuerence, but that which S. Augustine & other fathers affirme, ought to be sought in the holy scriptures, and which is gouerned and led by the spirite of Christ.

The 1. proposition.

It is against the worde of God and the custome of the Primitive Church to vse a tong vnknewen to the people in common praiers & administration of the sacraments. By these wordes (the word of God) we meane only the wyritten word of God, or canonick scriptures. And by the custome of the primitive church, we meane the order most generally vled in the church for the space of 500. yerres after Christ, in which times liued the most notable fathers, as Iustine, Irenens, Tertullian, Cyprian, Basil, Chrysostome, Hierome, Ambrose, Augustine, &c. This assertion aboue wyritten hath two partes. First, that the vse of the tongue not vnderstanded of the people in common praiers of the Church, or in the administration of the Sacramentes, is agaynst Gods worde. The second, that the same is agaynst the vse of the primitive Church.

Two partes of the proposition.

The first parte is most manifestly proued by the 14. chapter of the Epistle to the Corinthians, almost thoroow out the whole chapter. In the whiche chapter Saynt Paule intreateth of this matter, ex professo purposely. And although some do cauer that Saynt Paule speaketh not in that chapter of praying, but of preaching, yet is it most evident to any indifferent reader of vnderstanding, and appeareth also by the exposition of the beste wyriters, that he plainly there speaketh not onely of preaching and prophesying, but also of prayer and thankesgeuing, and generally of all other publicke actions, whiche require any speache in the Church or congregation. For of praying he sayth: I will pray with my spirite, and I will pray with my minde, I will singe with my spirite, and I will singe with my minde. And of thankesgeuing (which is a kinde of praye): Thou geuest thankes well, but the other is not edified. And how shall he which occupyeth the roune of the vnlearned lay, Amen to thy geuing of thanks when he vnderstandeth not what thou sayest? And in the ende, descending from particulars to a generall proposition, concludeth that all thinges ought to be done to edification. Thus much is cleare by the very wordes of Saynt Paule: and the aunyent Doctors, Ambrose, Augustine, Hierome, and other do so vnderstand this chapter, as it shal appeare by their testimonyes which shal follow afterwarde.

The first part of the proposition.

Upon this Chapter of Saynt Paule we gather these reasons following.

The Argument of probation.

1. All thinges done in the Church or congregation, ought to be done as they may edifie the same. But the vse of an vnknewen tongue, in publicke prayer or administration of Sacramentes doth not edifie the congregation. Therefore the vse of an vnknewen tongue in publicke prayer or administration of Sacramentes is not to be had in the Church.

The Maior proued.

The first part of this reason is grounded vpon Saynt Paules wordes, commaunding all thinges to be done to edification.

The Minor proued.

The seconde parte is also proued by Saynt Paules playne wordes. First by this similitude. If the trumpet geue an vncertaine sounde who shall be prepared to battaile? Euen so likewise when ye speake with congues, except ye speake wordes that haue signification, how shall it be vnderstanded what is spoken? for ye shal but speake in the ayre, that is to say, in vayne, and consequently without edifying.

And afterwarde in the same chapter he sayth: how can he that occupieth the place of the vnlearned lay, Amen, at thy geuing of thanks, seeing he vnderstandeth not what thou sayest? for thou verily geuest thanks well, but the other is not edified.

These be Paules wordes, plainly prouing, that a tong not vnderstanded, doth not edifie. And therefore both the parts of the reason thus proued by S. Paule, the conclusion followeth necessarily.

Secondly, nothing is to be spoken in the congregation in an vnknewen tongue, except it be interpreted to the people, that it may be vnderstand. For sayth Paule, if there be no interpreter in a known tong, neither interpreted, are against this commaundement of Paule, and not to be vled. Therefore the commo praiers & administration of sacraments, neither done in a known tong, neither interpreted, are against this commaundement of Paule, and not to be vled.

An other argument or probation on.

The minister in praier or administration of sacraments vling language not vnderstanded of the hearers, is to the barbarous, an alien, which of Saynt Paule is accepted a great absurditie.

An other argument.

It is not to bee counted a Christian common prayer, where the people present declare not their assent vnto it by saying Amen, wherein is employed all other wordes of assent.

The fourth argument or probation on.

But S. Paule affirmeth that the people cannot declare their assent in saying Amen, except they vnderstand what is said, as afoze.

Ambros. Per hos enim impletur confirmatio precis, qui respondent Amen. The fyfte argument.

Therefore it is no Christian common prayer where the people vnderstandeth not what is sayd.

Paule would not suffer in this tyme a strange tongue to be heard in the common prayer in the church, notwithstanding that such a kind of speach was then a miracle, & a singular gift of the holy ghost, whereby infidels might bee persuaded and brought to the faith: much lesse is it to be used now among christians and faithful men, especially being no miracle, nor especiall gift of the holy ghost.

Some will peradventure answer, that to vse any kind of tong in common prayer or administration of sacraments is a thing indifferent.

The sixte argument.

But S. Paule is to the contrary. For he commaundeth all thinges to be done to edification, he commaundeth to keepe silence if there be no interpreter, and in the end of the chapter he concludeth thus. If any man be spirituall or a prophet, let him know that the things which I write, are the commaundementes of the Lorde. And so shortly to conclude, the vse of a strange tongue in prayer and administration is agaynst the word and commaundement of God.

Obiection dissolved.

To these reasons, grounded vpon S. Paules wordes, which are the most firme foundation of this assertion, diuers other reasones may bee ioyned, gathered out of the scriptures and otherwile.

In the old testament all thinges pertaining to vntlike prayer, benedictions, thankesgeuings, or sacrifices, were alwayes in their vulgar and naturall tong. In the 2. booke of Paralipom. chap. 29. it is wyitten that Hezekias commaunded the Levites to praise God with psalms of Dauid, and Asaph the prophet, which doubtlesse were wyitten in Hebrewe their vulgar tongue. If they did lo in the shadowes of the law, much more ought we to doe the like, who (as Christ sayth) must pray in spiritu & veritate.

The 7. reason.

The finall end of our prayer (as Dauid sayth) is, vt populi conueniant in vnum, & annuncient nomen Domini in Sion, & laudes eius in Hierusalem.

The 8. reason.

But the name and prailes of God cannot be set forth to the people, vnlesse it be done in such a tong as they may vnderstand, therefore common prayer must bee had in the vulgar tongue.

The definition of publicke prayer out of the wordes of S. Paule, Orabo spiritu, orabo & mente. Publice orare, est vota communia mente ad Deum efundere, & ea spiritu, hoc est, lingua restari. Common prayer is to liste by our common desires to God with our myndes, and to testify the same outwardly with our tongues, which definition is approued by S. Augustine, de magistro. cap. 1. Nihil opus est inquit loquutione, nisi forte vt sacerdotes faciunt, significandæ mentis causa, vt populus intelligat.

The 9. reason.

The ministration of the Lordes supper and baptisme are as it were Sermons of the death and resurrection of Christ.

The 10. reason.

But Sermons to the people must be had in such language as the people may perceiue, otherwise they shoulde be had in vayne.

It is not lawfull for a christian man to abuse the gifts of God, but he that praiceth in the church in a strange tong abuseth the gifts of God. For the tong serueth onely to expresse the mynd of the speaker to the hearer. And August. sayth: De doctrina Christiana, li. 4. ca. 10. loquedi omnino nulla est

The 11. reason or probation.