The second Book.

The 3. chapter.

I have good readers in my first book here before, persuaded you thereof as of all that part of the first chapter of St. John, which master Parker hath expounded you before. And in the beginning of this exposition, I have not brought you to the wonder of any of the older expositors, because (as I suppose) my adversaries will not muchcontente with me so to farre. But afterward concerning those wonder in which our saulour especially speaketh of the ginnung of his blood and blood to be dearly eaten and drunken, there have I brought you to such authorities of the holy doctors and saintes, that ye may well see both that I saye you not the matter but expounde it you right, and also ye see thereby cleerly, that matter Parker expounded it wrong. For though a maie diversely expound one text, both well: yet when one expounded it in one true maner, of a false purpose to exclude another truth that is in that writing by spirit of god it is to immediatly mone, his exposition is false, although every word be true, as master Parkers is not. And therefore with you see my exposition proued you by excellent holy men, and by their plaine wordes ye percewe, that the wonder of our saulour himselfe do passe against all these heretikes, the catholicke faith of Christes church very faithful and true, concerning his very flesh of Christ beily eaten in the blessed sacrament, of which eating master Parker would with his exposition make men so madde, as to wone that Christ spake nothing at all: now I lay by this exposition of mine, yee his exposition avoided clerly: now tought, and all the matter clerly oppon our parte though no manne wrote one worde more. And yet will I say al that, for the se-

The 4. chapter.

In the beginning of the second feast of this booke, these are master Parkers words: 

"Copy what this meate is which he had then, and here prepare and sete for, tasting: when you take paines and sete so that meate for, and thou shalt se it no other meate that the believe in Christ. Wherefore he concluded that this meate is often mentioned in saith, of the which meate faith the prophecies: for I trusteth. Faith in him is therefore the meate which Christ prepared and besheeteth, so purely bowdering and spilling it with spiritual allegories in this chapter following, to give us everlasting life through it.

I will not lay these worde to thy charge as herety, but I willle abide by thylicence to note in them a little lacke of why, and some good hope of soyle. For although a man may well and with god faiths reason, call faith a meate of mads soule: meate of mad yet is it greately to say that the meate soule that Christ speaketh of here is (as master Parker faith it is) no other meate but faith.

For master Parker may plainly se, and is not I suppose to so plebe blinde that he seeth well in heete, that my meate which Christ speaketh of here, is our Soule Christes himselfe. Whiche thing he so plainly speaketh, that no manne can mistake to percewe it, when he seeth.

I am my selfe the breade of life. And when he saith also, that his meate should be his owne diet (which promise he performed after at his maude) which thing he tolde them plainely in these worde.

And the bred which I haue giuen you is my flesh. And that eate my flesh, drinke my blood, hath everlasting lif. And I shall resubstanciate him in the last day.

And when he said, My selfe is barely meate: Thus you see good readers how often and how plainly that he declareth that the
The second booke.

Athe meate which he speake of here, is hymnely. And now saith master Parker very solemnely, and with authoritie, by obeying every man maketh it well, consider it, that the meate that Christ spoke of here is nothing else but belyfe.

And upon what colour saith master Parker for because faith is our lode bode them labour s work of the meate that would be not perribe but abide into everlaste life, and after the world then that the worke of God by which they should workes labour for the meate, was nothing els but faith and belyfe in hym.

First in this construction master Parker very large. For though Christ said, that to believe in hym was the work of God, he saith not as master Parker made it thus that nothing else was the work of God but only belyfe.

But now suppose that Christe had saith as master Parker would make it seeme, that is to witten that the work of God were nothing els but the belyfe: yet ye best good reader why Christ in saying that the belief in hym is the work by which they should workes to gate the meate, faith that the belief is the means to gate the meate, and not that belyfe is the meate.  

But master Parker because the belyfe is the way to thys meate, therefore he calleth the belyfe the meate, as wisely as though he would call the kynges kere wallminster church, because it is the way theywardes it came from charing crofe. And because men must spiritually eat thys meate with faith; therefore he calleth the kynges kere the meate, as wisely as if he would, because he eate thys meate with thys mouth, therefore calleth hym mouth the meate. What hit hath this man?

But now will master Parker be angry with my words, and call me a madman, as he doth the one or two in hym books.

But now good readers I will not advise you by Goddes holy names to Judge falsely, but even only be judge you in way of good company, you will say but even indifferentely. Wherefore were you great pities that a man should make to master Parker, when every fool may perceive hym in to great a matter write so wisely?

And yet you may see that I deale to hym very gently. For in this place wherein by comparing of Christes owne words be wisely plain here, in minde his burden of obiyous crime and bycause the matter in this place to serueth me, do cover the botche of his erred thereby, with thys pitty player of hym pleasant lyfes.

And yet I wene, the man hath to lyttle honestye, he will never can me thank for my curtesye, especially because that (as faire as I can see) the man had never confessed hymselfe to betterieth, than bee a foole. And that appery well in this. For thys little cabbie of hym soole be laboured so somewhat to hide and cover, so that a manne must put of the cloutere he can spie the botche.

But as for the botche of his camer he repes without any clouere of plater he laisten oute abode to these, to begge with al among the blessed byther, as beggers lape theye foze legges oute in fight that a beggynge a friables about sapte faytoure and at the sayd gate.

But as for raling against Images, purgatories, and paseing to saintses, and against the holye canons of the make: at tops he taketh to trifles, and would we should reken at these heresies of his: so pontes we and sicutelylye proues, by that that he goeth so boldy forth on beyond saymns, and demeth the blessed body of Christe is feste in the blessed sacrament to. And when as he not only mocketh and falseth against the olde doctours and fayntes of Christes Catholic church, but against our laude himselfe in his holy sacrament: yet the rage had crested holy man all made of graunt, fabes, and lucre, must him self be recerently reasoned with, and make bare no mocke of hym, matched forth no mery word of mine in no manner wyse.

But yet like as if a right great man would not only walke a numming, and disquete hymself, and with nice apparence dissemble his personage, and with a sondis bionse whye and cover hym bifalge, he must be content to be taide of every good sayme that he meteth, as merely as himselfe lett to lett with the: so will master Parker here put of hym mockers bionse, so heere with his own venerable bifalge, that I may see hym such an honorable personage, as it may become hym to saye to me what he lyf, and me to require his mockers with no mery wordes in thys wordes, but

Sandb
A Mande Syl demurely and make hym low curtley againe, I will not let in the meantime, while I were here what hee is, and while his whistle was heele dah me beconce he were a whistle to be to bold and homely with his master (as say as I am for hym when he plaith the blaspomenous beast) to laugh yet and make merry with him where I see hym play the soole.

Yet will I now let passe his repugnance, another folly of his, for sowe hee defendes his folly that this haue showed you, than that he be blame to declare his repugnance himsylfe. And therefore I least that point for hymself, that in herding this horse he may shew his repugnance, and so for defence of a single folly, prove himsylfe thysse a soole, strike in writing sylf, secondly in writing repugnance, thidely to be so foule the as in defence of that one folly, to bring in tother two.

Making therefor this time no linger tale of his follys, which would make mine attill were our long to bring them in all, let se some piece of his scutefull exposalion.

Ceb. th. chapter.

The second leaf there are his wordes.

I am the bread of life, who come to me that is to say, who so is grased to topnede me by faith, he shall never hunger, he who so believe in me is satisfied. It is said therefor, Launche this hunger and thirst of thine soul. For if it is therefore in Christ he filleth our hungry hartes, so that we can breake no other if wee one thus eate, drink hym by faith, that is to say if we believe his flesh and body to haue ben broken, his blood shed for our sinnen, so that are our foules satisfied and we be satisfied. The boize of Chist good reader to which he begineth is well so fully fullstilled, if it be underhande as I have before declared, that is to wit, that who so come one by well working faith, perseveraunce therin, unto the meate is Christes, to attaine the possession and fruition of hym in the blesse, he shall never hunger no thyssl after. And besides this, bueres good holy hectors expand these wordes of eateing of our faiour in the blesse sacrament also. But surely I believe that it will bee very hard to see. Falsker to vertify the wordes of his holyproslypocard, ye learn some such piece ther of as some at a first sight wee shall see, and therfore be fayth that faith to filleth our hungry hartes, and so Launche this hunger and thirst of our foule, that we be satisfied.

For I appose that men are not satisfied here, neither with faith alone, nor with faith and hope and charitee to, but yet the hunger and thirst ill. For as our faiour faith, he that drinketh the shall yet thirst still, and long soe as hee drinketh hym in grace, so to drink him in gospel.

But that temporall S. Falsker be wordes of newer thyssing, with thy that hee saith, that if we eate and drinke god by faith we haue never hunger nor thirst, but yet we be satisfied, for the faith to filleth our hungry hartes, that we can drinke none other thinges, if wee thus eate hym and drinke hym by faith. And than what it is to eate hym and drinke hym by faith, hee, forthwith declareth as for the whole summe and exposalion of faith and layetary.

That is to say if we believe his flesh and his body to have ben broken, his blood shedd for our sinnen, for that are our foules satisfied, we be exhilated. Lo here you se good reader ye faith that who so believe eth this, there is all p bedoly. For he that thus believeeth is exhilated, and eateth and drinketh Christ, so his soul is satisfied, because he that so eate him ones, can never after hunger nor thirst. And why. For he can beplie no other thing.

First I wote that all men are not agreed, that hee etheeth for none other thing, is not so thysseth if he long spilleth more of the same. For if a man drinke a pinte of ale though he sounded himself so well content therewith, that he doth not despise neither here, but he longs to drinke a qarte more, some man would say he were a dite foule were a thysser agayne.

But now if this man etheeth any good in this matter, I would say that whole eateth god as he hath him well incorporateth in hym, that to haue his hunger and thirst bakesed, he shall not hunger and thirsty after the pleasure of his body noe after the goodes and riches, noe after p pompe and pride of this worldes worde: I would have satterd hym goe soth
The second booke.

A feate with his exposition, and not have interrupted it. And yet it could not (ye worte well he) have well and fully served for the text, it the text is, bee shall never hunger nor thirst, which signifieth a taking away of desire and longing. And by this exposition though there be, taken away the desire and longing for other thinges, yet remayneth there a desire and longing for more and more of the same.

But yet I would as I say have let it passe by and winke therat, if he ment none harme therin. But now commeth the after and declareth by example, what he meaneth by this his sayeng, that he saith and drinkest god, by believing he died for our sinnes, hall thirst and hunger for no other. For he saith, he shall beleeve no other, he shall not seek by night to love another before whom he would lay his grief, he shall not runne wandering here and there to seek dead stones and bones.

Lo good readers, here is the end of al this holy manner purpose, so which he draweth the worde of Christ from the very thing that Christ principally spake of, unto another spiritual understanding, in turning his meate of Christ spake of, that is to wit the meate of his owne blest person, his goddes, his maneth both into the meate of faith, to the intent, that under the pretence of passing the true faith, he might bring in slip his very false watched heretics, by which he would have no payour made unto fatines, no they pilgerimages sought, no; honour done them at their images.

It is evident and plaine that our fauourment in this place to speake unto the fewes, neither against images nor fatines, but rather against the sensual appetite that they had to the filing of their bodies with bodily meate, the indolente desire whereof made them so lisse apte and mete for spiritual foods. And therefore he bode them that they woule lisse care for that perishable meat and labour and wokke to winne fathe by payour, and by faith to come to hym. And because they so much hated and feared hunger and thirst, he woule give them himself to; therfore meate he very sfehe and blood, hereby here to eate, not dead but quiche with soule and goddess therewith in thys word, which if they woule well eate here, with a wel working faith, he woule gynethem the same to in another wode, than that they shoule never have thirst nor hunger after.

And he ment not that they should never when they had once receied hym, thirst nor hunger after in this present word, in which besides that they matte both hunger and thirst, to be euere eating and drincking to prevent their hunger and thirst, beside this I say they shall hunger and thirst still after god, if they be good.

Now if men will take that the pamm of that hunger and thirst is taken away with hope, which greatly gladeth the heart; surely they that neither hunger nor thirst for heaven, are of good hope, and they bee therein, so that they may make the worse white, and Perhaps an hope, they shall have beheven to when they go hence, they were in their saint hope neither great pleasure nor pamm. But they hope well of heaven, and not only hope after it, but also for this thirst for it as did S. Paul, when he said I long to be dissolved, that is to have my soule losed and depart from my body and to bee with Christ, such a man, as he findeth pleasure in his hope, so findeth he paine in the delay of his hope. For as Sall. Paeplam, mon faith. The hope that is disturbed and delayed, and afflicteth the soule. But when men shall with well eating of this meate of Christes blessed person, make them meat to eat it, a hall eate it by very fruition in heaven, than altough they shal never be satioue or very therof, but as they shall euer have it, so shall euer desire it (so that of that state may be satiuo also, he that him selfe me shall yet thirst) yet because that shall not one alway desire it, but also alwaye have it, and to the continual everlastinge having therof, their everlastinge desire euerlastingly fulfilled, their desire shall euer be without any griete and paine, and euer full of everlastinge pleasure, so that of that state onely the prosphe D. saith: I shall be fatte as fatly feeded, when the gloye shall appeare.

And this sheweth they say our saumpes Christes, and not that a manne shall by his fatetie bee fully satistied in this wretched world, and never hunger nor thirst after here, as maister Salker maketh here by his exposition, in turning the satiety of heaven into a satiety in this life, and tournynge the verie meate of Christes blessed
The second booke

The blessed person, into the onely believe of Christes better passione, and then byn-gerth all in conclusion to thanamuitie of his hereby against the blessed faintines as though Christ in those wordes hadd ment to speake against the honourfunde of his syntnes, therwith he we was so wel content, that he promied synte Syrpe Pawelyn a perpetual honour in ear thy for her devotion toward him in showing her costly glasse of oynment upon him, and promised his twelue Apistles the honour of, st. seares, to sette byth hym in judgment upon the worlde, for the dhyonour sequencie that they shold takaine for him before in the worlde.

Psal. 139.

The lxxxiii. Chapter.

As now god reader also how much pertinet poison may apter Pakker hath in this piece of his exposition put here, by sypse one lyable ones.

For it is not enough to hym to spe, that who so take Christ by faith, that he never hunger; which wordes he might expound by perseverance and abeyange by which after hees coming to hym, as Christis meane by his) but he faith who so come to hym by faith and yet sypse word on is not there in the tecke of Christises wordes, but added by may-ter Pakker in his glose.

And yet if maister Pakker were a good catholickman, I would not much mark his wordes but. for the he seth hym self well, that he is of maister Lin-dalles secke, o is preraundante maister Lyndal hymselfe, one of whos false hes-relies is, that who so have ones the faith can never after fall therfrom, noys falling after into deadly sinne: therefore I can not lette maister Pakker ones, this ponse palte bimarked by me, by whyphe he saith, that who so com ones to Christ by faith, yt is to spe syte he, who to deceive ones that Christ suffered his paties for our sines, he that never hunger nor thyselfe, but that is he faithie to be undes-sand that he shall never after desye none other.

But now woulde i wyttie of maister Pakker ones agayne, what he meane by his wordes none other. He meane that no mat that ones believe? Christ suffered passione for his, after at any tyme before any other faction, beside that he faith one fals herein in sypse ones. For that fay he maye his ones had and afterward lost again, as testifys not only all holy doctores and the catholick doctri and faith, but the plaine scripture to, he hath Romana, in those wordes I spe fayth that false be Tropis of rights, a very false wise folly. For the catholyc the church of Chiffendone which he toucheth in prapent to faintes and go hau the chalk ing in pygymoges, do seete no synte the deceety as their lantour, but onely as them who thers lantour louch? a who_SCENE and prayer for them he would content to heare, and whom for his sake he would they shoulde honour, and whom byple for his sake they de honour, the honour that is done them for his sake, specially redounded to himself, as himself saith, that he seeth them hearthe hym, and that he desfict them desfict him, and in lyke too, be that well hepper them for his sake, wothhippe hym.  

Psal. 121.

Now it maister Pakker will say that by those wordes, who so ones believe that Christ suffered for his, that never after desye none other, he meane he shall to mynde and desye ever after onlem Christ, that he shall not bigger no thir no desye after that any other thynge but God. Then why maister Pakker in this boke of his, after me to many quest,ions, and faith so often. I ask maister Pakker this: maister Pakker must of reason gene, P. 121, 13. I ask maister Pakker in some questones agayne.

Now might I ask hym pe welt whether he that had hadde ones the believe, should never after in lucthe wipse be an hungered, that he should desye hym spin-ner. But then woulde maister Pakker call me maister Boche, and spee that it were but a scotting questie. And yet out of a questie that tame scotting questie would quyte overthes his earnest exposition. But nowe because I wip not anger hym, I wil let that scotting questie go, and I wyttie hym now another maner thing, a tug of that wight and grandtie, that it wisthes some soules downe into the deepes of hell. For if maister Pakker be maister Linndal, the tope I ask him whether he beeing a profet desirde none other thynge but only god, whan since that he layde he had ones that believe, he had being a profet shoke his promesse made ones to God and got after then ones a wrong.

And if maister Pakker be maister George Jove, then woulde I ask hym, whether that after that believe ones had, he desyred nothing but God, when he behing a profet shoke his promesse to God, Z. i.
And wedded a weddow, by tache wed- 
ning neuer made her wife, but made her 
her priers harlotte.

If manker Palsker be neither of thes 
whaine, yet by what so ever he be, he is 
a disciple of Luther and trece Huslyon 
both, as conterious as he be both ech 
of them to other; I shall alle bryn than, 
why her both his maisters being bothe 
prodded freys, and hauing bothe bo 
ved perpetual chaftie to God, bio after 
that fathie ones had, neuer after belyse 
any other thing but onely God, not than 
when the by ale both their solempne bo 
ves made into God, and ran out of re 
ligion and wedded, the tyme a single wo 
man, the other a nonne, and made them 
freys harlottes bothe, and not then frey 
Luther and trece Huslyon in both con 
tact to maister Palsker weddes, before an 
other, and ech of them go seekie by night 
to loue another, before whom he would 
ap his grice. What answer that ma 
ister Palsker make to them he must either confeff against his own ex 
position, that after that better had ones, 
his owne maistres the archerectices the 
selfe, the chief in the bele of some other 
things besides God, oz. else must he fall o 
blasphemy and call a freys harlot God, 
z. in that for Gods sake they wedded, 
and then for his sake they wedded again 
his wy. oz. else affirme finalie that the 
maisters of his fath had neuer the fath 
yet, nor he sale same fath that they teach. 
And why shuld any man the beso mad 
to prue ear to such heretics, ? beleive 
they fayties tales?

C. The b. Chapter.

The handling his exprostiel and 
his doctrine of fathie, not onelie 
thus falsely but also thus falsi 
ly to, as ye do now perceiue; yet as thou 
ghe he had wonderfull wyfely declared 
some high heayly misteries that neuer 
ma had her of before; in the fourth leaf 
he booth by his great cunning in com 
parison of myne and fathie.

If manker Poes have used in 
this his short sentence, who so beleue in 
hath lyke ever laffinge, and knowen 
what Pual with the other Apostises pe 
ched, especially Puals being a vere 
and an halfe amonge the Coriehites, deter 
mining not neither presomnyng, not to 
have known any other thing to be pe 
ch ed them, as himselfe lathe the Jesus 
Christ, and that he was creaste theode 
Poe underbrand thys poynte, he 
Houlde neuer thus have blasphe 
meth & Chrust and is sufficient scriptures, ne 
ther have to helpe his euangelitex and 
holyp apostilies, as to faire they were not at 
thinges necessarie for our salvation, but 
leat our thinges of necessarie to be beliued, 
making Gods holye testamento insufficient 
ent and imperfite, first returne ou 
the fathers, with the same bones by 
noyes, & by hys prophets, & of the lawe 
written both by hys holpe euangelitex, 
and apostiles, but turne we to John a 
gaines, & let Poes mauche stil ple to.

If manker Palsker underhande the 
selie same short sentence of Chruste that 
he speaketh of, and had maister Palsker 
well underhanden also the other Poes 
sentence of saint Pual that he now con 
cheth, and after those two ternes wel ou 
nderhanden, had looked upon his owne 
booke against he would rather haue eac 
en his owne boke but if the be shamedes 
then euere haue let any man see hys fal 
selie folio to;& saine.

For asse as the sellest tett touching 
the head to the belief, his fille and fals 
ly handling ye perceiue more then playne, 
in that he fath it is nothing but fathie, 
where Christ fath it is hysfelle.

Now the place y he tougheth of sanye 
Pual, he in hys f. selle of the Corie 
thes, I maugrye meunche to see the 
maidnes of this Palsker, that blaspht 
it forth for his purpose here. For as you 
see he mearcheth to make men wene, that 
ye that place it were proved against my 
Constable in, that these fayties lett no nec 
nesarie thing beliued.

Now of any other Apostile ye see well 
he blaspht not one worde for that pur 
pole of hys, nor of saint Pual ye neyther, 
but this one place, which place forhe 
blaspht forth for hys profe of their herey. 
y there is nothing necesseary to be be 
liued, but ift it may be proued by plaine 
and evident scripture: it appereth plain 
that maister Palsker the seyde taker 
the sanye Pual, and wenech that he prae 
ched nothing to them of Christ but one 
to hys passion. For els he might not 
standing the wordes of f. place, pracho 
to to the diners thinges of Chrust bi mouth, 
and lewe it with them by tradition, 
without wpyninge to, which neither 
yhysfelle nor none of his felowes never 
write any wyne after. And ofstroute to 
be hod, as I have proued at length in my 
works of Lyndals cuestion. Of whi 
these thinges one is among opytus othe 
the putting of the water wyth the wyne 
in the
of putting the yoke in the chalice.

At the chalice, which thing Christe dyed at his maundy when he did institute the holy sacrament, and after he taught the order thereof to saint Paulus himselfe by his owne holy mouth, as saint Paulus taught it againe to the Corinthysh et al., and left it there for to traditio without any wypinge at all. And when he wrote unto them afterward thereof, he wrote it rather as it were appereth upon a certain occasion to put them in remembrance of their byres in doing new resourse to it, because it is the very blessed body of God, then in that place to teach them the manner and the forme of consecrating the same sacrament. For he had taught the study more fully before, than he both there by that wypinge, as ye wrote though he teled there what it is when they drink it, that is to wyp the blode of our Lord: yet he teled them not there whereof they shall extreate it. For he neither named the blode nor water. And yet happe in the end that his comming to them agayne, he wyp for an order in al other things. And where wyp master Parker showe me all those things wypen, y prone it to be al those: But here you see how madly master Parker undertaketh that place of saint Paulus when he tooketh it in that wise, he would thereby proue us that we were bound to believe no more but ? Christe dyed for us.

And of trouth ye se that speaking of faith before, this is the very conclusion. In which when I read it and confuted it here now before, yet marked I not therein so much as. For though he daide there, For one eat hym and drinke hym by faith, that is to say, if we believe his body and blood to have borne broken, and his blode beede for our sines, then are our soules satisfied as we be justified. For I marked not as I say that he ment to madly as at me may now see he meaneth, that is to wit, that men be bounden to believe nothing els, but that Christ was crucified dyed for our sines. Master Parker makest us a pres which crepe nowe.

But that this meaneth in deede, he now declareth plainly, when he would proue against me that no necessary thing was left unwypen, by those words of saint Paulus by which he wypeth to the Corinthysh, that he preached nothing among them but Jesu Christ, and that he was crucified.

And as master Parker mythes under,
The 1084

The second booke

At the while that God taught it himselfe by his owne revelation of spirite, and that our sauiour taught it hym selfe by his owne blessed mouth, i.e. Poisies and the prophete and the Apostles wroate it with the penne.

And when so ever that master Psalter is able to prove, that all these things which we be bound to beleue more then the that Christ dyed for our sones, are also sufficiently by Chisties Apostles, that they left none of them at unprospite: when he thought he had proved this, let hym then come hardely and bid master Poze mock on and lye on to. But now while he saith so, so farre out of reason, why my worke of Lyndalles conuertion hath he proved my parts so plainly, that neither hym selfe nor at the seruices of them all, shall we aisme it whyle they lur: now may master Poze be bold to byb master Psalter go mocke on and lye on to.

And this may I nowe say to master Psalter the more boldly, for you see that he understandeth not; as elles wysinglyeemptouch the place of the apostles that be wyngerfeth hymselfe, and sayte Johnes gospele to, and would make be were that it were noth of fauour, to beleue no more but that Chistis was crucifised for us, and then Bula we not need in dede to beleue that we should do penance for: our sones our selues, no to beleue the presence of Chistis in the blessed sacrament neither.

Why which pointe they would haue no newe taken for; indifferent, and many necessarie points no. Whereof master Psalter would take away the necessitie, because saint Paulus (saith he) preached nothing to the Gentiles but Chistis, and hym to crucifised. Whiche argument of master Psalter were not euyn berge stronge, all though saint Paulus had at that time preachd them nothing elles, because he might then have begun with that, and preache them many mo thinges after, as sende it unte them by wypping.

But nowe would I saye that master Psalter had gone a litle farther in the same publicke, for evene within the lines after: it soloweth, my preaching was not among you in perichable wordes of mans wyshome. For these wordes I saye not against master Psalter, for he keepeth hymselfe sure enough to that point, and is wachte well though that he spake no perichable wordes of mans wyshome. But that faith saint Paulus farther. But my preaching was amonge you in the wing of spirite and of power, to shew that your faith houldeth no more in the wyshome of men, but in the power of God.

Here may master Psalter see that saint Paulus because he taught straunge doctrine, proved his doctrine not by subject philosophical reasonings, nor by coryspoint: he godlyly spake eloquence, but by my saucy and the mighty band of God. Now if master Psalter therefore will be believed, reason is that he do as saint Paulus dyde, spake he be rechth as hard things and as straunge to chasen me, and as farre against the chistie faith as saynte Paulus and the other Apostles taught sther Jewes or Panimms, things hard and straung and fact as the falsition of their fals persuation.

For setting aside all the whole heape of his other seruices, this one that he setth forth in this polecit boke of his, against our fauour hymselfe in the blessed sacrament, is as straungge and as creable in al god chisten eare, and ever hath bene since Chistis dyde, as ever was the preaching of Chistis Godde among the Gentiles or the Jewes sther. And therefore if byb looke to be believed as saynte Paulus was: reason is that he doe miracles as saint Paulus dyde.

If the lay that he nedeth not, for he passeth by his doctrine by scripture: therefore first we lay and saye true, that in his so laughe he beche. And beside that we say, that thought he proved his doctrine by scripture indeed, yet he it seeth not to the whole chisten nacon, that his scriptures proueth not his parte but the contrary, and to have thought to long, thers foaze as our fauour hymselfe and his apostles after him, which by the scripture proueth there parte very truly to the Jewes, dyde for to al that proue the truths of their fouest poxon by my saucy: so mucher as master Psalter piong this expoison my saucy doth not proue: for els spke the saucy though he woulde not dyde my saucy at every mans bidding sayde sther of the Jewes, that is hym selues had nor done among them such worskes as no mans hath done, these in pricel shoude not have bene imputed into them: we may well be bold to saye to master Psalter, that excepte he workd miracles he can of reason blame no man, that in the expoison of holy scripture, beluech better al the holye doctors and fauente, and all the whole catholique churches then hym.
And therefore whole matter [388]father would some to play saint Paulus, and be an apostle here, to teach English men a new faith as saint Paulus did the Corinthians, and teach them to be as strange and as incredible to English men, as they were to the Pagans, and cannot do my physic as it doth to the doctrine, as saint Paulus doth to them, but hath against hym for our part suche a multitude of myncies, that for the poore of a myone mynche were never heued to many, and when mynister Saleher in these myncies prove thy physic of scripture so solisely hymless and so falsy, that to suche as marketh hym wel he maye sorne to meane nothing els but to make us go forth in the matter, and lette mynister Saleher get agaynse macks on myn and eye on to.

The 4. Chapter.

If the third leave thus he saith: And the cause of this he saith: I will not passe other hardely to yow that the father hath not shown you into the knowledge of me, or els pe hab recuited me. For all that the father guened me, mache come to me. And mynister Saleher explication of these woordes I will not passe other hardely to hym: I promyse you good readers verce bare, and lettes of so hardely, he handle to tenderlesse, that bys owne sentence could here noynt thinke any other, then that leuer than he would passe barely to the jewelers, the cause of their owne infidelles, he had leuer pass it in the neckes of the father of heaven, and there leave it. Whole woordes and at the woordes of Christ, in which is way bare, bys explication so smothly well it is, that he guened no lights into the understanding of them, no more than if he never touched them. The beasten can not heare that my tois is to long. But furely it is no maynely a man to be hote, that can finde in his bart to do as matthe Salelorth, bothe leave at 6 hard places undeclared. For be no where chere, but upon the places, in which he fall else laboreth by v colour of his explication of a spirittal all eatse by faythe, to ydes and withdraw the verce letterall truthes and the verce falsy in beves, by which our familour teacheth vs to believe, that the thing which in the blessed sacrament we shp; ritually must eate and bodele bothe, is bys owne very feste in beves.

The 5. Chapter.

If the end of the foorth leaves, he exposition their wordes of Christ And this take that I shall gyue you, is myne owne bothe, where I shall gyue you for the reste of this. And if as much as at these woordes specially begynneth betwene hym and me the way to part in twayne, and he go the tone, and the father, he draweth it al to that point as though Christ there beganne to give the none other thing of bys bothe, but the geuing it upon the cross, and that he nothing but at these woordes ment to tell them of the grynge of bys bothe to eate, that he geuing in the blessed sacrament, & I there before expounding it that he there tellith them of both, but specially of the grynge of bys bothe to eate, where he geuing in the blessed sacrament therefore at these woordes good readers begynnet to tak speciall good heed to mynister Saleher sonynges. For there specially begynneth to play a summeres cast wityh bys fals thet. And therefore conferre his explication upon the same woordes with mine, and then shal pe bydde hym cal as agaynse, that can good fo nought.
The second booke

All matters were now bare faced him selfe, he were wondrous shamefull if he could endure to looke any man in the face, or shame.

Now as this was good reader writ ten, as you do, most likely that he supposed we were of the Jews opinion, so where he saith that we abhor; not to eate Christes body in the sacrament, that is yet written ye see as foolishly.

For the holy goome of God hath, as the whole doctorates declare, given his selfe not in the forme of flesh, but in forme of bread, because we should not abhorre it. And therefore what horrible sight thet this sole in the blessed Sacrament, for which he should be abhorred to receive?

But when was there ever a more blasphemous body brede spoken, the by that sole speaketh there: y mocheth saith upon a good Christen people in this, v. Lyre, because they do not abhorre to receive his blessed body of Christ in such wise given by Christ, that no creature can abhorre it, but other duels of diuels followes heretics.

Chald. chapter.

Hee faith master (as All)Walker farre in the same place.

Never cease they abhorre to crucifie and offer by Christes againe, which was once for ever and all offered of as Paul testified. v. 29.

Lo what aud boldnes it greeght, what a man may walle about in a boulfe unkowne? Master maker careth not what he saith the true hiss boulfe of包容 is on, that we know him not.

For who faith that Christ is abash new crucified: Thinke that is the church saith, that Christ is at the altere eroper.

Chald. is no page of it.

Faith that Christ is our boulfe sacrifice. But no man faith that he is abash crucified of new, and abash put to new papn. But as he was once crucified he laid and offered on the cross, so is that one death oblation and sacrifice abash reprenten, by the self same body that one by quiche sacrifice and oblation of God hath left unto his new Christen church, in death of all the manyobles sacrifies, that oblisha of his old dabling the Jews. And that ye may know that I hate you not fantasies: fainte Chaldfordone delieth it very plainly, where woodes are these. What is that the that we do. Do not we offer boulfe-pyes for sith. But we, do it in rememberance of his death, And chris: dom. 17.

This host is one host is not many. How this is fill. 17.

If one host and not many, for because this host was once offered, was offered into the holiest tabernacle, and this sacrifice is a copp of example of that. We offer al way the same host. For we offer not now one lamb, to morrow a nother, but still the same. This sacrifice therefore is one.

For its because it is offered in many places, and other many Christes not brede. For it is but one Christe euerie where, being both euerie whole, and there whole one body. For in like manner as he that is offered euerie where, is but one body and not many bodies: so it is also but one sacrifice. And he is our host that offered the host that cleinfy had. We offer now all the same host which was then offered, i can not be confuted. And this that do we, is done in memoryance of that that was done. For he faitheth, do ye in this memoryance of me. It is none other sacrifice, as it is none other bishop but alwaye we do the same, or rather we make a remembrance of the same sacrifice. 1.

What woodes can there be diceter, to prove master Walker a very long blasphemous noother then there: by which this holy doctor saint Chaldfordone, again maketh the which walking here the matter, declareth this false false falsely.

And not only he thought that it is a sacrifice an oblation: but also theiclhe that it is the daily representation of the same offering a sacrifying, by which he was sacrified offered on the cross. And yet to stop master Walkers mouth in whole manner: he thought that this oblation, this blessed sacrificie the sacrament of the alter, is at one oblation, all one host, though he be offered at ones in never so many places. And he thought also that it is the very self same body was offered on the cross. And that in this sacrifice of offering by the self same body in the holde, we folow when pample, as a copy is written after a booke, and do represent the self same sacrifice, by which Christ the very self same body was sacrificed on the cross.

How canne master Walker be more plainly confuted cofounded, the falsities Chaldfordone here confoundeth him, vpon the occasion of his foulth blasphemous te sting of his: to which he calleth against the church, as faith that it caneth not ratly to crucify Christ, as though he church at this day did put Christ to new paines, because
because his death is represented in the malle, and of his goodnes his very blessed body offered by daylie a lufere sacrific for our lymes.

Graciain also recited in the decrees for our purpose in every point, as effectual wodges of laput Ambrose de confecta, dyctione, 2. cap. in Christo sent.

Saputy Asytzic also in the vi. booke of ciuitate dei, faith of the holy malle in this wyse: That sacrific is luced into a place of al those sacrifices of old lawes, which sacrifices were offered for a tadoe of the thynge to come. And for that cause also we know that voice in the 39. plalm, the prophecy of our mediatoure Christ, whom he faith, sacrific and oblacion thou wouldest not have, but the bodye thon haste perished me. For in the stede of all that sacrifices of oblacion, his bodye is offered and ministred unto them that will departacte of it.

What speaketh I offapyt Christus and saputy Asytzic: That the old holy doctours and Sntes of Chistes churches, without any exception were ever more there in this point, that snter siden b renegoteth thus he cfarth on, that the blessed sacrature in the malle, is a sacrific and an oblacion.

And this can not happen that snter siden hath itself ben. For his owne snter siden b renegoteth that the blessed sacrature in the malle is no sacrific, no none oblect, objecteth against himselfe and falsy thus:

I bowe must we take awaye another occasion of truine, that is, that the malle is everywhere belived to be a sacrific that is offered unto God. And for that opinion, sntem to loune the canon of the malle, ther it is lap: these giffes, these holy sacrifices, these oblation offering. And therefore is Chist called the hoof sacrific of the aenter. The cemerche also on this part is latings 4. stences of his holy fathers so to many examples. Against all these things because they be very saftly receiveth, we must very constantly object the words and enample of Chist as his maundy.

And afterward he fapte the agayne. Whate that we far then to the canon of the malle, so to the sayings of the old holy doctours and Sntes: I faie that if we have nothing else to say, let he ye rather dene the all then graunt that the malle

woul be any good work of sacrific, least we should desp the word of Chist, of caitown faith of malle and all.

Thus you see good readers, that Luther hymselfe confesseth, that in this heresy against the sacrific and oblacion of the malle, which matter Snter siden with two other heretics to, the first, hee here for the now, the old holy doctours and Sntes are against hym. And the other wyse, if we would beneth Snter siden matter Snter siden oupl Christ heeretics, under foa Chistes words better, the euer did at the holy doctours of Chistes church before. And thus you see good readers, what a competious walter matter Snter siden is, that hath in leste the line, compacted by together such three abominable blasphemous heresies, as the dyuell hymselfe never deuited worte.

In the vii. viii. ix. x. xi. xii. xiii. xiv. xvi. a lene, he hath certayne argumentes against all men in general, that expound those wordes of Chist in the first chapyter of John, to be spoke and ment of the very eating of his blessed body in the sacrament, and not only of a spiritual eeting by belief of his death. And some soluciones hath he ther suche as they be, against myne argument in specialt made unto Freth. At which things I will set into ytheply place a part from his expilication, so that I may well see some of the faults of his exposition by them selfe; his argumentes answered by them selfe; his solutions adoped by the selfe; the notable notes that he makest of my notable repugnances laft of all laped open to you by themeselfe, because I wolde all thing in order playne before your open, so that when ye see the thynge in suche wyse before you withoute interlacinge, rufise, confusion: ye gal the more easly judge whither matter Snter siden in his municiere be an honest man, or els a false paterber and playwith falsy doe.

The vii. chapter. The vili. chapter. After that in the other ten before he had spoken many tymes of faith alone, where that the only belief of fee fewer things then we be bounde in debe to believe, when it out ones had, should both satisfy the soule so also make it safe for ever: if appeareth that that leafe either his owne mynde be began to mostegyne hym, or els some other wylt brother gave hime warning, that this manner writing of faith alone would make all the world to
The second booke

A wonder on hym. For Luther hym felte too yppyng yssue on the same saffron, that saffyr alone was sufficient for salua- nation, though it pleased tole birthsfites very well, that were glad to be by bare saffyr charged of all good woodes, it was ytto sone abhorred amonge all honest men, that both hymselfe and all hysLECTE, were fayre to seek some pla-

A and then they sayde that they mente that maner saffyr, that had alwaie both hope and charitie with it. But he could not that this saffyr were them. For that maner saffyr taung over the common catholike church dyke they reproued. And also that glose made them tewe, and was cleane contare to all their tale. For al the tewe of they preaching hadde beene of saffyr alone, and their glose was of saffyr not alone, but accompanied with two good folowers next, the one called hope and the other charitie.

For therefore eather upon this sees of hys owne mindz, or upon this adev-

C anentment of some other maner; maister Waksler to mende hys expostition with, and to make all the matter safe, haste at the last in the end of the xi. leaf, plated hys marmol of hys oelye saythe on thys saffion.

By love we abide in God, & be in hys love followeth faith in the order of our understanding, not in order of succession of time, pyt thou lookest upon the felles giftes and not of their fructes. So that principal by saffyr whereat we cleaque to Goddes goodnesse and mercy, we abide in God and God in us, as declare ben woodses folowing, sayning. As the lipying father sent me, to yue me by my father. And eue to be that eate me, shall yue because of me, or so for my sake. By father sent me, where by in all things I obey, for I am bys soleme. And eue to be cryinge must hale me, that is, because of me, some and saffion theym after my enaple mostifying themself chappecharing them living, at eles that eate me in baue and distempe themself believe, for I am not commen to redeeme the woods soleme, but also to change themself. They therefore that believe in me, shall transforme their life after more example and doctrine, and not after any mans tradition.

This platter good readers hath some good indegrience. But it is better to narrow by a great deale to couer his scald hys, hys have also some deade potyppere, byles putte in that can do no good, and some thing also repugnante to hys remedye.

But let us now consider hys woods. For yt when hys faith, that by love we abide in God a God in us. The faith, truth, for so faith the scripture, but that is to be understanded, as long as we, love hys, and dwell so ypply in him. But when we brake hys commandements, and thereby declare that we love hys not as the scripture also faith, agaynd the which scripture may fer Lyndall saith that he that had ones a feeling faith, can nother fater from, and against the same scripture may fer Waksler fastrate that faith one had, sufficeth for saluacn.

And maister Waksler makest yet hys matter much wulle the William Lin- dall. For Lyndall ypply yet at the leake wyse make some humingly about a colour for the matter, with a long procede of hystorial faith and freynge saffyr. Whole false wyse folys therein, & have so confuted in my caitiation, though he were agaym therein, as long as euer he ypply he shall never make of the same.

But maister Waksler hadde, hys matter both more ypply then Lindal ypply, and yet much more foolish lyke to. For seeing that hys sayning can not be defended; he rustyleth up all the matter hostyle in a fewe wordes, both fors sparing of laboure, and also because he would not have hys woods very goodly undertoole, but that his woods myght hale for a syppre testes, when he would leave for euer other good brother, to make some good glise there to mayntayn it with.

For in this next woods folowinge, where he faith: Love followeth faith in the order of our understanding, not in the order of succession of time, if thou lookest upon the felles giftes, and not upon thry fructes. In these fewe daire woods he would bothe have his clerklynesse before unlearned men, and leave them also undertoole, because he would have them that his hight learninge pailth they low capacities.

But put in these woods he ingheth with ys, and may with his wypynes be ypple them that will take none heed. But who to leke well to his hands shall perceive when his galles go wel enough.
For true it is that when so ever God in sundrie phe spects of faith, or the ful perfec thonyly faith that is call-
ed faith, he is in sundrie in lykedwise hope and charitie both. But this is not the faith alone. For faith is never suche faith, but while he hath his two felowe with him. But faith may begin and farre to, before his two felowe come to him. As a man may believe well long ere he shall do well. And faith may come, when both his two felowe be gone from him, as he that hath not alle his, may by deadly sinne fall from the other twaine, and have faith alone. And faith may come and continue till, and neither of bothe his felowe never come at hym at al. As where a man believe truly every article of the faith, and yet hath never the will to workke, wyl no: never ye shal be bainited, but after byeth in dyspair. And in all these cases is it faith alone.

I dead faith. And because it neither worketh well, nor hath will to work, neither in act, nor in habit, wherefore it is called sides infrumnes, and a dead faith. Not dead in the nature of faith or belief, but dead as to the attaining of everlasting lyfe.

I now wold maiter Waldor influe, and make be believe, that he meaneth not maner of faith, that is quickie and lively, by the reason that it hath good hope and charitie therwith.

For I can not suffer you good Christen readers to be begyled, by such a fondes fallestinger. For ye take heed into him, ye shall see certaine that he is euer but a verry bufelter.

For what he first telleth vs what believe is sufficient, and faith that ye two ones eate and drink the Christes by faith, then eor the burnt the whole fumm of al that faith faleng. That is to say: ye believe his selfe and his body to have broken, and his bloud shed for our sinnes, then are our soules satisfied, and we be justifie. Stand now adwell therunto, ye lose fuloweth faith in power of our understanding, and not in the other of succession of time, whereby he meaneth that every man charitie euermore as soone as he hath the faith: ye maye clearly see that he faileth that a man hath charitie euermore as soon as he hath the faith. So by hym who so ever believed that charitie died, eor ye be not both faith and charitie, so ye maye believe nothing els. But noce is this a verry falleste doctrine. For this is no full faith. For a man maye believe this, and yet leue many a thing unbelieved, which we be bounden to believe belide. And therefore vs may we see, that though the theological verite of ful and perfe thonyly faith, have alway charitie together insomonde with it: yet maiter Waldor faileth that is neuer perfe thonyly, may be not in the beginning onely, but also ever after with out any charitie at all.

Also whe the faith that his faith that he described ones had, is sufficient, a speake of no perfe thonyly, a man may well see that his faleng is insufficient. For both the faith Danting, a man may well fal frot charitie. And then though he had ones charitie as soon as that faith (if he bare charitie without more were possible to have charitie with it) yet it might lie lack charitie after. And also that faith might it selfe falle awaye to. For he yes believe every article of the faith, and then can fall from any, as maiter Waldor is fallen from many, maylytte and little fall from them every one. For I dare we say that maiter Waldor believe ye no pont in that he believe more surely any thing more surely now, then he hath believed ere this, dyuers of those pontines which he nowe believe least, if he believe as he writeth.

And thus good readers you see, that where as his matte is more the an hau fall hyde: this plaiet of his passe not the breadth of a penne. For I dare say the duesto believe the this pas in as much as maiter Waldor faileth that is sufficient, that is to wort that Christe dyde for our sinne, and yet hath he no charitie, so no more hath no man that will believe no more that, as though he doe believe more then that, yet wilt you think that he believe at the remanent but of his crousty, and not one whit more of belye.
The second booke

A before all tympe, begat hym and his keth nor of his owne nature, but by the con- 
uction that it had with the Godhead, had nowe the same life I spued for the 
father, so should he that eateth that flesh 
according to Chyltes institution, with 
dew circumstances of faith and good hope, 
and charity well living to worlds; at 
tyme everlasting lyff also, by reason of 
his conunctions incorporation with 
worlds everlasting flesh, so I spayde alwayse, 
if the eater eate it wyth al dew circum-
stances requisite, so that lyke as they receive 
not his holy flesh dead as the Jewes had 
were, but quycke wyth hylpe spirtys toy-
med therito, so they, soules may toyne to 
his spirtys as they, dyche oppneth wyth 
ys: where as the holy doctyres I spayde 
by resound these wyds thus, now cometh 
master Wacker and father, and that in 
his wyds Chyst teacheth us that we abide 
in him and be dyke, not principally by 
charity, but principally by faith.

Now good reader what one wordde of 
these wyds of Chyst, any thing sounding 
to the maintenance of master Walkers exposition, that God is in vs, 4 we 
in him, principally by faith: The lec-
typature, God is charit, is he dwellith 
in chariti dwelleth in god, god in hym. 

How master Wacker hadde saide, that by 
fath a man might eate the 
field of Chyst, by fath might dwelle in 
God: if master Wacker were a good cat-
ologist, I would to so farre finde no 
saute in hys exposal. For it might have 
a meaning good enough, before the 
speculation of Chyltes wyds: But now 
when he contends that thes is the spec-
ulation, then why would make of the 
verdict that our chariti in the 
blessed sacrament, hee chres in hand 
that our chariti not so, but yet an 
only eating of hys flesh by a bare belief 
of hys death, and not the very bodly 
eating at al, and that in those wyds he 

D pent that though we dwell in God by 
loue, yet not principally by loue, but prin-
cipally by fath, as to which vertue of chariti were but a follower 4 a 
perpetual hand was, whether there is in 
these wyds of Chyst not one spottly 
sounding toward it: what good christen 
man can abide it; namely wyde 4 scripture 
by plaine wyds force condempneth it, 
and charitiwyde 4 charitiwyde, 4 charitiwyde, 
charitiwyde, charitiwyde. Faith, hope 4 chariti, these three, 
but the principal of these is chariti.


cThe rl. Chapter.
That as great a dissenter as he is, he wrote not as it seemeth what typest wood be dissimbling meanceth, or else wot I never what be meanceth thereby. For a man dissimbleth the thing that he hath, and will not be a known thereof, as a man dissimbleth his hatred, when he hath one, I feign himselfe his friend to cover his hatred with. And so we say that a man dissimbleth a thing, when he feith it is well not siet, but makest as though he sawe it not. But no man dissimbleth a thing that he feith not in deed, nor the chyng that he hath not in deed, but makest as though he saw it; or hadde it. For he sayeth or lieth, or not dissimbleth. As in the latyn tong whereof thys englye word is come therfore the femetall non dissimulato. And therefore if master Parker mean here by these woodes, to els they dissimble theys belieth, and other thing then theys manifest a believe, making as though they believed and do not: let hym or dissimulation or, tell me what other thing be meanceth. And if he meane by those woodes none other thing then that: then wyl I not dissimulato with him, but tell hym the plaine truth that he may perceivethur many wyselye inough, but he speketh not like a sole. For if that word he faith the cler contra cupre, is to wyte that they make as though they believed not, but yet they do.

Now at last he concludeth all together thus.

For I am not come to redeem the woold onell, but also to change their lyfe. They therfore that believe in me, haue transmised their life after mine enunclante and doctrine, and not after any mans traditions.

For I wyl not bere boilde a long displication toth master Parker upon mans traditions, by which word he would have al the lawses made by men bittrelye sette at naught, I would have man bounde, but other by the plaine word of crystye, or els by his owne explyte agreement and content. For Lutheh sayth that neither man nor angel can make the bonde of any one thilfulle upon any chistien man, without his owne explyte content, so that no lawes can be made by that wise reason, by the prince the people, to big by every manes murder to be burned by another, but if theys thieves, murderers, et heretikes wyl content an agreeth to them selfe. For no law made this day can bynde hym that shall be born to more, syl he come to good age s agreeth to hymselfe, as our souerayn Lord the kinges grace must preuent ye laid against Luther.

But I wyl this sop of master Parker passe, s types also that the traditions, whiche these heretikes be wurk contem with alle, be the traditions of chappisths, whyshe theys deloueth to s church, as Chist not by wypping but by tradition, deliuereth the thynge to the. For wyche sayre I Corin.

Pauluse sayeth: Ego enim accepta et dominus quid & tradidi volo, for I haue receiued s thynge of our Lord by tradition without wypping, the where I haue also deliuered unto you. As though he would say, as I haue receiued it by tradition of deliuer of our Lord, without wypping I haue deliuered it by tradition to you.

Wyl I let passe all these advantages (which I might as peere take agaynstr master Parker here); I wyl I allow these wordes of his for thys oncs, so that hymselfe wyl lype and stand by the wyll lype, I conselde that they that transmisse not theys lypes after Chistes enunclante and doctrine, sall in other their belieth in bain or els make as though they believed, and shall no belieth at all.

Thys oncs agreed between hym and me: If the wyl raph upon the pieties pietates of the christian church for doging of the contrarre, let hym name who they be and wherein they do it, and by my trouthe in such wypping, they shall never be defended to me.

But this of reason must master Parker gue me leave agayne, to put him in remembreance of the pieties pietates of their heretikes fectors, and I will speake of none but by name. Frere Luther I wyl name hym the chieves principal and thorne of thys heretikes, I will name him frere Lambert, dan Oly the carthusian, Zwingius the piet, and the pock Pomerman, and frere Buxton the fere byg gittane. This be to the seere pietates and byltopes metropolitane and pieties of thys fectors.

Now wyl I than aske master Parker what example of Chisthe, or what doctrine of Chisthe he can dew, by whyche chills holde pietates of these new fectors upl chillsen etchisse I have sowen at this seclane, haue brokhen theys holy bowes, and promisses made unto God, and runte out of theys orders, and to the fame of maestromony a holpe order bothe, speake of the spirittis, and fale to the chills that theye hane al done, against
The third booke

Against the doctrine & ensample as well of Christ as of all holy doctours & saines & of all good christened people (by the death of Christ unto this their own was bidde tymo, and now teach it forth for a doctrine, reason is it is mayor Pasker confesse, that al the prelates of his sun. hys sectes, either have but a bain faith, or els make as they had faith, & have no faith at all. And then are ther no mas traditions to enu as are they own, besing them selfes to enu mine & as they be. And why shoude we then here mayster Pasker preache, either ther saphe or traditions either, whyle their saphe is eather paine saphe or fale & none at all, & their doctrine as dualist doctrine as them selfes are diuellish men, & more diuellish I wone is feate the deuell ymself. 

Thus hase I good readers noted you certaine piece of mayor Paskers exposition, by which as by a taff of a draughte of twayne, ye may see what yolke duynke is in the whole besell. And note shal I come to his argumentes, which he maketh in general against all them that expounde this place of Chry. stes ymowes in the first chapter of faine. 

John, to be spoke of, ment of that eating by which we este Cristes blessed body in the blessed sacrament.

There endeth the second booke.

The iii. booke

The first chapter.

By the fift leafe ypon his exposition of the woodes, and the brede which I haill giuen for the life of the world, thus be arguyed. 

And euyn here beloweth Christ came to teache, to take away abouts & to breake stryke, he might (ypon ymowes otherwise declarde then he had declared & ypon hereafter enpower them) have soluted theys question: savoring (as he had sometyme) as theye enpowerd that he wolle have bene comaued & conversed, as our fylgers, name this can him wyth a fynne wybres, into snynging loaes, or els as the Chymistical papiers say, beyn fayuible wybres al ys ymowes mentioned bo.

By under the somme of brede tranubitus, etiared into it. And after a hyke Chym. stical mysterye, the wyne tranubitus, etiared into his bloud, so that he could este his feld & drinke his bloud after their owne carnall understandinge, but yett in another foyrne, to put away all grudge of Romake. Dic it saynt John, if he hadde thus underbode his mayster mynde, & tooke ymowes to write his maisters woedes, would he leuse this fom onto the world to be red, he might now have delieverd ts and them from this boute. But Christ woulde not so satisfy their question, but answere, verly verly I saynt yo, except ye eat h

The stede of the sonne of manne, and drinke his bloud, ye hath not haue that lyse in youre leues. Ye that eate my stede & dinketh my bloud, bath let euere mynw by in the last day. For my stede is very meat, and my bloud the very dinketh. He faith not here that brede that be tranubitus, etiared; converted into his boode, nor yet the wyne into hs bloud. 

Lo good christened readers, bys man here in a feestly yeayng & suche blasphemous railling manere, aganyst the conversion of the brede & wyne into the blessed body & bloud of Christ in the blessed sacrament, in conclusion as for a clere consctuction of the saunt Thomas bate, upon which holpe doctour & faine, he foynte that mayster by name, be arguyed as you see; if Christ hadde entenend to have open in ymowes stede & his bloud in the sacramente, then myghte he be declared to more openly with no woordes & more plainly ly. And therin maister Pasker deueth Christ the woordes that he wolle haue hath hym say, if he had sometyme. 

And therin the blasphemous brede bewytheth that he would have haue our lauyour fay, that he would play as fuglers do, as a spyly comauy hymselfe into a snynging loaes, that our lauyour to both he saith is more opinion. Wherein the man is shameses & schamesfuller beloveth me. For I as the catholike saythys, that he not comauetd but connected the brede into his owene body, and chaynged it therin, & neither comaued, as he speakest his body into the brede, for then wer the brede & his blessed body bote together. Np, which fayle opinion is Luthers heresy, that knoweth this mas well enough & therefore the brede hym felte shamefledly in laging that opynyon to me) no all con.
The third booke

Answered not his blessed body into brea, for that were yet muche worste. For that remaineth there nothing els but brea
still, and that is yet not inlesse, as master Packer own beryly for which he writeth aga
against me, therefore he be double yange
lesse (as ye) to lay any such thing of me.

But in conclusion the effect of all his sond argument is, that even then in that place to break Arise, and to crip al their brea, our Lord might and should have been done at the sole communication, or els at the least with the angels at the time of his writing, might and should have tode them playly that they should eat it, not in some flesh, but in some of bread. But neither our fanatours that told them so, nor the angels hath told us so in the reporting of his wordes spoken to them: as much needes be that Christis ment nor so.

This is master Packer's argument, which he lieth to particular, that afterward in another place, he harpeth upon the same thing agayne. But surlye ye the man be in scripture any thing express
edly, then stable he be a verie poore remem
brance. And whither he be scrupule a: nor, he hath a very bare barain wroth where he can yther this argument were aught. For first (as for the scripture) sa he finde no one places the one, in which our fanatours would not tell us plainly all at ones: Could Christ of the sacrament of Baptisme haue tolde no more to Pischorinus if he had depli Cauble to the fleshe that asked him a token, haue
told the no more of his death, seputation,
and resurrection, but the figure of the prophet Jonas the dates (as allowed in to the whales bell?)

When his discipiles asked hym of the restitution of the kingdom of Israel, and ymplestak his kingdom for a worldly brynging kingdom: did he forthwith declare the al that earuer he could have tolde them: al that earuer he camed to them thereof at any other time after; nap not the angels in the renewing neither.

Yeth this man either never red or els forogotten, that able is our fanaour came to be knowne for Christ; sometime declared him to hym before: yet at some other times he sod his discipiles to be a kind thereof. So that as for scriptures (except he hath other little red, or lytell remembe of them) they had haue made master Packer to doe bera this sopoly argument for none.

But note what we have this ma thy can argue thus, when he huld (if he had) wop: weel, perceiue his argument antwerp by the lykke made against hyme selfe upon the very felle same place.

For master Packer sayeth here that our Lord ment nothing els, but to tol
le them of the greuing of his sliche to yrs bea
rth for the lyfe of this world, and to make the belye that hode al. Becauese I therfore maye say
wer master Packer, whister Christ could not have told them by more playnse worose
then he did there if it had ben his plea
sure to the lyke of his worde, and in what waye also. If master Packer answer me: I am sure very wise man willt him yet. For he spake there not halfe to playnse of the greuing of his body to be slyne, as he did of giving it to be eaten. For as for yrs bea
rth, not so muches as ones named it, but only spak. And the breache that I shal givis, is more ouen shet, which I shal givis for the lyfe of the world. In which wordes he not once named death.

But of the eating, he speakest so expressly and by and by, and spake before, al of eating, and much more afterward to, that he gave them little occasion to thinke that he meant of his death any woer ther at al, but of the eating onely.

And some great holpe doctors also, contrue thos whole woordes. And the bea
rth that I shal givis is my field, which I shal givis for the lyfe of the world, to be spoken onely of the greuing of his bles
ded body in the sacrament, and neither the first part nor the second to be spoken of his death. But that in the first partes Christ sheweth what he would gave the to eat, that is to wop his own field, and in the second part he shewed them why he would gave the world his lycke to eate, and what commodity they should haue by the eating of it, saynig, that he would gave it to men to eate for the lyke that men shold have by the eating of it. And here he purly forth borde upon the eate
ting thereof, and upon the lyke that they that lacke that will not eate it, and of the lyke that they haue that will eate it, so that as I say Cristes speakes and went after the wynde of some holpe cunning men, but of the eating onely, but by al good men of the eating specially, without any maner question of the eating most playnly, as of which he speake
keth by name expressly. And of his death (as he there spake of it as byprers holpe
doctors this he did) yet he spake it so cor
verelye, that he rather ment it to the faeti, as the
The third booke

Was the thing whereof he nothing named, but onely the gynaeghe to eate. So that where as master Parker argueth, that Christ nothing ment of gynaeghe of his selfe to be eaten in the sacrament, but one of his flesh to be cruified, because that if he had ment of his flesh to be eaten in the sacrament, he could not have told them playnely: for none nole good readers a playnely profed by the whole same place, that lyke master Parker cannot say nay, that but of his body to be given by death, Christ could have spoken much more playnely then he did in that place, as well as he could have spoken more playnely of the gynaeghe of his body to be eaten in the blessed sacrament. Master Parker's own argument (if it were anwsered as it was ought to be) utterly destroyeth all his own expectatives whole. And therefore we may see the man is a lyke man and well our sone in arguing.

Chap. 16. Chapter.

I pray you to brynge myn argument, towards why he nake meth a bynde indiction before, and because I haue seene that I lykewise may haue to my selfe the same. Lyke wise you will resolve you his argument first, and the other argument after. These are his woode.

Whan the Fræhnes were not understood, the spiritual sapnyng of the eating of Christes flesh, by his bloud to ofte, and so playnely declared, he gaue them a stronge trybe, and mad them more bynde, for they do deseconded it (which are the lecret subjes of the God) adding unto all his bynges thus: Who may eate my flesh and bynde my bloud, abdeith me in me and I in hym. These words wer spoken into the brde. It is seen farther obstinacy, but into the faithful for the better instruction. Now gather of this the contrary, and say, who do eate not my flesh and bynde not my bloud, abdeith not in me nor I in hym, and lyke this to that fore and sentence, except ye eate the lyth of the sonne of man and I in his blouds, ye haue no lypes in you. Let it never fall fro thy monde Christes reader, that faith is the lyth of rightwight, and that Christes is hyth living blode whom thou eatest, that is to saie, in whom thou belieuest.

Here is master Parker fall to sugyling, and as a angler lypeth sothe his trinclets upon the table, and biddeth me lyken in this and I in that; by those in his hande, and then wyth certayne strange words to make men use, wherby his inlinginge spake aboutly his fyngers to make men loke vpon that, while he playeth a falle cast and conceth with the tother hand some thing shple into his purle of neue as some where out of sight, so fareth master Parker here, that master Christes holw words serve him for his inlinging bores, and late them sith upon the boode afose vs, and byde thy bo to looke on this texte, and then loke bo upon this, and when he hath showed to the thus two or three treces and bo yoke upon them, he lefteth them lykewise away, and then to brynge our open and call our mynde fro the manner, he taketh his inlinging as the commendation of faith, and whysibly eth that about his fingers, and sayth.

Let it never fall fro thy monde chynget reader, that sayth is the lyth of the rightwight, and that Christ is this lyth where thou eatest, that is to saie in whom thou belieuest. What are these woodye good chynget reader refer to the purpose, at this word I pray you remember to. But I pray you remember ther withall, why about this angler god, that would wyth bydying to lose by here upon saith, thing as one great pointe of saith from bo, and make them no boede of Christes woodye plainly spoken here of be by eating of his holy boles. And therefore let us remember sayth as he boedeth. But let us remember the other with specially this pointe thereof, that thy angler by bidding by remember, would say that we forgote.

But now after this induccion, forthe he commeth wyth his wyte arguments in this wise.

For if we passe taker eateinge and drinkinge here bodily, as to eate the natural boode of Christ under the same of blode, and to drinke his blode under the same of wyne, then make all poyng children that never came at Gods boode departed, and all take menne that never drank hys blode be damned. If our lour Christes which is the way to trouth, and the trouth it self, and the very truite also, conde and vold tap salls, he vore his promise, by which he promised his church to be therin by his selfe into the two, doth end, and to sende it alse the spirite of trught shall teach it and
The third booke

John 3.

Psal. 67.

John 16.

The church cannot fail in any damnable errour.

Thy men of age, it was a little more strong if the blessed body of our Lord were in the blessed sacrament under fowerms of bread without his blood, which while it is not, no, they receving, is not a sacrifice for oblation, whereunto the integrall things of requir any of the forms, that the thing should agree with the figure, the figure of the bread and wine that was offered by Belshenech, master Palken argument is of a scable force. Whereby thyne because I purpose ones to touch the God written in an sweering to doctour Harnes treatise specially made of that matter, I say hold here master Palken for this time with no longe time thereof. But to content ye may shortly be how little wyte is in his Wyte argument, with which by sa seren words, but if you eat the flesh of the man of God and drink his blood, ye shall not haue left in you, the argument better that all men and women and children that dye, and never eat by Holy eate a matter in thy blood, that be damne by thyselfe. The foume of arguing by these general words. But it man be borne of water and the spirite, that he never is the kyngdome of God, Palken Palken may argue generally, that who dyde before he be baptysed by water and the spirite, so damed. And therupon conclude, that many martyr: be damed for lack of baptysign in water, or they be baptysing in their own blood. And thus you see god readers how fust fancie all this argument is.

Ch. The. III. Chapter.

Thee do not one lyf offend the that hated Christ, but also some of his disciples. They were offended faith the teare and not marvelled as Pote tri field out of truth. But these good reader of offended, and men and master by the church of God and baue both, against William Lyndal, that neither he nor at these heretiques among them he never able to bydye.

Both as to his argument concerning the catholike faith in the blessed sacrament, were but my faith. But lipt weld as I do confess that this herespy is not onely by, but that he bath solomos in the same falsehood, not onely Fride and Linal, but Wifel and all and more by by the lese of this heritage must he confess if he but lay true, if my faith is not onely my faith, but that I have do losse in the same faith, not onely the com mon holomude of all good Christian country, this hundred years, but specially by name that helps Roan to whole words I have refuted you before upon this same matter, as Theophilus, and faute Rede, faute Xyloneus, faute Hilary, and faute Auasting, faute Cile, and faute Chisphome, faute Woodes of every one of all whom, I have here already bought won suche the aggyn the master Palken, as theym selfe felowe of myne in my faith al re delye in this and ver of this huyn part of bys. And here I say master Palken master innes be behide of hulpe faymous authentiques, as will the same faymous to see by the meles at second course. And where he byketh to the for him in his second parte.
The third booke.

Foz in all timely studie he spent also the north and south, that all which he wished he might have, but barely furnish'd his booke.

But when maister Salkar saide that he was so wise and skill'd in all things of Christ, to be eaten as those disciples and those Jews were; so that he could not save them, because he was wise and skill'd, he said he: for I am that which is in that forme, that Christ gaveth us: this is the field to eat, as those disciples and those Jews thought, when every man well wotteth that those disciples and those Jews, thought they that they would receive the flesh, that could be cut out as lapin, declareth in visible bread pieces, and every man as well knoweth and maister Palkar too, that we think that we do (and so in God we do) receive and eat the flesh, in that flesh, and not in dead bread pieces, but the quick and broken body whole, under the visible form of bread. And therefore you see good readers what trouble is in this name.

But now goeth forth and commeth to the wise and woorshipful argument a faith.

Alas! his offence mult be accounted for, what then will you saie, if you see the sonne of man ascend up and beare where he was before? Let it offend you to eat my flesh while I am here: it shall not burden you to eat it while it shall be gone out of your sight ascended into heaven, there sitting on the right hand of my father, until I come again as I went, that is to judgement.

The purpose of these words of Christ, I have good readers to use you, according to the myndes of holy doctors and saviours, that by those words of his ascension he gave them warning before, that he would be by his ascension up to heaven, make them a plaine pisse of they were deceiued, when they thought it could not bee, that he was descend from heaven, and by his ascension by wayth his body hole and unmitthed, make them a plaine pooste that they were deceiued, when they thought he would in pieces cut out, and to give his field to the as he huld give it from him selfe, and thereby lese it himselfe. For his whole body ascending, should we knowe that though his apostles had every one eaten it: yet bode it still while his body itselfe, that they should thereby not done afterward, but that as eche of the

had it, and by eate it, and yet himselfe had it to eate, and al at ones in xi. druers places in earth, and himselfe ascend after whole therewith into heaven: so should all after all good christien folk receive it while here in earth, and himselfe never the lesse have it whole still wyth hym in heaven.

This beynge good christien reber the mynde of our sauiour in those woordes, as by the holy doctors and saviours well doth appeare: now cometh this new broken doctor maister Walker, with a vyle expollition of his owne bayyne, would make us veyne that those woordes wyth which (as the old doctors testifie) Christ confirmed the sacrament, in declaring his power by which he wrought that outward miracle in the sacrament, our sauiour had himselfe spoken against his miracles in the sacrament. For thus doth both maister Walker make Christ expounde his owne woordes and saye:

If it offend you to eate my flesh, while I am here: it shall not burden you to eat it, when my body shall go out of your sight ascended into heaven, there sitting on the right hand of my father, until I come again as I went.

There were good readers two cautes for which those Jews and those disciples were offended at the hearing of Chist, when he said they should eate his flesh. One was, the straungeesse and the impossiblitie they thought was therein, the other was the loschommes that they had therto. Now maister Walker meaneth here for the impossiblitie by reason of the difference of his presence and his absence: I can not fee why they should be more offended after his ascension then before.

For is it possible for hym to make his body to be in mani dines places at once in earth: then it is possible for hym to make it at ones in those two drurers places earth and heaven. For the marutiall death not in the farre dysstance of the two places a funder, but in the discrissetie of the two places, haung in them both bodye be they never to were together. And as for the difference of his presence here in earth, his absence hence, by his attention into heaven: maister Walker is more then madde, to put that for a difference, as a caufe after the ascension, to make them more offended to heare of the eating of his body. For if he make as he ca sa both, his body to be as well here in earth as in heaven: the is his body no more absent from here then from there as for
as for the vertie of his presence in the place, throught it be more abscent in consideration to bee as it were not his body here, but in the soure of bread. But the blessed angellies, see that one blessed body of his in heaven, and here in the blessed sacrament both at once. And thus you see that master Baker argument hath no preth of strength, if the means for impossibility.

How if master Baker here meanes, that after Christes ascension into heaven, it should be a thing that should be real more offend the jewes to eate his flesh, than at that time while he was here as a thing that would not be then a muche more lostsome matter: What deuill would had master Baker to beare this madde endnde with that to thinke that his glosied flesh should be more lostsome to receive then if it were vulgarly eated. And yet either he meant thereby, or else he lacketh the way to funde the words, with which he would express his mind. For these are the words that he makeh Christ to say:

If it offendeth you to eate my flesh which I am here: it shall much more offend you to eate it when my body shall be gone out of your sight.

You see now that he faith, it that more offend you to eate it when it is gone out of your sight into heaven, now if he had meant in the other manner so: thimpossibility, he would have sayed except he cannot speake: that it should more offend them to heare it tolde them that they should not eate his flesh, when his flesh wer to farre absent from them, then to heare it tolde them that they should eate it whyle it wer present with them, and not saye it should then more offend them to eate it. For they shall not be offended with the eating if they eat it not. And therefore if he can not tell how to speak and express his owne meaning: he meane thither when he faith it shall more offend you to eate it, he meane: I say, that they should of reasone thinke his flesh then more losely to eate after his glorious ascension, then it was ere he was. Thus it appeareth that master Baker meant. And verily if he so meane, he had a madde meaning. And if he meane not so, then hath he a madde manner of speaking. And yet before that, his meaning is as madde that waye as the other.

For as I have shewed you, the thing is no more impossible to Christe to gene them his body to eate after his ascenc:

an then before, and therefore is master Baker a fool to say, that it should more offend them to heare that they hold eate it after his ascencion then before. For by this eating he should not loose it, but both me may have his body here in earth with him, the angellies maye have it in heaven with them, and himself maye have it both in earth and in heaven with him, and all this at once.

Therein left master Baker right make some wene, that I doe as he faith I doe, as in thise master Baker both himselfe, that is to wite, mocke in this matter I prepe Hall good readers, here is what holy laym Christofome sayth:

Helyas left unto helius his man: Christ Iom. 3 tell, as a very great inheritance. And in od. populum. boro a great inheritance it was, and more precious then any golde. And helius was a double helly, and there was then Helyas aboue and Helyas beneath. I know well ye think he was a tull a blessed man, and ye wold fain ech of you be in his case. What wil you say then, if I shewe you a certayne other thing, that all we that are leaved with holy lacerementes have received, scarce excelleth Helias mantel. For Helias in Od. dead his disciple his maistrell. But the sonne of god ascending up, hath left but to be his flesh. And as for Helias trewning his mantel to his disciple, left it of from the notable himselfe. But our fauour Christ hath lauung and a body left it still with us, and in his ascension hath taken it with himselfe. Let never theorefor our heartes fall so faire nor let us not lament and bewaise, nor bade the difficulties of the troublous times. For he that neither hath refused to shede his blood for us all, and hathe also bade that, euere unlesse all his flesh to eate, and the same bloud againe to drinke he wil refuse nothing y maye serue for our saluation.


dye lay me now good chistenn readers; dober not faint Christofome with these wodes, affirme you playne: the substaunce of that that I lay as plainly destroy all that master Baker sayth in his heretical exposition of these wodes of Christ, which he construeth so, as he wold therby make a repugnance between the being of Christes blessed body in the blessed sacrament, and the being of his body by his ascencion in heaven: For though master Baker say they cannot stand together, but is better to repugnant, that his body holde be here in earth before domes day, because that

XII. 1
The third booke.

A till domes day it shall be still in heauen: yet saith S. Chrystonome plainly, that maister Packer in his explication eth. 
For the fayth that Christes blessed body is both in heauen and also in eth in the blessed sacrament in deo.
And therefore let maister Packer leve his testing with me, to goethe the race agaunt S. Chrysostome. For he couseth you maister Packer you se well, a little more clearer then J. And then whether of them twoang ye beleue y take for the more credible man, maister Packer, or holy faynt Chrysostome, every mannes own withe that any withe bath, will wel leve him to se.

The xxx. Chapteer.

Ut maister Packer, to heewe you a further declaration of this withe, Barthwith upon his wife and womanfull exposition of those woordes of chrsst, he repeteeth that fond argument again, that Christ ment not of eating his sylbe in his sacrament, because if he had ment it, he coult woule have declared his meaning most openly. And in my matter this maister Packer saith.

Here might Christ have enstrated his disciples the truth of the eating of his sylbe in fourme of bread, haue thyis been his meaning. For he left them newes in anie percultrice ou dout, but fough all the wordes by similitudes and familier examples, to teache them plainly, he never spake them so hard a parable, but where he perceiued their sylbe ignorance, anon he did them, and declared it in the same sometimes he proceeded their asking with his owne declaration.

And think ye not he did not there pres by noone. For he came to teache vs, and not to leaxe vs in any dout or ignorance, especially the chief point of our salvatiion, which siedeth in the belief in his death for our sines. Wherefore to put the out of all dout as concerning this eating of his sylbe is thinking.seth his bloude as his everlasting life, where they take it so: his very body to be eaten with their teeth, he saith. It is his spirit that gaueth this life. By sylbe profitted nothing at all to be eaten as you men so carnally: It is spiritual meanes that here speake of. It is my spirit that dyueth the hertes of men to me by fayth, so reffereth them godly. Ye be therefore carnally, to think ye I speake of my sylbe to be eaten bodely. For so yt profitted you nothing at al. How long will you be without understanding? It is my spirit I tell you that gaueth life. By sylbe profitted you nothing to eat it, but to believe that it shall be crucified a sufter for the redemption of the world or profitted. And when ye thus believe, then eat ye ou my fayth and drinke my bloude, that ye believe in me to sufter for your sines. The becruisheth spoken these wordes: By sylbe profitted nothing at all: it cannot therefore be falle. For both the Jewses by his disciples murmerous and disput of his fayth, how it shoule be eaten, and not of the offering thereof for our sines as Christ meant. This therefore is the sure anker to holde by, against all the obstructions of the papistes, in the eating of Christs body as they lay, in fourme of bread. Christ said, By sylbe profitted nothing, menning to eate it bodely. This is the key that solveth all these argumentes, opened the way ou all by all their falle and abominable blasphemous byes upon Chrsstes wordes, breareth their sleight to plucking over the bread, to maintaine Antichristes kingdom therwith. And thus when Christ had declared it, and taught them that it was not the bodily eating of his material body, but suftering with the spirit of spirithe added saying: The wordes which I her here spake unto you, are spirituall and life, that is to saue, this matter I have spoked of with so many wordes, must be spirituallly understand, to geve ye thyse everlasting. Wherefore, ye caused why ye understand me not, is ye believe not. Here is to the conclusion of all hys leson. Amany a fonde procresse have I readde, good chrisstian readers, but notere I neither a more solsthe, nor a more falsye then this is. For the particular the purpose of all this procresse is, that Christ in all his wordes spake in this his Chapteer of S. John, meant nothing of eating of hys blessed bodie in hys blessed sacrament, but only of an allegorical eating of his body, by which he meant only the should beleue he shoulde be crucified a sufer his bloude for the redemption of the world.

Now that our saulour beside all such allegories & other spirituall understandings, playningly ment of the very eating of hys blessed bodie in the blessed sacrament, you have god readers already seen by so many holy doctours and saintes, whose plaine wordes I have reheard you, that no man can doubt but that in the