

I haue welshed youre feete beinge youre
 lozde and youre mayster, you owe also
 one to welthe an others sete. For I haue
 giuen you an ensample, that likewise as
 I haue doone to you, soo shoulde you
 doe to. Verely verely I saye to you,
 the bonde manne is not moze than his
 lozde, noz an apostle greater than hee
 that hath sente hym. If you know these
 thynges: blessed shall you be if you doo
 these thynges.

The expolition.

His holy euangelist saint Iohn,
 in the begynnynge of the. xiii.
 chapiter, begynnynge to speake
 of the laste supper of oure lozde,
 theweth that oure sauoure, *Quum dilexisset suos qui erant in mundo, in finem dilexit eos;*
 Where as he loued those that were hys
 whyche were in the worlde, hee loued
 theym in to the ende, that is to wytte as
 some doctours saye, he loued them to the
 vttermosse. For well ye wote the ende
 of euery thyng is the vttermosse. And
 Chyriste loued his to the very vttermoss,
 that is to wytte vnto that extreme point
 of loue, beyande whiche no man doutd
 go. For he sayde hym selfe: *Maiorem amorem nemo habet, quam ut animam suam ponat quis pro amicis suis.* Greater loue can there no
 manne haue, than that a man gyue his
 lyfe for his frendes. This kynde of ex-
 treme kyndnes had Chyriste, not to hys
 frendes onely, but to his enemyes to.
 For hee gaue hys owne lyfe for bothe
 swayne. And therefore those that he lo-
 ued he loued vnto the end, that is to wytt
 vnto the very vttermoss.

Some doctours expowne these wo-
 rdes: he loued them to the ende, that is to
 wytte, not for a whyle and than cast
 the of, as many folke loue in this worlde:
 but hee loued them to the ende, so that
 when he shoulde part out of this worlde,
 by a death so paynefull that the thyn-
 yng therof woulde make a manne for-
 gette all hys frendes for heaupnes drede
 and feare, he the nerer he drew toward
 that paynefull terrible death, the moze
 he remembred his twelue apostles whō
 he hadde specially loued in the worlde,
 and the moze tenderly toke he thoughte
 for theym, whan he was partyng oute
 of this worlde. And for to thewe that
 as hym selfe sayde: *Qui ad me venit non elicitur am foras,* he that cometh to me, I wyll
 not caste hym oute, oure sauour wold

not caste oute Judas the traytour, tyll
 he caste out hym self, but for all his trai-
 terous purpose, tenderly wente aboute
 to mende hym, and broughte him to the
 supper with hym.

Some expowne also those woordes,
 he loued theym into the ende, to sygnif-
 fy that the loue that he bare them, was
 not suche a kynde of loue as worldly
 mynded folke vse to beare eche to other,
 that is to wytte, epyther for theyr owne
 commodite to take pleasure by theym,
 whyle that in this passage toward the
 ende: that is to wytt, the worlde to come,
 they be by the waye walkynge with the,
 or elles to do theym some suche kynde of
 commoditie as maye serue theym and
 stande theym in some stede for theyr vse
 in the waye. But oure sauoure, those
 that he loued in the worlde, he loued not
 into the waye, that is to wytte, not onely
 vnto theyr worldly commodities that
 are transitozy and shal passe from them,
 whiche they shal leue behynde them in
 the way: but he loued them into the ende,
 that is to witte toward the byngynge
 of them to the ende that he by his precy-
 ous bloode bought them to.

And thus you see howe all these expo-
 sitions of the olde holy doctours, are
 very mete for the matter, whiche saynte
 Iohn here begynneth to treat, whiche
 in this. xiii. chapiter begynneth to en-
 ter toward the treatynge of Chyristes
 passyon: by whiche oure lozde declared
 well that he loued vnto the ende, that is
 to wytt, as I tolde you to the vttermoss.
 And bytt he begynneth therein to treat
 of his laste supper, wher in he declared
 by many thynges as shall after appere,
 that he loued hys apostles to the ende:
 that is to wytte, that the nerer he drew
 to hys death, the moze tenderly he re-
 membred them. He declared also at that
 supper, that he loued them into the ende,
 that is to wytte into the worlde to come
 to the blisse of heauen, the ende that hee
 by his death prepared for theym. This
 he declared specially at the laste supper,
 bothe by the institution of the blessed sa-
 crament, and by the godly doctrine that
 he taught them to conuite them thither
 warde: Of whiche the very entre and
 open gate, oure sauoure shewed theym
 in these woordes of the gospel that I
 haue here before reherled you, as you
 shal well perceue by perusing of the
 letter, whiche in this wyle begyn-
 neth.

Whan

Iohn. 15.

Iohn. 6.

¶ When the souper was doone, when the deuyl had put into the hart of Judas the sonne of Simon of Scarioth to betray hym. &c.

In these woordes, when the supper was doone, it is not to bee taken that it was all done. For (as you se here) our lord and all his apostles after their feete washed, satte doune at the table again.

¶ But you shall vnderstand, that the supper of the paschall lambe was doone. For that was than eaten, before that our lord rose from the table to go aboute the washing of the apostles feete.

Where as the deuyl had putte in to the hert of Judas the sonne of Simon of Scarioth to betray him.

By this that the deuyl dydde putte that treason in his herte, is mente the secrette suggestion of the deuyl, by which he styred the traytour Judas therunto.

¶ By which we be lerned to knowne and consyder, that when an vngacious purpose fallerh in oure mynde, we may well thyncke that the deuyl is than euen besy aboute vs, and not as it is commonly sayde at our elbowe, but euen at our very harte. For into the fleshy body can the deuyl enter, and cast imagination in our mynde, and offer vs outward occalyons also, to illecte styre and drawe vs to his purpose.

Judas was called not Scarioth, but Icarioth, that is to wit Icariothes of a place named Icarioth.

¶ Iesus knowynge that the father had gyuen hym all thynges into his handes, and that he was come out fro god, and goeth to god, riseth from the supper, and putteth of his garmentes, and tooke a linnen clothe and gyrded it aboute hym, and than put water in to the basyn, and beganne to washe the feete of his dysciples, and wyppeth them with linnen cloth with which he was gyrded.

We nedde truste to putte no manne in remembraunce, that our sauoure Christe was as verily god as man. And therefore where the euangelyst sayeth, that he came out fro his father and goth agayne to his father, it is not ment that his godhead was at any tyme departed fro the father: but by his goinge from the father, was nothyng ment, but his beynge incarnate in the worlde: and hys goynge agayne to the father, the takynge by of his manhead into heuē with him. For by his commynge into the yerth he lefte not heuē, but euer was, and euer is, and euer shall be, with his father and

their holy spirite, both in heauen, and in yerth, and euery where els at ones. For by that he saith his father had geue him all thynges into his handes, is not ment that god the father gyueth any thyng vnto the egall god the sonne. But lyke as hee hath bene eternally begotten of him, so hath he had eternally egal dominion of all thynges with him. I meane not onely as muche dominion, but also the selfe same dominion, in lyke maner as he is egal godde with his father and the holy ghoſt: not by beynge an other godde as greate, but by beynge, albeit an other distincte person, yet the selfe same godde that they be. And therfore the father hath nothyng in tyme geuent the sonne, but eternally before all tyme gaue him all (if a manne may call it giuinge) by his onely begetting. How be it Christe as man might receiue of goddes gifte in tyme, as he was created in tyme. And therfore is therin these woordes exprelled, christes maruelous excellent humilitie, as though the euangelyst had in mo wordes declared it in this maner: Our sauoure Christe, where as Judas hadde by the suggestion of the deuyl, made promyse to betray hym, and contynually persevered in that traytorous purpose, not withstanding that he was very god and descended from heauen to be incarnate, and shoulde ascend thither agayne in the glorious body and soule of his blessed manhood, and that his godhead had euer hadde of his father by his eternal generacion, and to his manhood by the vnitte of person with his godhead, belonged also of all thyng the hole dominion, so that with the traytour and all those to whom he shoulde be betrayed, he was able to doe what hym lyst, yet wold he, not onely to his other apostles, but also to that very traytour to (wherby he shoulde geue his highe stubborne hert, occalyon to relent and repent & amende if it wolde be) so farre humble himselfe, that beynge theyr mayster, theyr lord, and theyr god, he woulde vouchsafe to do them lowely seruice, in the washing, not of their heades or theyr handes, but euen of their very feete, and wipe them to, his owne handes. And therefore he woulde haue no body helpe him therein, nor doe a pece hym selfe as for a countenance, and lette an other doe the remnant: but he woulde putte of his ouer garmentes him self, put the water into the basyn hym selfe, washe all theyr feete hym selfe, and wyppeth theyr feete all him

A hym selfe.

Then foloweth it in the letter.

CHee came then vnto Simon Peter, and Peter sayth vnto hym: Lozde welshest thou my feete?

Sainte Peter haupnge our sauour in suche estimation and honoure, as it well became hym to haue, thought it in hys mynde vnmetyclly, that his lozde and mayster shoulde welthe his feete. And therfoze hee sayde vnto hym. Lozde welshest thou my feete? To whom our sauoure sayde: That that I doe thou knowest not nowe. But thou shalt knowe afterwarde. As though he wold saye: though thou thyncke it not conuenient, because thou cannest not se for what cause I doe it, yet I (all whose desires are of suche perfection that I do nothing for nought) knowe a great cause necessary and conuenient, for whiche I do it, whiche thou cannest not coniecte. But when wee haue doone, thou shalt knowe it and therfoze suffre me firste to do it. But sainte Peter hadde so deepe imprinted in his bzeak, the maruelouse hyghe maiestye of the person of Chryste, beinge the very sonne of god, and with his almightye father and his holy ghoost egall and one God, and therfoze infinitely moze in dignite aboue hym, than the heauen is in dystaunce aboue the perth, could he not for all that woorde of oure sauour, fynde in his hearte to suffer hym do suche symple humble seruice vnto hym. And therfoze with playne refusyng therof, he withdrew his fete, and answered our sauour in this wise: Thou shalt neuer welthe my fete in this woode. Our lozde then, as he somtime dydde in other thinges, touche and temper the zeale of Peter, thozow seruoure and hete somewhat vndiscrete, so to shew hym here that there could be no vertue stande in stede without an humble obedyence, but that it woulde woode vnto damnacion (seined the thynge neuer soo good) if it were ioynd with disobedience against the wil of god, spake sharply to hym and sayd: But if I welthe the, thou shalt haue no part with me. When sainte Peter herde that woode, hee caske of his vndiscrete curtesye, and turned it vnto perfecte obediencie, submyttinge hym selfe whole vnto the will of Chryst, and sayde, lozde not onely my feete, but also my handes and my heade to. As though hee woulde saye, though I woulde for myne vnwoode thynesse, bee lothe to haue thy mooste excellent per-

sonne do suche symple seruice vnto me, yet sythe I see that for cause vnknewen vnto me, of whiche it becometh me not to aske the a rekenyng, thou haste soo determyned to welthe myne vnwoode thye feete, that yf I therein obeye not thynne hyghe pleasure, I shall by dysobediencie fall in thy displeasure, and bee departed fro the and lese my parte of thy glozy, I rather wyl be contente to suffre thee, not onely lozde to welthe my feete, but ouer that myne handes and myne heade to.

Jesus answered and sayde vnto him, hee that is welshed nedeth not to welthe, but hys feete, but is all cleane.

For as muche as saynte Peter offered hym selfe to suffre to be of Chrystes hooly handes welshed, not hys feete onely that are the lowest parte, but his handes also that are aboute the middes, and his heade to, whiche is the hyghest parte, by whiche thye he sygnifyed hym selfe contente that Chryste shoulde welthe all hys whole body, Chryste answered him that that thynge were moze then neded. For hee that is welshed ones already by baptism, is so cleane welshed al together from all synne bothe actuall and origynall, that hee neuer needeth to bee all welshed agayne, noz neuer shall bee all welshed agayne by baptism: For baptised shall no manne be but ones, the character and spirituall token, by baptism impyrinted in the soule, is vndelible and neuer canne be putte out. But in them that for theyr vnfaythfulnes or for their euill lyuynge, after their baptism shall fynally bee dampned, that token shall in theyr soule perpetually remaine to theyr harne and shame, by whiche it shall euer moze appere, that they be neyther paynymes, Jewes, noz Saracens, but (whiche woode is of all) false and vnkynde chrysten menne. But there is none welshed soo cleane by baptism, but that (if hee liue) he shall haue neede to haue hys fete welshed often. For by hys feete are mente his affections. For lyke wylse as our feete beare oure bodye hyther and thither, soo doo oure affections carye vs to good woodes or badde. For looke whiche waye that oure affections leede vs, and that waye commonly walke wee. And therfoze sayde oure sauoure to saynte Peter, whan hee offered to bee all welshed agayne boothe fete handes and heade, hee that is welshed is al cleane, and

and needeth too haue no moze washed, but hys feete, that is to wytte hys affections, and then is he all cleane.

And woth that our sauour considering the traytoure Judas (the fylthye feete of whose wretched couetous affection, had carryed hym to the counsaile of the Jewes, to offer the hys master soz mony to sel, & from whych traitorous affection, Christes great merueylous humanity washing the traytours fylthye feete, hadde not cleanned hym) he sayde vnto them all:

” You be cleane: but yet al you be not cleane
 ” for he knewe who it was that should betray hym. And therfore he said: al you be not cleane.

¶ Upon the foresayde wordes of Christe vnto Peter, he that is washed needeth but to walsh hys feete, and those wordes, You be cleane, it appeareth as the olde holy doctours say that the Apostles wer befoze that all baptised and cleane. But Judas had by hys fylthye affection of his wretched couetice, despyled hymselfe by hys false treason agayne.

¶ Then after that he had washed theyz feete, he tooke hys clothes agayne, and when he was set at the table agayne, he sayde vnto them: What ye what I haue done to you?

¶ Our sauoure here geueth vs in these wordes a good occasion to perceiue that hys outward woorkes, had besyde those visible apparent thynges whych euery man myght behold and see, suche secreete spiritual misterys ment and signified, & not onely signified but also wrought and done in theym, that those spirituall thynges vnsene, were so much the moze principall partes of hys dede, that who so knowe not them, though they knowe his outward dede, yet may it be said that they knowe not what he dyd.

¶ So where our sauour healed a man in hys body outwardly, and inwardlye also in hys soule, whereof it is said: *Totum hominem sanum fecit in sabbato*. He made all the man whole in the sabbot dave, that is to wyt not the body onely, for the body alone is not all the man, but the soule too: they that looked on, though they wytte what he had outwardly done in the healyng of the body, yet was that inward woork of hys in healyng of the soule, so farre passyng that, that it maye well be sayde, they wytte not what he did. And so was it in hys woorkes that he wroughte in the blessed sacrament. As when he consecrated hys blessed body and bloude in

the fourne of hys head and wyne at thys hys lasse supper, had he not tolde theym that poynted hymselfe, who coulde haue tolde what he dyd? And therfore here in the washing of hys disciples feete, albeit that they coulde not but bothe see and feele what he didde, yet because his outward woork therein, was not in such a speciall maner hys dede, as was the inward misterye that he dyd and ment therein, he asked them:

¶ Knowe you what I haue done to you? As though he would saye, I haue done moze then you knowe. For by the outward washing of youre feete, I haue gyuen you ensample of humilite: which thyng he declared vnto them wyth most effectual wordes. For synte to thentent that they should consider of what weight and authority, bothe hys dede and hys woorde should be wyth them, he playnly declared, taking occasion vpon their owne confession, that he was theyz very Lord and theyz very mayster. And therfore he sayd vnto them. You cal me master and Lord, and you saye wel. For so I am in dede.

¶ He was verye Lord of them as of his creatures: he was very mayster of them as of hys disciples. Nowe puttynge thys synt in theyz remembraunce for a foundation, therupon he builded them a merueylous fruteful lesson, wyth the declaration of hys former dede, sayng vnto them ¶ Therfore if I haue washed your feete being your Lord and your master, you must also wash one anothers feete. ¶ Then goth he farther & declareth wherefore he washed theyz feete, as he befoze said to saint Peter, that he should knowe it after ward. And therfore nowe he telleth that he dydde it to giue ensample by his owne dede vnto them, that they should eche to other doe the lyke. And therfore he sayde:

¶ A sample haue I gyuen you, that lyke wyse as I haue done to you, so should you do also, that is to wyt, do ech of you to other as I haue done to you all. ¶ Then goth our sauour further yet, and enforceth hys doctryne and hys ensample wyth a strong myghtye reason sayng:

¶ Merely verely I tel you, the bond man is not greater then hys lord, nor a messenger moze then he that hath sent hym. As though he would say: Sith the bond man is no better then hys Lord, and I that am your creatour, am moze hyghly lord

Alorde ouer you that are my creatures, than any earthly lord is ouer his bondman, how shoulde you disdayne to welsh your felowes feete, when I your highe lord haue not disdained, to welsh yours? And sith the messenger is not better than hee that hath sente hym, and al you bee but mine apoffles, that is to wyt but my messengers to do my message in pzeching my woordes aboute the worlde, sythe I that send you and therfoze so farre your better, and yet haue not disdayned to welsh your feete, there can none of you without verpe synfull and shamefull pryde, disdayne to welsh the feete of his felowe. And synally Chyrist knitteth by all the whole matter with a very thozte substantiall lesson.

If you knowe these thynges, blessed shall you be if you do these thynges. In whiche woordes our sauour wel declareth, that the blessed of heauen wyl not be gotten by knowyng of vertue, but by the vse and doynge thereof. For as no manne can come at Canterburp by the bare knowledge of the waye thither, if he wyl sytte spyll at home, so by knowyng the waye to heauen, we can neuer the more come there, but if we wyl walke therein. And therfoze sayth our lord by the mouthe of the prophete: *Beati immaculati qui ambulanti in lege domini, Non enim qui operantur iniquitatem in uis eius ambulauerunt.* Blessed are they that are vnderpiled, that walke in the lawe of oure lord. But they that woꝝk wyckednes, walke not in his wayes. And oure sauour sayeth his owne mouth, that the knoweledge withoute woꝝke, not onely doeth no profyete, but also causeth encrease of a mans punishment, in respecte that his punishment shoulde be: if without his wilfull ignorance, his knowledge had bene muche lesse. For thus sayeth oure lord: The bondman that knoweth not the will of his lord and doth it not, shall bee beaten with few stripes. But the bondman that knoweth his lordes wyll and doth it not, shall be beaten with many stripes. And therfoze with this necessarye frutefull doctryne, our lord dyd knytte by al, and sayd: if you know these thynges, that is to wytte, that my welshyng of your feete is done for your ensample, that sith I am in deede (as your selfe doe call me) youre lord and youre maister, and that the bondman is not better than his lord, noꝝ the messenger more than his maister that sente hym, you shoulde not be so proude as to disdayne to doe as

lowely serupe: eche of you to other, as I haue doone to you all. If you know this & do it in deede, than shall you bee blessed: or els for the bare knowledge, shall you be but the woꝝse.

Appon these woordes befoze reherfed, hadde betwene oure sauour and sainte Peter, that refused for reuerence the thyng that oure lord woulde doe to hym, hooly doctours note that no man lawfully maye for any pryuate mynde of reuerence or deuocyon to godde, doe the thyng that godde forbyddeth, noꝝ leue the thyng vndone that godde byddeth. For it is an vndiscrete deuocion, and an vnreuerent reuerence, and no ryghte humilitie, but an vnpercepued pryde, to stande styffe agaynst goddes wyll, and disobey his pleasure. For as the scripture sayth, better is obedience than sacrifice. For neuer shall goddes pzeceptes be obeyed, if every manne maye boldely frame him selfe a conscience, with a glose of his owne makyng, after his owne fantasie putte vnto goddes worde. For of such maner dealing, wherby sola will of their pryuate deuocions, agaynst the commaundement of godde, folowe their owne waye, maye these woordes of the scripture be verified: *Est uia que uidetur hominibus iusta, et nouissima eius tendit ad infernum.* There is a waye that vnto men semeth iuste, and the laste end thereof ledeth vnto hell.

Kyng Saule thought after his owne mynde, that he dyd verpe well, when he kepte and spared the goodly Dren for sacrifice. But while he brake in his so doynge the commaundement of god, this false framed deuocyon helpe hym not, but that hee losse his kyngedome therefoze.

Saint Peter here thought he did wel, when hee for reuerence toward Chyrist, woulde not suffer hym welsh his feete. But oure sauour thewed hym, that yf hee woulde for anye suche framed reuerence of hys owne, stande obstynately dylobedient vnto goddes pleasure, hee shoulde haue no parte with hym. And therefore whyle Chyriste was presently conuersant with hym, hee was the interpretoure of hys owne pzecepte. And kyng Saule shoulde not haue folowed his owne wytte, but shoulde haue asked the prophete by whome that pzecepte came to hym. And in lyke wyse yf a manne doubt of the sentence and vnderstandyng of any thyng written in the scripture, it is no wysedom for him

Psal. 118.

Luke. 12.

Note.

1. Regum. 15.

Proverb. 14.

¶ Than to take vpon him suche auctorite of interpretacion him selfe, as that hee shal therin boldly stand vnto his owne mynd, but lene vnto the interpretaciō of the old holy doctours & saintes & vnto that interpretacyon that is receyued and allowed by the vniuersall church by which the church the scripture is comen to our handes and deliuered vnto vs, and with out which, we coulde not (as saint Austyne sayth) knowe whiche bokes were holy scripture. Our sayour here saith: I haue geue you a sample, that likewise as I haue doone to you, so shoulde you do also.

¶ Woulde god that all the prelates, and all curates, and all preachers, yea and fathers and mothers; and all maysters of householdes to, wold here of our sayour take ensample, for to gyue good ensample. There are many that canne be well content to be preachynge, some to shewe their cunnyng, and some to shew their auctorite. But woulde god they wold be the fashyon that oure sayour bled, that is to wytte, the thynges that they vpo other men do, do it firste them selfe. The scripture sayeth of oure sayour: *Cepit Iesus facere & docere*: Iesus began to do and to teache: soo that he not only taughte men to doe this or that, but hee gaue them also the sample, and vpo the thyng firste him selfe. To fyre vs to fast, he not onely taught vs what fastyng wee shoulde vse in fastyng, but also for our ensample fasted forty dayes him selfe. To fyre vs to wake and praye, he not onely taught vs by worde, but bled also by nyght to goe forth into y mount of Oliuete, and there to wake and pray by nyght hym selfe: by whiche custome the traitour knewe where to finde him.

¶ To sette noughte by the royaltie of the world, he not onely taught vs by word, but also by his pore byrthe: and all the course of his pore lyfe, he gaue vs then sample hym selfe. To fyre vs to patience and sufferynge of tribulacion, he not onli taught vs and exhorted vs bi word, but gaue vs the ensample by his owne crosse, his owne passyon, and his owne paynefull death. And surely albeit that the best is for him, that hath a good thing taught him by one who he seeth do & contrary him self, to do as he is wel taught, & not folow the lewde sample of his euil dede, yet is our comen condicion such, that where as worde and dede bothe be scant able to drawe vs to do good, every one of the bothe is able inough to drawe

vs to nought. And therfore he that by doeth other folke do well, and geueh euyll ensample with the contrary dede him self, sacrb euen lyke a fooly the weuer, that wolde weaue a parte with the one hande and butweane as fatte with the tother.

¶ The ensample of Christ in wesshyng the apostles feete, with his exhortacion vnto them by his ensample to do the lyke, byneth not men to folow the literall fashyon therof in wesshyng of folkes feete, as for a rite or a ceremony or a sacramēt of the church. Howbeit muche it hath ben euer synce, and yet in every country of christendome in places of relygion vscd it is, and noble prynces and great states vse that godly ceremony veri religiously. And none I suppose no where more goodly than our soueraygne lord & kynges grace here of this realm, both in humble maner wesshyng and wypping and kyssyng also many pooze folkes feete after the nnumber of the yeares of hys age, and with right liberal and princely almes therewith.

¶ And surely if the interpretaciō of the scripture, were not by the spyrite of god put in the whole corps of the catholyke church, he that woulde vpon his owne head, stricke vpon the letter of the gospel, and his owne expolicion thereto, myght contende, that the wesshyng of the feete were a sacrament, vnto whiche our sauour bounde his church of necessitie. But as the vniuersall church beleueth, so is it not. How be it in tyme and place conuenient it is (as saint Austyne saith) a thyng of the more perfection, yf wee not onely do not disdain in our hartes, but do it also in dede with oure handes as our lord did with his.

¶ When our lord sayde, you be cleane, but not all, he ment that the congregacion and company of his xlii. apostles, as a congregacion and a company, was a cleane company, though Judas one of the companye was not cleane. For many a ryght honest company is there, that hath yet some not honest amonge them. And so is the catholyke church called *sancta ecclesia*: Holye Church, because that out therof there is none holy nelle, and for those that are holy therein: whiche are alwaye many bothe pryestes and laye menne to, though there be therein besyde many badde of bothe sortes also.

¶ Finally where oure sauour sayth: *si bec scitis, beati eritis si feceritis ea*: If you knowe

S. Austine.

Actorum. 1.

Cum ieiunatis nolite fieri sicut ypocrite tristes.

S. Austine.

Knowe these thynges, you shall be blessed yf you do them: two thynges in those wordes he geueth vs warnynge of. The one, that without sayth there can be no god woꝝke that can be meritoꝝious to chynge the blyffe of heauen. The tother, that haue we the faith neuer so gret, yet yf we wil not woꝝke wel, our sayth shall faile of the blyffe. And therfoꝝe to gyue vs warnynge of the necessytie that wee haue of sayth, he sayde not these wordes alone, If you do this you shall be blessed: but he began with these wordes: If you

W knowe these thynges. Now the knoweledge of those thynges that pertaine to such kynde of well doynge, as shall stand vs in stede toward saluacion, that knoweledge haue we not but by saythe. As the apostles there, though they sawe hym washe theyꝝ secte, yet that he dydde it to gyue them a sample of humilitee, and that suche humilitee shoulde be requisite to helpe them to heuen, and to be rewarded there, this knewe they not but by the faith that they gaue therein vnto *Christes* woꝝde. *For fides ex auditu, Auditus autem per verbum dei:* Faith sayth saint Paule cometh of hearyng, and the hearyng thereof is by the woꝝde of god. Therfoꝝe as I saye, oure loꝝde began theyꝝ blyssednes with saythe. Foꝝe faith is the very gate and syꝝt entre towarde heauen. *Accedens tunc ad deum oportet credere:* He that is coming to god muste geue credence and beleue.

Rom3,10. Foꝝe if a manne that beleueth not, do the selfe same thyng epyther by chaunce oꝝ of some other affection, whiche thing done by a saythfull manne in sayth were meritoꝝious, that dede doue by h saythlesse is not meritoꝝious at al. But yet though saythe be the syꝝt gate in to heauen, he


Heb2.11. that standeth styll at the gate, and wyll not walke forth in the waye of good woꝝkes, shall not come where the rewarde is. And therfoꝝe oure sauour lest we not with these wordes, *Si hoc scitis bene eritis:* If you knowe these thynges you shall be blyssed: but went ferther, and to make vp his tale perfit, he added, *Si feceritis ea,* if you do them.

I feare me there be many folke that foꝝe delyste of knoweledge, oꝝ foꝝe a fooly the bayne gloꝝpe to shewe and make it knownen howe muche them selfe knowe, labour to knowe the lawe of god & knowe it ryghte well in dede, and canne well preache it out agayne, that shall yet see many a pooꝝe simple soule with a groce playne saythe, with no lernynge but good deuoute affection, walkynge the

ways of good woꝝkes in this woꝝlde, sit after full hygh with our loꝝde in heuen, when those gret clerkes wandrynge here in euyl woꝝkes, shall foꝝe all their great knoweledge, and foꝝe all gape preachynge in the name of *Christ*, here our loꝝde say to them, as in the. xiii. chapter of saynt *Luke.13.* *Luce he sayth he wyll say to suche: Discite a me operari iniquitatis:* walke you frome me you woꝝkers of wyckednes.

And foꝝe conclusyon, at the woꝝke with this ensample of his and all his declaration therupon, oure sauour instructeth & exhorteth his apostles to, is the woꝝke of humilitee. Foꝝe lykewyse as pyꝝde threwe downe the deuyll out of heauen, so shall there neuer noone ascende but with mekenes thither. And sythe the deuyll that fell hym selfe by pyꝝde, is euer moost besy to tempt euery manne to the same synne, and specially those that hee seeth aspire towarde anye excellence in spirituall kynde of vertue, oꝝ that he espyeth put in prelacy and aucteritie ouer other men, wher by he hapeth to fynd a gate open to enter, our sauour therfoꝝe to kepe agaynst the ghostly enemy that gate well warded and sure, in sundrye places agayne and agayne geueth his apostles (whome he made prelates and spirituall gouernours of his floꝝke) speciall counsaile agaynst the pyꝝcke of pyꝝde, and with woꝝdes and with this ensample of welshing their fete his owne handes, exhorteth them by mekenes and humilitee, to come and reken and ble them selfe as farr vnder oꝝther, as him selfe doeth in order and auctoritee preferre and enhaunce them aboue: and wolde that we shulde of dutye foꝝe their degree, do great honour vnto them: and that they shuld them self of mekenesse, as faste agayne putte it fro them.

The prayer.

 Almighty Iesu my swete sauour *Christ*, whiche woldest bouch the laue, thyne owne almighty handes to wesch the fete of thy. xii. apostles not only of yꝝ good but of yꝝ very traitour to, bouch safe good loꝝde of thyne excellent goodnesse, in suche wyse to wesch the foule fete of myne affections, that I neuer haue suche pyꝝde enter into myne heart, as to disdayne epyther in frende oꝝ foe, with mekenesse and charitie foꝝe the loue of the, to file mine handes with welshing of their fete.

The fourth chapter.

A Of the institution of the sacrament, written the. xxvi. of saint Mathew, the. xiii. of saint Marke, and in the. xxi. of sainte Luke.

The firste lecture vpon the blessed Sacrament.

The fourth chappter.

A As they were sittinge at the table and eating, Iesus saith with desire. **L.** haue I desired to eate the Paschall wyth you before I suffer: I saue to you that fro this time I shal not eat it, till it be fulfilled in the kingdome of God. As **M.** they were at supper Iesus toke breade, gaue thanks, **L.** and blessed, **M.** and brake it, **M.** **L.** & gaue it to his disciples, & saith: take you and eate you. **Thys** is **A.** my **L.** body, **A.** the which for you shall be deliuered. **Ths** do you for the remembraunce of me. **Lp** likewise takynge the chalice, after that he had supped, **M.** gaue thanks and gaue it theim sayinge: Take **L.** and deuide it among you, and drinke **M.** of this al. **Ths** is my bloude of the new testament in my blood, **L.** which for you and **M.** for many shal be shed for remission of synnes. I say verely to you, that I shal not drinke from hence forth of this generacion of the vyne, vntill that daye when I shal drinke it newe wyth you in the kingdome of my father God. And they dranke al therof.

All be it good readers that I haue rehearsed you this chapiter, in such wyse as the right famous clerk Maister John Gerson rehearseth in his booke called *Monestacion*, gathered of the wordes of al the three euangelistes, saint Mathew, saint Marke, and sainte Luke, and in a conuenient order, linked and chained enswynglye together, yet seemeth me that for the beginning, the thinge shal somewhat the better appeare, if we rehearse the wordes of sainte Luke somewhat moze full, which wordes he writeth vpon the ende of the eatynge of the Paschall Lambe, and before the institution of the blessed Sacramente of the aulter.

For in his. xxii. chapiter thus beginneth he this matter: *Et quum facta esset hora, discubuit & duodecim apostoli cum eo. Et ait illis: Desiderio desideravi hoc pascha manducare vobiscum antiquam patris ar. Dico enim vobis quia ex hoc non manducabo illud, donec impleatur in regno dei. Et accepto calice gratias egit & dixit, accipite & diuidite inter vos. Dico enim vobis quod non bibam de generacione vitis, donec regnum dei veniat.* And when the houre was come he sat downe at the table and his twelue

apostles with him. And he saith vnto the wyth desyre haue I desired to eate this Paschall Lambe with you before I suffer. **F**or I tell you that fro this I shal not eate it, till it be fulfilled in the kingdome of God. And the cuppe taken, he gaue thanks and sayd: take you and diuide you it among you. **F**or I say to you, that I shal not drinke of the generacion of the vyne, till the kingdome of god come.

These wordes hath saint Luke whole together of the synnyng of the olde Paschall, before he entereth into the rehearsing of the newe Paschall, whereof the olde was a fygure: that is to wit, before he beginneth to rehearse the institution of the blessed sacrament of the aulter, of whyche he begynneth to speake fourthly after these wordes ended.

In the begynnynge of these wordes wyrtten in the. xxii. chapiter of Saynte Luke, our sauour expreth the greates desire that he hadde to eate the Paschall Lambe at that tyme wyth his apostles, sayng: *Desiderio desideravi hoc pascha manducare vobiscum antiquam patris.* **W**ith desyre haue I desired to eate this Paschall Lambe wyth you before my passyon. These wordes wyth desyre haue I desired, are spoken after the maner of the Hebrewe speache, in whych speache our sauoure spake at the tyme him selfe. **F**or the Hebrewes to expresse a thyng beuementlye, vse often tymes as it appeareth in sundry places of scripture, to double a word, sometime by the participle and the verbe, sometime by the nowne, and the verbe: as our Sauoure dydde here, saying: wyth desyre haue I desired: that is to witte, very sore haue I desired, or very desirously haue I longed for to eate this paschal Lambe wyth you.

Two causes ther were for which our Sauoure so sore longed at that tyme to eate the Paschall Lambe with his disciples. The one appeareth vpon that I haue shewed you before, that is to wite, because that (as saynte John sayth) *quum dilexisset suos qui erant in mundo, usque in finem dilexit eos:* where as he had loued his that were in the world, he loued them to the ende. And therefore (ythe he was now so nere drawyng to his passyon whych he had determined to suffer on the morow, he like a moste tender loue, longed wyth that last supper, to make theim his farewell at his departyng fro them.

Wherewith as I before haue sayde, appeared his wonderful louing hart. **F**or had he bens after the maner of other men

A (syth hymselfe saw his passion drawing so nere, to which he should be so by orderly taken, so shortly vpon his supper, and that passyon so bytter as hymselfe well wyth it should, of which he was so ferd, and so; which he was so sozowful wythin so few houres after) he would haue taken lytle pleasure or comfozt in the company of his apolsties, no; lyt to make them a supper at that time.

But he loued them so tenderly, that all the payne, sozowe, dredd and feare that was towarde hym, could not so make and ouerwhelme hys kinde louyng affection towarde them, but that the desyre and longyng to make his laste supper wyth them, so much encreased greater, as he surely saw that his bitter passion shoulde nere. And that was therfore as I say one of the causes, so; which he sayd vnto them at the eating therof, wyth desire haue I desired, that is to say so; haue I longed to eate this paschall lambe wyth you before my passion.

The tother cause so; which he longed so; to eate that paschall lambe wyth them, was because that he longed so; the tyme, in whyche he shoulde wyth hys bytter passion paye the price of oure redemption, and reuolue the kinde of man vnto thenheritance of the kyngdom of heauen. And because that he woulde before the offering by of hys owne blessed body, the very Lambe innocent and immaculate, vnto the father, institute the newe Paschall, the verpe eatyng of the selfe same holpe unspotted Lambe hys owne blessed body and blood, to be continually sacrificed, offered by vnto the father, and eaten in remembrance of hys bytter passion vnder the fourme of breade and wine, he would as was convenient, before the institucio of the newe verpe Paschall, reuerently synthe the olde Paschall that was the figure therof.

And therfore at the last supper, to declare hys desyre that he hadde so to do, that is to wytte, to institute hys newe Paschall by the synsyning of the olde, he said vnto them: wyth desire haue I desired to eate thys Paschall Lambe wyth you before my passion.

And so; to declare the moze clearlye, that the cause of his desyre, was to thenent that he woulde synthe it, and offer by hymselfe the verpe Lambe, whereof the tother was the fygure, and woulde by that pleasant sacrifice byng the nature of man into the kyngdom of heauē,

he therfore said farther vnto the: *Dico enim vobis, quia ex hoc non manducabo illud, donec impleatur in regno dei.* I saye verely to you, that from this time I shal eate that no moze, tyl it be perfozmed in the kyngdome of God.

The fulfyllinge or perfozming of the sacrifice of the Paschall Lambe beyng a fygure, was the offering of hys owne blessed body in sacrifice, by which the nature of manne was restozed vnto the kyngdome of heauen. And by that newe offering by of that innocente Lambe so offered, which offering was the veritype, was that olde offering of the Paschall Lambe in Jerusalem that was the fygure, fully perfozmed, and thereupon tooke his ful perfeccion in the kyngdom of heauen.

But here must we consider, that oure Sauour in saying that he woulde eate the olde Paschall Lambe no moze, tyl it were perfozmed in the kyngdome of heauen, bydde not meane that after that the fygure were perfozmed and hadde hys perfeccion in heauen, he woulde than use or haue used the same fygure agayne in earthe: but he ment that he woulde no moze eate it at al. For thys woode *donec* in latyne, that is to saye, vntyll in Englyshe, when it lympteth a tyme before, whych it denyeth a certeyne thyng to be done, doth not alwaye meane or implye (thoughe sometyme it doe) the doynge of the same thyng after that tyme. As whā the gospel saythe, *Non cognovit eam, donec peperit filium suum primogenitum.* Joseph knewe not her, tyl she hadde brought forth her firste begotten sonne, meareth not that he knewe her after. For where the prophet speaketh as in the persone of the father vnto Christ, *Sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum:* Syt on my ryghte hande, tyl I putte thyne enemies for a foote stool vnder thy feete.

The Propheete there meareth not, that when the enemies of Christ be thzowen vnder hys feete, he shal than sytte on the fathers righte hande no lenger. For here in lykewyse oure Sauour meareth not, that after the veritype fulfyled and perfozmed in the kyngdome of God, he woulde use or haue used the fygure here tyl in earth,

And that appeareth playne by twoo thynges. One, by thys woode *impleatur*, til it be fulfyled. For sythe it was but a fygure, and hee sayde hee woulde use it no moze tyl it wer fulfyled, he must needes meane that hee woulde use it no moze at all.

Note. 1

Cal. 107

All. For being but a figure, it hadde no cause of vse after that it was by the verype fulfilled.

And therefore as touchynge the Paschal Lambe, when our Saviour sayde, I wyl from hencefoorth heate thys no moze tyl it be fulfilled in the kyngdome of God, was as muche as to saye, after this I wil neuer eate it moze. After such maner of speakynge as one myghte saye that looked for too dye, or that were entering into the charter house, I wyl neuer eate fleshe moze in thys worlde; Or thus, I truste to be in heauen ere I eate anye moze fleshe, or suche other kynde of speakynge lyke, not meanynge that hee woulde eate fleshe in a nother worlde, but that he woulde eate none here, and consequently neuer eate fleshe moze.

The tother thyng, by whyche it appeareth playne that our saviour intended not to haue the figuratiue olde Paschal Lambe anye lenger continue, is that he foorthwith instituted the verity thereof, the newe sacrifice hys blessed bodye and bloude, the blessed sacrament of the aulter.

But befoze the institution of his owne Christen Sacramente, to thentente it shoulde appeare that hee woulde fullye finish the olde Paschall of the Jewes, and as who saye walsh it a waye, hymselfe wyth hys Apostles as for a synall ende thereof, after the eatyng thereof, drancke thereunto. Whereof Saynte Luke procedeth farther and saythe: *Accipite calice gratias egit & dixit: accipite & dividite inter vos*, He tooke the cup and gaue thanks and sayde: Take and drynke amonge you.

Our Saviour as man gaue thanks vnto God the father, that the olde sacrifice of the Paschal Lambe, was nowe come to an ende, and that he was nowe come to the institution of the newe sacrifice, hys owne blessed body in the holye Sacrament of the aulter.

Then our Lorde commaunded them to take and drynke the cuppe of wyne amonge them and dryncke all thereof, as the farewell of the olde Paschall. And then saide he farther vnto them: *Dico enim vobis, quod non bibam de generatione ista, donec regnum dei veniat*: I saye to you that I shall not dryncke of the generacion of the vyne, tyl the kyngdome of God come.

The kyngdom of god he calleth here, the state of his glozpe after his resurrection, in whiche he rose immortal impassible and glozious. Afoze whiche time

he sayde here vnto them, that he woulde drynke no wyne. As thoughe he woulde saye, suche dryncke as I nowe dryncke with you to the olde sacrifice of the Paschal Lambe, will I drynke no moze tyl I aryse agayne in my glozpe after my passion.

But after hys resurrection, he bydde here lye eate and dryncke with theym agayne, as appeareth plain by the Euangellistes, and as saint Peter beareth witness wher he sayth: *Qui manducauimus & bibimus cum illo postquam resurrexit a mortuis*, we haue eaten and drynken with him, after that he was arysen fro beath.

After this done, our Saviour Christ by and by in the stede of that olde sacrifice of the Paschal Lambe so ended, dyd institute the newe sacrifice, & the onely sacrifice to be contynued in his church, the blessed Sacramente of the aulter. Which newe sacrifice in stede of that olde sacrifice, and of al the olde sacrifices whych amonge the Jewes foze figured the verype fruitfull sacrifice of Christes blessed bodye vpon the crosse, shoulde in his owne church of Jewes and gentylles together, contynuallye wyth the selfe same bodye and bloude offered in the masse vnder the fourme of bzead and wyne, represent that sacrifice in whych on good friday Christ once for euer, offered the selfe same bodye and bloude in their proper fourme, to the father vpon the crosse.

And therefore after the olde sacrifice of the Paschal Lambe clearelye synned, as ye haue heard, ere euer they rose fro the worde, our Saviour foorthwith went in hande wyth the institution of that that shoulde be the newe sacrifice, the blessed Sacramente of the aulter, hys owne hoive bodye and blood vnder fourme of bzeade and wyne.

The maner of whyche institution in the gospell of Saynte Mathewe, Saynt Marke, and Saynte Luke, is rehearsed in thys wyse.

Jesus tooke bzeade, gaue thanks and blessed it, and brake it, and gaue it hys disciples saying: Take you and eate you: Thys is my bodye, whyche shall be deliuered for you.

Hylls oure Saviour in the begynnynge of thys excellent woork, gaue thanks and blessed the bzeade, to gyue vs ensample as saythe Saynte Bede, that in the begynnynge of euery good woork, we shoulde gyue thank to God.

¶ P. ii. Then

Actes. 10.

A

C

D

”

S. Bede.

When he brake it and gaue it vnto them himselfe, to signifye saithe sainte Bede, that he gaue hym selfe to his passion of his owne freewill. But to thentent they shoulde well vnderstande, that thys holpe sacrament that hymselfe instituted in hys owne holpe person, wonderfully farre passed the olde sacrifice of the paschal Lambe, instituted by the ministry of Moyses in the olde lawe, leasse they might peradventure take it for a farre lesse thinge then it was, as they shoulde haue had a great cause to do, if it hadde bene none other substance than the substance of breade, as to theyr euen it seemed (for then had the Lambe whyche was a liuing sensible creature, bene of the proper nature muche moze excellent then the vn sensible substance of breade) sure Sauour therfore to gyue them sure knowledge, howe greate a gyfte it was that he there gaue them, and howe incomperablye farre aboue all the merite of man to receiue, that they shoulde thereby consider howe deepely they wer bounden and beholden to hym therfore, and with deuout thankes inwardlye remember his inestimable bountie therein, he gaue them knowledge that though it was breade when he tooke it in hand, and that to theyr bodelye senses seemed yet bread still, yet it was nowe hys own very bodye in deede. And therfore he said vnto them: Take you and eate you, this is my bodye. As though he myghte saye: Chyncke not that for my speciall newe sacrifice that I institute, to represent for euer in myne owne churche (till I returne to the general iudgement) my most precious passio, I giue you a thing of moze base nature then was the thing that was wont to be sacrificed to for figure it in the hoxt and sone passyng synagoge, whiche you might think, of my sacrifice of representacion were but vn sensible breade, where theyr forsynging sacrifice was celebrated in a liuing creature a sayze vnspotted lambe. But I wyll that you shall vnderstande and know, that the thyng which I giue you here to eate, is of a nature aboue all measure moze excellent. For though it seme breade, yet is it fleshy. And though it seme dead, yet is it luyng. The lambe though it was quycke taken to the sacrifice, yet was it eaten deade. But thys that you eate quycke, and it shall rest and abide quycke in you. And the Lambe did feede and nourishe your bodies: but this

that feede and nourishe your soules. For thys is myne owne bodye, and not my deade bodye, but animated and luyng with my soule. And myne owne bodye shall neuer be seperated fro my godhead: so that if you receiue and eate vertuouslye the tone into your body, you receiue the tother graciouslye into your soules.

In these fewe compendious wordes of our Sauoure, this is my bodye, is al thys longe tale included, and manye a longe holpe proces moze. And albeit that in those wordes alone, he told them the thinge plaine inoughe, and notwithstanding that he had also declared them before, that he woulde gyue them hys owne bodye to eate, inculcynge that point into them with many wordes at length, mencioned in the fyrst chapter of Sainte John, yet to make them the moze clearelye perceiue, that thys was the thinge that he then tolde them of, he saide not onely, This is my bodye, but he farther also added thereunto, whiche shall be deliuered for you. As though he woulde saye, if anye woulde be so farre fro beleuyng of the truthe, that rather then beliene thys to be my very bodye, he woulde seeke a glose against myne own worde, and saye that by this worde, my bodye, I ment but a sygne or a figure or a token of my bodye, to putte al suche folke oute of doubt, I saye that thys whiche I giue you here to receiue and eate, is that same selfe bodye that shall be deliuered for you to the Jewes and to Gentiles, and by them to the crosse and to the deathe.

Howe to thentent that it shoulde appere playne, that he gaue them not hys bodye for that onelye tyme, as a speciall shewe of kindnes to their owne persons alone, but that they shuld perceiue, that he did it to begynne and institute a newe sacrament in steede of the olde Paschal, whiche shoulde endure in his churche in the steede of the tother therfor synshed, he saide vnto them, *hoc facite in meam commemoracionem*: This do you in the remembraunce of me. As though he would saye to them: Likewise as the synagoge of the Jewes, haue hitherto vled for a figure of my passion, the old sacrifice of the Paschal lambe, so do you vse in my church from hence forth, in remembraunce of my passyon, thys newe sacrifice of myne own bodye, that shall suffer that passion, and be sacrificed once for euer vppon

At the crosse.

1. Corin. 11.

Whiche sentence of our Saviours woordes is also declared by Saynte Paule, in the eleuenth chapiter of hys fyrst epistle to the Corinthies, of whiche we shal speake hereafter. But first shal we peruse the woordes of our Saviour hymselfe.

After that he had thus gyuen theim hys owne blessed boode to eate in the fourme of breade, he gaue theim lykewise hys blessed bloude to dzyneke in the fourme of wyne, whereof it foloweth in the gospel:

And likewise taking the chalice after supper, he gaue thanks, and gaue it to them saying: Take you and dzyneke all you of thys. Thys is my bloude of the newe testamente. Thys is the chalice the newe testamente in my bloude, which for you and for manye, shall be shedde into the remission of synnes.

Our sauour at the conuerting and turnynge of the wyne into hys owne precious bloude, whych he shoulde so hostely after shed for our synnes vpon his paynfull crosse, murmured not nor grudged not at hys remembraunce of hys bytter passion: but was gladd, and gaue God the father thanks, that he vouchsafed to suffer hym, by hys payne to paye our raunsome, and bye our soules from payne, as saye Saint Remigius and Sainte Chysofome. And our sauour in his so doing (saith saynte Chysofome) teacheth vs what paine so euer we suffer, to suffer it in suche wyse, as wee gyue God thancke therefore.

And after hys thanks giuen to god, he gaue the chalice to his Apostles, & commaunded them all dzyneke thereof, sayinge, Thys is my bloude of the newe testamente: Thys is the chalice the newe testamente in my bloude.

In these woordes our sauour shewed theim, what thyng it was that he gaue them to dzyneke in the chalice, that is to wytte, that it was his own blood, saying: Thys is my blood of the newe testamente, as saynte Mathewe rehersech it: or thys is the chalice the newe testamente in my blood, as saynt Luke rehersech it: either for that our Saviour spake bothe the tone woordes and the tother, or els for that bothe of the tone woordes and the tother, the sentence is al one. For in the xliii. chapiter of Exodi, is it specified howe that

Remigius.
Chysofome.

Exod. 23.

Moyse in the conzyrmacion of the olde lawe, put halfe the bloude of the sacrifice in to a cuppe, and the tother halfe he shedde vpon the auter, and after the volume of the lawe redde, he bespyckled the bloude vpon the people, and sayde vnto theim: *Hic effusus sanguis federis, quod pepigit dominus vobiscum super cunctis sermonibus his.* Thys is the bloude of the leage, that oure Lorde hath made with you vpon al these woordes. And so was the olde testamente ratified and conzyrmed wyth bloude. And in likewyse was the newe testamente conzyrmed with bloude: sayunge that for to declare the great excellencye of the newe testamente brought by the sonne of God, aboue the old testamente brought by the prophet Moyse, where as the olde testamente was ratified wyth the bloude of a brute beaste, the newe testamente was ratified with the blood of a reasonable man, and of that man that was also God, that is to wytte, with the blessed bloude of our holy sauour hymselfe. And the selfe same bloude gaue oure Lorde here vnto his Apostles in thys blessed sacramente, as he playnely declared hymselfe sayunge: *Hic est sanguis meus noui testamenti: Thys is my bloude of the newe testamente, or hic est calix nouum testamentum in meo sanguine, qui pro vobis et pro multis fundetur in remissionem peccatorum: Thys is the chalice the newe testamente in my bloude, whych shall be shedde for you and for manye for remission of synnes.*

Here you see, that by the woordes of our sauoure rehersted by saynte Mathewe, and vpon hys woordes rehersted by saynte Luke, our Lorde very plainely declared vnto hys Apostles, that in that cuppe was the same bloude of hys owne, with whiche he coulde ratifye hys newe testamente, and whych the bloude shoulde be shedde vpon the auter of the crosse for the remission of synnes, nor of them selfe alone but also of many mo.

Whan our Lorde said: Thys is the cuppe of the newe testamente in my bloude, whiche shall be shedde for you and for manye into remission of synnes, he declared therein, the efficacye of the newe testamente aboue the olde, in that the olde lawe in the blood of beastes, coulde but promyse the remission of synne afterwarde to come. For as saynt Paule sayth: It was impossible

P. iii, that

Heb. 10. & that sinne should be taken away with the bloude of bryte beastes. But the newe lawe with the bloude of Christ, performeth the thyng that the olde lawe promised, that is to wytte remission of synnes. And therefore our Sauoure sayde: This is the chalyce the newe testament in my bloude, that is to wytte, to be confirmed in my blood, which shall be shedde into remission of synnes.

Chrysostome. Hys woordes also declared, the wonderful excellence of thys newe blessed Sacrament, aboue the sacrifice of the Paschal Lambe, in these woordes: *pro vobis et pro multis*, for you & for many, for in these woordes our sauour spak (saith saint Chrysostome) as though he wold say: The bloude of the Paschal lambe was shedde onely for the first begotten among the children of Israel: but this bloude of myne, shall be shedde for remission of synne of al the whole world. And so was it accordynge as Saynte Chrysostome sayth, shed for the synne of the whole world. For sufficient it was for the synne of the whole world and as many mo to.

Remigius. But it was effectuallye shedde for those onely that shall take the effect thereof, whiche are onely those that shall be saved thereby, which shall be as saynte Remigius sayth, and as the truthe is, not the Apostles onely, but also many other of manye regions, accordynge to the foresaide woordes of our Sauoure: This is the chalyce the newe testament in my bloude, whych shall be shedde for you and for manye into remission of synnes.

D Then lykewyse as he hadde before sayde as you haue hearde rehearsed by saynte Luke, that when he had wyth his dysciples dronken after the Paschal Lambe, hee woulde dryncke no moze of the generacion of the vyne, til the kyngdome of God were come, so sayde he here agayne to them after the institution of hys holye blessed sacrament: *Dico enim vobis quia non bibam a modo de hoc genimine vitis, usque in diem illum quum illud bibam nouum vobiscum in regno patris mei dei.*

These woordes dyuers doctours doe declare dyuerslye. Some take this sayng of oure Sauoure rehearsed by saynte Mathewe and saynte Marke, to bee the selfe same that saynte Luke rehearseth, and that they were spoken onely after the institution of the sa-

cramente, and that saynte Luke obserued the veritye of the sayng, and not obserued the tyme. And of thys mynde semeth maister Gerson to haue bene, as appeareth by hys rehersyng of the matter.

But dyuers other doctours take them as spoken at dyuers tymes, the one after the Paschal synned, the other after that at the institution of the blessed sacrament. And so seemeth it moue playne to appeare hypon the woordes of saynte Luke. And albe it that the first woordes rehearsed by Saynte Luke, and these other rehearsed by Saynte Mathewe and Saynte Marke, maye be bothe vnderstanden in one sentece, and as one thyng twise sayde, that is to wytte that in both the tymes of that sayng, oure Sauoure ment that he woulde no moze dryncke wyth his Apostles, after that tyme in which they shoulde than departe after that supper, buttill hym selfe were risen agayne fro deathe, and his bodye for euer immortall and impassible, which gloze of his he called the kyngdome of his father, after whiche entrether into by hys resurrection, he wold bothe eate and dryncke wyth them agayne, and so woulde dryncke wyth them the wyne newe in the kyngdome of hys father, that is to wytte hymselfe beyng in the kyngdome of hys father, shoulde dryncke the wyne wyth them in a newe manner, that is to wytte, when he shoulde be for euer immortall and impassible, and that he woulde no moze dryncke of that kynde of wyne of whiche he consecrated, and whiche he tourned into hys blessed bloude, tyll his passion were passed and hys newe lyfe comen, albe it I saye that they deny not but that thus they maye be taken, and by some of the olde holy doctours thus are declared in deed, yet are they by dyuers other of these olde holye doctours, expounded dyuers otherwise, and as it seemeth may well be declared thus.

In the woordes rehearsed by saynte Luke, when oure sauoure sayde: *Dico enim vobis quod non bibam de generatione vitis, donec regnum dei veniat.* I say verely to you that I shall not dryncke of the generacion of the vyne, tyll the kyngdome of God come, oure sauour ment in these woordes, that not onely not after the supper, but also not after the tyme of

A that draught there drunken to the pas-
 shall Lambe, hee woulde dryncke no
 moze of the generacion of the vyne,
 till the kyngdome of God were come:
 that is to wytte, that he woulde befoze
 his resurreccion drinke no moze wine
 after that draught of wyne, whych he
 dranke next befoze those woozdes spo-
 ken. And so bydde he than by those
 woozdes also, teache theym to knowe
 and percepue well afterwarde, that
 the wyne which befoze hys other wooz-
 des that Saynte Mathewe and sainte
 Marke rehearse spoken at the institu-
 tion of the blessed sacrament, was in
 the chalyce, and whych wine he there
 converted into hys owne pzeypous
 bloude, was at the tyme of the dryn-
 kinge thereof, not wyne, but his owne
 holp blood vnder the fourme of wine:
 whych theynge they were I sape (be-
 sydes hys other plainc woozdes: This
 is my bloude of the newe testamente
 whych shall be shedde for you and for
 manye into remission of synnes) well
 shewed and taughte, in that hee tolde
 them befoze the drinckynge of that (of
 which as I shall after shewe he drank
 hymselfe wyth theym) that befoze hys
 resurreccion, whych was not then
 comen, he wouide drynke no wyne.

Howe in hys seconde woozdes re-
 hearsed by Saynte Mathewe and
 Saynte Marke (whych woozdes hee
 spake at the institucion of the blessed
 sacrament) when that after the wyne
 turned into hys bloude, and taken to
 hys Apostles, he sayde: *Dico autem vobis,*
quia non bibam a modo de hoc genimine vitis, usque
in diem illum quum illud bibam nouum vobiscum in
regno patris mei dei. In these woozdes ga-
 thered together in one, oute of the gos-
 pell of the twoo foresayde Cuange-
 listes, oure Sauoure ment, that hee
 wouide after that draughte, no moze
 drynke wyth theym of hys owne bles-
 sed bodye whych hee drancke wyth
 theym than, vntyll hys bytter passion
 and hys glozyous resurreccion were
 perfourmed.

For after hys glozyous resurrecci-
 on, it is verpe probable, bothe vpon
 these woozdes and some other places
 of the scripture to, that hee not onelye
 bidde eate wyth them comen meate,
 but also byd conferrate and eate wyth
 them the blessed saicrament also.

Howe that he shoulde call here hys
 owne blessed bloude, by the name of

the generacion of the vyne, is no-
 thyng to be merueyled, whyle wee see
 it the common manner of holve scrip-
 ture, to call hys blessed bodye and
 bloude, by the former names of the
 thyng whych hee conuerted into
 them. As God in the scripture calleth
 Adam earth, because he was made of
 the earthe, sayng: *terra es & in terram reuers*
teris. And the scripture calleth the Ser-
 pent into whych the rodde of Aaron
 was turned, by the name of a rodde or
 a yerde, whyle it was not a rodde but
 a serpent. *Virga Aaron, deuorauit virgas mago-*
rum Egiptiorum. And ouer this oure Sa-
 uour in those secondd woozdes as some
 holve doctours beclare, by the vyne
 ment hymselfe, whych afterwarde vn-
 to his Apostles he declared hym selfe,
 sayng in the xvi. chapter of Saynte
 Iohn: *Ego sum vitis vera.* I am the verpe
 vyne.

And so maye euerpe way, these wooz-
 des of our Santoure spoken after the
 conuersion of h wyne into hys blessed
 bloude, be well thus vnderstande: I
 sape verelye to you that I shall not fro
 this tyme in whych I drinke nowe
 thereof wyth you, dryncke agayne of
 the generacion of the vyne, that is to
 wytte, of my bloude whych I haue
 here consecrated, and into whych I
 haue here conuerted and tourned the
 generacion of the vyne, that is to sape
 the wyne that came of the vyne, and
 was in the chalyce befoze vntyll that
 daye whan. ac.

Whys after those other holve doc-
 tours that erpoude the vyne to bee
 hymselfe, they may be well vnderstande
 thus: I sape verelye to you, that I shall
 not fro this tyme in whych I drinke
 thereof wyth you nowe, dryncke anye
 moze of thys generacion of the vyne
 that we nowe dryncke of, that is to
 sape of myne owne bloude of the newe
 testamente (as I haue told you) whiche
 is the generacion of that vyne, of whi-
 che these other woozdes of myne are
 verityed: *Ego sum vitis vera,* I am the verpe
 vyne (for of myne owne bodye is mine
 owne bloude) of thys generacion of the
 vyne wyl I no moze drynke after this
 tyme, vntyll that day in which I shall
 dryncke it wyth you newe, that is to
 wytte, when it shall be newe in the
 kyngdome of my father God, that is
 to sape, that I beynge in the kyngdome
 of

Gene. 3.
Exod. 7.

John. 16.

John. 16.

P. iii. of

A of God my verie natural father, that is to witte after my resurrection whē my bodye shall be for euer immortall and impassible and in eternall gloze, vntyll that daye wpll I not after thys tyme drinke any moze of thys generacion of the vyne, that is my selfe, whiche am the verie vyne. And then after that wyl I drinke it agayne wth you, at which tyme it shall be newe.

Nowe that with those woordes, thys exposition by whiche they bee vnderstanden, not of wyne but of hys blessed bloude, mozte properlye shoulde agree, it appeareth both by dyuers other thinges that well maye bee gathered vpon the circumstance of the matter, and also vpon thys latter saying of our Sauoure compared wth the former. For in the former, he said that he woulde after that draught of wyne that he dranke to the Paschal Lambe, drinke no moze wyne tyll after hys resurrection. And nowe had he dronken wyne agayne after that and before hys resurrection, if that whych he dranke the seconde tyme hadde bene wyne, as it was not, but was onelye hys owne blessed bloude. And therefore is it verie probable, that in hys seconde saying by these woordes, thys generacion of the vyne, he ment not any wyne, but the blessed bloude of him selfe.

Also in the woordes that he spake before of the Paschal Lambe, when hee sayde, hee woulde eate the Paschal Lambe after that no moze, tyl it were fulfilled and partited in the kingdome of God, he mente that the Moylaicall sacrifice of the Paschal Lambe that was the onelye fygure, he woulde neuer eate moze.

But the very Paschal Lambe that was the veritie of that fygure, that is to wytte hys owne blessed bodye and bloude, after that the fygure were by hys newe sacramente instituted, and by hys passyon suffered, and by hys glorious bodye rysen agayne fro death, fulfilled in the kyngedome of God, that woulde be than eate again wth them in the blessed sacramēt vnder the fourme of breade, as he nowe woulde when hee instituted it, and as hee dydde after in deede.

And so are these woordes of the chalyce, vnderstanden in lyke wyse of hys blessed bloude in the sacrament, whych

it seemeth that he by those woordes in lyke wyse promysed to drinke agayne wth them after hys resurrection.

Finally for thys exposition I note thys woord *Nouum*, that is to say, newe. Where our Sauoure in the sayde latter saying sayth: *Dico autem vobis, quia a modo non bibam de hoc genimine vitis, usque in diem illum quum illud bibam nouum vobiscum in regno patris mei dei.*

I saye verelye to you, that from hence forth I shall not drinke of this generacion of the vyne, vntil that daye when I shall drinke it wth you newe in the kyngedome of my father God.

In these woordes I saye I note and marke this woord, *nouum*, newe. For albe it that dyuers doctours expounde it, *nouum id est nouo modo*, newe, that is to wytte in a newe maner, because our Lorde after hys resurrection, dydde bothe eate and drinke wth hys dysciples suche common meate and drinke as he was before wont to do, but yet in a newe maner, that is to wytte nowe immortall and impassible, and not for the necessarye foode of the bodye, but for the prooffe of that he was rysen wth hys verie bodye, albe it I say that some doctours expound that woord *nouum* thus, yet seemeth me that the tother exposition is muche moze apte & consonant thereunto. For thys woord *nouum*, seemeth not there to bee putte for an aduerbe, but is a nowne adiectiue: and therefore it signifyeth some kynde of newenesse in the drinke it selfe, whereas by that exposition, all the newenesse is in the dryncker, that is to wytte in the person of Christe, and in the act of drynkinge, as done for a newe cause, but no manner of newenesse in the drinke it selfe at all.

For in the common wyne that our Sauoure dranke wth them after hys resurrection, was ther none other manner of newenesse then there was therein before. And therefore as I sayde, thys other exposition that I haue here shewed, seemeth muche moze agreeable vnto the terte, that is to wytte, that after that tyme he woulde no moze drinke wth them hys owne blessed bloude whych he dranke wth them than in the blessed sacramente, vntyll that daye when hee shoulde in the

A the kyngedome of God hys father, dzyneke that bloude wyth them newe. For after hys glozvous resurreccion, that holpe bloude of hys and all hys blessed bodye was warden newe, that is to wytte of a newe condicion, other than it was at that tyme, in whyche they receyued it in the blessed Sacrament.

For albe it that his bodye so deluynered them at that tyme, suffered not, nor by theyr catynge and receyuyng into theyr bodys was not payned, yet was it suche, that afterwarde it dydde suffer payne and deathe vppon the crosse.

B But when they receyued it as gayne sacramentallye after hys resurreccion, then was it in eternall glozpe so confyrmmed, and in such wise immortall and impassible, that it shoulde neuer dye, nor neuer suffer payne after.

And so though there were in hys blessed bodye and hys bloude gyuen them in the Sacramente befoze hys passyon, suche a secrete wonderfull glozpe of impassibilitie for the tyme, as was in his bodye for the tyme a visyble open glozpe at hys maruellous transfiguracion, yet in the sacramentall receyuyng after hys glozvous resurreccion, it hadde that poynte of newenesse, whiche it hadde not actuallye befoze, that is to wytte, wythout losse, mynyshment, or infermyssion, eternall endurynge of impassible and immortall glozpe.

C And so shoulde as I saue that generacion of that vyne, that is to wytte the blessed bloude of hys owne holpe person whiche he dranke wyth them, consecrated of the generacyon of the common vyne, and in the lyknesse and fourme of common wyne, be newe after hys glozvous resurreccion: befoze whyche tyme he there tolde them, that he woulde dzyneke no more thereof after that tyme, in whiche at hys maundy in the firste instrucion, hee and al they did dzyneke thereof together: of whyche they dzynekyng wyth hym. Saynte Marke maketh mencyon sayng: *Et biberunt ex eo omnes*, and they dranke thereof all: that is to witt, all the twelue Apostles.

That all the Apostles dranke thereof, appeareth well by these woordes,

at the leaste wyse as manye as were presente at the tyme, and that were they all twelue. For though some haue doutted, and some also thoughte, that Judas was gone befoze, yet is it the most comon sentence of al the old holpe men, and mosse receyued for the truthe amonge all Chrysten people, that the traitour receyued it to: wherof we shall haue occasion to speake after in other places.

F But nowe that oure Sauoure dyd receyue and eate his owne blessed bodye, and dzyneke hys owne blessed bloude in the blessed sacrament at his maundy with his Apostles himselfe, if anye man doute, it seemeth me that his owne holpe woordes also reherced wyll well declare it, in whyche woordes he sayde, that himself would dzyneke no more thereof, tyl he would dzyneke it wyth them newe in the kyngedome of God, that is to wytte, in hys glozpe as I haue befoze shewed you.

G And that hee called hys glozpe the kyngedome of God, appeareth bothe by other places of scripture, and also by hys owne woordes, where entendinge to shew to some of his disciples, that is to wytte Saynte Peter, sainte James, and Saynte John, a syghte and shewe of his glozpe in hys transfiguracion, he sayde: *Sunt quidam de hic stantibus qui non gustabunt mortem, donec videbunt regnum dei*.

There bee some here standyng, that shall not taste the deathe tyl they shall see the kyngdome of God.

H Besydes thys, like wyse as he dyd hymselfe, both eate & dzyneke wyth the of the olde Paschall Lambe that was but the fygure, so is it none other to be thought, but that in the institutyng of thys newe blessed sacramente, the berytpe of that fygure, he dydde hymselfe eate and dzyneke wyth them to.

And that he so dydde in deede, holpe Saynte Chrysofome declareth, whiche in an homelye vppon these woordes of Chryste: *Bibite ex hoc omnes*: Dzyneke you of thys all, saythe thus:

Ne autem hoc audientes turbarentur, primum ipse sanguinem suum bibit, inducentes eos sine turbatione in communionem misteriorum. Leaste that they hearing that woord shoulde be trou


be troubled therewith, he dranke his bloude firste hymselfe, inducyng them into the comunyon of the Sacramentes wythout abathement or trouble.

S. Hierome.


Holpe Sainte Hierome also in hys booke agaynst the great heretike Helvidius, wyrteth in this wyse: *Sic iugur dominus Iesus fuit cominus & conuiuium, ipse comedens & qui comeditur*; So therfoze was our Lord Iesus both the gest and the fest. He was bothe the eater, and was also he that was eaten.

Howe for as muche as wee shall somewhat farther enter into the treating of this blessed sacrament, lette vs praye him that hath instituted it, that we maye in suche wyse treat therof, that it maye bothe in the wyrtter and the reader, stretch to the fruit of their soules.

¶ The prayer.

 We mooste deare Sauoure Christe, whyrhe after the synnyng of the olde Paschall sacrifice, haste instituted the newe sacrament of thyne own blessed bodye and bloude, for a memozyall of thy bitter passion, gyue vs suche true fayth therein, and suche feruent deuotion thereto, that our soules may take fruitfull godlye foode thereby.

¶ The second lecture vpon the blessed sacrament.

 Excellent is (good Christen readers) thys holpe blessed sacrament aboue all other, that neither is there anye man able to enter, pearce, and perceiue so many greate wonderfull thynge as are to be noted therein, noz those that of the olde holpe doctours are already noted, and of all Christen regions already rescued and beliened, able as (the dignite of the thing requyret) well to declare or wozt helpe to speake of. For in this holy sacrament, is the verpe bodye and the verpe bloude of hym, of whom all other sacramentes receyue theyr vertue and strength. For it is (as you haue heard of Christes own wozt des) the selfe same sacred bodye of

Christe, and the selfe same blessed blood of his, that was delyuered and shedde for our synne.

Howe albe it that there are in dyuers countries of Christendome, som (and harde it is to synde a nye country so fortunat, as to be cleare and clene wythout) that labour in this blessed sacrament to subuert the very true christen faythe, and woulde make menne wene that those playne woordes of, Christe, This is my bodye. &c. were other wise ment then they were in dede, and that our sauour in his so sayng, shoulde not affirme noz entend, that the thing whyche he gaue his Apostles to eate and to drinke, was hys verpe bodye or his verpe bloude, but that they were still bzeade and wine, whyche he called then (saye they) by the names of his bodye and his bloude, because hee woulde institute them for to stand as tokens of hys bodye and hys bloude for perpetuall remembraunce of hys passion, albe it there lacke not I saye some that labour to bzing good faythfull folke oute of the true belieste into this erronious minde, yet is it not my present purpose to dyspate the matter with them, but to shewe and set forth the trouthe befoze the eyes of the reader, that he may rather of the trouthe redde, encrease in fayth, and conceiue deuocion, than wyth muche tyme bestowed in the reading of their erronious fallacies, misse occupy his eares, and heape by in his hart a donghyl of theyr dysulythe vanities.

Howebe it somewhat of theirs is it good readers in my mynde necessarye that you knowe, to thentent you may the better beware of their wylpynesse.

Three special engines ble these manner of folke, with whyche they buselye with all their mighte, oppugne the inerpugnable person of oure Sauoure Christe, enfozcyng themself by force, to put out his glorious bodye oute of the blessed sacrament.

First vsyng the name of sacrament of Christes bodye wyth vs, wheceby good symple folke woulde wene they mente as wee doe, they myste vse the meanynge of that woorde agaynst vs, and in corners corrupte some well mynded menne, befoze they perceyue the trayne of theyr craftye purpose.

For they make them wene, that

A that sicke we call it all, the blessed sacrament of Chzistes bodye and blood, therfore it is none other but a bare sacrament onely, that is to wytte a token, a figure, a sygne or memoriall of his bodye and hys bloude crucified and shed, and not his owne very bodye and his bloude in deede,

B Secondlye they say that those woordes of Chziste, maye be well and convenientlye expounded in suche wyse, as they maye serue to proue the sacrament a figure. And vpon that they conclude, that sicke they maye be so expounded convenientlye by an allegorye, there is no necessitie to expounde them otherwyse, nor that those woordes shoulde not be taken and declared, as to say that they signifie, that in the sacramente is Chzistes blessed bodye in deede.

C Thirdlye they enforce that reason with the expositions of old holy men, which haue expounded those woordes in an allegorye sece, and haue in their writings called this blessed holy house, by the name of a sacrament, a signe, a memoriall and a figure. By which woordes of those olde holy sayntes, those newe folke laboure to beare the vnlearned readers eye, and make him therewith wene, that those olde holy men in that they called it a sygne, a token, or a figure, didde wel declare that they tooke it not for the verye bodye in deede, for that bodye can not be (they saye) by no meane a figure of it selfe.

D These three are I saye good reader their thre speciall partes. For I deny not but that they vse mo: as the woordes of scripture, whereby they would proue Chzistes bodye not in earth, because he satde before hys ascencion to heauen, that thei shoulde not haue him here still in earth (but he ment of hys corporall conuersion as they hadde hym before.)

And where they would also by the woordes of scripture, proue the blessed sacrament byede. But the custome of the scripture is so comd in that point, to call a thyng, not as it is, but as it was, or as it seemeth (whercof I haue told you a sample or twoo before) that all the holde they can take thereof, slippe out of their hande.

I denye not also, but that they laye against the sacramente, and saye that

Chzistes blessed bodye is not there, because they saye it can not. For it can not be they saye in so manye places at once. But nowe sythe the trouthe is, that him selfe saithe it is there, and in his so sayng so ment in very deede (as bothe before is proued and yet shall hereafter) all that reason of theirs (that it can not be so) hath to anye Chzisten man (that taketh Chziste for God) no manner taste of anye reason at all. For it standeth you se wel vpon this grounde onely, that God is not able to petioyme his woide.

Therfore albeit that as I say they saye such other thynges to, yet are those the things that I haue rehered you, the speciall thynges, and in effecte the onely thynges with which they haue theye speciall hope to deceine vnlearned folke.

E Nowe purpose I not yet in this present treatice vpon the passion, to enter much in dispicions with them vpon these thre poyntes neither. For that thyng would requyre an whole volume alone (the labour whercof if God hereafter geue me tyme and oportunitie thereto, I purpose not to refuse) but I will in effecte for thys whyle onely; reherse you some of those thynges, that holy cunning men before my dayes, haue of thys holye blessed sacramente concernynge thys matter, lefte vs behinde them in writing. Which thynges if the reader diligently consider, shall I trust be able somewhat to serue and suffice hym, to spye the fallacies, and soyle the subtilties, of all those folkes false argumentes and obieccions by hymselfe.

F Consider nowe good readers, and remember, that sythe thys excellent high sacrament, vnder a fourme and lykenesse so common and so simple in syghte, couertlye contepneth in it, a wonderfull secreete treasure; and signifieth and betokeneth also manyfold merueilous mysteries, the holye cunninge fathers afoze our dayes; haue hadde muche a doe to fynde names ynoughe and convenient, with whyche they myghte in anye wyse insynuate and shewe, so manye suche manner thynges of this blessed sacrament, as are partlye contained therein, & partlye signified thereby. And therfore by the secreete instincts of the spiryte of God (by

A by whyche the catholyke church of Christ is in such things ledde and ruled, the olde holye vertuous fathers, haue not onely called (vpon effectual causes) thys holye sacramente by sundrye dyuers names, to signifye thereby sundrye synguler thinges thereof, but haue also for the same entent (vpon diuers effectual respectes that they sawe and consydered therein) called soite twoo sundrye thynges bothe by one commune name.

For the better perceyving wherof, we muste marke and consider, that in thys blessed sacrament, there are two thinges actuallye and reallye conteyned. One, that is a verpe bodely substance, and that is the verpe blessed bodye and blood of our Sauour himselfe. The other that is not anye substance but accidentes, that is to wit, those accydenes that were before in the breade and wyne, whyche breade and wyne are conuerted by the almighty power of God, into the verpe bodye and blood of Christ: those accidentes I saye of whytenesse, rednesse, hardnesse, softnesse, weyghte, sauour and taste, and such other like, remaine and abyde in the blessed sacramente,

And by the myghty power of almighty God, they remaine without the bodye of which they be accidents. Which whyche they be now neither accidentes in the breade and wyne (for the breade or wyne none is ther) nor accidentes vnto the blessed bodye and blood of Christ (which two thinges are the onely coo- perall substance that are there) and accidentes are not naturally, nor the mynde of a luyng man can not well ymagine how anye accident canne be but in a bodely substance whereunto it is accident, and whereupon it dependeth, muche foly were it therfore

Dmuche to muse thereupon, howe, and in what wise, and whererein, these accidentes abyde and are conferued. But that question with manye suche other mo, wherewith a proud curious mynd hath carryed many a man out of faith, lette vs remytte vnto God. For as he onely can make those myracles, so can he onely tell howe.

Howe albeit that an accident by a general maner of speaking, is a thing (for it is not nothyng) & in such wyle I meane by this woide a thing, when I saye there are in the blessed sacra-

ment two thynges, yet for as much as the name of sacrament properly signifieth a sygne or token, whyche betokeneth an holye thyng, the thyng of a sacrament, is properly called that holye thinge that the sacrament betokeneth. As in baptisme, the washynge of the bodye wyth water, signifying the washynge of the soule by grace, is properly the sacramente. And the washynge of the soule fro synne, is called the thing of the sacramente, that is to saye, the thyng that the sacrament or sacramentall sygne, I meane the washynge in the water betokeneth.

Howe in thys holye sacramente of the altare (whyche hath as reason is aboue all other sacramentes sundrye spectall prerogatiues) there are twoo sacramentes or sacramentall sygnes of sundrye kyndes. The one, an outward sacramente or sacramentall sygne sensyble (as baptisme bath, and confirmacio) and the other foure, the other, an inward sacramente or sacramentall sygne vnensyble, whyche none of the remnaunt haue.

The outward sensyble sacramente or sacramentall sygne, is the forme of breade and the forme of wyne.

The inward sacrament and sacramentall sygne vnensyble, is the verpe blessed bodye of Christ vnder that fourme of breade, and the verpe blessed bloude of Christ vnder the forme of wyne.

Howe are there lykewyse, in thys blessed sacramente (aboue the nature also of al the other syre) two thynges of the sacrament, or two sacramental thinges: that is to wytte, two thinges that are by the twoo sacramentall signes betokened. And those two thinges, though they be bothe secrete and vnensyble, yet are they of dyuers sundrye kyndes to. For the one is both by the sacrament, that is to wytte by the sacramental sygne signified, and also in the sacramente conteyned. The other is onely by the sacrament signified, but in the sacrament it is not conteyned.

The thyng of the sacrament that is bothe signified and conteyned, is the verpe bodye and the very blood of our sauour hym selfe, therein actuallye and really present.

The thing of this blessed sacrament is signified thereby & not conteyned therein,

And therein, is the vniuersall societie of all good holpe folke, in the mysticall bodye of Christe.

For this muste we nowe firste vnderstande, that the firste kynde of Sacrament that wee speake of, that is to witte the outwarde Sacramental signes, bee sacramentes (that is to witte signes and tokens) of both these two sacramentall thinges, that is to witte of the very natural bodye of Christ that is in the sacrament conteyned, and also of the societie of all Sayntes in the mysticall bodye of Christe, that is not conteyned in it, but signified and betokened by it.

For the outwarde sacramental signes, that is to witte the fourme of bread and wyne, betoken the very natural bodye and bloude of Christe beinge in the Sacrament. For as the holpe doctours declare, lykewyse as breade speciallly refresheth and susteineth the bodye (whereof the scripture saith: *panis confirmat cor hominis*: Breade strengeth a mannes harte) and wyne gladdeth the hart) whereof the scripture saith also: *Vinum letificat cor hominis*) so the very blessed bodye and bloude of Christe in the Sacramente receyued woorthelye, dothe specialllye aboue all other sacramentes, refresh, make strong, and confirme the soule in grace, and so fulfillerh in some good folke the soule, woth spirytual consolation, that the soule is in a certayne maner of an heauenlye dronkenesse.

In prooffe whereof, our sauour sayth of hys bodye in the sacrament: *panis quem ego dabo caro mea est: qui manducat hunc panem, uiuet in eternum*. The breade that I shall giue is my fleshe: He that eateth this breade, shall liue euerlastingly. And of his blessed bloude in the sacrament, he saith by the mouthe of the prophet: *Calix meus inebrians quam preclarus est*: My cuppe that maketh men dronke, how noble it is?

These outward sacramental signes, the fourme of breade & wyne, do also signifie and betoken vnto vs, the tother sacramental thing, or the tother thinge of the sacrament, that is to witte, that thinge of the sacrament that is signified by the sacramente but not conteyned therein, that is to witte, the societie of all sayntes in the mysticall bodye of Christ. For likewyse as the breade which is in this holpe sacrament turned into Christes very bodye (of which breade the fourme still remaineth) was made of manys cornes of wheate into one loafe, and the wyne

that is conuerted into his blessed bloude, (of which wine the fourme remaineth) was made of manys grapes flowing into one wine, so be all holpe sayntes gathered to gether in one, into the vniuersall of Christes holpe mysticall bodye, as saint Paule toucheth in hys epistle to the Corinthies saying: *unus panis & unum corpus multi sumus*. Omnes qui de uno pane, & de uno calice participamus. *¶* We many be one breade and one bodye: as manys as bee partakers of one breade and one cuppe.

Saynte Austyne also vpon the fyrte chapter of saint Iohn in his .xxvi. treatise saith thus:

Propterea quippe sicut etiam ante nos hoc intellexerunt homines dei, dominus noster Iesus Christus corpus, & sanguinem suum in eis rebus commendauit que ad unum aliud rediguntur ex multis. Namque aliud in unum ex multis granis conficitur, aliud in unum ex multis cinis conficitur. Denique iam exponit quomodo id fiat quod loquitur, et quid sit manducare corpus eius & sanguinem bibere. *Qui manducat meam carnem & bibit meum sanguinem, in me manet, & ego in illo. Hoc est ergo manducare illam escam & illum bibere potum, in Christo manere, & illum manentem in se habere. Ac per hoc qui non manet in Christo, & in quo non manet Christus, procul dubio nec manducat spiritaliter carnem eius, nec bibit eius sanguinem, licet carnaliter & visibiliter premat dentibus sacramentum corporis & sanguinis Christi, sed magis tantum rei sacramentum ad iudicium sibi manducat & bibit, quia immundus presumpsit ad Christi accedere sacramenta, que aliquis non digne sumit, nisi qui mundus est de quibus dicitur: Beati mundo corde, quoniam ipsi deum videbunt.*

Therefore berepse, as also befoze vs the menne of God vnderstoode this, our Lozde Iesus Christe commended, or left his bodye and bloude in suche thinges as of manys are brought vnto some one thyng: For of manys cornes or graynes together, there cometh one other thinge, and one of manys grapes or berries ther foloweth one other thing. Specialllye he declarerh how it may come to passe that whiche he speaketh, and what it is to eate hys bodye and drinke his bloude. He that eateth my fleshe, and drinketh my bloude, dwelleth in me and I in hym. Then, this it is to eate that fleshe and to drinke that drinke, to dwell in Christ, and to haue Christ dwelling in hym. And by this thing, he that dwelleth not in Christe and in whom Christ dwelleth not, without doute he neyther eateth spirytuallye hys fleshe, neyther drynketh he spirytuallye hys bloude.

A bloude, though he do carnally and visibly teare or gnawe with his teeth the Sacrament of the body and bloude of Christe, but rather he eateth and drinketh the sacrament of so worth a thing vnto his owne iudgemente or condemnation: the which no mā receiueth worthely, but such as are cleane and pure, of whome it is wyrtten: blessed are the cleane of harte, for they shall see God.

The tother kynde of Sacrament or sacramental signe, that is to wytte the Sacramente or sacramentall signe secrete and vnseñsible, is I saye the very naturall body and bloude of oure Sauoure in the forme of bread and wyne. For hys very body, and hys very blood in these fourmes so knowen and seene vnto vs, not by oure senses, but by the truthe of oure sayth, do bytoken and represent vnto vs, the selfe same body and the selfe same bloude, crucified and shedd vpon the crosse. For oure Sauoure at hys laste supper at the institution of the blessed Sacrament, bydde ordeyne, institute, and appoynte them, to signifye, bytoken, and represent vnto his church vnder those fourmes, the selfe same body crucified, and the selfe same bloude also shedde for remission of mans synnes at his bitter passion.

*Math. 26,
Luce. 22,
Marke. 14.*

Ibidem.

And therefore when oure Sauoure gaue hys blessed body in forme of breade vnto hys Apostles, sayinge vnto them: *Hoc est corpus meum quod pro vobis tradetur;* and, *hic est sanguis meus qui pro vobis et multis effundetur in remissionem peccatorum,* This is my body whiche shall be deliuered for you, This is my bloude whiche for you and for manye shall be shedde into remission of synnes, hee sayde vnto them farther, *Hoc facite in meam commemorationem,* This do ye in the remembraunce of me.

So that there maye se, that he there instituted the same bodye of hys, that shoulde be deliuered for vs vnto death, and the same bloude that shoulde be shedd for oure synnes, to be in his church continuallye consecrate and celebrate, as a monument and a memorieall representyng to vs hym selfe.

Howe in what wyse those secrete invisible sacramentes, his owne very naturall blessed body and bloude vnder those visibill sacramentes, those formes of breade and wyne, shoulde signifye, be token and represente vnto vs hym selfe, that is to saye the same body and bloude in theyr proper forme, the Apostle expla-

meth in the eleventh chapter of his first epistle to the Corinthies sayinge: *Quotiens et cumque manducabitis panem hunc et calicem bibitis, mortem domini annuntiabitis donec veniat.* As often as you shall eat the bodye and drink the cuppe, you shall shewe the death of our Lord bytill he come.

Here we see, that where as our Saoure in hys owne woordes ordeyned hys owne very body and bloude in the sacrament, to signifye, bytoken, and represent hym selfe vnto our remembraunce, Saynte Baute sheweth here, that it is the remembraunce of him as in hys passion: and so betoken hys body and hys bloude in the Sacrament, the selfe same body in hys owne lykenesse hangyng on the crosse, and the selfe same blood in the proper lykenesse on the same shedde for our synne.

The selfe same vnseñsible sacrament also, the naturall bodye of Christ that is vnder the sensible Sacrament of bread, signifyeth and betokeneth, the tother as fore sayde sacramental thing, that is to wytte the societie of Saintes. For lyke as the naturall bodye of Christ, is manye members in one naturall body, so is that societie of Saintes, manye lyuelye members in the vnitie of Christes mysticall bodye.

And thus we see good Christen readers, that the outward sensible Sacramentes, the fourmes of bread and wyne, be in such wyse figures, tokens, and sacramentall signes, that they be onely sacramental signes and not sacramental thinges.

And on the tother syde, the secrete sacramental thinge, whiche is both by the outward sensible Sacramentes, and by the secrete vnseñsible Sacramentes signified and not conteyned, that is to wytte, the societie of Saintes in the vnitie of Christes bodye mystical, is onely the thinge of the Sacrament or the sacramentall thinge, and not a sacramentall signe, neither señsible nor vnseñsible. For it is signified onely and signifieth not. But the verye naturall bodye and bloude of Christ in the forme of breade and wyne, be bothe sacramentall signes, because they signifye, and also sacramental thinges, because they be signified.

Yet muste wee further knowe, that albe it was speake onely of the blessed bodye and bloude of Christe, that are verely presente in fourmes of breade and