A treatise upon the passyon.

John 15

[Text continues with a detailed explanation of the passage from John's Gospel, discussing the concept of loving the vineyard as a metaphor for the love of the flock and the shepherd's responsibility to care for it.]

John 6

[Text continues with a further explanation, emphasizing the need for the flock to follow the shepherd's guidance and the importance of faith and belief in the Lord's teachings.]
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When the souer was done, when the deuill had put into the hart of Iudas the sonne of Simon of Scarioth to betray hym.

In these woordes, when the souer was done, it is not to be taken that it was all done. Fo; (as you shew) our lorde and all his apostles after their seate welshed, satte downe at the table againe, but you shall understand, that the souer of the paschal lambe was done. 

For that was then eaten, before that our lorde rose fro the table to go about the welshyng of the apostles seate.

Wherefore as the deuill had putte into the heart of Iudas the sonne of Simon of Scarioth to betray him.

By this the deuill yddee putte that treasur in his heart, of the souer, by which he dre'd and the trapwort Judas therunto.

By which we student to knowe and confesse, that when an ingratiating purpose falled in our mynde, we may well thinke, that the deuill is there enen belyed about us, and not as it is commonly sayde at our elbowes, but even at our very hartes. Fo; into the fleshly body can the deuill enter, and call imagination in our mynde, and offer by outward occasions also, to assaile myke and dwayne to his purpose.

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

Iesus knowynge that the father had given hym all thynges into his handes, and that he was come out fro god, and goeth to god, riteh from the souer, and puttech of his garments, and rokke a lynnem clothe and gcode it about hym, and than put water in to the basin, and beganne to wash the feete of his disciple, and wipe them with his lynnem clothe with whiche he was gode.

We neve ir truste to putte no manne in remembrance, that our saviour Christ was as verely god as man. And therefore where the euangel of the souer, that he came out fro his father and goeth agayne to his father, it is not ment that his goodhead was at any tyme departed fro the father; but by his goyng fro the father, was noyynge, and his goyng agayne to the father, the taking vp of his manhead into heue with him. 

For by his commyng into the yeord he lefte not hen, but ever was, and ever is, and ever shall be, with his father and their holy spirtite, both in heauen, and in euerth, and every where else at ones. For by that he faith his father had give him all thynges into his handes, is not ment that god the father goyng of the euyall god the souer. But he is his father eternally begotten of him, to bath he had eternally equal dominion of all thynges with him. I mono not only as muche dominion, but also the selfe same dominion, in his maner, as he is euyall godde with his father and the holy ghoste: not by yvyng an other godde as great, but by being, albeit another distincte person, yet the selfe same godde that they be. And therfore the father hath nothinge in tymye govern the souer, but eternally before all tymye gave him all (if a manne may call it givinge) by his onely begetting. How be it Christ as man might receive of goddes gifts in time, as he was created in tymne. And therfore therin these woordes expressed, Christes marwoulde excellente humilitie, as though the euangel had in no woordes declared it in this manner: Our saviour Christe, where as Judas hadde by the suggestion of the souer, made promise to betray hym, and continually persevered in that trapwort purpose, not withstanding that he was very god and descended from heauen to be incarnate, and shoulde attend thither againe in the glorios body and soule of his blissed manhood, and that his goodhead had ever hadde of his father by his eternall generation, and to his manhood by the unitive of person with his godhead, belonged also of all thyngs the sole dominion, so that with the traitour and all those to whom he sholde be betrayed, he was able to doe what hym liste, yet would he, not onely to hit other apostles, but also to that very traitour to wherby he shoulde gowe his highe and noble hart, occasion to relent and repent a number. If it wolde be to fare humble himselfe, that byng hyng theyr master, they loved, and they god, he wolde vouch safe to do them lovingly seruice, in the welshyng, not of their heades or thy handes, but even of their very seete, and wipe them to, his owne handes. And therefore he wolde have no body helpe him therin, nor dree a pee hym selfe as for a countenance, and lette an other too the remainder: but the wolde putte of his over garniemes hym self, put the water into his basin hym selfe, weble all the fette hym selfe, and wipe theyr seete all hit.
Then followed it in the letter, 

"Peter came then unto Simon Peter, 
and Peter saith unto him: Lo, he hath thou my feet? 
Saint Peter hauinge our souaury in fuch efification and honour, as it well became hym to have, thought it in his mynde bunitely, that his lord and master should wende his fette. 
And therefore he saide unto hym: Lo, he hath thou my fette? To whom our fauoure sayde: That I doth know he woulde not nowe. But thou shalt 

knowe it afterward. As though he wolde say: though thou thinke it not convenient, because thou canst not see for what cause I do it, yet (all whole he 

des are of fuch perfection that I do nothing for nought) knowe a great cause necessary and convenient, for which I do it, which thou cannot not conceive. 

But when we have donee, thou shalt knowe it and therefore suffice me neither to do it. But faint Peter hadde so deep 

impressed in his heart, the marvelous 

byghe majesty of the person of Christ, 

bespeke the very sonne of God, and with 

his almighty father and his holy ghost 
egall and one God, and therefore infi 

nitely more in dignite above hym, than 

he heaven is in distance above the 

earth, could not for all that whose of 

oure souaury, spede in his heart to fuf 

fer hym do fuch eyme humble service 

unto hym. And therefore with plain 

ely refusifg thereof, he withdrew his fette, 

and answered our souaury in this wise: 

Thou shalt never wesh my fette in this woorld. 

Our lord then, as he sometime 

spede in other thinges, toche and tem 

per the seal of Peter, thy dow servoure 

and here, somewhat bndoerate, so to feare 

duy, here that there coulde not vertue 

fande in feke without an humble obe 

dience, but that it woulde tooke the 

vannoitation (sauid the byghe never too good) if it were topped with disobe 

dience against the will of God, spake harly 

ly to hym and sayd: But if I wesh the 

thou shalt have no part with me. When 

faint Peter herte that woode, he calfe of 

his bndoerate curtice, and turned it 

unto perfecte obedience, submityng by 

mynfale submition unto the will of Christ, 

and sayd, lo, he not only my fette, but 

also my handes and my heade. As 

though he woulde faie, thought I 

would see, myne inworbyynsee, bee 

loth to have the more excellent per 

formance do suche eyme service unto me, 

yet seyse I seere that for cause unknown 

unto me, of which it becometh me not 

to ake the a rechypyne, thou haffe so 

determined to wende myne unworthie 

fette, that if I theerin obeye not thyme 

byghe pleasure, I hall by dysobedience 

call in this displeasure, and bee departed 

from the and leave my part in thy gloye, 

I rather will be contente to suffre thee, 

not onely to wende my fette, but 

over that myne handes and myne 

heade to. 

Jesus anstoored and sayde unto hym, 

be that is weshed neverly not to wesh, 

but bys fette, but is all cleane. 

For as much as faint Peter offe 

red hym selfe to sufter to be of Christs 

body handes weshed, not bys fette onye 

that are the lower partes, but his hand 

es also that are aboute the middes, and 

his heade to, which is the bypheit part, 

by wyche thre he bygan to wende hym selfe 

contente that Christ shoulde wepte all 

byes whole body, Christ answered him 

that that thinge were more then neede. 

For he that is weshed ones already by 
baptisme, is to clene weshed al together 

from all syne bothe actualle and opin 

gall, that hee never needeth to be all 

weshed agayne, noz neuer hall bee all 

weshed agayne by baptisme: For bap 

tisme hall no manne be but ones, the ca 

rer and spirituall token, by baptisme 

imprinted in the soule, is undelible and 

never canne be putte out. But in them 

that for: they be faithfullnes or for their 

euplyng, after their baptisme hall 

ynally bee dampeyned, that token hall 

in the soule perpetually remayne too 

theye harme and thame, by wherebe it 

shall euirmore appere, that they be ney 

ther pammynes, Jesu, noz Saracen, 

but (wherebe woole is of all) saile 

and unkynde chycken menne. 

But there is none weshed too cleane by bap 

tisme, but (that is to saye) he shall have 

neede to have bys fette weshed often. 

For bys fette are ment his affections. 

For ywyafe as ore fette beare 

oure body byther and byther, soe ore 

our affections carpe us to good wo 

kes oz badde. For looke whyche vaye 

that our affections leede us, and that 

vaye commonly walke we. And thery 

faye ore souaury to fainte Pe 

ter, when hee offered to bee all wesh 

ed agayne bothe fette handes and 

heade, se that is weshed is al cleane, and
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And needeth too have no more washed, but hys feste, that is to wippe hys affections, and then be all cleane.

And wryt that our faunour considereth the trauptures Judas (the fylthy feste of whose whetcheated croustous affections had carried hym to the couylk of the Jowe, to ofer the hys master; how so may to se, from wyrch traitorous affections, Chrysostome great mercurial humanity wanshing the trauptures fylthy feste, had not cleansed hym he fayde to them all: You be clene; but yet al you be not clene; for he knewe what it was that shalbe hys raye hym. And therefore he faile al you be not clene.

Upon the fayllscape words of Chisthe unto Peter, he that is washed needeth but to walshe the feste, and those wordes, if he be clene, it appeareth as the olde holy doctors say that the Apostiles wer before that all baptised and cleane. But Judas had by hys fylthy affections of his whetcheated croustice, despistle hymselfe by hys slate treason agayne.

Then after that he had washed the feste, he tooke hys clothes agayne, and when he was set at the table agayne, he fayde to them: Wyrne what I have done to you?

Our faunoure here genereth us in these wordes a good occasyon to perceve that hys outward worche, had besede those visible apparent thinges whiche every man myght behold and see, suche secret spiritual matterisment and signifigac, not onely signifieg but also wroughte and done in them, that those spiritual thinges unseen were so much the more principall partes of hys feste, that who to knonwe them not, they knonwe his outwardede, yet mat it be faile that they knonwe not what he did.

So where our faunour healed a man in hys body outwardly, and inwardly also in hys soule, whereof it is said: Totil domine summum facer in fabeato. He made all the man whole in the fabbat dayes, that is to wone the bodye onely, for the bodye alone is not at the man, but the soule too; they that looked on, thought they wiste what he had outwardly done in the healing of the bodye, yet was that inwarde wippe of hys in healing of the soule, to fayde what he had afterward done, that it may well be fayde, they wiste not what he did. And so was it in hys wokes that he wippe in the blessed sacrament. As when he eccrated hys blessed bodye and bloues in the fourne of breade and wyne at hys lyfe tofse, had he not tofse them that poppinymysicelle, who could have tofse what he dyde, and therefore see here in the walshyng of hys disciples feste, albeit that they could not but both se and see what he didde, yet because his outwarde wordes, he therein, was not in such a special manner hys decede, as was the inwarde mirrafre that he dyde and went therein, he asked them:

Knowe you what I have done to you? As though he wrolde lyeve, I have done more then you knowe. For by the outwarde walshyng of youre feste, you have gynen you entemple of humilitie which thing he declared to them with most effectual wordes. For supplie to thentent that they shulde considere of what weight and authority, both hys decede and hys wordes should be wryteth them, he plainly declared, taking occasion upon thos owne confession, that he was theyr very Lord and theyr very master. And therefore he fayde to them, You cal me master and Lord, and you lyeve well. For to I am in decede.

He was very Lord of them as of his creatureshe was very master of them as of hys disciples. Now putting hys lyfe in theyr remembrance for a foundation, thereupon he built the them a meruellous fruteful lesson, by wyrch the declaration of hys former decede, lymyng unto them: Therefore if I have shalde your feste being your Lord and your master, you must also wash one anotheres feste.

Then goth he farther a declarly whereelse he walshe theys feste, as he before said to saint Peter, that he shulde knowe it afterward. And thereupon he telles that he dyde it to give example by his owne deed unto them that they shulde ech to other do the lyke. And therefore he fayde:

A sample habe I gynen you, that lyke Dy wyse as I have done to you, so shalde you do also, that is to wye, doe of you as other as I have done to you all.

Then goth our faunour further yet, and enforcehyme doctrine and hys exampl with a strong myghtyne reason saying:

Thereby berly I tell you, the bondman is no greater then hys lorde, nor a me

senger more then he that hath lent hym.

As though he would saith, the bondman is no better then hys lorde, and I
that am your creature, am more highly

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Alas ove roun that are my creatures, than any earthly lyte is over his hond-man, now youd you didayne to see your felowes feete, when I your highe lore have not obdained, to wey your's. And thith the messenger is not better thit hit hath lente hym, and all you be but minu apostilis, that is to wopt but my messengers to do my mesage in pecting your wonden aboute the wode, lyke I that send you and threfore to farre your better, and yet have not disadaped to 

B twelbe your feete, there cane none of you without vore sfpnfull and manefull pepde, disadaped to welthe the feete of his felowe. And synally Chysty knytteth up all the whole matter with a very throte substantell lesson.

If you know thes things, pleased shall yow be of these things. In which wozples our mater wel declared, that the bliss of heaven will not be gotten by knowing of vertue, but by the ble and dispony thereof. For as no manne can come at Canterbury by the bare knowledge of the wone theither, if he will syte syly at home, to by knowing of heaven, we can never the more come there, but if we will walke therein. And thersfore fathist our lodye by the mouth of the prophet: Beati immortales qui ambulant in legi dominii, Non enim qui aguntur ignotae in vitiis ambulant sancti. Blessed are they that are undesigned, that walke in the lawe of our lodye. But they that woz wickednes, walke not in his wayes. And once saunter saunter his owne smoth, that the knowledge without wokes, not onely doth no poffete, but also causeth increas of a mans punishement, in respecte that his punishment shoude be: it without his will full igno-

raunce, his knowledge had been muche lesse. For thus saunter our lodye: The bodeman that knoweth not the will of his lodye and doth it not, shall be beaten with many fringles. But the bodeman that knoweth his lodye wyl and doth it not, shall be beaten with many fringles. And therefore with this necessarie fruiteful doctrine, our lodye wyl lykite by all, and say: if you know these things, that is to wytte, that my wellyng of your feete is done for your example, that thit I am in eden (as your selve do call me) your lodye and your matter, and that the bodeman is not better than his lodye, nor the messenger more than his mayster that sente hym, you shoude not be so proude as to disadapte to doe as

lowely scrupes ech of you other, as & I have doneste you all. If you know this do it in eden, than shall you bee blest: es els for the bare knowledge, shall you be but the wolle.

Upon these wodes before rehearsed. Note, hadde betwene sure lauoye and sainte Peter, that laisfed for reverence the thyng that our lodye wylde sente to hym, holy doctours note that no man lawfully maye for any pryuate mynde of reverence of devoction to goddes, doe the thynges that godde tulyopt, not lene the thynges bidone that godde bypeth. For it is an undicret devoction, and an inreverent reverence, and no rygrate humilitie, but an uprecepted pepde, to stande spyte agaynst goddes law, and disobey his pleasure. For as the scripteris faipt, better to obedience than lawes. So. no man shall goddes preceptes be obsered, if menery manne maye boldely frame hit selve a conference, with a gloe of his owne making, after his owne fantase puts into goddes wodye. For of such maner dealing, whereby folke will of their pryuate devoction, agaynst the commandement of godde, follow their owne waye, may these woodes of the scripture be verified:

Es quis viscerum hominum insulam, et non sisa in terris abscondit integram. There is a waye that hit men semeth inke, and the laste end thereof lepethe unde bell.

Alas Saul thought after his owne mynde, that he bye bye well. When he kepethe and sawareth the goodly Mery for sacrifice. But while he spake in his so doing the commandement of god, this false framed devocon holpe hym not, but that he losse his bongeom therfor.

Saint Peter here thought he did weel, when the for reverence toward chirst, would not suffer hym wele his feete. But once saunter his owne, that if she wold he for any fuche framed reverence of his owne, stande obystelply disobledent into goddes pleasure, she shoude have no parte with hym. And therefore while Chyste was presently conferenciat with hym, he was the interprete of his owne precepte. And alasse Saul shoude not have followed his owne worte, but shoude have asked the prophets by whom that precept came to hym. And in lude loacte pia manne doubt of the sentence and underlynde of any thynges writen in the scripture, it is no wypedom for
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Than to take upon him such authority of interpretation him selfe, as that he shall in boldely and unto his owne mind, but none unto the interpretation of the old holy doctors & saintes & into that interpretation that is received and allowed by the univerall church by which the church the scripture is come to our hands and delivered unto vs, and with out which, we could not (as saint Augustine saith) knowe where those books were holy scripture. Our favour here faile: I have given you a sample, that likewise as I have done to you, so should you do also.

Would be god that all the pilates, and all curates, and all preachers, and fathers and mothers, and all masters of houesides to, wold here of our favour take example, to goe good example. There are many that cannot be well content to be teachinge, come to these their cunning, and some to thow their autocratie. But would be god they make the fashion that our favour wold, that is to wyte, the princes that they howe other men do, do it after them welle. The scripture tappeth of our fauour, our : Cepha tethos doare & doare, Jezus began to do and to teach: so that he not only taught men to doe this or that, but he gave them also the example, and by the thing hee did them selfe. To theyre to say, he not only taught us what fashion we should be in teaching, but also for our example faile not to happe him selfe.

To theyre to say, to wake and awake, he not only taught us by word, but also by night to goe forth into the mount of Olivet, and there to wake and sleep by night hym selfe; by which custome the race of this have known where to finde him. To make nought by the/command of the world, he not only taught us by word, but also by his poesie: by the and all the course of his poesie life, he gave us the example hym selfe. To theyre to patience and suffering of tribulation, he not only taught and behastus bi wood, but gave us the example by his owne croce, his owne passion, and his owne painfull death. And surely albeit that the best is for him, that hath a good thing taught him by one who he saith of contrary him self, so as he is well taught, as not follow the lesse example of his evil deed, yet is our concern condition such, that where as woode and deede bothe be scart able to balse us to do good, every one of the, bothe is able enough to balse us to nought. And therefore that he cometh other folke so well, and governeth in this example with the contrary deede him self, foorth even like a foolie the weaver, that would were a parte with the tame hande and buttoke as faiste with the rothe.

Then example of Christ in weplyng the apostles fatee, with his exhortation by them by his example to do the like, by the lastest way to follow the literal fashion thereof in weplyng of folkes fatee, as for a rite or a ceremony or a sacrament of the churche. Howbeit maue we that he had never once, and yet in every country of christendome in places of religion did it, and nible princes and greater states doe that godly ceremony vert religiously. And none I suppose no where more godly that our honoring grace here of this realm, both in humble manner weplyng and wepping and byplying also many poor folkes fatee after the number of the yeares of his age, and with right liberal and princely alms therewith.

And surely if the interpretation of the scripture, were not by the spighte of god put in the whole corps of the catholike churche, he that wold be upon his owne head, sticke upon the letter of the gospel, and his owne explication thereof, might contente, that the weplyng of the rite was a sacrament, unto which our fauour boundes his churche of necessitate. But as the univerall churche beleueth, so is it not. How be it in tymne and place contentent it is (as saint Augustine saith) a thyng of the most perfection, fro this not only do not disapye in our hartes, but do it also in deed with our handes as our lo:be did with his.

When our lo:be faide, you be cleene, but not all, her ment that the congregation and company of his pite, apostles, as a congregation and a company, was a cleene company, though Judas one of the company was not cleane. For many a right honest company is there, that hath per some not hande amonge the pitt. And so is the catholike churche called Sancta ecclesia: holy churche, because that one there is none holier, and so shes that are behin ther in: where are always many bothes pikes and lare men into, though there be therein betwixe many bade of bothes foates also.

Finally where our fauour saith: si be seitis, beati critis si secentise as: If you know
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Knowe thes ethynge, ye shall be blest of ye do them: two things in these wothes be gendre be warnynge of. The one, that without faith there can be no good wothe but that can be meritorious toward the bliss of the heauen. The other, that have we the faith not so great, yet if we will not worke well, our faith shal fall of the bliss. And therfore to gyve be warnynge of the necelshippe that wee have of faith, we sayde not these towdes alone, if you do this you shal be blest: but he began with these wothes: If you nowe these ethynge. Now the Knowledge of these things that pertayne to such bynde of well being, as halliand be in these toward salutaion, that knowledge haue we not but by faythe. As the aposells there, though they save hyme whan they see, yet that he dyde it to gyve them a sample of humilitie, and that suche humilitie shoude be requirynge to helpe them to heauen, and to be rewardeth, this knowe they not but by the faith that they shal have there in Chystes wothe. 

Apos. 10. For quod attend, Auditor tuens per verbum dei: Fath fathp saint Paule co-

Cmety of hearyng, and the hearyng ther-

of is by the wothe of god. Therefore as I saye, oure loude began they bipolences with faythe. For faythe is the keye gate and spyke enter toward heauen. Acedens sem ad fema opoent credent: He that is coming to god muste gene credense and beloune. For if a manne that belooveth not, do the felle same ethynge ethynge by chauncse as of some other affection, wheche thing done by a faythfull manne in faythe were mer-
rinous, that dued done by faythless is not meritorious at all. But yet through faythe the fyse gate in to heauen, he that Iambeth by the gate, and wyll not walke in the waye of good wothes, hall not come where the rewardeth. And therefor oure favour beff sit not with these wothes, si iecsc iec si ecrcs: If you knowe thes ethynge you shall be bipol; but went forther and to make by his tale perfite, he addeth, si jecsc iec, if you do them. 

I feare me there be many folke that for deelyte of knwledge, or for a foolseye davynge golpe to thew and make it kno-

wen howe much they selle knowe, la-

bore to knowe the laue of god shal lowe it wyll well in heev, and ranne well peache it out agayne, that shall yet see manys a poor simple soule with a grace playne faythe, with no terngey but good devoute affection, walkynge the wayes of good wothes in this wothe, sit E after salt-hygh with oure loude in heuen, when those gyre clerke wanderyng here in wynp wothes, hall for all their great knwledge, and for all gape preachynge in the name of Chyst, here oure lord fay ther, as in the ruit. chapter of lapyne, 

Lapyne fayth fayth well fay to suche: Dice

die a me operati inuiragertia; waile you from me you wovchers of wyckednes.

And for conclusion, all the woks with this enample of his and all his declaration therupon, our fayth unstructred erboeseth his aposells to, is the woks of humilitie. For lykewise as pyde threw downe the dewyl out of heauen, so by the there neuer moone ascends but with moderate ther. And faythe the dewyl that fell hym selfe by pyde is ever moode help to tempe every manne to the same stympe, and specially thouns that he seeketh aspire towards any excellence in spirituall hynde of devine, so that he eypeth but in priacy and au-
tiscitie over other men, wherby he hopeth to send a gate open to enter, our fayth therfor to hope agayn the ghostly enemey that gate well warded and sure, in sundry places agayne and agayne geth his aposells (whome he made pri-
lates and spirituall governours of his flocke) special countynge agaynste the pyke of pyde, and with woodydes and with this enample of weithing their fete his owne handes, erboeseth them by mekeneses and humilitie, to come and re-

cen and ble them selfe as farre under oth-

er, as him selfe deth in order and au-
tiscitie pefere and enhauce them as bone: and wolde that we bile of dute 

pe for their degree, do great honour b

to them: and that they hold them selfe of mekenesse, as sayfe agayne putte it soo 

them.

G The prayer.

Lunightye In my sweete sa-

contour Chysth, whiche woest-

bouche fayle, thynke on

al

mg thy handes to welch the fete 

of thy rnit. aposells not only

of igod but of shere trastour to, bouch-
lke good loyse of thynx excelent good-

fete, in fuche totyle to welch the soiue 

fete of myne affections, that I neuer 

have fayth pyde enter into myne heere, 

as to dispayne ethynge in frende: soe, 

with mekenesse and charitie for the love 

of the, to file mine handes with welling 

of their fete.

G The fourth chapter.
A treatise upon the passion.

The first lecture upon the blessed sacrament.

The first chapter.

As they were sitting at the table and hearing, Jesus said: "This is my body, which is given for you. Do this in remembrance of me." And likewise the disciples, each of them, gave thanks and said: "This is my body, which is given for you." And likewise each of them drank: "This is my blood, which is shed for you.""
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A (forth by my selfe saw his passion drawing to here, to which he should be to be firste taken, so that it upon his supper, and that passon to byter as bysmal well as it should, of which he was to feed, and for which he was so fastidiall within, to few hours after) he should have taken little pleasure of confesse in the company of his apostles, not least to make them a supper at that time.

But he louned them to render, that all the paine, sorrow, dread and fear that was to arivate this, could not to maker and overhelle his harmes lowng affection towards them, but that the byter and longyng to make his laste supper with them, so much encrate greater, as he surely saw that his bitter passon was now nearer. And that was therefore lay one of the causes, for which he layd unto them at the eating thereof, with desire have I desired, that is to say forehave I longed to eate the patchall lambes with you before my passion.

The other cause for which he longed to eate that patchall lambethwith then, was because that he longed for the byne, in whyche he shouldth with byter passon passe the price of our re redemption, and free the kinde of man into cherubinities of the kingdom of heaven. And because that the would before the offering by of his owne biselled body, the very Lambbe innocent and immaculate, unto the father, institute the newe patchall, the byter eateynge of the false byne bisected unported Lambbe bys owne biselled body and bloud, to be coninualise sacrificed, offered up unto the father, and eaten in remembrance of his byter passon under the bournes of breade and wine, he would as was convenient, before the institut of the newe byter patchall, reuerently sinnisse the old patchall that was the figure herof.

And therefore at the laste supper, to declare the byter that he hadde is to do, that is to wytee, to institute his owne Patchall by the finisynge of the old, he said unto them: wythe delice have I defined to eate thiss Patchall Lambbe bytth you before my passion.

And so to declare the more clearely, that the cause of his byter, was to contenent, that he woulde sinnisse it, and offer by my selfe the byere Lambbe, whereas the father was the figure, and woulde by that pleasant sacrificie bying the nature of man into the kingdom of heaven,

he therefore said farther unto them: Also sinnisse also, quia in bono non minuambe unde, donec implenter in regno dei. I love better to you, that fram this time I shall eat that no more to it, be performed in the kingdom of God.

The fullfilling of the permission of the sacrifice of the patchall Lambbe bypinge a figure, was the offering of bys owne biselled body in sacrifice, by which the nature of manne was reduced unto the kingdom of heaven. And by that newe offering by of that innocents Lambbe is offered, which offering was the byter, was that olde offering of the patchall Lambbe in Jerusalem that was the bys figure, fully performed, and thereupon tooke his full perfection in the kingdom of heaven.

But here must we consider, that our Saviour in saying that he woulde eate the olde patchall Lambbe no more, it was performed in the kingdom of heaven, by soe not meane that after that the figure were performed and hadd bys perfection in heaven, he woldth not die or haue did the same figure againe in earthe: but he meant that he wouldh no more eate it at all. For bys wordes done in latynne, that is to say, nuntius in Englyshe, when it sympetly a byne before, of which it denpeth a certayne thyng to be done, both not alwayes meane or imply (though sometime it doe) the byng of the same thyng after that byne. As whil leges in the gospel in the, Non cognoscit eam, donec per Note, periti simum summum primum genitum. Joseph knewe not her,tpl the haddes brought forth her firste begotten byne, meaneing not that he knewe her after. For where the prophete speakseth as in the portrait of the father into Christ, salva dextri mea, donec gen nium nicos intro febulum pedum morum: Sunt on my yoghter hande, tpl I putte byne enemes for a footevoolde unter thy feete.

The Prophete there meane not, that by when the enemes of Christ be thown under thy feete, he saith than sitt ye on the fathers right hande no longer. As here in lykewise our Saviour meane not, that after the byter fullfilled and performed in the kingdom of God, he would die or hadd did the figure her Christ in earthe.

And that appeared planke by two things. One, by this byner implenter, tlp it be fullfilled. So sitt it was but a figure, and her sitt she woulde die it no more tlp it bever fullfilled, he must needs meane that she woulde die it no more at all.
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All. For being but a figure, it have no cause of die after that it was by the deception fulfilled.

And therefore as touching the Paschal Lamb, when our Saviour spake, I will from henceforth beate this no more: I'll be fulfilled in the kingdom of God, was as much as to say, after this I will never eat it more. After such manner of speaking as one might say that looked for too doughty, or that were entering into the charter house, I will never eat this more in this world: So thus, I must to be in heaven ere I see any more of it, in such other hynke of speaking as he, not meaning that he would eat flesh in a stricter world, but that he would see none there, and consequently never eat it more.

The other thing, by whyche it appeares plainly that our Saviour intended not to have the figure of the Paschal Lamb any longer continue, is that he soothly administered the vitriol thereof, the new sacrifice his blest body and bloude, the blest sacrament of the altar.

But beise the institution of his own Christen sacrament, to sheweth it shoulde appeare that he would fullfille fynish the olde Paschal of the Jews, and as who lave washeth a vase, byynselfe worth his Apostles as for a small eorde thereof, after the earing thereof, yancher thereunto. Whereof Saynte Luke pooreth farther and sayeth: Accepte odors greater egiuer than sacrificys of diminutes hynke, he toke the cup and gave thankes and sayde: Take and ympyde amonge you.

Our Saviour as man gave thankes buncy to God the father, that the olde sacri
cyce of the Paschal Lamb, was nowe come to an ende, and that he was nowe come to the institution of the new sacrifice, byys owne blest body in the hynke sacrament of the altar.

Thus our Lord commanded them to take and ynpynke the cuppe of the bloude among them and ynpynken all thereof, as the sacrwp of the olde Paschal. And then lade he farther into them: Disce elis
tes, good non bibam de generatione vitie, dience reg
num de reuent; I lape to you that I Hall not
ynpynke of the generation of the bloude, to the kingrome of God come.

The kingdom of god he calleth here, the state of his glowe after his resurrection, in which he rose immortall and glorious. And so whiche time he lapyte here unto them, that he loughte to ynpynke more and take no wyne. As thogh he woulde lave, suche ynpynke as I lave ynpynke with you to the olde sacrwpce of the Paschal Lamb, will I ynpynke agayne in my glowe after my passion.

But after his resurrection he ynpynke more and ynpynke with theyp againe, as appereth plain by the Chans
gelles, and as saith, Peter beareth witnes where he lapyte: In mandaceus or bibi
mas non illo pohlytean referretis a mortuis, ve haue eaten and ynpynke with him, after that he was appen foc herbe.

After this done, our Saynte Christ by and by in the see of that olde sacrwpce of the Paschal Lamb he ended, ynpynke the new sacrifice, to the olde sacrwpce to be continyed in his church, the blest sacramente of the altar.

Whiche newe sacrifice in see of that old sacrwpce, and of all the old sacrwpces whiche amonge the Jewes lisyng the hynke fruitful sacri\ncyce of Christes blest body upon the cross, shoulde in his owne curches of Jewes and gentiles togethe, continuouly with the hynke same body and bloude offered in the mass under the fowme of bread and wyne, represent that sacrwpce in whych on good friday Christ once for ever, offered the fowme same body and bloude in their proper fowme, to the father upon the cross.

And therefore after the olde sacrwpce of the Paschal Lamb clearelye synpsed by, as ye have hearde, wey theye rolle fro the b养生, our Saynte Christ ynpynke went in harde with the indignyng of that that louple of the new sacrifice, the blest sacramente of the altar, byys owne body and bloude under the fowme of bloude and wyne.

The maner of ynpynke in the institution in the gyspel of Saynte Petre, Saynte Harke, and Saynte Luke, is rehearsed in thys wyse.

Jesus toke b养生e, gave thankes and blest it, and brake it, and gave it his disciples saying: Take you and eate your Christes is my body, ynpynke it shall be delivered for you.

Thus our Saviour in the beginning of the continuation of the excellent works, gave thankes and blest the b养生, to prove by example as sayth Saynte Bede, that in the beginning of every good workes, we shoulde give thank to God.

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Then he brake it and gave it unto them himself, to signifye the same body, that he gave himselfe to his passion of his own free will. But to prevent them they should do well underhand, that this body sacrament that himselfe instituted in his own holy person, wonderfully farre passed the old sacristice of the paschall lambe, instituted by the ministry of Moses in the old lawe, lest they might peradventure take it so; a farre lesse thing then it was, as they should have had a great cause to do, it it had beene none other substance then the substance of breade, as to the very sense (2) then had the lambe whyche was a lusing senteble creature, bene of the proper nature much more excellent then the insensible substance of bread, sure Sainture therefore to give them sacristice knowledge, howe great a grace it was that he there gave them, and howe incalculable farre above all the meruey of man to receive, that they should thereby consider howe deeply they were bounden and beholden to hym therefor, and with devout thankes inwardsly remember his insenthal body therein, he gave them knowledge that thought it was breade when he tooke it in hand, and that to thes bodye fenes seemed yet bread still, yet it was nowe his owne very bodye in seende. And therefore he sente them: take you and eate you, this is my bodye. As though he mighte seye: beholde not that for my speciall neede sacristice that I institute, to represent for ever in myne owne churche (s) I returne to the general judgement my most precious paide, I give you a thing of more base nature then was the thing that was wonte to be sacristice to seefigure it in the goat and soe passyng synagogue, whiche you might think, plain sacristice of representation were but insensible breade, where they forke gryme sacristice was celebrated in a lying creature a feps unpottered lambe. But I will that you all understand and know, that the thyng which I gave you here to eate, is of a nature above all measure more excellent, for though you eate breade, yet is it flesh. And though it feme dead, yet is it eying. The lambe though it was quicke taken to the sacrictise, yet was it eaten dead. But this hal eate quicke, and it hal eke and abide quicke in you. And the lambe did seede and nourishe your bodies, but his that seede and nourishe your soules. For thes is myne owne bodye, and not my bodye bodye, but animad and byning with you. And myne owne bodye that never be seperated from my godhead: so that if you receave and eate beruslye the styp into your bodye, you receave the ther ther graciouslye into youre soules.

In these fewe compendious wordes of our Sainture, this is my bodye, is all thythes longe tale included, and manye a longe holie proces more. And albeit that in those wordes alone, he telleth them that therin thynge plaine enoughe, and notwithstanding that he had also declared them before, so that he would give them his owne bodye to eate, interlunche that pointe into them with many wordes at length, mentioned in the fort chapter of Sainte John. Yet to make them the more clearely perceiue, this was the thynge that he then telleth them of, that he fede not onlye. This is my bodye, but he farther also added thereunto, what he had delivered for you. As though he woulde saye, if anpye woulde be so farre fro beleueing of the truth, that rather then believe this to be my very bodye, he woulde seke a glode against myne owne wordes, and faye that by this bodye, my bodye. I sente but a lynge or a fuygne or a token of my bodye, to pate all thes solke oute of doubt, I faye that thiss which I gave you here to receave and eate, is that same fels bodye that shall be delivered for you to the Jewes and to Gentilles, and by them to the crose and to the beate.

Bowe to theentent that it shoulde appeare plainely, that he gave them not his bodye for that onelye symne, as a speeiall helme of kindnesse to their owne persons alone; but that they hould perceive, that he did it to beginning and institute a new sacristice in seede of the old Paschal, which would enuer in his church in the seede of the other there forbye, he faide unto them: bowe fede in meus commoramus elwem: This do you in the remembrance of me. As though he would saye to them: Likewise as the synagogues of the Jewes, have therto did for a fuygne of my passion, the old sacrictise of the Paschal lambe, for you dide in my churche from hence forthe in remembrance of my passion, thiss owde sacrictise of the owne owne bodye, that shall fede that passion, and be sacrictise once for ever hereafter.
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The cross.

Whiche sentence of our Soveraigne woods is also declared by Sapiente Paulus, in the eleventh chapter of his Epistle to the Corinthians, of whiche we shall speake hereafter. But first let us pracie the woods of our Soveraigne himself.

After that he had thus gien them his own blessed body to eate in the foume of breade, he gae them lyke-wis his blessed bloude to tymekte in the foume of wynne, whereof it folowed in the gospel:

And likewise taking the chalice after supper, he gave thankes, and gave it to them, saying: Take you and drinke, all you of thys. This is my bloude of the newe testamente. This is the chalice: This is the newe testamente in my bloude, which for you and for manye, shall be shedde into the remisyon of sinnes.

Our lattour at the conceynting and turninge of the wynne into hys owne precious bloude, whiche houle should be hostelye aft hede for our sinnes by pon hys paynestall crosse, murmered not no grudged not at hys remembrance of hys byter paflion: but was glads, and gane God the father thanks, that he bouncheased to suffer hym, by hys payne to paye our raunysome, and by hys owne payne from payne, as saye Saint Remigius, Saint Remigius and Sainte Christoforne. And our lattour in his so doing(whiche sapiente Chisloforn) teacheth vs what paine to ever we suffer, to suffer it in suche topie, as we gane God thankes therefore.

And after hys thanks given to God, he gane the chalice to his Apostilles, & commanded them all byncke thereof, sayenge. This is my bloude of the newe testamente: This is the chalice of the newe testamente in my bloude.

In these words our lattour shewed hym, what thyngs it was that he gave them to sinnk in the chalice, that is to sipp, that it was his owne bloude, sayenge. This is my bloude of the newe testamente, as sapiente Mathewa rehearsed it: or this is the chalice the newe testamente in my bloude, as sapiente Luke rehearsed it before: that our Sanye, our spake both the tone woods and the torder, or else for that both of the tone woods and the torder, the sentence is at one. For in the xxiii. chapter of Erond, is it specified howe that

Hosiples in the confinacion of the olde lawe, put halfe the bloude of the sacrifice in to a cuppe, and the tother halfe he shedde bypon the aultur, and after the volume of the lawe redde, he beypynched the bloude bypon the people, and sayde unto them: this is the bloude of the bloude of the tother: and in likepase was the newe testamente ratified and confirmed with bloude. And in likepase was the newe testamente ratified with bloude: saynge that for to declare the great excellencye of the newe testamente brought by the sonne of God, aboue the olde testamente brought by the prophete Hosiples, where as the olde testamento was ratified with the bloude of a brute beas, the newe testamento was ratified with the bloude of a reasonable man, and of that man that was alsa God, that is to saye, with the bloude of the bloude of our holy Soveraigne hym selfe. And the feles same bloude gane our Lord here unto his Apostilles in thises blesst testamento, as he playnylye declared hymelle sayenge: This is the bloude of the newe testamente, as he calleth it, novum testamentum in meo sangue, qui pro nobis et pro multis in remissionem peccatorum: This is the chalice the newe testamente in my bloude, where byhe shall be shedde for you and for manye for remisyon of sinnes.

Here you see, that by the woods of our lattoure rehearsed by sapiente Mathewa, and upon hys woods rehearsed by sapiente Luke, our Lord be plainlye declared unto hym Apostilles, that in that cuppe was the same bloude of hys alone, with whiche he could raise the newe testamente, and whereby the bloude shoulde be shedde upon the aultur of the crosse for the remisyon of sinnes, not of them selve alone but also of manye.

When our Lord said: This is the cuppe of the newe testamente in my bloude, where byhe shall be shedde for you and for manye into remisyon of sinnes, he declared therin, the significacion of the newe testamento aboue the olde, in that the olde lawe in the bloude of beasts, could be but promisst the remisyon of sinne afterwars to come. For as sapiente Paulus sayeth: It was impossible

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That sinne should be taken away with the bloud of brute beastes. But the newe lawe with the bloud of Christ, perfourmedeth the thinge that the olde lawe promised, that is to wyre remission of sinnes. And therefore our Saviour sayd: This is the chalyce the newe testament in my bloud, that is to wyre, to be confirmed in my bloud, which halfe theede into remission of sinnes.

This wordes also declared, the wonderfull excellencte of this newe blest Sacrament, above the sacrifixe of the Paschal Lambe, in these wordes: pro nobis et pro multis. For you and for many. For in these wordes our Saviour spake (faith Christisome) as though he would say: The bloud of the Paschal Lambe was theede only for the first begotten among the children of Israel that this bloud of myne, shall be theede for remission of sinne of all the world. And so it accordingly as Saunte Christisome sayd, for the sinne of the whole world. For sufficient it was for the sinne of the whole world and as many mo. But it was effectually theede for those onelie that take the right therefor, which are only those that shall be saueth thereby, which shall as sayte Remigius saith, and as the truth is, not the Apostles onelie, but also many other of manye regions, according to the fore saide wordes of our Saviour: This is the chalyce the newe testament in my bloud, which halfe theede for you and for many into remission of sinnes.

Then lykevise as he herde before sayde as you have heard the rehearsed by Sainete Luke, that when he had wytt his principles spoken after the Paschal Lambe, he woulde theynke no more of the generation of the byrne, til the byngome of God were come, so Sayde before againke to them after the institution of his holye blest Sacrament: Deo enim vobis gratias non bibam a modo de hoc gynminis vitae, quae est in diem illum quam illud bis hominum volubilem in regno patriae non det.

These wordes doctors do declare dyuerlye. Some take this saynge of our Saviour rehearsed by Sainete Pathew and Sainete Barke, to bee the same that Fnaynte Luke rehearsed, and that they were spoken oneye after the institution of the faith.
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That daught there drunken to the paschal lamb, she would dye nayke no more of the generation of the wyne, till the kyngdome of God were come: that is to wyte, that he would before his resurrection drink as much wyne after that daught of wyne, whiche he dranke next before those woordes spoken. And so dyde he than by those woordes also, teachy them to knowe and perceyve well afterwardes, that the wyne which before his other woordes that Saynte Matthiew and Sainte Marke rehearse spoken at the institution of the blessed sacrament, was in the chalyspe, and whiche wyne he there converted into his owne precious bloude, was at the wyne of the kynginge thereof, not wyne, but his owne holy bloude under the fourme of wine: whiche thynge they were I saye beside his other plain woordes: This is my bloude of the newe testament whiche shall be yede for you and for manye into remission of sinnes) well thowed and taught, in that he tolde them before the 9ynchynge of that (of which as I shall after the wyne dranke himselfe with them) that before his resurrection, whiche was not then common, he woude dypeke no wyne. Nowe in his secondo woordes rehearse by Saynte Matthiew and Saynte Marke (whiche woordes he spake at the institution of the blessed sacrament) when that after the wyne turned into his bloude, and taken to his Apostles, he sayd: Vcso autem vobis, quia non bibam a modo de hoc gerinime vinis, sitque in dignum quum ulter bibam novum vitas in regno patris mei. In these woordes gatherd together in one, out of the gospel of the two forefaire Evangellistes, once Sainctourmente, that he woude after that sayd, no more dypeke wyth them of his owne blessed bodye dypeke he dranke the wyth them than untill his owne bloude and his glorius resurrection were perfourmed.

For after his glorios resurrection, it is very probable, bothe upon these woordes and some other places of the scripture to, that he not on the dide eate with them common meate, but also by conferente and eate with them the blessed sacrament also. Nowe that he shoule call here his owne blessed bloude, by the name of the generation of the wyne, is not sayd to be meruyled, wyth he see in the common maner of holie scripture, too call his blussed bodye and bloude, by the former names of the wyne whiche he converted into them. As God in the scripture calleth Adam earthe, because he was made of the earthe, sayinge: terra et in terram revertatur. And the scripture calleth the Serpent, Gen. 3, pent into where the robe of Aaron was turned, by the name of a obbe of a parde, wyth he it was not a robe but A serpent. Virga Aaron, cum caratu virgis magis, Egyptiorum. And ouer our Sainctour in those second woordes as some holie doctours declare, by the wyne he dranke himselfe, whiche afterward he gave to his Apostles he declared by in felse, sayinge in the 21. chapter of Saincte John 15: John. Ego sum vitis vera. I am the wyne.

And so maye cruers say, these woordes of our Sainctour spoken after the conversion of wyne into his blussed bloude, be well thus undersetande: I saye berealy to you that I shall not fro this wyne in whiche I dypeke nowe thereof wyth you, dypeke agayne of the generation of the wyne, that is to wyte, of my bloude dypeke have here consecrated, and into whiche I have here converted and turned the generation of the wyne, that is to sanye the wyne that came of the wyne, and was in the chalyspe before untill that daye whan so.

Of els after those other holie doctours that expound the wyne to be hislselfe, they may be well understood thus: I saye berealy to you, that I shall not fro this wyne in whiche I dypeke thereof wyth you, dypeke any more of this generation of the wyne that we nowe dypeke of, that is to saye of myne owne bloude of the newe testament (as I have told you) whiche is the generation of that boine, of which these other woordes of wyne are heersped: Ego sum vitis vera. I am the wyne John 18. wyne (so of myne owne bodye is mine owne bloude) of this generation of the wyne wyth I no more dypeke after this wyne, but that day in which I shall dypeke et with you knowe, that is to wyte, when it shall be newe in the kyngdome of my fader God, that is to sanye, that I byng in the kyngdome.
And to see these two words of the chalice, vnderstanden in the wytpe of hys blest bloud in the sacrament, whych so meth that he by those woordes in
lyke wyse prompht to dyproke agayn wyth them after hys resurrection.

Finally for this exposition I note this woord Nunne, that is to say, men. Where our Saviour in the ladde laste sayth thus: Deo sumum voce, quis a me
do nos bibam de hoc genuine vitis, ficte in diem illum quum ilia bibam nunam voluerim in regno
patris mei deo.

I say verelye to you, that from hencefoorth I shall not dyproke of this generation of the bloud, untill that days when I shall zinkche it with you I newe in the kyngedome of my father.

God.

In these woordes I say I note and marke this woorde, Nunne, newe. For alle it that dyproke doctoure expounde it, nunum id est nono modo, newe, that is to wypwe in a newe maner, be
cause our Ladde after hys resurrection, bylyke bothere and dyproke wyth hys kyngedome suche common meate and zinkche as he was before wont to do, but yet in a newe maner, that is to wypwe newe immoxtall and impallible, and now for the necessarie soude of the bodye, but for the poorte of that he was wythout hys bodye, albe it I say that some doctours expounde that woordes thus, that someth meth not that the other exposition is muche more apter conforant thereunto. For thys woordes nunne, seemeth not therre to bee putte for an aduerbe, but is a noune abstructe, and therefore it signifieth some kynde of newenelle in the zinkche it selfe, whereas by that exposition, all the newenelles is in the dyproke, that is to wypwe in the person of Christ, and in the act of kyngedome, as done for a newe caufe, but no manner of newenelle in the dyproke it selfe at all.

For in the common wyne that our Saviour dyproke with them after his resurrection, was ther none other manner of newenelle then there was therein before. And therefore as I sayte, thys other exposition that I haue here shewed, seemeth muche more agreeable unto the sorte, that is to wypwe, that after that ymne he woulde no more dyproke with them his owne blest bloud wyth the blonde as he shawe, and than in the blest sacrament, wyth day that when he shoue in the
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Athe kynge done of God hys father, byynce that bloude wexle wath them newe. For after hys gloryous resurrection, that hys bloude of hys and all hys bloude bodie was weren newe, that is to wytte of a newe condition, other than it was at that tyme, in whiche they receyveth it in the bisell Sacrament.

For al ye that his body se deluyned them at that tyme, suffered not, no by the cattynge and receyvynge into thes bodiis not payned, yet was it sa_ch, that afterwarde it dyddo suffer payne and deathe upon the crose.

But when they receyveth it againe Sacramentally after hys resurrection, then it was in eternall gloye se confyned, and in such wise immortal and imputable, that it shouelde never hys, no never suffer payne after.

And to sothowere there were in hys bisell bodie and hys bloude gynen them in the Sacramente before hys pasyon, fyches a secrect wonderfull gloye of imputabilite for the tyme, as was in hit bodye; for the tyme a visible open gloye at hys naureous transfiguration, yet in the Sacramental receyvynge after hys gloriosus receyvynge, it hadde that poynite of newenesse, whiche it hadde not actuallly before, that is to wytte, wythout losse, impynement, or interception, eternally endyrunghe of imputable and immoxtall gloye.

And to hounde us to hope that generation of that tyme, that is to wytte the bisell bloude of hys owne hyle bodye where he was ancke with them, conferected of the generation of the common body, and in the lykenesse and forme of common wine, benev after hys gloryous resurrection: befor wyh the tyme he there tolde them, that he woldhe drinke no more therof after that tyme, in which at hys maundie in the skylle institucion, bee and ey they drinke therof togethe; of whiche they, byynce drynge lythe hyme, drynke therke makketh men ey consyninge: Et liberum esse omnem, and they dranke therof all that is to lyve, all the twelve Apostles.

Whar all the Apostles dranke therof, appearently wyll by thee wooldes, at the leaste wyll as manie as were present at the tyme, and that were they all twelve. For though some hawe doubt, and some also thought, that Indas was gone before, yet is it the most common sentence of all the holy men, and moste receyved for the truth amonge all Chresten people, that the traitoor receyved it to, whiche of we shall haue occasion to speake after in other places.

But nowe that our Saintour byd receyve and eate his owne bloude bodie, and byynce hys owne bloude bodie in the bisell Sacrament at his maundie with his Apostles himselfe, if anyone man doubts, it is certenly me that his owne hylh wooodes alwyse rehersted wylle wyll declare it, in whiche wooodes he bydeth, that himselfe would drynke it no more thereof, ty he would drynke it woth them newe in the kyngdom of God, that is to wytte, in hys gloshe as I have before themed you.

And that he called hys gloshe the kyngdom of God, appeareth bothe by other places of scripture, and also by hys owne wowoodes, where entwininge to them to some of his disciples, that is to wytte Saynt Peter, and James, and Saynte John, a lighte, and the members of his gloshe in hys tranfiguration, he bydeth: sanctissim de hinc spiritus qui ne quis habuit mortem, donec videbatur resurrectus.

There bee some here standing, that shall not taste the death therof they shall see the kyngdom of God.

Besides thys, lyke as he byd hymselfe, both eate a byynce with the of the alde Paschall Lambet that was but the figur, so is it noone other to be thought, but that in the instituytyn of hys newe bisell Sacrament, the vberget of that figur, he bydeth hymselfe eate and byynce woth chym to.

And that he bydeth in deede, holpe Sainct Chrisfide doth declare, whiche Chrisfide, in an homelye upon these woode of Chistine: Bibite et bac omnes: Drink ye of thes all, baptis thus:

Ne autem boce audiientes turbaturum, primum ligeans quern illum bibit, inducens eos sine turbatis one in communi sermonem mutueritum. Letteth that they hearing that word holde be tru
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be troubled therewith, he drink his blood for his selfe, in-ducynge them into the commones of the Sacramentes without abashement or trouble.

Holpe Sainte Hierome also in his booke against the great heretike Bel- nudius, wytheth in this wyse: Sic erit dominus Iesus qui venit in medio vos et maneat in vos. So therfore was our Lord Jesus both the gelt and the selt. He was both the eater, and was also he that was eaten.

Now for as muche as wee hall somewhat farther enter into the treating of this blessed sacrament, lette vs praye him that hath instituted it, that we maye in suche wylhe create therof, that it maye both in the water and the bread, streche to the fruit of our soules.

The prayer.

We mooste beare Sainte Savour Christe, whiche after the blisfulyng of the olde Paschall sacrifice, halfe instituted the newe sacrament of thynse own blesse body and bloude, for a memoriall of the bitter passion, gyue vs suche true wyth thynse, and suche fervent devotion thereto, that our soules maye take fruitfull gostlye boode thereby.

The second lecture upon the blesse sacrament.

Dexcellente is (good Christen readers) this holy blesse sacrament above all other, that neither is there anie man able to enter, parcely, and percieve so many greater wonderfull thinges as are to be noted therein, not those that of the blesse body doctors are already noted, and of all Christen regions already received and believed as (the dignite of the thing requirith) we li to declare or worthlype to speake of. For this holy sacrament, is the holy boode and the holy bloude of hym, of whom all other sacramentes receyve they vertue and strength. For it is (as you have heard of Christes own wordes) the selse same sacred boode of Chizfe, and the selse same blesse bloude of his, that was deluyed and thede for our sime.

Now alfo it that there are in dyner countries of Christendome, lorn (and hard it is to lynde syne country to fo; tunately, as to be cleere and cleane without) that labour in this blesse sacrament to labytur the bery true chil- dren appere, and woulde make menne wene that those playne wordes of Christe. This is my boode, ye were o- therwise ment then they were in dede; and that our sauyour in his so saying, I dyde not affirme ne denyd, that the thing wherby he gane his Apostles to cete and to drink, was hys bery boode or bery bloude, but that they were stille bessed, and wine, which he called them (ake they) by the names of hys boode and hys bloude, because he woulde institute them for to stand as tokenes of hys boode and hys bloude, for perpetuall remembrance of hys passion, alfo it there lacketh I, to speake somewhat of the matter with them, but to thewe and set foorth the trouthe befoe the open of the reader, that he may either of the trouthe roode, increase in faith, and concerne devotion, than wyth muche tyne be- lieved in the reading of thens error- ous fallacies, which occupe his berdes, and heape in his hart a douchiy of thens; dyeuyly be vanities.

Dyde by it somewhat of theiris is it good readers in my mynde necessarie that you knowe, to tenant you may the better beware of their wytnesse.

These spectral engines be these manner of fals, with whiche they bulve with all their mighte, oppugne the inexpugnable person of our Sainte Chizfe, enforcing themselvs by force, to put out his glorious boode oute of the blesse sacrament.

First using the name of sacrament of Christes boode with, whereby good simple folk would bene they mente as we doe, they mytle the meanynge of that woode against us, and in corners corrupte some well minded menne, before they perceyue the truyne of them crafty purpose.

For they maye then bene, that
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That sith we call it all, the blessed sacrament of Christ's body and blood, therefore it is nothing but a bare sacrament one ly, that is to write a token, a figure, a signe or memorial of his body and blood crucified and dyed, and not his owne very body and his bloude in deed.

Secondly they say that those wordes of Christ, maye be well and conveniently expounded in this wise, as they maye serue to poure the sacrament a figure. And upon that they conclude, that sith they maye be so expounded conveniently by an allegory, there is no necessity to expound them otherwise, nor that those wordes shoude not be taken and declared, as to say that signifie, that in the sacrament is Christ's bloude in deed.

And yet they enforce that reason with the expessions of old holy men, which have expounded those wordes in an allegory feare, and haue in their writings called this bloude holi housell, by the name of a sacrament, a signe, a memorial and a figure. By which wordes of those Old holi saintes, those newe folke laboure to blear the unlearned readers eyes, and make him therewith wise, that those old hoomen in that called it a signe, a token, or a figure, dibbe be declare that they took it not for the verie body in deed, for that body can not be (they saie) by no meanes a figure of it selfe.

These there are I saye good reader their three especiall dares. For I deny not but that they sde no: as the wordes of scripture, whereby they proue Christes body not in earth, because it faile before his attencion to heauen, that they should not have him there still in earth, but he ment of hys sopposal conperation as they hadde hym before.

And where they woule also by the wordes of scripture proue the blessed sacrament hode. But the conclusion of the sacrifice is so cond in that point, to call a thing, not as it is, but as it was, or as it shouulde (whereof I haue told you a sample of times before) that at the holde they can take thereof, appeth out of their hande.

I deny not also, but that they lye against the sacrament, and say that Christes bloude hodge is not there, becaus they saye it can not. For it can not be that they lye in so manie places at once. But nowe sith the truth is, that he sate saue he is there, and in his souling to men in very deed, as both before is proued and yet shall hereafter, al that reason of theirs (that it can not be) hath to any Chnstian man, that taketh Christ for God) no manner take of anye reason at all. For it standeth you we woppon this grounde onely, that God is not able to perswade his wordes.

Wherefore albeit that as I say they lye, they saye such other things to, yet are those things that I haue shered you, the speciall things, and in effecte the onelie things with which they have their speciall hope to deceame unlearned folke.

Nowe purpose I not yet in this present treatise hyppon the passion, to enier much in dispisn of them, but on them these pountes neither. For that thinge would require an whole volume alone (the labore whereof if God hereafter geue me tyme and opportunity thereto) I purpose not to refute but I vll in effecte for thys whyle onely, reheaste you some of those thinges, that holy cunning men before my days, haue of thys holy blessed sacrament concerne thes matter, lest ye be behind in wripping. Which thinges if the reader diligentlie consider, shall I trust be able somewhat to serue and lulle hym, to luyse the fallacies, and lypse the substiltes, of all those folkes tale argumentes and objections by hypostale.

Consider now good reader, and remember, that lyke thys excellent high sacrament, under a fourme and byknenesse to common and so simple in lyghte, everly conympnye in it, a wonderfull secrete treasur, and signiﬁch and betokeneth also manifold mysteries, the holy cunning fathers afose our days, have had the of a due to hynde names pynough and convenient, with whyche they moughte in many wyse inupiuate and shewe, to change suche manner thinges of this blessed sacrament, as are partly contained therein, partes signiﬁed thereby. And therefore the secrete instinct of the spirit of God (by}
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As whyche the catholike churche of Christ is in such thinges obede and ruled, the olde holpe veruous fathers, have not onely called:upon effectuall causes:thyss holpe sacramente by sundrye names, to signifie there:by sundrye singular thinges thereof, but hase also for the same entent (uppon divers effectuall respectes that they sawe and confysed therein) called some two sundrye thinges holpe by one communne name.

For the better perceyving whereof, we muste marke and consider, that in thyss blessed sacrament, there are two thinges actuallye and really conteyned. One, that is a berke hodelpe substantia, and that is the berke blessed boypse and blode of our Saviour himself. The other that is not anpe substantia but accidentes, that is to wyse, those accidentes that were before in the brede and wync, whyche brede and wync are converted by the almightie power of God, into the berke boypse and blode of Christ: those accidentes I sake of phyllopelasse, rebelle, hardinelle, saltinelle, weyntne, faour and taffe, and such other like, remayne and abyde in the blessed sacramente.

And by the myghty power of almightie God they remayne without the body of which they be accidentes. Which wypse they be now neither accidentes in the brede and wync(whyche brede or wync none is there) nor accidentes unto the blessed body and blode of Christ (which two thinges are the onely corporall substantia that are there) and accidentes are not naturally, nog the mynde of a lyving man can not wyll imagyne how any accident can be but in a bodily substantia whereunto it is accident, and whereupon it dependeth, muchelof were it therefore muche to mynde thereupon, howe, and in what wise, and whereat, those accidentes abyde and are conservyd. But that question with manye suche other me, therwith a poynt and curious mynd hath carped many a man out of faith, lette by remytte unto God. For as he onely can make those empycles, so can he onely tell howe.

For albehit that an accident by a general maner of speaking, is a thing (but it is not nything) a in such wyse I meanethis wypse a thing, when I sawe there in the blessed sacramente two thinges, yet so as much as the name of sacrament properly signifieth a signe of token, whyche bokeneth an holpe thynge, the thynge of a sacrament, is properly called that holpe thinges that the sacrament boketh none. As in baptisme, the washynge of the boypse with light water, signifieth the washynge of the soule by grace, to properly the sacramente. And the washynge of the soule ffo synne, is called the thing of the sacramente, that is to saye, the thynge that the sacrament of sacramentall synge, I meaneth the washing in the water bokethone.

Hows in thyss holpe sacramente of the alter (whyche hath as reason is above all other sacramentes sundrye speciall poyntes) there are two sacramentes of sacramental synes of sundrye synpes. The tone, an outward sacramente of sacramental synge sensible (as baptismale had, and confirmacion) and the other four, the other, an inward sacramente of sacramental synge unsensible, whyche none of the remaunte bave.

The outward sensibile sacramente of sacramentall synge, is the forme of brede and the forme of wynne.

The inward sacrament and sacramental synge unsensible, is the berke blessed boypse of Christ under that forme of brede, and the berke blessed blode of Christ under the forme of wynne.

Hows are there lkewypse, in thyss blessed sacramente (aboute the nature also of al the other synpes) two thinges of the sacrament, of two sacramental thinges: that is to wytte, two thinges that are by the two sacramental synes bokethone. And these two thinges, though they be bothe secrete and unsensible, yet are they of synpes sundrye synpes to. For the tone is bothe by the sacrament, that is to wytte by the sacramental synge signifieth, and also in the sacramente conteyned. The other is onely by the sacrament signifieth, but in the sacrament it is not conteyned.

The thynge of the sacrament that is bothe signifieth and conteyned, in the berke boypse and the berke blode of our Saviour hymselfe, therein actuallie and really present.

The thing of this blessed sacramente I is signifieth thereby not conteyned therein.
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Therein is the mystic or societe of all good holy folks in the mystical body of Christ.

For this must we now set under stand, that the mystic body of the sacrament of Christ that we speak of, is that outwards sacramental signs, or the sacraments (that is to wit, signs and tokens) of both the two sacramental things, that is to wit, of the very natural body of Christ that is in the sacrament conceived, and also of the societe of all saints in the mystical body of Christ, that is not contained in it, but signified and betokened by it.

For the outwards sacramental signs, that is to wit, the of bread and wine, betoken the very natural body and blood of Christ being in the sacrament, as the holy doctors declare, Likewise as bread specially signifieth and symbolizeth the body (whereof the scripture saith: "pax tibi confirmat corpus minis"); so the bread betokeneth a manna bacthe and wine gladdest the heart) whereof the scripture saith also: "Veniatur latific cor hominis", and the very blessed body and blood of Christ in the sacrament received, betokeneth, doth espically show all other sacraments, effecteth, make strong, and confirmeth the soule in grace, and so suiteth in some good sort the soule, with spiritual constitution, that the soule is in a certaine manner of an heavenly donjon.

In proofe whereof, one caution in the body of the sacrament: "pax tibi confirmat corpus minis", and in the rest: "Hos bibite et manna bacthe". The bread and wine doth betoken the body and blood of Christ in the sacrament, the holy bread betokeneth the body, and the wine the blood. So also is it with the cup that maketh men drinke, how noble it is.

These outwards sacramental signs, the food of bread and wine, do also signifieth and betoken unto vs, the other sacramental thing, or the other thinges of the sacrament, that is to wit, that thing of the sacrament that is signified by the sacrament but not conceived therein, that is to wit, the societe of all saints in the mystical body of Christ. For, like as the bread which is in this holy sacrament turned into Christes very body (of which beede the fourme still remainedeth) was made of manye coines of wheate into one loafe, and the wyne that is converted into his blessed blood, (of which the wine the fourme remainedeth) was made of manye grapes flowing in to one wine, so be al holy faineis gathered to gather in one, into the mystic body of Christes holy mystical body, as saint Paulus toucheth in his epistle to the Corinthisies the first, "vultum et corpus meum", Omnes qui de vno pane, et de vno colicie, et de vno corpus, et de vno corpus, et de vno cuppe, Una man be one bread and one body: as manne as be parakers of one breade and one cuppe.

Sancte autem also oppon the lyre F chapter of saint Iohn in his retabl treatise farte thus:

Propertos qui quis sic fuit ets ante nos hoc intellegent hominem dei, dominus noster Jesu Christus corpus et sanguinem suum in eis rebus commendantibus quod ad suum aliquid reddijtunt ex nostris. Nuncque ilud in eis multae gratiae confection, illud in eis multae misit ad multa, Deus ille esponet quomodo id facturus est quisque, et quid in manu suis et sanguine bibere. Quem de in saeculum saeculum et in saeculum et in saeculum se invenit, et in saeculum et in saeculum se invenit, et in saeculum et in saeculum se invenit.

Therefore beleepe, as alfo be the menne of God understood this, our Lord Jesus Christe commended, as left his bodye and bloude in suche thinges as of manye are brought into some other thinge: For of manye coines or graynes together, ther cometh another other thing, and one of manye grapes or beere ther foloweth another other thing. Fynallye be declarer how it may come to passe that when he spaketh, and what it is to eate his bodye and drink his bloude. Ye that eate my flesh, and drinke my bloude, dwellith in me and I in hym. Then, this it is to eate that flesh and to drink the bloude, dwelleth in mee and I in hym, and to have Christe dwelling in hym. And by this thinge, that he dwellith not in Christe and in whom Christ dwelleth not, without doubt he nether eate spiriutalely his bodye, neother dyecketh the spiriutalely his bloude.
A treatise upon the passio.

neth in the eleventh chapter of his epistle to the Corinthians saying, "Corin.,
cumque multo hanc genem hanc et eam hanc, quom domini annunciatibus domine veniat. As often
as ye that eat this bread and drink this cuppe, ye shall thete the death of our Lord, as he come.

Here be see, that where as our Saviours in his owne yttowes, orpened his
owne brede, bodye and bloode of in the Sacrament, to signifie, byoken, and
represent himselfe unto our remembrance, that it is the remembrance of him as in his pas-
son: and so tooken his bodye and hys bloode in the Sacrament, the felle same bodye
and kynde, kyndes and kynderly hangynge on the chalice, and the felle same bloode
in the proper kynderly on the fayre kynde.

The felle same unsensible Sacrament also, the natural bodye of Chist that is
under the felle Sacrament of bread, signifieth and tokeneth, the toth as
fayre kyndes Sacrament thing, that is to
wypppe the fayre kynde of Saints. For in
his natural bodye of Chist, is many
members in one natural body, so is
that fayre kynde of Saints, many kynderly
members in the kynde of Chists my-
scall bodye.

And thus we see good Christens re-
ders, that the owrwardly sensible Sacra-
mentes, the kynderly of bread and wynge,
be in felle kynderly, kyndes, kynderly, and
Sacramentall kyndes: that they be one ky
Sacramentall kyndes, and not Sacramen-
tall kyndes.

And on the owrwardly, the fette Sacra-
mentall kynde, which is both by the
owrwardly sensible Sacramentes, and
by the felle unsensible Sacramentenses,
signifie and not conýegy, that is to
wypppe, the fayre kynde of Saints in the
kynde of Chistys bodye mystical, is one-
ly the kynde of the Sacrament of the
Sacramentall kynde, and not a Sacra-
mentall kynde, neither sensible nor insens-
able. For it is signifie onky and
signifie not. But the felle natural
bodye and bloode of Chist in the kyndes
of bread and wynge, be heth Sacramen-
tall kyndes, because they signifie, and
also Sacramental thinges, because they
be signifie.

Per mutis we further knowe, that
albeit it was speake onky of the bles-
de bodye and bloode of Chist, that are
breste kynderly in kynderly of breads and