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And by grace, yet is there with them, the soul of our saviour also. For his blessed body and bloud in the sacrament, though they some dead, so the most full representation and figure of the same body and bloud remaining before the crose, after his holy soule gave up to the father, wherby his bitter passion was fully performed and finished, yet he not dead in the sacrament, but only and animated with his blisful soule, wherby after the returne there of and copulacion agayne with his immortal and impassible body, never departed afer from it, no longer that. 

There is with it also beside his blessed soule, his almighty Godhead. For the Godhead from the first tyme of his incarnation, never departed neither from the soule nor from the body.

But when they two were by death departed and severed a sunder, the Godhead that is to view the almighty natural soule of the almighty father, the second person in trinite (of whom father and soule, the third almighty person of the external trinite comprised) was still in being of person, both with the blessed soule subsisting the old fathers in hell, and with the body lying dead in the sepulcher.

Poise over, albeit that the blessed bloud is consecrate severally under the forme of wyne, to signifie and represent unto us that in the passion of which the blessed sacrament is a memorial, the bloud was severed from the body; yet is there in the blessed sacrament both the body with the bloud; that is in the forme of bread, and the body with the bloud that is in the forme of wyne, that is to wyne, the body under the forme of bread immediately, as by the forme of wyne, which is not specially signified, and the bloud by concomitance, because the body is never out of it. And likewise under the forme of wyne, the blessed body immediately, because ther by that forme of wyne the bloud is chiefly signified, and the whole blessed body is therewith by concomitance, because the bloud signifie his glorious resurrection, never was not, is never Blair, separate from his whole blessed body.

If men aske then the question, what we may thinke of the holy blouds of Christ out of the sacrament, continually kept and honoured in divers places, and wth many great myracles appeare, methinketh it may be answered in two manner wyse without any pertyll of our faith. For I see no necessity to lape, that at the bloud that Christ had in his body at any tymes here in earth, is in his body nowe. And so maye some parte of his very holy bloud that hath beene sometyme in his blessed body, be not remaining in earth. And also since his blessed body may be where it will, his very glorious bloud may be by unperceivably, in such places esellable where it pleased him selfe, and his blessed body invisible all to therewyth.

In a crucifire striken, God maye also create newe bloud where which is none of his. And over this body, the blessed soule of Christ and his almighty Godhead also, be both invisible, I say, not immediately contained in the sacrament, because they be neither immediately signified by those sensible sacramental signs, the fourmes of breade and wyne, nor there as secret intangible signses appointed to signifie any other thynge, as the blessed body and the bloud be, but therfore there by concomitance, because from the body and the bloud, neither the soule nor the Godhead is at any tymes since the resurrection a sunder.

And by concomitance are there also both the father and the holy God. For the Godhead of the soules, and the Godhead of them both, is in the being Godhead, neither of them bodie can be leuer from wyne, but it must needs be that where he is, there be they both, not onely by a general manner of being, (by which cause of them is ever wyth ane of all the thynge that they have created) but also by that special manner of being, by whiche what so ever manner that be, ane of those three perfections is wth him self, except the only personal definition.

It seemeth also that by concomitance though not a concomitance following of the necessity, yet by a certaine concomitance following of convenient congrutuit, there is every where everywhere about his blessed sacrament, a glorious sauentie company of blest angels and apostles, as byres holy doctours declare.

Pole so; as much as under any of the two outwarde sensible sacramentes, the fourmes of the bread and the wyne, the whole inward undiscoverable sacrament, the very body and bloud of Christe, is as I have heard you vnderlye and fullye counted, and al-
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And also under every part thereof, be it devided into neuer so manie, therefore who so ever wold helpe to receiue his blys holie soul under any one of those two
formes only, both bereely and infinte-
gently receiue both the blisst full bodye and blinde of our fante, and therwith his blisst soul and his Godhead to ye and at the whole trinite together.

And at the that of old tymes, lay people by comonly receiue they: howbeit under both the formes, yet alwayes fro the beynge, they sometime receiue the, som ether the one forume, and som
under the tother alone, as by the abys
ynges of the olde holpe layentes it both in dyuers places appear. How be-
t it when they receiued the, howbeit un-
der the tother beynge alone, it was most com-
ymonde under the fomae of head, because that under that fomae, it was most able both to be caryd without paret of spyl-
lyng, and long to be keeped without paret of turnyng.

Upon which lyng the sone go be-
gan to die, it came to that point after
warde, that for dyuers inconvenienc,
which many tyms mysplyched in the
blisst blod under the forume of wine,
when the common people were houesl
under both the formes, the whole peo-
ple thosowe Christendome set in a cu-
fomae unforme at one fashyon, to re-
cye they, holy houesl, that is to witt the
very whole bodye of Christ and blod
both, under the fomae of bread onely. Of
which custom no man hath herbed o; no
begynning, which thing alone may wel sufse to make indifferente men per-
ceyve, that it began even for: the wheth
after Christes death; that the lesfullnesse
thereof, was knowen and caught by the
tradition of chappolles thenselues. For
surely if it had not beene knowen for les-
ful of olde, the whole people of a chilke
dome woulde neuer have takyn it by of
newe, beynge a thynge of neyther plea-
sure no; sippynge no, beynge no thynge
foresaid unto it. For late was there none
made to command it.

Howe be it when that the countrey
of Boheme falling into many heresies, be

gan, not onely to do the contrary, recei-
yng it under both the formes (herin
the bose of Christendome woulde not
have mysted to suffer them as a thynge
leulf use them that would) but also tooke
upon them farther, to repriuyd e repriuyd
so; dammable, the common longe con-
much custome of the whole corps of chis

Benedict, by his this vemeasure of theirs,
the generall countayle of Contuance,
codempwed in them to byngyng their aura
arrogant error. For upon that pointe
of them, if the whole body of Christ
were made dammable be dereped in
matter concerning our faith, or the be
of the sacramento, then followeth thers
an inequitall confition, and no thynge
can there in the catholike church be fere
neither tradition, lath, custome, no
scripture, neither to knowe how it is to
be undersouden, no yet to much as whil
che the bery hokes be, as boly lynp Art
lyme agaynste the great heresies the S.Jahes:
Spantchel; both very clerely declar.

Now is this custome (and long was
ere thers heresies began in Boheme) to
bynder all, that neither lappe nor pnest,
man nor woman, good nor bad, eather
otherwise did in receyng the holpe
housel befor the maide, and any thynge
repugned thereat.

Now be it though as I laye this yppc
and custome was onterfals both with
lay people and pries, in being byssed
laid of a mothe man at bande (as the
pries be them selues alwayes, and onely wllt
they lappe maide) yet did thers neuer pynyef
in the maide, bese to consecrate in the
forme alone. And the cause is, because
in the maide, the blisst sacrament is (as
the old holy doctours al with one voice
agree, and al the cops of chistendome
with them fro thosaples vapes) not one
by a sacrament, but also a sacrieyce, that
by the offering of the body and blod of
Christ under the formes of bread and
wine upon the altar, representently the sacri-
eyce in whych the selfe same bodye and
blode in theyp own proper forume was
offerd upon the crosse.

And therefore albeit that in ech of the
two formes is the holy sacrament, both
for the thynge that it signifieth, and for
the thynge that it conteynyeth, yet under
the thynge onely was it neuer blyed
to offer that holy sacrieyce, but under
the bose thynge togethers, that the thynge
should be correspondynge into the figure.
For this holy sacrieyce was safe figu-
red in the offering of Petchisdeych, that Gene.
offered both bread and wyne.

Pet is ther also put into the wyne be-
for the conseyrac, a lyttle waier al-
wayes, whereas the wyne no word written
in the gospel, no any plain place in all
the scripture for it. And yet may it nor be
leulfly left out, as al the old holy doct-
tours teache by. And divers causes they
lape
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A lye of that infinitioun, partly for I out of the holy heart of Christ when it was pierced with the pears, there issued both blood & water. And some alllege that it is to signify the opening of the people with Christ. For as it appears in the Apocalypse, by water is signified people. And finally, some holy saynetes lay, that it is done because our labour himself at his m union, was pierced with his wine with water.

And at these may be god causes, with the truth and the will of God well known; but ells I freely believe, that no god man upon anye of these confusiones or any other, when he should consecrate, would presume to adventure to put water into his wine, where the gospel of the institutes, speaketh of no water at all, but only of wyne alone.

And therefore it well and clearly appears, both by this popes and byers otherwise, the hee byowdes and manner of consecration of the rites and the manner of this holy sacrament, was more at large showed, more fully taught, by Chryseis Apostles by mouth, than afterward written by theyr penne.

And so appeareth it also by S. Paul, where first taught in the Cappadocia without any bookes: written thereof, sayth he finally, certes quum venere ipsis disposuimus, the remenaiunt will other when I come my selfe. And therfore when he thes orders after that he toke further at his coming, as farre as ever I could hear prounced. And so this also, and byers other holy doctors, that many thyngeis of the male was taught by apostles by tradition without writing by mouth. Sapere Docete also in his boke de Ecclesiastic Hierarchia, sayth that the apostles taught the manner of consecrating in the male by mouth.

Nowe because of these wonderfull thinges and many other, wherein this most blessed sacrament to waere executioun all other, as that sacrament that not onely signifyeth and betokeneth, but also beryly and really conteyneth, the holy blessed bloud of hym of whom all the other sacramentes take theyr strength; (for he is as I have sayde, not onelie man but also God, and with his holy bode and bloud is also his holy father, and with both his bodye and soule, joined his incomparable godheade, and of hym his father and their holy spirite is all one godheade, and therefore there are present all three) for these causeth I saye, for which this blessed sacrament to make in maner waere differeth from all other, the holy doctors have accustomed to speak of this holy sacrament in divers wise; and to signifyse and in some wayes to shewe, the byers properties, or by some byers names have been accustomed to call it.

Whereas the sacrament of baptism is not called the sacrament alone, but the sacrament of baptism, no anse of the remenant without that addition of theye divine proper name, as the sacrament of confirmation, the sacrament of penance, and to forth the remenants, one by this blessed sacrament is called and knowen by the name of sacrament alone: signifyng and shewing thereunto that this blessed sacrament is the most excellent, and of all holy sacramentes the chief. And that I do not why I was, if it were as it is, the verry body of Christ. For the sacrament of baptism is into saluation of none necesse. That it, and the sacrament of penance too.

This blessed sacrament of the body and bloud of Christ, is called also distinctive by the names of everie foure, sacrementum hieroi, & sacrementum spiritus, the sacrament of bread, and the sacrament of wyne, because that the foure of this bread betokeneth and immediatly contyneth the body, and the foure of wyne the soul.

And albeit that they be in vede, distinct sacramentes, that is to wite, both two distinctive sacramentall outward signes, no ther is the foure of this breade the foure of wyne, no the foure of wyne the foure of breade: and two distinctive sacramentall inward signes too, and two distinctive sacramentall thyngeis also, of that kind of thing that is contyned therin, (for ther is the body the bloud, no the bloud the bodye;) yet is altogether called by 3 name of this blessed sacrament in the singuler number, sacrementum alios, the sacrament of the altsare, and yet is it never shewed at the altsare but in both the foure.

But for, because that the very real thinges that is contyned under both these foure is, is one bodye, that is to wite, the very true & natural glorious body of this Christ himselfe, to the integritie whereof, the bloud of the same pertaineth, and wherof it is nowe an inseparable parte, which
A blessed body and blood (though they beinge in the sacraments under severalourmes,generally to signify, and therfore be well and with good reason called several sacraments) have never generally seperated alounde in debe, therefore to yenge's knowledge that all is really contained in both those sacraments, is one very real thing, is to wit, the very blessed one entire body of Christ, all the whole under the bodies fourmes together, is called by the name of the sacraments of the anltere in the singular number.

It is called sacramentum panis, the sacrament of bread, and it is called also panis, that is to say, breade, because of breade was consacrated, and that after the brede was consumed and turned into the body of Christ, the fourmes and accessiones of the bread appeare and remaine: as I before have thowed you, that in scripture a man is calleth earth, because he was made of the earth: in the scripture Moses yarde was calleth Pyll a yarde, when it was turned from a dead yarde into a quicke serpente, that devoured at the serpentes that the witches of Egypt had by they enchaunted met brought forty before Pharaoh their king.

But yet lest the nyming it brede, might make some men wene it were but bread in debe, it is called also playnylye by nyme of the thing that it is in debe, the body and bloode of our lord.

It is also called sacramentum communio, the sacrament of communion, because that thine that all the sacramentes of sacramentall signes both outwards signes and inwards, both sensible and insensible, doe signifie, as I thowed you the communion, that is to wit, the union together of all holpe sauytes in one societie, as livelie members in the mystical body of Christ.

It is also called, not onlye the sacrament of communion, but over that the communion it selfe, which is called in latine communio, and synaxis in the Greke. And this blessed sacrament is called the communion, that is to say, the union of gathering together in one, because that this sacrament doth not only signifie that communion, but that the very reall thing that is in this blessed sacrament before the signification thereof, dothe also effectually make it. For the blessed parson of our sauytor Christe, beinge therewith both God and manne, both as God of his almighty power, by his mshed as by his instrument (not an instrument dead and separate as are al thy other sacramentes, but by his instrument liuelye united contained bodie, and for ever inseparable) in speciall manner, by grace that heeeth with thy joining of his alone holy bodye and bloode unto them that effectually recewe it, bothe woode: I take this wonderful woode of this communion of membe together with God.

And over this, our sauytoure that is in the sacrament, is not onlye the bodye of this communion, butWyse thatF this communion is a gathering together of all sauytes into his owne mystical bodye, this holye sacrament therefor in which his owne bodye is, may be well called the communion.

And to by thes callinge this blessed sacrament by the name of communion, the sole holye doctours and all the congregation of all chystian people, have sowe putte every man and woman of the same congregation in remembrance, that in that blessed sacrament is the holye bodye and bloode and by comunicance (as I have before declared) the very whole personne of our sonetgynge lord and almyghtie sauytor Christe, from whom as I have saide, neither his almyghtie father nor they almyghtie spire either is or can be lacked.

This blessed sacrament is also calleth eucharistia, which in the Greke tongue signifieth goinge of thanks, to putte vs in remembrance, how high hearted thanks we be bounden to dicte to geneunto God for this inestimable benefite.

This holye sacrament is also calleth sacrificium, the sacrific, because it is as I have tolde you, the onlye sacrific taken by Christ into his chystian church, in thebe of the olde pashchall (which was the figure thereof) to be offred by whole the world, infe of seale and bloode of beastes, the sacrifie of the bloode and bloode of our sauytor himselfe, immoysell and inmpossible under the fourmes of breade and wine, representinge the most acceptable sacrific of the same bodye and bloode offerede by once; for ever morstall and pastible upon the crost at his bitter Passion.

This
This holy sacrament is also called of the old holy doctors, *Cens dominicae*, the supper of our lord's body: by which name there are signified unto us two thynges. One is, the excellency of this blessed sacrament, this new very pallasshall lamb, the sacred body of our laudour humself, one and above the olde pallasshall lambe of the lewes. For that pallasshall being but the figure, and thyss of that figure the beritie, the figure passed and finissh, so this only beritie the blessed body a blood of Chyppie, beareth now a name alone of the supper of our lord, to signifie the other to be nothing in the respect of this.

The other thynges which that name signifie and representeth unto us, is the beritie of the blessed body and blood of Chyppie in the sacrament. For it is called the supper of our lord's, to put us in mynde to let us know, that it is not another thing, but the serle same thyng that our lord came there to his apostles not another supper, but this same supper. For his body is the serle same body nowe, that it was than, and his blinshed blood the serle same in thwepse. And this was the supper that he laste came unto them after the pallasshall eaten. And this serle same body and blinshed thing that he gaveth us. And therefore it is called the supper of our lord, to let us as I say perceiue, that the thing that we receiue at Goddes bode nowe, is the serle same thing, that the apostles receiued than: and that is not the samme bread and the samme wine that wer than tourned, but the serle same body and blood unto which they wer than tourned.

Finally, besyde yet other names doutryly signifying the manifolde great graces thereof, it is as I have said both by the scripture and all the holp doctours plainly and cleerely called, by the proper name of the thyng that in dede it is, that is to wil *corpus dominii*, or *sangus dominii*, the body and blood of our lord's. And likewise as by all these names so reherese yet other moe: for the cause above remembred, this blessed sacrament is called by the olde holp doctors, and all the copping of chystiendome, not in latine only and in Grece, but in other bulgar tongues: so in our English tongue is it also called the holp housle: which name of howell dooth not one

ly signifie unto us, the blinded body and blinshed blood of our lord's in the sacramental foureme, but also whyse englysh blinshed Godde, signifieth unto us, not one the beritie of the Godhead, but also the turrity of the thee persones, and not onely theys superstitable substance, but also every gracious property, as justice, mercy, trouth, alwaye tinnelle, eternelle, and evere good thyng more than we can imagin, so both bin to us englysh folk englysh word howell, though not explicite yet implie, and under a reverente devoute silence signifieth, both the sacramental logos and the sacramental thynges, as well the thynges contained, as the thynges holily signifieth, with all the secrete unsearchable mysteries of the same. All which holp thynges, right many persons serlyte learned, but yet in grace godlye impend, with heart humbile and religiones, not arrogante proud and curious, under the name of holpe howell, with inward beaulyse counte, doe full devoutely reverence: as many a godle poore simple unlearned soule, honoureth God ful devoute in the name of God, that cannot yet tell of a tale of God, as some grete claches canne, that are yet for lacke of thy thyng devout nothing here to much in Goddes grace and favoure.

Perchance I, god chypken readers, rehearsed you some of those manye names, by which for the manifolde mysteries contained therein and signifieth thereby, this blessed sacrament is called. And thissame I done, to thenthat it shappe you at any time hereafter to heare or reade, anye of these thynges that are sayde: or wryten by them that be of some of these names to take occa
tion of oppugning the trouth, you may have reade before at your hands, the falsitie of their sophymie fopled.

As for enstaunche, because it is called (as it is in dede) the sacrament of Chyppes bode, that is to witt a figure, a token, or a representaion of his bode, they laoure to make menne wone, that it can not be his bode in dede. But I haue her here before shewen you; in what typle it is a sacrament and both broken, in what typle it is the thing of the sacrament, and is bokenken.

N.O.S. Now
A. Howbeit where we say, that the very body in some of bread betokeneth and representeth unto us, the said same body in his owne proper forme hangynge upon the crose, they say that nothing can be a figure or a token of it self, which thing I mentaile noteth that any man taketh for so trauinge. For if ther were but even in a picture or an encurate, the personages of, i.e. the known princes represented, if one of them now liked to his pleasure to play his owne part himselfe, why be not there his owne persone under the forme of a player, represent himselfe, as if his owne persone in forme of his owne estate.

B. Our fauour (as saith Augustine faith) walking with his two disciples toward the casket of Emman in forme of a wayfaring man, betokenned was a figure of hymselfe in forme of his owne person glorified, going out of the corporeal carnation of this world by his wonderful attencion of heaven. And in like wise our fauour appearing to Patpe Pagalese in the forme of a gardener, was a figure of himselfe in his owne proper forme, planting the faith and other verrues in his gardein of his soules.

Now as you see good people, these folke triste in this point, so do they (as earnestly as great as the matter is) in a maner betraye triste in the remaininge. As (for another example) because the sacrament is called in scripture breme, they say it is breme in breme. And surelye if that argument be so sure, as they wold have it beme, the same same reason must of reason feruo sufficiently (which it is in scripture as playnelye called helpe) to drone them to grant that it is breme in breme.

D. Howbeit in breme the most part of these that are saile to the righe belefe of the sacrament, are not yet in any point fallen fully so soule, but that they lette not to conselie that in the blemished sacrament is Christes very flesh in breme. But that say they that it is breme. Howbeit the councel of scripture in calling it breme though it be not breme, they have I trope touched before.

But than say the other place, the fare woulfe for again, if the calling it breme in scripture proue it not breme in breme, than by the same reason the calling it flesh in scripture, proue it not flesh in breme. So that we say yf it wer but a bare word spoken, it might be taken for an allegory of for other trope of figure of common speaking. But in this point & so many other things in scripture agree together upon the very thing, yf it be very clear & playne, that in calling it breme, the scripture meaneith not yf it be breme, but calleth it by the name yf it be breme before, that it is breme still. But in calling it breme of Christ, though it breme (as it beme in many places) an allegoricall sentence before, yet appeareth it saith playne upon the circumstances, that the scripture meaneith that it is the very blemished body of our fauour hymselfe in breme. To this saith they again. But we can so do erre at these verses another way with an allegoricall sentence, pride behinde by old doctours our explication is true.

To this we anuer them so fai: if you confutter those verses divers other great things with your allegories, so you do not in any of those verses take away the true sentence of the letter, we will not stand yonder allegories, but we will allow them, for the old holy doctours did the same. But on the other side, if with any of your allographic explications, you denye the very literal sentence before, and say that the body of our fauour is not really under the forme of breme in the sacrament, than we say that in your such expounding, you playne expounce it false. For we say such manner of yours explications, is playne against the breme sentence and the meaning of the texte, and we say, that in this point you reproze the old holy doctours untrulye. For all the holy doctours and saithes fro the Apostles dapes to your own, declare the scripture cear against you. I will not here enter into the declaring of all the places of scripture, by which places opened is explained with the circumstances of the letter, good childen people may well and playnely perceave, that the breme meaning of the scripture is against these folke, and playnelye playne for the catholike church. For that were both a very long worke, and also a digestion somewhat to long for my present purpose, whiche is onely to declare those wordes that I have already declared, that is to wit, the wordes of our fauour hymselfe revealed by the holy apostles Evangelistes, saith Pathe, saith Pathe, and saith Luke is spoken by our fauour at the instiunct of this blemished sacrament, and not to declare here all bys other wordes that he spake there before; rehearsed in John. 6. the lythe Chapter of Sayncte John, where
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A where he layde, Panigemus ego dabo nobis caro mea si pro mundi vita. The bread that I shall give you is my flesh for the life of the world. And: caro mea est vitus, et sanguis meus est potentia. My flesh is very meat and my blood is very drink, with many more plaine words further: not to declare the words of saint paul, eschew where he saith in the ri. chapter of the first public to the corinthians dominus Iesus in quo sancta tradestatur, acceptum panem et fructus agens friget et dixit: Accipite et manu facta accipite caro mea me nunc pro vos tradetur: Our Lord Jesus in the same night he was betrayed, took bread and giving thankes brake it and layde, and take, and eate, this is my body which shall brake for you, and. Accipite manu facta panem et fructus agens, et dixit: dominus in quo sancta tradestatur, acceptum panem et fructus agens. Accipite caro mea mea nunc pro vos tradetur: Let me examine and judge myself, and so eate of this bread and drink of the cup: For this eate ye drinketh this body and this drinketh this cup, and so eate and drinketh this body and this drinketh this cup, and so eate and drinketh this body and this drinketh this cup.

These places of scripture and yet other not, plainly proving the presence of Christes very body and blood in the blessed sacrament, is not as I say my prefer purpose to declare.

But yet to tell you what is in the fast laid exposition of these words of our sauiour at the institution of the blessed sacrament, where he called it his owne body and his owne blood, I have not told you a tale of mine own, but, that old holy doctors and fathers, contrary to these new mennes tale, doe plainly declare the same, and plainly doe affirme that in the blessed sacrament is the very body and blood of our sauiour Christe himself. I shall reheare you the plaine words of some of them.

S. Ignatius. Saint Ignatius writeth in his epistle to the Ephesians. Finitur ergo frequenter ad cedere ad Exscharismum et plasmum dei quem eos ante due hoc iis agere, expeleit esse potuit factum qui actus suas convertit in sacramentis ad unicum, Et ad Romanos, Non comedite sacramentum, nisi vidistis mulier mundi deflorato panem et fructum cibus, Panem vitrum, qui est caro Christi salis dei vitri, et vitare vos sanctus eius qui est dilecto incorpore.

list visis sterna. Wherefore make hale to come ofententimes to this Eucharistie sacrament of the altar, and the glory of God. For when we doe that thing diligently, the power of the beuill is expelled, who tourneth hys dognes into fierie dognes to drive man to finne. And in his epistle to the Romains saith thus: I will not eate my meat of corruption not: I desire not pictures of this world. I long for the bread of God, the heavenly bread, the bread of life, which is the flesh of Christ the sonne of the living God. And I long: for the drinke of hys blood who is incorporeable and life everlasting.

Justinas the holy martyr, writing of Justinas our faith in his second Apologie to the unbeliefe of Emperor Antonius, saith thus of this blessed Sacrament, I have vero hoc panem puri et huius famulis. Two quom ad modum verbo de Iesus Christi famulis pueri possit incarna

The places of scripture and yet other not, plainly proving the presence of Christes very body and blood in the blessed sacrament, is not as I say my prefer purpose to declare.

But yet to tell you what is in the fast laid exposition of these words of our sauiour at the institution of the blessed sacrament, where he called it his owne body and his owne blood, I have not told you a tale of mine own, but, that old holy doctors and fathers, contrary to these new mennes tale, doe plainly declare the same, and plainly doe affirme that in the blessed sacrament is the very body and blood of our sauiour Christe himself. I shall reheare you the plaine words of some of them.

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A treatise upon the paxyon.

Aristotle, in his book upon the nox of life and death, except they say that he is the son of him that made the world, and a little after he was born. Hence does it appear that manes the god of corporeality, not life again, which is a nourishment of the body, and blood of our Lord; therefore yeeller to them the power of them, and abstain from offering of those foolish things.

Termini. Lerturian also writeth in his book concerning the refusals of our flesh in this manner: Caro corpore et anima Christi vestir, yec anima de die legis. The flesh eateth the body and blood of Christ that the soul also may be made fat of God.

Likewise Ogen writeth in his book homely after this manner: Quando sacrum album, ilud intercorpusculum ipsum accipit, quando vste sunt et pulchrum fructum manducis et bilis corpus et igniunquam dominat; illi dominus sub tectum suum in graviditatem, et ergo humillis semper sui imitari bene Centurionem, edificio, dominus non sicut quis nutratur, sed tectum suum. Qui enim indicat in graviditatem, atque ad judicium indicatur appetitus.

When thou receivest thy holy meat, and incorruptible food, when thou dost take and enjoy the bread and cup of life, and doest eat and drink the body and blood of our Lord, then our Lord entreateth under the house, and therefore humbling thyself, imitate and follow this Centurio, and face with him, yoble. I am not so wary that thou shouldst enter under my house, for where he entreateth, there be entreaty to damnation of the receiver.

Ciplandus. Saynt Eigipian, in his form in which he made of the supper of our Lord, delighteth thus. Significat oleum a tempore Melchisedech prosperat sacramentum, et illis habre fecit simulacrum ex eos, simarum sacerdos certain prophet et virum, Hoc est corpus meum, Manucamanum et bibles vestis de ejus parte ex secundums formam, lictorum sed ante verbis illis legitur, illis illis communi, et modo nutriendo corpore consumitur, et illi corporis sacrifici lectis, sed paulo minus a dominio dictum, hoc est, esse inaequlitate, illi naeque esto esse caelestis

The sacraments which of old were signified from the name of Melchisedech, are now set forth also, and to the names of Abraham doing the works of Abraham, the most holy priest, by a gift of bread and wine. This is the bread of him, who made the world, and after he was born. Hence does it appear that manes the god of corporeality, not life again, which is a nourishment of the body, and blood of our Lord; therefore yeeller to them the power of them, and abstain from offering of those foolish things.
A treatise upon the passion.

A recive that wood be being touched in our
Legendes mea, how that he be thoughte
not to be in us naturally, who both be
ponge boigne manne bathe taken upon
him the nature of our fleshe, ypoche
is now insperable by hym, and bathe
also put togethe the nature of his fleshe,
and the nature of sertonipe under the sac
cramente of hys flesche to be communi
cated unto us. And to be we al one: And
a lytelle after: He Chryse therefore bathe
taken upon hym the fleshe of our
de bodis, and also that manne which
was boone of Sarpe he were by Chryse,
pfwe also other recive under a
sacramente the fleshe of hys bodi, and
shall thereby be one with his fater and
hym, because hys fater is in hym and
hys in ys, howe assume they the unrype
to be unrype in wyl, conuyng the
the yopstiphe of nature by the Sac
cramente is the Sacramente of parstipe by
ypoche. We may not speke after man
sacrifice or the imagination of  ys word
in the chryste of God: 13.1. we may not
by a violent and shamelesse ecception
away from the truth. Lette us rede
the wodes as they be lopten, and
the lytelle that we rede lette be un
nderstond and aryble, and then shall we
recive the ducete of persyte sathyte. For
the lytelle that we face of the naturall
very being of Chylte in vs, excepte we
leare then of ymselfe foolishlyse and
wickedlye do speke. Thus he hym
selfe sathyte: By fleshe is boigne meate,
and my blode is boylelye: he that
eateth my fleshe and byketh my blode,
de dwellith in me and I in hym. Of
thee truthe and berite therefore of hys
fleshe and blode, is there nothe to
place lette for any manne to doute: For
now bath y the word of our Loys hym
self, 1. by our sathyte also, boylelye is hys
fleshe and boylelye is it his blode, 2. these
two receved and byokhen byng this
to pass, that both we be in Chylte and
Chylte in vs.

Exod. 33.15.

Cutebus Excelesus in his oration of
tis sacrament wypeth thus: Recedet
omne infelicitatis tumultum quandoprim qui
author ehemiser, feste eorum rebita vertiti. Namine illa
faciunt vitales creaturas in sublunaris corporis or
fugatias, verbo suo secreta potestate conversae, et
discens: Accepte et consumde, hoc est corpus meum. Et
sancitate animae requirat. Accepte et bibite, hic est san
guis meus. Et guidate. Ne deceret quidem primas
hus creaturas sua potestate, praesidium maiestatis in dos
mihi corporis transire potesse naturam, quum ipsum bos

minum videt artificio clericis miferostcris Christis cor
pus effectum. Sic autem quicunque ad hunc venientes
verba lagynstf ad universos et versos de
vero commendatus max eceutur omni fice peccati, ut
quando beneconfente verbi celebriter creaturas factis a
tarius immonit, subfinita illi euras et suis: Pos
verba autem Christi, corporis et sanisis ej Christi. Quia
autem natura est sicut verba potius verae, verbo pos
cret creaturae sancta. Immol mini minoris minimis videtur
esse fide quod ex nihilo agnoscerit condilisse, immi
ainnum in inclus visum commissare.

Lette all doubte of inpossible patte a
wape, for that is the author of the F
grise, is also witness of the truth of it.
For the impossible piece of hys wode
and secreter power, doth chaunge and
converte the blisse creatures into the
substance of his bobie and blode, sapy
ning thus. Take and easte, this is my
bode. And repetyng the concoraci
sathyte. Take and bykne, this is my blode.
And a little after he saith: Lette no man
doubte, but that the same creatures
may be turned into the nature of Chry
se blode by his almighty power, and
the presence of his maiestis, being he
foeth man hymselfe made the body of
Chryse by the wooshenamshippe of this
heavenly mercy. For lybe as anymas
that commeth to the sathyte before the
wodes of baptism, is per se still under
the bobie of hys owne blode, but when
the wode be spoken, by and by is be
delevered from all begges of snyte;
Even so when the creatures which are
be to concorate by the heavenly wodes, are sette upon the holye saltare,
there is the substance of bode and
wyne. But after the wodes of Chylte
there is the bode and blode of Chylte.
Foz whatcsoever is it for hym to be hable
to concorcte and chaunge those
creatures with hys wode, which he
was hable to create a make of nothing
with hys wode: Pese rather it lemethe
be leste miracle, if that thynge which
he is known to hanmade of nothing,
he be not hable to chaunge the same
thyng already made into a better.

Sapit Baffil in hys boke of fryste
questions, alkeith this question, and all
hunc semper trypmelfe by and by after
this wodes. Quanto cum timore
qualius cum side & animi perswa
fione, corpus & sanguinem Chris
ti communicemus? Responso, de

Q. int. timo.
At tretyce vpon the passyoun.

Stime quidem habenus Aposto-
lum qui at ,qui manducat & bibit
indigne, iudicium sibi manducat &
bibit. Fidem autem faciunt verba
domini, qui dicit, hoc est corpus me-
um quod pro nobis datur, hoc facia-
tem in meam commemorationem.

With what fear, and with what faith
and persuasion of mind, should we re-
cieve the body and blood of Christ in
the Mass. Concerning our fear, we
have the Apostle that saith, he that
eateth and drinketh unworthily, eateth
and drinketh damnation to himself.
And as concerning his faith, it is ta-
ght and learned by the words of our
Lord, who saith: This is my body which
is given for you. Do this in remem-

brounce of me.

Delphinius an olye autour wypteth
thys in bys ferty boke the 22. Chapter
upon Leutentens: Sanctificationem
mistic sarficii et a sensibus ad
intelligibilias translationem, sive co-
mutationem, ei qui verus est sac-
cerdos, videlicet Christo, portet
dari, id est ipsam de eius miraculum
cedere:& imputare: quia per eius
virtem et prolatum ab eo "verbus
tan sanctificata sunt, quam cuncti
carnis excedant fensum.

The sanctifying of the mystical sac-
ifice, and the transacion of it from
things sensible to things intelligible,
ought to be seen and as-
cribed to Christ, who is the true priest,
that is to say, we ought to grant and
impute to him the miracle wrought
in them. For by his power, and the
word pronounced of him, they be sanctified
so, as they receive and partake all the
centes of the Mass.

Sainp Ambrose saith in the 5. Chap-
ter of his fourth booke of the Sacrametes
Antequam consecratur, panis est:
ubi autem verba Christi accipserit
corpus est Christi. Denique audi dis-
centem, Accipite & edite ex eo om-
nes: hoc est corpus meum. Et ante
verba Christi, calix est vinum etaque
plenus: ubi verba Christi operata
fuerint, ibi saxis efficacum, qui ple-
bem remedit. Ergo videte quantis
generibus potestis fieri Christi,
universa coertere. Deinde is de
minus iefus testificatur nobis quod
corpus suum accipiamus & san
gui-
nem. Nam quid debemus deius fi-
de testificatione dubitare?

The Sacrament before it be concur-
tate is bread. But when Christes wo-
bles be come to it, it is the body of Christ.
Last of all heare hym saying, take and
eat of this body all you, this is my body.
And before the waordes of Chryste be
the cuppe is full of wynne and water, but
when the waordes of Christ have wro-
ght, there is made the blood that redu-
med the people. Therefore by what
maner and sorte, the waord of Christ is
able to connect all thynge. Also our
lord Jesus hymselle doth teyfie onto
hs that we receive bys body and bloud.

Ought we to doubt of his fidetime and
testimonie?

Sainp John Chistoame in his 53: Christos
homely byd S. Matthw, wrieth thus: ms.
Credamus ista; debi; dece re
uemus eietiam sensui et cogita-
tioni nostrae absurdam esse videa-
tur quod dicit. Superet & sensum
et rationem nostram, verbum ipsi-
us, quod in omnibus et precipue in
ministeris faciunt: non ilia que
ante nos incend foliumodo asiicites,
se verba quod: eius tenentes: nam
"veris eius defraudari non posse
mus: sensus vero infferter decepto,
cellinos est. Illa falsa esse non pos-
sunt, hic sippus atque steppus fal-
tur. Quoniam ergo ille dicit, hoc est
corpus meum, nulla teneamus am-
biguitate, sed credamus, et oculis in-
tellec-
A intellectus id proficiamus. Th��eifce
let us believe God in all things, and not
renounce against him, although that
which he saith, seems to our senses
thoughts to be against reason. Let his
word exceed and overcome our senses
reason, Wherewith thing we ought to do
in all things, and especially in the sac-
cramentes, not withholding one of those
things which we before saw, but also
understand and see and remembering his
words, for we cannot be deceived by
his words, yet our senses be more easily
to be deceived. His words cannot be
false, but our senses be deceived very ofte
times. Therefore because he saith, this
is my body, let us remaine in no doubt
and ambiguity, but let us believe a loke
upon it with the eyes of our understand-
ing.

Hieronymus.

Sapient Hicetem in eius epistola ad Hel
dorum dictum est tertius: Alsi et in quolibet, qui
suum locum, qui Apostolica gratia succedentes, Christi
corpus facto coram ecclesias, per quos et nos Christi
sacerdos, qui etsi regni colorum habentem quodammodo
ante dicam iudicie dictare, God: followeth that
C God: followeth that
I should speak any thing amiss of them,
who in degree according to the Apostles,
do diacresse Christus body with their
holy mouth, by whole ministrigy, we be also
thrice men, who also having the
Hopes of the kingdom of heaven, after a
nera tempora, doudgeyes before the
day of judgement.

Epistulae.

S. Cyriac also written in his 10. boke
the 13. Chap. upon St. John's gospel, af
fer this manner: Quodmodum quisque ipsa
loque
falsum dicere teque sibi adducit, in tunc
quid ex voto saeculi dicat, sc. Communicationis
corpus et sanguinis Christi, etsi in notis also in is.
Non poeta alter corrupibilis hoc materi corporis ad
insania, dulcinatum et vitam perdere, inspissatevis
tere corporis et conrumpet. Lyke as a manne
must mingle one ware melted by the
shor to another piece of ware lykewise
melted, to that make one lope bee
made of them both: euent to by commun-
ecating and receiving of Christes bodye
and bloud, he is in us and we in hym. For
otherwise it is not possible for this
corruptible nature of our bodies to be bro-
thorne to lyfe and incorruption, excepte
the body of natural life be joined unto
it.

Augustinus.

S. Austin upon the 33. Psalm: wry
theth thus: Feratur in manibus suis, hoc vero frc
tres quomodo posse fieri in bonae, quia intelligi: Quis
nim portare in manibus suis i manibus aliquem portare
portari homo, manibus fuis nonem portatur. Quemodo
intelligatur in ipsa David secundum liberam non in per
nimium, in Christo ante imaginem, ferretur enim Chris-
tus in manibus suis, quando commendas illum cor-
pussum, ut, hoc est corpus meum, ferret in illum
ducet corpus in mandis suis. Ipsa est humilitas domi
mini noxari levis Christi, ipsa humilitatem dormitl alme
minulce. He bare him selfe in hys owne
handes. Howe and by what meanes
(agreeable) this mighte be possible,
who can receive and understand the
For who is borne in his owne han-
des: A man maye be borne in the handes
of another: But with his owne handes no
man is borne. Howe it might be under-
standeth the literal sense of David, I
cannot
synde not perceivne, but howe it mighte
be understood of Christ, we find, for Christ
bare himselfe in hys owne handes, when
he commended his body and sayd upon
this wise, this is my body. For Christ
bare that body in his handes. This is
the humiliation of our lord Jesus Christe,
and hys humilitie is greatly commend-
(ed) vnto men.

Augustine in his 118. epistle Augustinalis,
to Januarius wryteth thus. Liquido agsa
ver, quando primum acceptare disipuli corporis et sa-
guinum domini, non accepit: sic accipere humilitatem tam
tamen propter educandam ad munere ecclesie, quod a
idissime accepit: Et ex bonum placuit pietatis
unto, in honore tanti sacramentis in os christi
grais dominicorum corporis intret, quoniam exterit ubi
Non idem per munificentiam ostendit in ille fateratur.

It appeared clearely, that when the
disciples fyle of all received the body
and bloud of our Lord, they receved
it not saltlyng, but that then, should
we therfore biglyfely accele church,
becaus it is alwayes receved of none
suche as are saltynge: For from that
time to forth, it hath pleased the blode gheste
that in the honoure of that to highe a
sacrament, the body of our lord should be
received and tabu in the mouthes of a
christian man before any bodily meate.
For upon this cause, this custome is
kept, thowast whilst the whole.

Augustine wryteth in his 22. Gregorys,
homeplethes, allaydunge to the pescall
lambge which was the figure of this sa-
crament. Quid name, si sanguis agris, non
num is
dii deo biebien dieciect, quia sanguis spiritus
poenitentur, quando non soluere corpon sed est
om nam cordiis bietur: In toto en posse sanguis agris
poenitentur, quando communes ponsit nitii cures ar
redesimo feteratur, ar imitationem quod intente mere
coegeratur. Nam qui vae bremoror fus sanguine accepit,
Atreatyce upon the paslyon.

What is the blood of the lamb ye have learned not nowe by hearing, but by smyning, which blode is put upon both the poles, when it is braken and recieued, not only by the mouth of the body, but also by the mouth of the heart: for the blood of the lamb is put upon both the poles, when the sacrifice of his passion is receiued with the mouth for redemption, and also is that blode put upon with a mynde full and attentwide for imitation. For he that so receiued the blode of his redeemer, that he will not yet imitate and follow his passion, he hath put the blode but upon one pole, which ought to be put upon both the poles of the heart.

Beda. Saint Beda in his book de mysteriis faith thus: "Hie fonsensis vitcere, va substancia pas- nis non est. Nec est illis alius quam punis qui de eis seindine. Where appeareth the souene of the bread, where the substance of bread is not. Neither is there any other bread, then the bread which descendeth fro heauen.

Theophilactus upon the 26, Chapter of Saint Mathew wrieth thus. "For so dicent. Hoc effe corpus meum, officium quod in ipsum corpus dominieum potest etiam suum debeat adorare, et non respondeat figura. Non enim hujus effe corporis meum, ineffabilis enim operatione transformatur in unum hominum secundum corpus, quem in nobis videt et panis, qui in hominum ab omnibus studia comcludet, maxime dominus etiam in idea panis quidem apertum sed caro eff. Furthermore sayning, this is my body, he sheweth that the bread which is identified upon the altare, is the very body of our lord, and not a figure antennving to it. For it is changyng by an unspakable working, although it seemeth bread to be, and appareth to eate and seel, especially to man, and therefore it appeareth bread, but it is the blode.

Saint Anselme in the seconde boke of the bope and blode of our lord, and in the seconde Chapter: "In libris spectantei parvis et minus alius subiecta sanctissimorum dominiorum corporum et saecullum, quoniam subiectis datis, sunt fidere nostrae, quod in thos kindes of bread and wine, either there is no substance, as elles is the substance of our baking and blode, as elles our faith is of no effect or force.

Here have you good chistien readers here, the very playn open boves of diuers of saile holy doctors, by which we may plainly perceve, se, that they wer of the selfe same belief of olde that we be nowe, and which hath ever been the belief of Chistes whole church since the institution of the blessed sacrament bis to thy se day. And many yeres was it ere any man beganne to doubte, but that all well catholikes, as all other that wer in sondry other poynte of heresye, agreed together in one, that in this blessed sacrament is the very body and the very blode of Chistis. For as thus it was knowen to the apostilles by the teaching of our saviour Chist himselfe, so fyr Shame into the primatechurches and congregation of chysten people, that F wer gathered together in many partes of the world in the apostilles dayes, so was the selfe same truth taught by the apostiles themselves, payty fully and thorowly by mouth and tradition: delinuerp without wyping, and afterwaerd by wyping convenently also. At the understanding of whiche wyping, there could be at that tymc no doubt of debate. As a suche as the whole people, knew the truth of the chyng by the wyping of the apostilles and evangeliest, by the faith that they and eevangeliest had taught them before by mouth.

And oblyking and teaching the sacramentes, and understanding without anye difficultie the worde of the scripture therin, by theys foreseeght and thy cyme to thyne key and continued faith, lined in blithe and conceyded belief concerning this blessed sacrament, no man gapeyning the very blessed bope and blode to be therin, even after that many folke wer fallen in many other poynthe from the true catholike faith.

And this appeareth verly playning, by that we see both Saint Hywynes confoune the Valentinians, and Sainte Hilarian confoune the Arians, and Sainte Anselme confoune the Panthesys, by certayne argumentes grounded by the verticle of the very body and blode of our blessed sauytor in thiss bope sacraiment: which had beene poynte well,nothing to the purpose, if there three sectes of heresye had not agreeed with those three bope Saintes, and with the catholike churches, that in the sacrament is the very body and blode of Chist.
A treatise upon the passion.

A treatise of the blessed sacrament. For what men began ones to take the bread in the teeth, and nine at the corners out of the common trade of the feast taught and received, and by the whole catholic church believed and professed faith, than could these not get as well man as folk the letter of holy scripture be any bridge to restrain them back. For setting that sentence of the whole corps of the known catholic church at nought and challenging the spirit of God from the same, and ascribing that holy spirit, some to such a known church of heretics as themselves assigned, and the more part of them in writing that spirit to an only unknown church and challenging them to their own position, the truth of understanding and interpreting of holy scripture (to which they confessed the inscription of that holy spirit requisite to every man of them to himself, as I say themself in this wise, the scripture could not hold them. For they would and say, and yet such folke be so sense for scripture which bodies of scripture they say: and such as they lift to receive, interpret and confess as they lift. By reason whereof, as soundly tyms company heretics strong and spreading abroad, and with great trouble of the god catholic like folk, and great decay of the true catholic like folk, and eternal destruction of these foultes that take those wrong wages, showed for a little while. Now be our lovers (laude and thank be to hym) ever pounted with his holy spirit, that all these heresies were in that space by his catholic church condemned and suppress. And so hath his catholic faith in his catholic church, awel in this article of the blessed sacramente, as in all the rest manant this. Here be a hundred peres, cut in and ever continue till while this twice last, what ye telling thour the infidles shall make with it.

Here be, menne may gather upon the scripture, that like as Christendome hath now in some place lost many lands, and in some other place many lands again, so shall it bee after the same proceed to full round about it, that there shall be no land in any part thereof, in which parte people are dwelling, but that they shall have heard of the name and faith of Christ. Whiche was not all done as Saint Anthony faith in the type of the Apostles themselfe, but like these words of Christ:

"I am the way, the truth, and the life: no man cometh unto the Father, but by me."

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A But yet such works we must understand as are wrought in faith. For as Saint Paul saith, "One side impossible est place of Without faith it is impossible to please God." We finally this catholic like faith of presence of Christ's body and blood in the blessed sacrament, hath as I have heard by faith of Christ's whole catholic church, ever since Christ's first institution thereof, until this present time, even halfe while the world endureth. Wherein, when he was crucified, can not fail in conclusio to take a very soule fall, as farre downe receit he repent, and of the place that he walketh on in earth, into the deepest of hell. From which fall our Lord of his goodness beseit every christen man.

The third lecture of the sacrament.

I have in the first lecture (good reader) expowond you the powers of our favour at the institution of the blessed sacrament. And after have I in the second, showed you somewhat of the sacramentall signes, of the sacramentall things, that are either contained therein, or signified thereto.

And also I have somewhat rehearsed you the very words of the old holy doctors, whereby we may plainly perceiue, the old holy fathers belonning the precie of the very body and blood of Christ in the blessed sacrament in lyke wise as we discer.

Now is it convenient that we somewhat speake, in what maner wise we ought to be in the receiuing. We must understand that of this holy sacrament, there are these maner of receiuing. For some receiue it only sacramentally, and some only spiritually and some receiue it both.

Only sacramentally do they receiue it, which receiue the blessed sacrament inwardly. For they receiue the very body and blood of our blessed saviour into their body, in the blessed sacrament in some of bread out of the made, or in some of bread and wine in the made. For as holy saint Maleine faith of S. John, and our Lord Jesus Christ. For as holy saint Maleine faith of S. John, and our Lord Jesus Christ, the body and blood of Christ, receiued into our body, is to witte, either in will to committ
Attentive upon the passion.

Paulus after that he hath playnely to be and shewed the Corinthians, that that thing which they did eat & drink, was the body & blood of Christ, he layd into the:

\[ \text{Acts} 11:49 \]

Whoever eateth the bread & drinketh the cup of our Lord unworthily, shall be guilty of the body and blood of our Lord, and etcheth and drinketh, judgemeneth unworthily to himselfe, for that he discerneth not the body of our Lord, that is to wit, Christ our kiseth it not, as he ought to do, it being the body of our Lord as it is.

Here we see, that not withstanding ye he that receiveth the blessed sacrament, receiveth the very body of our Lord; yet receiveth it unworthily, & therefore not spiritually, though he be by the only sacramental receiving of Christes body, incorporat in a manner in the mystical body of his Catholike church, yet for lacke of the spiritual receiving by tokens of spirit, he attaineth not the fruitfull thing of the sacrament, that is to wit, the society of Saints: that is to saye: he is not by the spirit of Christ, animated and quickened, made a true and meane in the pure mystical body the fellowship and society of Saints.

Some as I sayde before, receive this blessed sacrament only spiritually, and not sacramentally, and so doe all they receive it which are in clean lyse, and are at their high maste devoutly. For there the curate offereth it for him and them to. And although that only himselfe receiveth it sacramentally, that is to wit, the very body & blood under the sacramental signes, the fourme of bread or wine, yet as many of them, as are present as it, are in clean lyse: receive it spiritually: that is to wit, the fruitfull thing of the sacrament, that is to saye, they receive grace, by which they be by the spirit of Christ more firmly knit, and by devoutly menbe in the spiritual society of Saints.

S'ye Thomas More wrote no more in English of this treatise of the passion of Christ. But he (still prisoner in the tower of London) wrote more thereof in Latine (after the same order as he wrote thereof in English) the translation whereof here followeth.
An exposition of a parte of
the passion of our sauiour Iesu Christe, made in latine by S. Thom. More knight (whyle he was prifoner in the tower of London) and translated into englyshe, by maysters Marje Basset, one of the gentlewomen of the queenes maiesties pryvie chamber, and nece to the sayde S. Thom. More.

Where god reader, I put into your bades another worke of S. Thom. More, compiled in latine by hym in the tower, in the yere of our lord 1534. lately englyshed by mistres Marry Bassett (a neere kinswoman of his own) daughter to William Koper esquire and Margarete bys wise, daughter to the sayde S. Thom. More. A worke of trouth ful of god and godly lessons, whiche he began beyng then prifoner, and coulde not achiene and finishe the same, as he that ere he could ge the schole therwith, (cauen when he came to the posistion of these wordes, Et inseratur manus) was herevned and put from bys books, pen, ink and paper, and keped more streightly than before, and some after also was putte to death hymselfe. This worke in latine hath been by sondre great clarke thai read and owayed, and beare well lyved, and is agayne sette oure in our tongue, and goth so nere S. Thom. More own englische phrase that the gentlewoman (who for her paslyme translated it) is no nere to hym in kyndred, vertue and litteture, than in bys englische tonge, so that it maythe
Of the sorrow, weeping, fear, and prayer of Christ before his taking, as it is written in the xxvi. Chapter of Saint Matthew, the xiii. of Saint Mark, the xxii. of Saint Luke, and the xiii. of Saint John.

When Jesus had spoken these words, and gave grace, they went further unto the mount of Olives.

Albeit that Christ at the time of his supper, had had so much godly communion with his apostles, yet for sake of his departure to make an end of it altogether, with thanks coming to God. But how unripe alas were we to Christ, which bears the name of Christ, and yet at our table were not one wise way, and only words (whereto Christ had spoken us warning that we shall receive a full draught of comfort) but also worse hurkfull and perilous, and at last when we had eaten and drunken our fill, unhappily great was sure woe, forgetful to give thanks unto God the giver of all, that day to well be and refreshing us.

Burgenlyps is a man well learned, diligent, and deeply traslated in divinity, upon probable contercurses doth think, that the grace which Christ at the same time spake with his Apostles, was those five psalms, which as they stand together, the Hebrews call the great Alleluia: that is to say, the fifteenth and twelfth Psalms with the true nere following in order. For those five Psalms wherein they name the great Alleluia: they were wont of an old custom to say in ode of grace, at Easter and certain other high feastes. And the self same grace as yet to this day at the fast feastes commonly did they say. But as for us, where as we have been accustomed in times past, for grace both before meat and after, to say at
A large which is named Cetisemenan.

This river Cedion is the name of the temple of Jerusalem, the Mount Zion, in the Hebrew tongue, signified by the heads, or heads of the temple. And Cetisemenan in the Greek word signifies as much to say as a very fat and plentiful valley, or otherwise the valley of Delilah.

We have therefore good cause to thinke, that the Evangelistes not without great consideration, did so diligently rehearse the names of these places, so as they have thought it sufficient, to have mentioned that he went forth to mount of Delilah, had not been, that God under those names of those places, had secretly covered some very great mysteries, which by his dispensation of those names, God men. Such as doubt should have occasioned afterward, through the sight of this holy scripture to search out.

For thus we may in no wise think, that there are any superfluous, specious, or sacred scriptures, which the apostles wrote by the inspiration of the holy ghost, and that not so much as a sparingly, lightly, ground without a full, of God. I must needs declare, whether his Evangelistes made mention of those names without some good cause, no yet the Hebrews as a signified them (whatever their purpose was) that they did call the but by some secret motion (albeit to these names unknown) of God's own holy spirit, which under those names had closely hid certain notable mysteries, at length bold be brought to light. And thus Cedion signified the blackenes tow, besieged is the name, not of the river, only which the agoglites do here make mention of, but also as we may well perceive, of the valley, the river, the river valleys, which valley lieh between Jerusalem, the temple, those names (but if we be to holiefalus negligence) doe parts in remembrance, as leg as we live here (as apostle faith) like fraggers suspected it of our Lord, we must needs part other, ere we come into the fruitfull mouth of Delilah, the pleasant villages of Cetiseman, the village I say not his, but whole some home to take po but such a delight picture, we must first po if ever as I saye, this valley, the river called Cedion, a vale of misterious river of pleasant, s water whereof may elen pure, and of water, and of water, blacke fitches of our times. But now if we are always grief and paynes, goe about by a contrary way, to make this world which God has by a place of pain and pleasure, to be a place of ease, and paine, to tourne it into our braveness, both we were utterly excluded our selves from the very true felicitie for ever, as drawn by to eat in fruitfulness, so as care, further be our selves into intolerable enes, which were not.

And this blesom ground arc we put in mind of, by the well placed reherial of Cedion and Cetiseman. Now because the words of holy scripture have not one see alone, but are full of many mysteries, the names of these places were so to the same purpose, God has so begun, meaning ordained those places long before, to be called by such notable names, as being compared with those thongs that Christ and many peters after, myself declare they were appointed afore hands, to be as it were witnesses of his most bitter passion. For thus Cedion signifies blacke, both nor being the expression of a plebe, which was spoken of Christ going to his glorious kingdom by his triumphant verb, disfigured with stripes, blowl, {chlast full sitting, the the other fitches where it is written, let the stones be witnesses of his most bitter passion. And the river which he passed over, is Apia, without cause been broken withs stpsh, precisely right well witnessed Math. where he saye, by stone is heayenly vened to the depth:

And his disciples went with him.

It is to be apprehended of the element onely which still remanyed with him. For the twelfth, whom the devourers entered into after he had eaten the sop, and casted to the rest of the Apostles, wanted no more longer upon his matter as his disciple, but like a trumperie, was laboured to destroy him. And to passed those wonders of Christ to trumpe. He that is not with me is against me. For against Christ was he in deed, even at that time more especially, crately contriving his destruction, when the rest of his disciples went after him to pare with him.

Let us follow Christ therefor, and by prayr calle upon his father with him. And let us not as Judas did, lye aside from him, after we have been relieved by his gracious goodness, and well liberally topped with him, for feare this saying of the prophet be verified in us.
A treatise vpon the passion.

I find Davut a thief thou didst runne
with him, and with adulterers byddest
thou pap thy Holie.

seebat et iudas qui tradebat eum, Iesum, qui sae
quem conuererat Iesu illicum cum disipulis.

And Judas that did goe about to be
tray him, knew right well the place, be
cause Jesus bled ofte times to come this
there with his discipiles.

Nowe by occasion of the trypoer, doe
the Evangelistes yet once agayme both
beate into us, and with oft reheresall
these of madre commende also, I blessed
custome of Christ, who was wont to co
sole together with his discipiles to pray.

For he had not gone to the same place
to commode in the nighte time, but now
and then among the people, that he might
come to vs. He that had bade us have
another the bishoppes feruantes a
bende of the Romanie soldieres, as to
the thinge they shoule not milke to mere
withall: if he if he had done it other
wise, they would have set he had mack
them, and soe he could have esca
aped away happily have done him some
displeasure.

But nowe where are these folke be
come, that stande verue muche in their
owne conscience, and as though they had
done a great seate, fondely gla
in the stelise, yfi had forstuned them at one
time or other, on highe euens, either to
watche anye thinge longe in prayer by
night, or els for the same purpose to ple
in the morrow somewhat carely. Our
Hauour Christ customeable blesse to par
take in prayer al the whole nighte with
out any sleepe at all.

Where he the which because he
refused not to eate and drinke with the
Publicites, nor disobeyed not to re
cive kyndneses and service of kinnes,
called him a glotton and a drankarde,
and in comparis of the Pharisees (whose
possession was verue straight) counted
him to be leant in verite, is passe in
one of the common zote. And yet where
these folke losinge Hypocrisie to be
some of thezere, they were playing openly
abode in corners of the fletres, there
whiles full hardily tangleinge spendeful
menne (while he sette a bank with them)
to amend their lyes. Again while the false disembling Pharisee
laye at his ease counting in his foole, Christ continueth without dazes, pain
fully al nighte in prayer. Oh would god
we which are to slacke and louthfull,y
we can not followe the good example
of our haour in this behalfe, would be
yet at the least wise, when we turne our
seles in our beds even ready to fall a
sleepe, have in remembrance Christes
continuall watche: and all thought it
were in fewe wokses, till sleepe came
on vs agayme. give hym bearte the thanks,
both mistaking our own longings, and
therewith fall requiting hym to stue
on vs with more of his grace. Surely if we
woulde accustome one seles to do all
but so much. Nothing doubt but that
God woulde wth in this same place, helpe vs
with his grace, and makes us muche bet

For disire, scribes he, done xidem illuc et orum, et
constituto per se et duobus filiis Zebabel, cedit cons.
status et miserae et fames, et dolore. Tum dixit illis,
Triste est anima mea, nunc ad mortem. Sulpicient hic, et
regulo mecum, 

And sett ye here (quod he) tholples I,
go pander and pase. Then take he per
there with hym, and the two tonnes of Ze
bed, and beganne to be heavie and fast,
and to war somewhat atrape and we:
then said he unto them, By soule is
heavie even to the death. Abide ye here?
watche with me.

Whereas Christe filled the other
eight of his discipiles to stay, so what beynd him, Peter, John, and his brother
James, caused he to goe further yd
him, as those whom he had alwayes
beared more familliary then all the rest of
his apostles. Which though he had done for some other respect but oneto
pl for that it liked him to do so, he came
yet had any man to be gned therewith
to see hym to good and gracious.
Howbeit great considerations were there be
twixte, which as it seemeth mowte hym
thereunto. Forasmuch as Peter for the
seruoure of his faith, John for his birt
nity, and his brother James for that he
was the firdt of his apostles that should
suffer martyrdom for his sake, by in
vede forre palle and burnes at the ret.
And these three also had he longer es,
voiches to consiste both to depu
up to his glorious transfiguration, and
also presently to see it. Conventer was
therefore that in this light he harbo a
for all other, called with hym to so his
derfull a light, and there had conforted
for the while with the clere light of his
eternal glimpse, conventer was it say
that these three in especiall, who as rea
son would wth more strong harted the
other, should be placed nere about

R.R.,
A treatise upon the passion.

Ym, at the time of his painfull panges fo reioging his bitter passion, how was he then little beyond the freight of wares left by himself to appeale to the most noble beauties, to whom his virtues, that with so great extremity, by and by eke, seeing them, he declared his lamentable woes, and publicly declared the marvelous inward anguish of his sore troubled heart.

To the blessed and tender heart of our most holy savior was committed the paged with manifold sin and griefes, the doublest well will he, that the false traitor to his mortal enemies were thereunto, they were now in manner already come uppon him, and over this that should be wistfully bounden, have heinous crimes swarmed against him, been blasphemed, scourged, crowned with thorns, naked, crucified, and finally suffered very long cruel tormentes. For over much did it disquiete him, that he foresaw the fear and dread which his disciples should fall in, the mischief that should light on the Jews, the destruction of the false traitor Judas, a great part of all, the unspeakable sorrow of his dear beloved mother. The stony sheapes of so many troubles comming uppon him at once, as doth the maine sea when CT violently breaketh downe the bankes over the lande, sore oppellite by mooste holy and blessed heart.

Some man may happen here mercell, that this could be, your fauour Christ being very god equal with his almighty father, could he be here, and so joyful In brooke he could not have bene so, as he was god, so had he bene onely god, not ma alone. But now feinng he was as soverne as he was very god, I thinke it no more to be merelied in as much as he was ma he had these affections and edictions in him, such I meanne as be to offence to god, as of some course are in mankind, the y in as much as he was god, he wroth to wonderful miracles. If of some most holy Christs should have in his feare, wertines, and soom, namely being he was god, the why hold we not as well manuall y he was begire a tribute on ym. Soe albeit he had these properties yet was he nevertheless god for all y. But heretoo paradooytante must thou reply say albeit I do now maruaille no more he could so doe, yet say I not but maruaille still why he wold to do. For what reason is it he which taught his disciples in no wise to fear the he could but kill only their bodies, when he was done had no further thing in their power whereby they could do them harme. Howw new after of the himself, namely his against his blesses both they could no more do, then it lookd his holy majestie to permitt and suffer them. Ouer this seying, hereof we be well affarre, his maritieres topfully & couragiously hasted to the way of the peace, not letting even the boldy to rebuke seape the prauntes and they cruel to metos. How describly might it be thought Christ himselfe being as a man might say the chief banner bearer of a captain of all maritiers should when he drew nere to his passion, bee so safely, so heur, so wonderfully biquitied so troubled. Had it not bene mete or which did all things himselfe before he taught fraume, should in this point especially in his own person, have gene other example to learn of him; the truest false, cheerefuly to suffer death, lest such as in time to come would be lookd upon to bey for the defence of the faith, might happen to excitte their own faint gods, for goodly or bare them selves in hand, they did none otherwise in then Christ had done before them. And so dooyng yet shoule they bee not a little dildone; so goodly a matter, he besides much discourage other folk, to see the so great feare shonites. They shoule not make these obsercones, such other like, neither do thoroughly percew the whole bottom of this matter, nor yet well way what Christes meaning was, when he commended his disciples in no wise to be afraid of death, for he ment not they shoule in no case once thynk at death; but they shoule not to thinke flee his temporal death; by forsaking they shoule fall into endless death for euer. Who though he wold have his soulers to be bold by rhetorical discourse, requisite not yet to have them neither like blockes, neither man men. For as he had a strong courageous heart that nether thinketh pacifly to suffer payne, so he feeleth none, to like a very black bowe any enemyl at all. It were a madde parte for a man, not to fear to have his flesh cut, and yet shoule no work man for any dread of payne, he witheld alven from his godlye purpose, and to by the refulsay of a small payne, purchase ym selfe a muche greater. A surgeo when
A treatise upon the passion.

A sealed place must be unsealed; or feared, elected not his patience to imagine that at the same time he had no grief or pain at all, but with him was his wife quietly to take it. He was by not, but that it will be lightest pain but his. But then against the pleasure that he had been by the recovery of his seat, and the allowing of false gratifying help to ensue, this so full of faith, be consonance altogether. And albeit our faiths Chisled bidder it rather willingly to suffer death, where there is none other remedy, than for fear thereof to lose him, and to take him home, because we would not consider his faith and to consider his faith, yet both the nor for all that, command us so to judge against nature, as not once to think of death, to see how he could be free liberty, to avoid all trouble and danger, in case we may to dog without prejudice and hindrance of the cause. For if they preconce pe (faith that) in one little, great into an other. Upon which merit full licience and pious desire of our most preudent master, none of the apostles was there in a manner, no not yet few of the most notable marines either, suffered so many verses after, but that at one time or other, they had preserved them lives, to the manifolde politic before of themselves and many other, described the same till the season, as the secret providence of God foretold to be more convenient. Howbeit sometime, Chisled valiant Champions have done farre otherwise, and of their own accord, possessed themselves chosen men, when no creature required it of them, of them own minds, offered their bodies to martirdom when no man called for them. Thus hath it pleased God; for the acceptance of his honor, to choose to know from the knowledge of the wise, the great abundant faith of his subjects, thereby to disappoint these bold and malicious enemies, and sometimes again to set it forth, that their cruel persecutions were therein much intended, while both they saw themselves deceived of their expectation, and were more over right anger to confesse, that the martyrs that offered themselves to dye for Chisleds sake, could be over come by no kind of cruelife. But yet the god of his infinite mercy, both not require us to take uppon us this most high degree of stoute courage, which is so full of hardnes and difficulty. And therefore I would not advise every man at adventure, rashely to runne to the danger, that they not be able to fare or to come back again, but so as he can attain to claim up to the better, be happy in his fare to endure his own weight to bottom headlong. Let them all whom god especially called thunto, set forth in gods name and purpose, and they shall reign. The times, yeas very instance of; iesz the causes of al things, that he secret unto himself, when he seeth time convenient, he doth all things, as his deep wisdom, which perceieth all things mightly, a dispense al things pleantely, before had secretly determined. Whoever therefore is brought to such a straight, that nesses be not either endure some paine in his lodge, or else to take god, this man may be right wel assured, that he is by gods owne will come to the truest false. Whereupon hath be without doubt great occasion to bee of good comfort, if the other god will not late to deliver him thereunto again, or be red at his elbow to assist him in his conflict, to give him the upper hand, that for his victorie, shall be crowned. For god is true of his promise (faith of apostle who will not suffer pet to be tempted above as ye may bear, but make ye able to the temptation alwaie sure, as ye may have strength to abide it. Wheresoe where we are come to ye poine, ye must of necessity fight hand to hand to the prince of this world the devil, and his cruel ministers, so that we can not within the backe of the defacing of our cause, then would I lose countane every man in this case, utterly to call alwaie al care. And here would I bid him quickly to set his heart at rest, in sure hope of a found of gods help, namele ye./ ye y. Scripture될요도 불, that who soever putteth not his confidence in god, in time of tribulatión, has finde his strength full sable. But yet before a man fallath it cumbredd, fear is not great to be discommended, so that reason be always cissy to resist a matter fear, conflict is the no time no offence at all, but rather a great matter of merite. For beneath thou that those holy martyrs which hedde thy bloodo for Chisleds faith, were never so fraide of death and payne. I will not spend much time in this behalfe, to make any longer fall of other, and the day Paul alone shall serve my turne here in, aswell as ye I alleged ye a thousand. Yeas ye Paul in war against.
A treatyce vpon the passion.

The Philistians was reputed as good as ten thousand, yet may laine Paul perop, for ye prize of ye nowe speake of in the sight of faith against faiths particular, be accepted as sufficient as ye ferester ye ten thousand before. Then this most baiat chapton laynte Paul, whiche was so caught with the love of Christ, the hope he had in him, he reckoneth himself assured of his reward in heu, so much so he said I have fought a good battle, my course have I finisshed, my faith have I kept, in time coming have a crown of laurel referred for me, which he so ferventely desired, so longed for, he take these words of hymself: Christ is my life, I to bye were out of advantage, I again: I long to be discharged of this body of man, to bee to Christ, this selfsame Paul I laye at this, by by pollyce procured to escape I Jews deceitfull trays through help of a certein captain of the Roman garrison, after war got out of prison, allegyng he was a Citizen of Rome, at another time safed himselfe from cruell Jews, by appeling unto Ceasar, before, was set down over a wall in a bastet, so avoided ye cursed handes of king Areta. Here is any man will say at this while he was in no deed of death at al, but did at this onely upon confession of his great encrease of faith, that through his labors a tragelie might after growe to the world, surefuell for my part, as I would be loth to deny one, so dare I not be so bold to warrant y tother, sift of his own fear he soltyme was in, as strong herted as he was, maketh he sufficient declaration hymselfe, where he writeth unto Cozintheas as foloweth. Whene we came to Macedonia our body had no rest, but much tribulation above us, battle woute 3 fear wint. Also in all this other we writeth not to his in this wife: In much weakenes was I, in sore head fear among you.

And againe he sayth: Boaste we would not have ye ignorant of our trouble which happened in Asia, where we have bene aboute our power so afflicted we were ever very of our life. Does not heare now laine Paul 35 his own mouth, confesse here his owne fear and head 3 wonderful wertines, more intolerable woot him the head, in so much he semeth by these wordes as it were in a painted table, luyly to ferth 3 painfull agayne he then above for Christ. Let me now see whether any man can instyf 3 Chistles holy martys wer neuer 3 astrict of death. And yet for al we could no faire caule laine Paul, once to shynke Paul or go back from his good poison to advance the faith of Christ: no; al 3 counsell 3 didiciles gave him, could not lay him, but ye nexte 3 would he to Diefut to him as to the place whereunto he sayed the spirit of God called him; at last, Prophets Agabus had foreshowed him plain, there should he be both imprisoned, further in no little danger of his life. Whereby it appeareth, that to fear death 3 torment is none offence, but a great 3 grievous pain, which Christ came not to avoid, but pacientely to suffer. And we may not by and by judge it a point of cowardnes, if we see a manne either afraid 3 loth to be tomdered, or discretely either perill in such case as he may lawfully doe it. But if he for head of death 3 torment, either to raine quite away, when neede requireth a man to abyse 3 his tacheling, either desperately to soyle hymselfe into his enemies handes, this_CYCLE is by the lawe of armes reputed a very shamefull and traitorous act. Fo a man of war never so faint harted 3 dismayed before, yet when his captain commandeth him, be the then deny straitely warres to fet forward and go forth, and do manfully fight and overthowe his enemies: then may he be well assured, his former fear shall no whit abside his rewardes, stile in good earnest, such a one is rather must of all to be commended, as he hath overcome both his enemy his own fear to theher in conflict with many times more difficultie, then to conquer 3 vanquish a mans mostuermylony So in deede our fauoure Chist, (as his owne doynges shott after declared) letted neither 3 soadies, fear, nor wertines, obeydently to execute his fathers will 3 pleasure, so mightly to passe through at those paynesfull pangers, which for our helth hymselfe a little before, had fullyly bene in head of. But no caules are there the one, so which in his moderate appeare to please such fear, such soilly, such wertines, such inward anguishes. It pleased him shap, lithe he was not enforced therunto, for who could have closed good. I seem therefore wont fall, of a wonderfull high consideract of himselfe, that his goddes did 3 white, in such wise for to hear to give his aida 3 influence, to his maned, that he might thereby to the greater benefit, stile in his owne body, these.