A Defence of the True and Catholic Doctrine of the Sacrament of the Body and Blood of Our Saviour Christ

Cranmer, Thomas

https://myrrh.library.moore.edu.au:443/handle/10248/10387

Downloaded from Myrrh, the Moore College Institutional Repository
WARNING

This material has been provided to you pursuant to section 49 of the Copyright Act 1968 (the Act) for the purposes of research or study. The contents of the material may be subject to copyright protection under the Act.

Further dealings by you with this material may be a copyright infringement. To determine whether such a communication would be an infringement, it is necessary to have regard to the criteria set out in Part 3, Division 3 of the Act.
WARNING

This reading is NOT complete.

Copyright restrictions limit the amount included in this file.

To complete the reading the book may be borrowed from the Moore Theological College Library, or purchased through Moore Books.
A

DEFENCE

OF THE

TRUE AND CATHOLIC DOCTRINE OF THE SACRAMENT
OF THE BODY AND BLOOD

OF

OUR SAVIOUR CHRIST,

WITH

A CONFUTATION OF SUNDRI ERRORS CONCERNING THE SAME GROUNDED
AND EABILISHED UPON GOD'S HOLY WORD, AND APPROVED BY
THE CONSENT OF THE MOST ANCIENT DOCTORS
OF THE CHURCH.

MADE BY THE MOST REVEREND FATHER IN GOD,

THOMAS,

Archbishop of Canterbury,

PRIMATE OF ALL ENGLAND AND METROPOLITAN.

It is the spirit that giveth life, the flesh profiteth nothing.—John vi.
The First Book is of the True and Catholic Doctrine and Use of the Sacrament of the Body and Blood of our Saviour Christ.

The Supper of the Lord, otherwise called the C H A P. 1

a (The library of Corpus Christi College Cambridge possesses The abuse a Collection of authorities De Re Sacramentaria, which was of the Lord's probably used by Cranmer in the composition of his Defence, Supper. &c. The extracts made from thence by Strype, with his accurate account of the manuscript, are subjoined, because they state briefly many of the principal points discussed in the following work. This Note-book, as Strype calls it, "consists of nothing but "quotations out of ancient ecclesiastical authors about the "Lord's Supper; interlined in many places by the Archbishop's "pen. On the top of some of the pages are these sentences "writ by himself, being doctrines provable out of the sentences "there produced and transcribed.

"Panis vocatur corpus Christi, et vinum sanguis.
"Panis est corpus meum, et Vinum est sanguis meus, figuratife sunt locutiones.
"Quid significet hae figura, Edere carnem, et bibere "sanguinem.
"Mali non edunt et bibunt corpus et sanguinem Domini.
"Patres Vet. Testamenti edebant et bibebant Christum, sicut "et nos.
"Sicut in Eucharistia, ita in Baptismo, present est Christus.
"Contra Transubstantiationem.
"After this follow these writings of the Archbishop's own "hand.
"Multa affirmant crassi papistre, seu Capernaitre, que neque "Scriptura neque ullus veterum unquam dixerat; viz.
"Quod accidentia maneant sine subjecto.
"Quod accidentia panis et vini sunt sacramenta; non panis "et vinum.
"Quod panis non est figura, sed accidentia panis.
"Quod Christus non appellavit panem corpus suum.
"Quod cum Christus dixit, Hoc est corpus meum, pronomen "hoc non refertur ad panem, sed ad corpus Christi.
"Quod tot corpora Christi accipimus, aut toties corpus ejus
Holy Communion or Sacrament of the Body and Blood of our Saviour Christ, hath been of many men, and by sundry ways, very much abused; but specially within these four or five hundred years. Of some it hath been used as a sacrifice propitiatory for sin, and otherwise superstitiously, far from the intent that Christ did first ordain the same at the beginning; doing therein great wrong and injury to his death and passion. And of other some it hath been very lightly esteemed, or rather contemned and despised, as a thing of small or of none effect. And thus between both the parties hath been much variance and contention in divers places of Christendom. Therefore to the intent that this holy sacrament, or Lord's Supper,

"accipimus, quoties, aut in quot partes, dentibus secumus panem.
"Thus having set down divers assertions of papiasts, or Caper-
"naities, as he styled them, which neither Scripture nor ancient
"fathers knew any thing of; his Notes proceed to state where-
"in papiasts and protestants disagree.

"Principa capita in quibus a papistis dissentimus.
"Christium papiastae statuunt in pane, nos in homine come-
dente:
"Illi in comedentis ore, nos in toto homine.
"Illi corpus Christi ait evolare, masticato vel consumpto
"pane: nos manere in homine dicimus, quamdiu membrum
"est Christi.

"Illi in pane statuunt per annum integrum, et diutius, si
"duret panis: nos in homine statuimus inhabitare, quamdiu
"templum Dei fuerit.

"Ilorum sententia, quod ad realem presentiam attinet,
"non amplius edit homo quam bellua, neque magis ei prodest,
"quam cuivis animanti." Strype, Cranm. p. 262. The manu-
script contains also some other scattered remarks by the Arch-
bishop, besides those which are here extracted. C.C.C.C. cit.
p. 151.]
may hereafter neither of the one party be con-temned or lightly esteemed, nor of the other party be abused to any other purpose than Christ himself did first appoint and ordain the same, and that so the contention on both parties may be quieted and ended; the most sure and plain way is, to cleave unto holy Scripture. Wherein whatsoever is found, must be taken for a most sure ground and an infallible truth; and whatsoever cannot be grounded upon the same (touching our faith) is man's device, changeable and uncertain. And therefore here are set forth the very words that Christ himself and his apostle St. Paul spake, both of the eating and drinking of Christ's body and blood, and also of the eating and drinking of the sacrament of the same.

First, as concerning the eating of the body and drinking of the blood of our Saviour Christ, he speaketh himself, in the sixth chapter of St. John, in this wise:

Verily, verily, I say unto you, Except you eat the flesh of the Son of man, and drink his blood, you have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is very meat, and my blood is very drink. He that eateth my flesh, and drinketh my blood,
BOOK dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: even so he that eateth me, shall live by me. This is the bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth this bread shall live for ever.

Of these words of Christ it is plain and manifest, that the eating of Christ’s flesh, and drinking of his blood, is not like to the eating and drinking of other meats and drinks. For although without meat and drink man cannot live, yet it followeth not, that he that eateth and drinketh shall live for ever.

But as touching this meat and drink of the body and blood of Christ, it is true, both he that eateth and drinketh them, hath everlasting life; and also he that eateth and drinketh them not, hath not everlasting life. For to eat that meat and drink that drink, is to dwell in Christ and to have Christ dwelling in him.

And therefore no man can say or think, that he eateth the body of Christ or drinketh his blood, except he dwelleth in Christ and hath Christ dwelling in him. Thus have ye heard of the eating and drinking of the very flesh and blood of our Saviour Christ.

-- Eodem Tract.
Now as touching the sacraments of the same, our Saviour Christ did institute them in bread and wine, at his last supper, which he had with his Apostles the night before his death: at which time, as St. Matthew saith,

When they were eating, Jesus took bread, and when he had given thanks, he brake it, gave it to his disciples, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the new testament, that is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I shall drink it new with you in my Father's kingdom.

This thing is rehearsed also of St. Mark, in these words:

As they did eat, Jesus took bread, and when he had blessed, he brake it, and gave it to them, and said, Take, eat; this is my body. And taking the cup, when he had given thanks, he gave it to them: and they all drank of it. And he said to them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

The Evangelist St. Luke uttereth this matter on this wise:

When the hour was come, he sat down, and the twelve Apostles with him. And he said unto them: I have greatly desired to eat this Pascha with you
before I suffer: for I say unto you, henceforth I will not eat of it any more, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among you: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God come. And he took bread, and when he had given thanks, he brake it, and gave it unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also when he had supped, he took the cup, saying, This cup is the new testament in my blood, which is shed for you.

Hitherto you have heard all that the Evangelists declare that Christ spake or did at his last supper, concerning the institution of the communion and sacrament of his body and blood. Now you shall hear what St. Paul saith concerning the same, in the tenth chapter of the First to the Corinthians, where he writeth thus:

1 Cor. x. Is not the cup of blessing which we bless, a communion of the blood of Christ? Is not the bread which we break, a communion of the body of Christ? We being many are one bread and one body: for we all are partakers of one bread and of one cup.

And in the eleventh he speaketh on this manner:

1 Cor. xi. That which I delivered unto you I received of the Lord. For the Lord Jesus the same night in the which he was betrayed, took bread, and when
he had given thanks, he brake it, and said, 

*Take, eat; this is my body, which is broken for you: do this in remembrance of me. Likewise also he took the cup, when supper was done, saying, This cup is the new testament in my blood: do this, as often as you drink it, in remembrance of me. For as often as you shall eat this bread, and drink this cup, show forth the Lord's death till he come. Wherefore whosoever shall eat of this bread or drink of this cup unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so eat of the bread, and drink of the cup. For he that eateth and drinketh unworthily, eateth and drinketh his own damnation, because he maketh no difference of the Lord's body. For this cause many are weak and sick among you, and many do sleep.*

By these words of Christ rehearsed of the Evangelists, and by the doctrine also of St. Paul, (which he confesseth that he received of Christ,) two things specially are to be noted.

First, that our Saviour Christ called the material bread which he brake, his body, and the wine which was the fruit of the vine, his blood.

And yet he spake not this to the intent that men should think, that material bread is his very
body, or that his very body is material bread; neither that wine made of grapes is his very blood, or that his very blood is wine made of grapes; but to signify unto us (as St. Paul saith) that the cup is a communion of Christ's blood that was shed for us, and the bread is a communion of his flesh that was crucified for us. So that although, in the truth of his human nature, Christ be in heaven, yet whosoever eateth of that bread in the supper of the Lord, according to Christ's institution and ordinance, is assured of Christ's own promise and testament, that he is a member of his body, and receiveth the benefits of his passion which he suffered for us upon the cross. And likewise he that drinketh of that holy cup in that supper of the Lord, according to Christ's institution, is certified by Christ's legacy and testament, that he is made partaker of the blood of Christ which was shed for us. And this meant St. Paul, when he saith, *Is not the cup of blessing which we bless, a communion of the blood of Christ? Is not the bread which we break, a communion of the body of Christ?* So that no man can contemn or lightly esteem this holy communion, except he contemn also Christ's body and blood, and pass not, whether he have any fellowship with him or no. And of those men St. Paul saith, that they eat and drink their own damnation, because they esteem not the body of Christ.
The second thing which may be learned of the foresaid words of Christ and St. Paul is this, that although none eateth the body of Christ and drinketh his blood, but they have eternal life (as appeareth by the words before recited of St. John), yet both the good and the bad do eat and drink the bread and wine, which be the sacraments of the same: but, beside the sacraments, the good eateth everlasting life; the evil, everlasting death.

Therefore St. Paul saith: Whosoever shall eat of the bread or drink of the cup of the Lord unworthily, he shall be guilty of the body and blood of the Lord. Here St. Paul saith not, that he that eateth the bread or drinketh the cup of the Lord unworthily, eateth or drinketh the body and blood of the Lord, but is guilty of the body and blood of the Lord. But what he eateth and drinketh St. Paul declareth, saying, He that eateth and drinketh unworthily, eateth and drinketh his own damnation.

Thus is declared the sum of all that Scripture speaketh of the eating and drinking, both of the body and blood of Christ, and also of the sacrament of the same.

And as these things be most certainly true, because they be spoken by Christ himself, the author of all truth, and by his holy apostle St.
Paul, as he received them of Christ, so all doctrines contrary to the same be most certainly false and untrue, and of all Christian men to be eschewed, because they be contrary to God's word. And all doctrine concerning this matter, that is more than this, which is not grounded upon God's word, is of no necessity, neither ought the people's heads to be busied, or their consciences troubled with the same. So that things spoken and done by Christ, and written by the holy Evangelists and St. Paul, ought to suffice the faith of Christian people, as touching the doctrine of the Lord's Supper, and holy communion or sacrament of his body and blood.

Which thing being well considered and weighed, shall be a just occasion to pacify and agree both parties, as well them that hitherto have contemned or lightly esteemed it, as also them which have hitherto, for lack of knowledge or otherwise, ungodly abused it.

Christ ordained the sacrament to move and stir all men to friendship, love, and concord, and to put away all hatred, variance and discord, and to testify a brotherly and unfeigned love between all them that be the members of Christ; but the Devil, the enemy of Christ and of all his members, hath so craftily juggled herein, that of nothing riseth so much contention as of this holy sacrament.
THE USE OF THE LORD'S SUPPER

God grant, that all contention set aside, both
the parties may come to this holy communion with
such a lively faith in Christ, and such an unfeigned
love to all Christ's members, that as they carnally
eat with their mouth this sacramental bread and
drink the wine, so spiritually they may eat and
drink the very flesh and blood of Christ, which is
in heaven, and sitteth on the right hand of his
Father; and that finally by his means they may
enjoy with him the glory and kingdom of heaven.
Amen.

Although in this treaty of the sacrament of the
body and blood of our Saviour Christ, I have
already sufficiently declared the institution
and meaning of the same, according to the very words
of the Gospel and of St. Paul, yet it shall not be
in vain somewhat more at large to declare the
same, according to the mind as well of holy
Scripture as of old ancient authors; and that so
sincerely and plainly, without doubts, ambiguities,
or vain questions, that the very simple and un­
learned people may easily understand the same,
and be edified thereby.

And this by God's grace is mine only intent and
desire, that the flock of Christ dispersed in this
realm (among whom I am appointed a special
pastor) may no longer lack the commodity and
fruit which springeth of this heavenly knowledge. For the more clearly it is understood, the more sweetness, fruit, comfort, and edification it bringeth to the godly receivers thereof. And to the clear understanding of this sacrament, divers things must be considered.

CHAP. I. First, that as all men of themselves be sinners, and through sin be in God's wrath, banished far away from him, condemned to hell and everlasting damnation, and none is clearly innocent but Christ alone: so every soul inspired by God is desirous to be delivered from sin and hell, and to obtain at God's hands mercy, favour, righteousness, and everlasting salvation.

And this earnest and great desire is called in Scripture the hunger and thirst of the soul; with which kind of hunger David was taken, when he Psalm xlii. said:  
As an hart longeth for springs of water, so doth my soul long for thee, O God. My soul hath thirsteth after God, who is the well of life. My soul thirsteth for thee, my flesh wisheth for thee.

And this hunger the silly, poor, sinful soul is driven unto by means of the law, which showeth unto her the horribleness of sin, the terror of God's indignation, and the horror of death and everlasting damnation.

And when she seeth nothing but damnation for her offences by justice and accusation of the law,
and this damnation is ever before her eyes; then, CHAP. IX. in this great distress, the soul being pressed with heaviness and sorrow seeketh for some comfort, and desireth some remedy for her miserable and sorrowful estate. And this feeling of her damnable condition, and greedy desire of refreshing, is the spiritual hunger of the soul.

And whosoever hath this godly hunger is blessed of God, and shall have meat and drink enough, as Christ himself said: Blessed be they that hunger, and thirst for righteousness, for they shall be filled full. And on the other side, they that see not their own sinful and damnable estate, but think themselves holy enough, and in good case and condition enough, as they have no spiritual hunger, so shall they not be fed of God with any spiritual food. For as Almighty God feedeth them that be hungry, so doth he send away empty all that be not hungry.

But this hunger and thirst is not easily perceived of the carnal man: for when he heareth the Holy Ghost speak of meat and drink, his mind is by and by in the kitchen and buttery, and he thinketh upon his dishes and pots, his mouth and his belly.

But the Scripture in sundry places useth special words, whereby to draw our gross minds from the phantasying of our teeth and belly, and from this carnal and fleshly imagination. For the Apostles and disciples of Christ, when they were yet carnal, knew not what was meant by this kind of hunger
and meat, and therefore, when they desired him to eat, to withdraw their minds from carnal meat, he said unto them: *I have other meat to eat, which you know not.* And why knew they it not? Forsooth because their minds were gross as yet, and had not received the fulness of the Spirit. And therefore our Saviour Christ, minding to draw them from this grossness, told them of another kind of meat than they phantasied; as it were, rebuking them, for that they perceived not that there was any other kind of eating and drinking, besides that eating and drinking which is with the mouth and the throat.

Likewise when he said to the woman of Samaria: *Whosoever shall drink of that water that I shall give him shall never be thirsty again:* they that heard him speak those words might well perceive, that he went about to make them well acquainted with another kind of drinking, than is the drinking with the mouth and throat. For there is no such kind of drink, that with once drinking can quench the thirst of a man's body for ever. Wherefore in saying, *He shall never be thirsty again,* he did draw their minds from drinking with the mouth unto another kind of drinking whereof they knew not, and unto another kind of thirsting wherewith as yet they were not acquainted. Also when our Saviour Christ said, *He that cometh to me shall not hunger; and he that believeth on me shall never be thirsty,* he gave them a plain watchword, that there was another kind of meat and drink
than that wherewith he fed them at the other side of the water, and another kind of hungering and thirsting than was the hungering and thirsting of the body. By these words therefore, he drove the people to understand another kind of eating and drinking, of hungering and thirsting, than that which belongeth only for the preservation of temporal life.

Now then as the thing that comforteth the body is called meat and drink, of a like sort the Scripture calleth the same thing that comforteth the soul, meat and drink.

Wherefore as here before in the first note is declared the hunger and drought of the soul, so it now secondly to be noted, what is the meat, drink, and food of the soul.

The meat, drink, food, and refreshing of the soul, is our Saviour Christ; as he said himself: Come unto me all you that travail and be laden, and I will refresh you. And if any man be dry, saith he, let him come to me and drink. He that believeth in me, floods of water of life shall flow out of his belly. And I am the bread of life, saith Christ; he that cometh to me shall not be hungry; and he that believeth in me shall never be dry. For as meat and drink do comfort the body, so doth the death of Christ's body, and the
sheding of his blood, comfort the soul, when she is after her sort hungry. What thing is it that comforteth and nourisheth the body? Forsooth, meat and drink. By what names then shall we call the body and blood of our Saviour Christ (which do comfort and nourish the hungry soul) but by the names of meat and drink? And this similitude caused our Saviour to say, *My flesh is very meat, and my blood is very drink.* For there is no kind of meat that is comfortable to the soul, but only the death of Christ's blessed body; nor no kind of drink that can quench her thirst, but only the blood-shedding of our Saviour Christ, which was shed for her offences.

For as there is a carnal generation, and a carnal feeding and nourishment, so is there also a spiritual generation, and a spiritual feeding.

And as every man, by carnal generation of father and mother, is carnally begotten and born unto this mortal life, so is every good Christian spiritually born by Christ unto eternal life.

And as every man is carnally fed and nourished in his body by meat and drink, even so is every good Christian man spiritually fed and nourished in his soul by the flesh and blood of our Saviour Christ.

And as the body liveth by meat and drink, and thereby increaseth and groweth from a young babe unto a perfect man, (which thing experience teacheth us,) so the soul liveth by Christ himself, by pure faith eating his flesh and drinking his
blood. And this Christ himself teacheth us in the 
CHAP.
sixth of John, saying, Verily, verily, I say unto 
you, Except ye eat the flesh of the Son of man, and 
drink his blood, you have no life in you. Whoso 
eateth my flesh, and drinketh my blood, hath 
eternal life; and I will raise him up at the last 
day. For my flesh is very meat, and my blood is 
very drink. He that eateth my flesh, and drinketh 
my blood, dwelleth in me, and I in him. As the 
living Father hath sent me, and I live by the 
Father: even so he that eateth me, shall live by 
me. And this St. Paul confessed of himself, say-
ing, That I have life, I have it by faith in the SonGa!.
of God. And now it is not I that live, but Christ 
 liveth in me.

The third thing to be noted is this, that although 
CHAP.
our Saviour Christ resembleth his flesh and blood— 
CHAP.
Chri to meat and drink, yet he far passeth and excelleth 
all corporal meats and drinks. For although cor-
poral meats and drinks do nourish and continue 
our life here in this world, yet they begin not our 
life. For the beginning of our life we have of our 
fathers and mothers; and the meat, after we be 
begotten, doth feed and nourish us, and so pre-
serveth us for a time. But our Saviour Christ is 
both the first beginner of our spiritual life, (who 
first begetteth us unto God his Father,) and also 
afterward he is our lively food and nourishment.
Moreover, meat and drink doth feed and nourish only our bodies; but Christ is the true and perfect nourishment both of body and soul. And besides that, bodily food preserveth the life but for a time, but Christ is such a spiritual and perfect food, that he preserveth both body and soul for ever; as he said unto Martha: I am resurrection and life. He that believeth in me, although he die, yet shall he live. And he that liveth and believeth in me shall not die for ever.

Fourthly, it is to be noted, that the true knowledge of these things is the true knowledge of Christ; and to teach these things is to teach Christ; and the believing and feeling of these things is the believing and feeling of Christ in our hearts. And the more clearly we see, understand, and believe these things, the more clearly we see and understand Christ, and have more fully our faith and comfort in him.

And although our carnal generation and our carnal nourishment be known to all men by daily experience and by our common senses; yet this our spiritual generation and our spiritual nutrition be so obscure and hid unto us, that we cannot attain to the true and perfect knowledge and feeling of them, but only by faith, which must be grounded upon God's most holy word and sacraments.
And for this consideration our Saviour Christ hath not only set forth these things most plainly in his holy word, that we may hear them with our ears; but he hath also ordained one visible sacrament of spiritual regeneration in water, and another visible sacrament of spiritual nourishment in bread and wine, to the intent that, as much as is possible for man, we may see Christ with our eyes, smell him at our nose, taste him with our mouths, grope him with our hands, and perceive him with all our senses. For as the word of God preached putteth Christ into our ears; so likewise these elements of water, bread, and wine, joined to God's word, do after a sacramental manner put Christ into our eyes, mouths, hands, and all our senses.

And for this cause Christ ordained baptism in water, that as surely as we see, feel, and touch water with our bodies, and be washed with water; so assuredly ought we to believe, when we be baptized, that Christ is verily present with us, and that by him we be newly born again spiritually, and washed from our sins, and grafted in the stock of Christ's own body, and be apparelled, clothed, and harnessed with him in such wise, that as the Devil hath no power against Christ, so hath he none against us, so long as we remain grafted in that stock, and be clothed with that apparel, and harnessed with that armour. So that the washing in water of baptism is, as it were, a showing of Christ before our eyes, and a sensible touching,
BOOK feeling, and groping of him, to the confirmation of the inward faith which we have in him.

And in like manner Christ ordained the sacrament of his body and blood in bread and wine, to preach unto us, that as our bodies be fed, nourished, and preserved with meat and drink, so (as touching our spiritual life towards God) we be fed, nourished, and preserved by the body and blood of our Saviour Christ; and also that he is such a preservation unto us, that neither the devils of hell, nor eternal death, nor sin, can be able to prevail against us, so long as by true and constant faith we be fed and nourished with that meat and drink. And for this cause Christ ordained this sacrament in bread and wine, (which we eat and drink, and be chief nutriments of our body,) to the intent that as surely as we see the bread and wine with our eyes, smell them with our noses, touch them with our hands, and taste them with our mouths; so assuredly ought we to believe, that Christ is our spiritual life and sustenance of our souls, like as the said bread and wine is the food and sustenance of our bodies. And no less ought we to doubt, that our souls be fed and live by Christ, than that our bodies be fed and live by meat and drink. Thus our Saviour Christ knowing us to be in this world, as it were, but babes and weaklings in faith, hath ordained sensible signs and tokens, whereby to allure and draw us

* Hugo de S. Victore, *De Sacramentis*, tract. vi. cap. 3. (1580.)
to more strength and more constant faith in him. 

So that the eating and drinking of this sacramental bread and wine is, as it were, a showing of Christ before our eyes, a smelling of him with our noses, a feeling and groping of him with our hands, and an eating, chewing, digesting, and feeding upon him to our spiritual strength and perfection.

Fifthly, it is to be noted, that although there be many kinds of meats and drinks which feed the body, yet our Saviour Christ (as many ancient authors write) ordained this sacrament of our spiritual feeding in bread and wine, rather than in other meats and drinks, because that bread and wine do most lively represent unto us the spiritual union and knot of all faithful people, as well unto Christ, as also amongst themselves. For like as bread is made of a great number of grains of corn, ground, baken, and so joined together that thereof is made one loaf; and an infinite number of grapes be pressed together in one vessel, and thereof is made wine; likewise is the whole multitude of true Christian people spiritually joined, first to Christ, and then among themselves together, in one faith, one baptism, one holy spirit, one knot and bond of love. [See Suppl. Note.]

1 Hugo de S. Victore, De Sacramentis, tract. vi. cap. 3. [1551.]
Rabanus, De Inst. Clericorum, lib. i. cap. 31. Bernardus, De Cena Dom
Sixthly, it is to be noted, that as the bread and wine which we do eat, be turned into our flesh and blood, and be made our very flesh and very blood, and be so joined and mixed with our flesh and blood that they be made one whole body together, even so be all faithful Christians spiritually turned into the body of Christ, and be so joined unto Christ, and also together among themselves, that they do make but one mystical body of Christ, as St. Paul saith: *We be one bread and one body, as many as be partakers of one bread and one cup.* And as one loaf is given among many men, so that every one is partaker of the same loaf, and likewise one cup of wine is distributed unto many persons, whereof every one is partaker; even so our Saviour Christ (whose flesh and blood be represented by the mystical bread and wine in the Lord's Supper) doth give himself unto all his true members, spiritually to feed them, nourish them, and to give them continual life by him*. And as the branches of a tree, or member of a body, if they be dead or cut off, they neither live, nor receive any nourishment or sustenance of the body or tree; so likewise ungodly and wicked people, which be cut off from Christ's mystical body or be dead members of the same, do not spiritually feed upon Christ's body and blood, nor have any life, strength, or sustentation thereby.

*Dionysius, Eccles. Hierar. cap. 3. [1580.]*
Seventhly, it is to be noted, that whereas nothing in this life is more acceptable before God, or more pleasant unto man, than Christian people to live together quietly in love and peace, unity and concord: this sacrament doth most aptly and effectuously move us thereunto. For when we be made all partakers of this one table, what ought we to think, but that we be all members of one spiritual body, (whereof Christ is the head,) that we be joined together in one Christ, as a great number of grains of corn be joined together in one loaf. Surely they have very hard and stony hearts, which with these things be not moved. And more cruel and unreasonable be they than brute beasts, that cannot be persuaded to be good to their Christian brethren and neighbours, (for whom Christ suffered death,) when in this Sacrament they be put in remembrance, that the Son of God bestowed his life for his enemies. For we see by daily experience, that eating and drinking together maketh friends, and continueth friendship. Much more then ought the table of Christ to move us so to do. Wild beasts and birds be made gentle by giving them meat and drink; why then should not Christian men wax meek and gentle with this heavenly meat of Christ? Hereunto we be stirred and moved as well by the bread and wine in this holy Supper, as by the words of holy Scripture recited in the same. Wherefore whose heart soever this holy sacrament, com-
munion, and supper of Christ, will not kindle with love unto his neighbours, and cause him to put out of his heart all envy, hatred, and malice, and to grave in the same all amity, friendship, and concord, he deceiveth himself if he think that he hath the spirit of Christ dwelling within him.

But all these foresaid godly admonitions, exhortations, and comforts, do the papists (as much as lieth in them) take away from all Christian people by their transubstantiation.

For if we receive no bread nor wine in the holy communion, then all these lessons and comforts be gone, which we should learn and receive by eating of the bread and drinking of the wine. And that phantastical imagination giveth an occasion utterly to subvert our whole faith in Christ. For if this sacrament be ordained in bread and wine, which be foods for the body, to signify and declare unto us our spiritual food by Christ, then if our corporal feeding upon the bread and wine be but phantastical, (so that there is no bread and wine there indeed to feed upon, although they appear there to be,) then it doth us to understand, that our spiritual feeding in Christ is also phantastical, and that indeed we feed not of him. Which sophistry is so devilish and wicked, and so much injurious to Christ, that it could not come from any other person but only from the Devil himself, and from his special minister Antichrist.
The eighth thing that is to be noted is, that this spiritual meat of Christ's body and blood, is not received in the mouth, and digested in the stomach, (as corporal meats and drinks commonly be,) but it is received with a pure heart and a sincere faith.

And the true eating and drinking of the said body and blood of Christ, is with a constant and lively faith to believe, that Christ gave his body and shed his blood upon the cross for us, and that he doth so join and incorporate himself to us, that he is our head, and we his members, and flesh of his flesh, and bone of his bones, having him dwelling in us, and we in him. And herein standeth the whole effect and strength of this sacrament. And this faith God worketh inwardly in our hearts by his Holy Spirit, and confirmeth the same outwardly to our ears by hearing of his word, and to our other senses by eating and drinking of the sacramental bread and wine in his holy Supper.

What thing then can be more comfortable to us, than to eat this meat and drink this drink? Whereby Christ certifieth us, that we be spiritually and truly fed and nourished by him, and that we dwell in him and he in us. Can this be showed unto us more plainly than when he saith himself, *He that eateth me shall live by me.*

Wherefore whosoever doth not contemn the everlasting life, how can he but highly esteem this sacrament? How can he but embrace it, as a sure pledge of his salvation? And when he seeth godly people devoutly receive the same, how can
book he but be desirous oftentimes to receive it with them? Surely no man that well understandeth and diligently weigheth these things, can be without a great desire to come to this holy Supper.

All men desire to have God's favour; and when they know the contrary, that they be in his indignation and cast out of his favour, what thing can comfort them? How be their minds vexed! What trouble is in their consciences! All God's creatures seem to be against them, and do make them afraid, as things being ministers of God's wrath and indignation towards them. And rest and comfort can they find none, neither within them nor without them. And in this case they do hate as well God as the Devil; God as an unmerciful and extreme judge, and the Devil as a most malicious and cruel tormentor.

And in this sorrowful heaviness, holy Scripture teacheth them, that our heavenly Father can by no means be pleased with them again, but by the sacrifice and death of his only-begotten Son, whereby God hath made a perpetual amity and peace with us, doth pardon the sins of them that believe in him, maketh them his children, and giveth them to his first-begotten Son Christ, to be incorporate into him, to be saved by him, and to be made heirs of heaven with him. And in the receiving of the holy Supper of our Lord, we be put in remembrance of this his death, and of the whole mystery of our redemption. In the which Supper is made mention of his testament,
and of the aforesaid communion of us with Christ, and of the remission of our sins by his sacrifice upon the cross.

Wherefore in this sacrament (if it be rightly received with a true faith) we be assured that our sins be forgiven, and the league of peace, and the testament of God, is confirmed between him and us, so that whosoever by a true faith doth eat Christ's flesh and drink his blood, hath everlasting life by him. Which thing when we feel in our hearts at the receiving of the Lord's Supper, what thing can be more joyful, more pleasant, or more comfortable unto us?

All this to be true, is most certain by the words of Christ himself, when he did first institute his holy Supper the night before his death, as it appeareth as well by the words of the Evangelists as of St. Paul: *Do this, saith Christ, as often as you drink it in remembrance of me.* And St. Paul saith: *As often as you eat this bread, and drink this cup, you shall show the Lord's death until he come.* And again, Christ said, *This cup is a new testament in mine own blood, which shall be shed for the remission of sins.*

This doctrine here recited, may suffice for all that be humble and godly and seek nothing that is superfluous, but that is necessary and profitable. And therefore unto such persons may be made here an end of this book. But unto them that be contentious papists and idolaters, nothing is enough. And yet because they shall not glory
BOOK in their subtle inventions and deceivable doctrine, (as though no man were able to answer them,) I shall desire the readers of patience, to suffer me a little while to spend some time in vain, to confute their most vain vanities. And yet the time shall not be altogether spent in vain, for thereby shall more clearly appear the light from the darkness, the truth from false sophistical subtleties, and the certain word of God from men's dreams and phantastical inventions.

CHAP. XVII. But these things cannot manifestly appear to the reader, except the principal points be first set out, wherein the papists vary from the truth of God's word; which be chiefly four.

First, the papists say, that in the Supper of the Lord after the words of consecration (as they call it) there is none other substance remaining but the substance of Christ's flesh and blood, so that there remaineth neither bread to be eaten, nor wine to be drunken. And although there be the colour of bread and wine, the savour, the smell, the bigness, the fashion, and all other (as they call them) accidents or qualities and quantities of bread and wine, yet (say they) there is no very bread nor wine, but they be turned into the flesh and blood of Christ. And this conversion they call transubstantiation, that is to say, turning of one
substance into another substance. And although all the accidents, both of the bread and wine, remain still, yet (say they) the same accidents be in no manner of thing; but hang alone in the air, without any thing to stay them upon. For in the body and blood of Christ (say they) these accidents cannot be, nor yet in the air, for the body and blood of Christ and the air, be neither of that bigness, fashion, smell, nor colour, that the bread and wine be. Nor in the bread and wine (say they) these accidents cannot be; for the substance of bread and wine (as they affirm) be clean gone. And so there remaineth whiteness, but nothing is white: there remaineth colours, but nothing is coloured therewith: there remaineth roundness, but nothing is round: and there is bigness, and yet nothing is big: there is sweetness, without any sweet thing: softness, without any soft thing: breaking, without any thing broken: division, without any thing divided: and so other qualities and quantities, without any thing to receive them. And this doctrine they teach as a necessary article of our faith.

But it is not the doctrine of Christ, but the subtle invention of Antichrist, first decreed by Innocent the Third, and after more at large set forth by school authors, whose study was ever to defend and set abroad to the world all such matters as the Bishop of Rome had once decreed.

\[ De Summa Trinit. et Fide Catholica, "Firmiter, "Paragrapho," "Una." [1580. \]
And the Devil by his minister Antichrist, had so dazzled the eyes of a great multitude of Christian people in these latter days, that they sought not for their faith at the clear light of God's word, but at the Romish Antichrist, believing whatsoever he prescribed unto them, yea though it were against all reason, all senses, and God's most holy word also. For else he could not have been very Antichrist indeed, except he had been so repugnant unto Christ, whose doctrine is clean contrary to this doctrine of Antichrist. For Christ teacheth that we receive very bread and wine in the most blessed Supper of the Lord, as sacraments to admonish us that as we be fed with bread and wine bodily, so we be fed with the body and blood of our Saviour Christ spiritually. As in our baptism we receive very water to signify unto us, that as water is an element to wash the body outwardly, so be our souls washed by the Holy Ghost inwardly.

The second principal thing, wherein the papists vary from the truth of God's word, is this. They say that the very natural flesh and blood of Christ, which suffered for us upon the cross, and sitteth at the right hand of the Father in heaven, is also really, substantially, corporally and naturally, in or under the accidents of the sacramental bread and wine, which they call the forms of bread and wine. And yet here they vary not a little among themselves. For some say, that the very natural body of Christ is there, but not naturally nor sensibly.
And other say, that it is there naturally and sensibly, and of the same bigness and fashion that it is in heaven, and as the same was born of the blessed Virgin Mary, and that it is there broken and torn in pieces with our teeth. And this appeared partly by the school authors, and partly by the confession of Berengarius, which Nicholas the Second constrained him to make, which was this: that of the sacraments of the Lord's table, the said Berengarius should promise to hold that faith which the said Pope Nicholas and his council held; which was, that not only the sacraments of bread and wine, but also the very flesh and blood of our Lord Jesus Christ, are sensibly handled of the priest in the altar, broken and torn with the teeth of the faithful people. But the true catholic faith grounded upon God's most infallible word teacheth us, that our Saviour Christ (as concerning his man's nature and bodily presence) is gone up unto heaven, and sitteth at the right hand of his Father, and there shall he tarry until the world's end, at what time he shall come again to judge both the quick and the dead, as he saith himself in many scriptures: I forsake the world, John xvi. said he, and go to my Father. And in another place he saith: You shall ever have poor men among you, but me you shall not ever have. And again he saith, Many hereafter shall come and say,

Contra Ecclams. in proemio, lib. iii. corroborat. 5. [1580.]
2 [See Mosheim, Eccl. Hist. Cent. xi. ch. iii. §. 13, &c.]
Look, here is Christ, or Look, there he is, but believe them not. And St. Peter saith in the Acts, that heaven must receive Christ, until the time that all things shall be restored. And St. Paul, writing to the Colossians, agreeth hereto, saying, that heaven must receive Christ, until the time that all things shall be restored.

And St. Paul, writing to the Colossians, agreeeth hereto, saying, Seek for things that be above, where Christ is sitting at the right hand of the Father. And St. Paul, speaking of the very sacrament, saith: As often as you shall eat this bread and drink this cup, show forth the Lord's death until he come. "Till he come," saith St. Paul, signifying that he is not there corporally present. For what speech were this, or who useth of him that is already present to say, "Until he come?" For "Until he come" signifieth that he is not yet present. This is the catholic faith, which we learn from our youth in our common Creed, and which Christ taught, the Apostles followed, and the Martyrs confirmed with their blood.

And although Christ in his human nature substantially, really, corporally, naturally and sensibly, be present with his Father in heaven, yet sacramentally and spiritually he is here present. For in water, bread, and wine, he is present as in signs and sacraments, but he is indeed spiritually in the faithful Christian people, which according to Christ's ordinance be baptized, or receive the holy communion, or unfeignedly believe in him. Thus have you heard the second principal article, wherein the papists vary from the truth of God's word and from the catholic faith.
Now the third thing, wherein they vary, is this: CHAP. XVII.
The papists say, that evil and ungodly men receive in this Sacrament the very body and blood of Christ, and eat and drink the selfsame thing that the good and godly men do. But the truth of God's word is contrary, that all those that be godly members of Christ, as they corporally eat the bread and drink the wine, so spiritually they eat and drink Christ's very flesh and blood; and as for the wicked members of the Devil, they eat the sacramental bread and drink the sacramental wine, but they do not spiritually eat Christ's flesh nor drink his blood, but they eat and drink their own damnation.

The fourth thing, wherein the popish priests dissent from the manifest word of God, is this: they say, that they offer Christ every day for remission of sin, and distribute by their masses the merits of Christ's passion. But the Prophets, Apostles, and Evangelists do say, that Christ himself in his own person made a sacrifice for our sins upon the cross, by whose wounds all our diseases were healed, and our sins pardoned; and so did never no priest, man, nor creature but he, nor he did the same never more than once. And the benefit hereof is in no man's power to give unto any other, but every man must receive it at Christ's hands himself, by his own faith and belief, Hab. ii. as the Prophet saith.

HERE ENDETH THE FIRST BOOK.