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by Paul Bradshaw (December 1983)

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BACKGROUND DOCUMENTS TO LITURGICAL REVISION

1547-1549

17.13.2000 VIII.1.1
p.265.

*Carlyne notes longing for diff.
functions of the Bp's presence in
the 1st plenary assembly of
the 1st Ecumenical Synod.*

Two Prologues

*Excluding the
first day*

*Commanded the Bp's presence to signify
to all to point to the source of
the new life. To be treated of.
This is the first of the new life.
to the purpose, which is to be
put, not to be made in the
context after the conference or not.*

Quintessence

*The mass is to be used for
and to be used for the Bp's, for my
Lord's sake, not for the Bp's
of the order taken, not for the
to be of the conference. But no
afterwards the presence of
the presence is left out of the book
because the presence is the presence*



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Edited by
COLIN BUCHANAN

Background Documents to Liturgical Revision 1547-1549

Edited by

Colin Buchanan

*Principal of St. John's College, Bramcote, Nottingham
Member of the Church of England Liturgical Commission*

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INTRODUCTIONS

1. **THE ROYAL INJUNCTIONS OF 1547.** These are taken from the British Library copy C.25.H.11, printed by Grafton and dated the last day of July 1547. The Injunctions were administered by deaneries (see text) during a visitation, and are complemented by the relevant visitation articles. The text bears heavily upon liturgical practice, and shows a strongly reforming spirit insisting on as much reform as was conceivable before the provision of new liturgical rites. These came later.

The Injunctions were first reprinted by Foxe (1563), and then (amongst others) by Sparrow (1661), Wilkins (1737), and the Parker Society volume (ed. John Cox) *Miscellaneous Writings and Letters of Thomas Cranmer* (1846). Here included them in his three-volume Alcuin Club edition of *Visitation Articles* (1910) and annotated them to show the points where the Injunctions drew upon earlier orders of Henry VIII.

2. **AN ACT . . . FOR THE RECEIVING . . . UNDER BOTH KINDS.** This is taken from *England Statutes made in the Parliamente . . . in the firste yere of the reign of EDWARD VI . . .* (published 1548) British Library shelf mark 505.g.14(j). The Act is a combination of two separate bits of legislation. As the full title on page 13 shows. The first part is excised here. The statute stands first in the collection of those passed in November 1547, and, as the text shows, it lays the foundation for the 1548 *Order of the Communion*. The whole Act is printed (among other places) in Gee and Hardy (ed.) *Documents Illustrative of English Church History* (1896).

3. **THE ROYAL PROCLAMATION PRECEDING THE 1548 ORDER.** This is from a copy of the 1548 *Order of the Communion* British Library shelf mark C.25.f.15. printed by Grafton on 8 March 1548. The Proclamation not only introduces the particular text but also indicates a planned future course of liturgical revision. It was previously published in *The Two Liturgies with other Documents . . . of King Edward the Sixth* (Parker Society, 1844), in the Henry Bradshaw Society edition (ed. H. A. Wilson) of the *Order* (1908), and in G. A. Mitchell *Landmarks in Liturgy* (D.L.T., 1963).

4. **THE GREAT PARLIAMENTARY DEBATE (1548).** This report of the Lords' Debate of 15, 17, 18, 19 December 1548 is transcribed from the British Library Royal Mss. 17.B.xxxx, and its first page is used here as the cover picture. It has previously been published in F. A. Gasquet and E. Bishop *Edward VI and the Book of Common Prayer* (eds. of 1891 and 1892, but not of 1928), and in J. T. Tomkinson *The Great Parliamentary Debate* (1894, and reprinted in his *Collected Tracts*, 1914). Both editions included valuable annotation, the former using modern spelling, and the latter a more accurate transcript. Both edited punctuation and capitalization heavily, and the text here attempts to keep the original, and, by using a light bold type, to render also the clarity of the unjoined script used for quotations and most headings (unfortunately not shown on the cover photo, where the joined script alone appears). The disputants may be arranged as follows (in order of speaking):

Against the 1549 BCP

Durham (Tunstall)
Worcester (Heath)
Chichester (Day)
Westminster (Thirlby)
London (Bonner)
Norwich (Rugg)
Hereford (Skipp)
Carlisle (Aldrich)
(fence-sitting) Llandaff (Kitchen)

For the 1549 BCP

Lord Protector (Somerset)
Canterbury (Cranmer)
Smythe (Secretary)
Lincoln (Holbeach)
Earl of Warwick (later Northumberland)
Bath (Barlow)
Lichfield (Sampson)
Rochester (Ridley)
Ely (Goodrich)

Whilst the debate was focussed on a narrow and elusive issue, it contains much of historical value (and is the first example ever of Parliamentary reporting). Its impact is recorded in Burnet's account of Edward VI's diary, and in several of the letters of the time published in the Parker Society editions, notably in the letter of Martyr to Bucer of 26 December 1548—[Cranmer] . . . has shown himself so mighty a theologian against them as they would rather not have proof of . . . (*Original Letters 1537-1558 2, English Reformation* p.470). After the debate, the Act of Uniformity was passed by both Houses.

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FOREWORD

The documents collected here represent a personal interest in making readily available to students today some texts which form the background to the 1548 and 1549 eucharistic rites (which I have recently edited in *Liturgical Study* no. 34, *Eucharistic Liturgies of Edward VI*). They are all cited in my *Study* no. 7, *What did Cranmer think he was doing?*, and will prove useful background to the relevant chapter in Geoffrey Cuming's *A History of Anglican Liturgy* (MacMillan, 1969 and 1982). The Introductions opposite acknowledge that each has been in print before, but they are generally unobtainable now except by payment of inflated prices for scarce secondhand books. The temptation to add my own notes and commentary has been enormous, but I judge my purpose of helping the student (and the lecturer) is better served by giving the maximum amount of the original texts within the covers of this one study.

In each case I have gone to original texts (three printed works and a manuscript). I have attempted to reproduce these (as with the liturgical texts in *Study* no. 34) in a way which reflects the originals a little more faithfully than most modern editions. In particular I have kept original spellings, though with an 'unpacking' of certain standard abbreviations. I have hesitated long over 'u' and 'v', because, although there are two just distinguishable founts used at times in the original type, when they are both found their separate use does not appear to relate to a distinction between 'u' and 'v'. The capital is usually 'v' whichever is meant. Hence I have continued to render the originals with a consistent use of 'u' and 'v', and have only used 'v' in the roman numerals of 'King Edward VI'. A capital covering two lines reflects an ornate initial capital in the original. Mistakes in the originals are reproduced without explanation.

Colin Buchanan

THE COVER PICTURE

is a photo of the first folio of the manuscript (Royal 17.B.xxxx) of 'The Great Parliamentary Debate', and is reproduced by permission of the British Library.

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1. THE ROYAL INJUNCTIONS OF 1547

¶ Injunctions geuen by the moste excellent Prince, Edward the .VI. by the grace of God, kyng of England, Fraunce, and Ireland: defender of the fayth, and in earth under Christ of the Church of Englande and of Irelande, the supreme hedde: to all and synguler hys louyng subiectes, aswell of the Clergie, as of the laitye.

THE Kynges mooste Royal Maiestie, by the aduise of his most dere uncle, the duke of Somerset, Lorde Protector of all hys Realmes, Dominions, and subiectes, and Gouernor of his most Roial persone, and the residue of hys moste honorable counsaill, intendinge thaduancement of the true honor of almighty God, the suppression of Idolatrye, and Supersticion, throughout all hys Realmes and Dominions, and to plant true Religion, to the extirpation of all Hipocresy, enormities, and abuses, as to his duety apperteineth: Doth minister unto his louyng subiectes, these Godly Injunctions, hereafter folowing: Whereof, parte were geuen unto them heretofore, by authoritie of hys moste dere beloued father, Kyng Henry the eighte, of moste famous memorie, and parte are nowe mynistered and geuen by hys Maiestie: All which Injunctions, his highnes willett and commaundeth, his sated louyng subiectes, by his supreme authoritie, obediently to receyue, and truly to obserue and kepe, euery man in their offices, degrees, and states, as they will auoyde hys displeasure, and the paynes in the same Injunctions hereafter expressed.

THE first is, that all Deanes, Archdeacons, Persones, Uicars, and other Ecclesiastical persones, shal faithfully kepe and obserue, and as far as in them may lye, shall cause to be obserued and kept of other, all and singular lawes and statutes, made aswel for the abolishing and extirpacion of the bishop of Rome, his pretensed and usurped power and iurisdiction, as for the establisshement and confirmation of the kyngs authoritie, iurisdiction, and supremacie of the church of England and Ireland. And furthermore, al ecclesiastical persones, hauyng cure of soule, shal to the uttermoste of their wit, knowledge, and learning, purely, sincerely, and without any colour or dissimulation, declare, manifest, and open .iiii. tymes euery yere at the least, in their Sermons, and other collacions, that the Bishop of Romes usurped power and iurisdiction, hauyng no establisshement nor ground by the lawe of God, was of moste iust causes, taken away and abolished; and that therfore, no maner of obedience or subieccion, within his Realmes and dominions, is dewe unto hym. And that the Kynges power, within hys Realmes and Dominions, is the highest power under God, to whom al men, within the same Realmes and Dominions, by Godes Lawes, owe moste loyalte and obedience, afore and aboue all other powers and potentates in earth.

BESIDES this, to the intent that all Supersticion and Hypocrisy, crept into diuerse mennes hartes, may unish away: they shal not set furthe or extolle any Images, Reliques, or miracles, for any supersticion, or lucre, nor allure the people by any inticementes, to the Pylgrimage of any saint or ymage: but reproouyng the same, they shal teache, that all goodnesse, health and grace, ought to be both asked and looked for, only of God, as of the uerye author and geuer of the same, and of none other.

ITEM, that they, the persons aboue rehersed, shal make or cause to be made in their Churches, and euery other Cure they haue, one Sermon, euery quarter of the yere at the least, wherein they shall purely and sincerely, declare the

woorde of GOD; and in the same, exhorte their hearers to the workes of faythe, Mercye, and Charitie, specially prescribed and commaunded in scripture, and that woorkes deuised by mannes phantasies, besides scripture: as wandering to pylgrimages, offering of money, candelles or tapers, to Reliques, or Images, or kissing and lickyng of the same, praiying upon Beades, or such like supersticion, haue not only no promise of reward in scripture, for doying of them: but contrariwise, great threatens and maledictions of god, for that they bee thynges, tending to idolatry and supersticion, which, of all other offences, god almighty doth most detest and abhorre, for that the same diminishe moste hys honor and glory.

ITEM, that suche images, as they knowe in anye of their Cures, to bee, or haue been so abused with pilgrymage of offringes, of any thyng made thereunto, or shalbee hereafter censed unto, they (and none other priuate persones) shall for the aduoyding of that moste detestable offence of Idolatry, furthewith take doune, or cause to be taken doune, and destroye the same, and shal suffre from hencefurthe, no Torches nor candelles, Tapers or Images of waxe, to be sette afore any Image or pycure, but onelye twoo lightes upon the high aluter, before the Sacrament, whiche, for the signification, that Christe is the very true light of the worlde, they shal suffre to remayn styl: admonishyng their parishoners, that Images serue for no other purpose, but to bee a remembraunce, whereby, men maye be admonished, of the holy lyses and conuersacon of them, that the sayd Images do represent whiche Images, if they doo abuse for any other intent, they commit Idolatrye in the same, to the greate daunger of their soules.

ITEM, that euery holy daye throughout the yere, when they haue no Sermon, they shal, immediatly after the Gospel, openly and plainly, recite to their parshyoners in the pulpit: The **Pater noster**, the **Credo**, and the tennne Commaundementes in Englishe, to the intent the people maye learne the same by harte: exhortyng al parentes and householders, to teache their children and seruantes the same, as they are bound by the lawe of God, and in conscience to do.

ITEM, that they shall charge fathers and Mothers, Masters and gouernors, to bestowe their children and seruantes, euen from their childhode, either to learning or to some honest exercise, occupation or husbandle: Exhortyng and counsailing, and by all the wayes and meanes they maye, as well in their Sermons and collacions, as otherwayes, perswadyng theyr said Fathers and Mothers, masters, and other Gouernors, diligently to provide and forse, that the youth bee in no maner of wyse, brought up in idlenes, least at any time afterward, for lacke of some craft, occupation, or other honest meane to lyue by, they be driuen to fal to beggyng, stealyng, or some other unthriftynesse: For asmuch as we may daily se, through slothe and idlenes, diuerse ualeaunt men fall, some to beggyng, and some to thefte and murdre, whiche after broughte to calamitie and miserie, doo blame their parentes, frendes and gouernors, whiche suffered them, to be brought up so idely in their youth, where, if they had bene wel brought up, in good learning, some occupation, or crafte, they would [beeyng rulers of their awne household] haue profitted as well themselves, as diuerse other persones, to the greate commoditie and ornament of the common wealthe.

ALSO, that the sayed persones, Uicars, and other Curates, shal diligently provide that the Sacramentes be duely and reuerently ministered in their parishes. And if at any tyme it happen, them in any of the cases expressed in the statutes of this Realme, or of special licence giuen by the Kynges Maiestie,

to be absent from their benefices, they shall leave their Cure, not to a rude and unlearned person, but to an honeste well learned and experie Curate, that can by his habilitie, teache the rude and unlearned, of their cure, hollesome doctrine, and reduce them to the right way, that do erre, whiche will also execute these Injunctions, and doo their duty otherwise, as they are bounde to doo in euery behalfe, and accordingly maye and will profite their cure, no lesse with good example of liuyng, then with the declaration of the worde of God; or els their lacke and default, shalbee imputed unto them, who shall straightly aunswere for the same, if they do otherwise. And alwayes let them see, that neither they nor their Curates doo seke more thei awne profite, promocion, or aduantage, then the profit of the soules, that they haue under their Cure, or the glory of God.

ALSO, that they shall provide, within three monethes, nexte after this uisitacion, one boke of the whole Bible, of the largest uolume in English. And within one twelfe monethes, next after the said uisitacion, the Paraphrasis of Erasmus also in English upon the Gospelles, and the same sette up in some convenient place, within the sayed Church, that they haue the cure of, whereas their Parishioners maye moste commodiously resorte unto the same, and reade the same. The charges of whiche bokes shalbe ratably borne, betwene the persone or proprietary, and the parishioners aforesaid: that is to saie, the one halfe by the persone or proprietary and the other halfe by the Parishioners. And they shall discourage no man (authorised and licenced thereto) from the reading of any parte of the Bible, either in Latyne or in English: But shall rather conforme and exhorte euery persone to reade the same, as the very liuely worde of God, and the speciall foode of mannes soule, that al christian persones are bound the embrace, beleue, and follow, if they loke to be saued: Whereby they maye the better knowe their duties to God, to their souereigne lorde the kyng, and their neighbor: euer gentilly and charitably exhorting them, and in his Maiesties name, straightly charging and commanding them, that in the reading thereof, no man to reason or contende, but quietly to heare the reader.

ALSO, the sayed Ecclesiastical persones, shall in no wise, at any unlawfull tyme, nor for any other cause, then for their honest necessitie, haunte or resorte to any Tauerne or Alehouses. And after their Dynner and Supper, they shall not geue themselves to drinckynge or riot, spending their tyme idly, by day or by night, at Dice, Cardes, or Tables playng, or any other unlawfull game: but at all tymes, (as they shall haue leasure), they shall heare and reade somewhat of holy Scripture, or shall occupye them selves with some other honest exercise, and that they alwaies doo the thynges, which appertein to honestie, with endeour to profite the common weale, hauyng alwayes in mynd, that they ought to excell all other, in puritie of lyfe and should bee example to the people, to liue well and Christianly.

ITEM, that they shall in confessions euery Lente, examine euery persone, that cometh to confession to them, whether they can recite the Articles of their faith, the Pater noster, and the Tenne Commandementes in English, and heare them saie the same particularly, wherein if they bee not peryfte, they shall declare then, that euery Christian persone, ought to knowe the said thynges, before they should receiue the blessed Sacrament of the Aulter, and monishe them to leame the said necessary thynges more perfectly, or els they oughte not to presume to come to Gods bourde, without perfect knowledge and will to obserue the same: And if they doo, it is to the greate peril of their soules, and also to the worldly rebuke, that they might incurre hereafter by the same.

ALSO, that they shall admit no manne to preache, within any their Cures, but suche as shall appere unto them, to be sufficiently licenced thereunto, by the Kyngs Maistie, the Lorde Protectors grace, the Archebyschoppe of Canterbury, the Archebyschoppe of Yorke in his Prouince, or the bischoppe of the Diocese: and suche as shalbe so licenced, they shall gladly receyue to declare the woorde of God, without any resistance or contradiction.

ALSO, if they haue heretofore declared to their parishioners any thyng, to the extolling, or setting furthe of Pilgrimages, Reliques, or Images, or lightnyng of Candelles, kissing, knelyng, deckyng of the same Images, or any suche Supersticion, they shall now openly, before the same, recante, and reproue the same; shewyng them (as the truthe is) that they did the same upon no ground of scripture, but wer led and seduced by a common error and abuse, crept into the Churche, through the sufferance and auarice of suche, as felt profite by the same.

ALSO, if they doo, or shall knowe any man within their parishe, or els where, that is a letter of the worde of GOD, to be redde in English, or syncrely preached, or the execution of these the Kynges Maisties Injunctions, or a fautor of the bischoppe of Romes pretended power, now by the lawes of this Realme, iustly relected, extirped, and taken awaie utterly, they shall detecte, and presente the same, to the Kyng or his counsaill, or to the Justice of peace next adioynnyng.

ALSO, that the persone, Uicar, or Curate and Parishioners of euery Parishe, within this Realme, shal in their Churches and Chapelles, kepe one boke or Register, wherein they shall write the date and yere, of euery wedding, Christenyng, and Buriall, made within their Paryshe for their tyme, and so euery man succeeding them likewyse: and also therein shall write euery persons name, that shalbe so wedded, Christened, or Buried. And for the safe keeping of the same boke, the parishe shalbe bound to provide of their common charges, one sure Cofer, with twoo lockes and keyes, whereof, the one to remayne with the Persone, Uicar, or Curate, and the other with the Wardeynes of euery parishe Churche or Chapel, wherein the said boke shalbe layed up: Which booke they shal euery Sonday take furth, and in the presence of the said Wardeynes, or one of them, write and record in the same all the Weddynges, Christenynges, and burialles, made the whole weke before, and that doen, to laie up the boke in the said cofer, as afore. And for euery tyme, that the same shalbee omitted, the partie that shalbe in the faulte thereof shal forfait to the sayd Churche .iiii. s. .iiii. d. to be employed to the poore mennes boxe of that paryshe.

FURTHERMORE, because the goodes of the church, are called the goodes of the pore, and at these dayes nothing is lesse seen, then the poore to be susteyned with the same; al persones, uicars, pencionaries, prebendaries, and other beneficed men, within this Deanery, not beyng resident upon their benefices, which may dispende yerely xx. l. or aboue, either within this Deanery or els where, shall distribute hereafter among their poore parishioners, or some other inhabitants there, in the presence of the Churche wardeynes, or some other honest men of the parishe, the fourtie parte of the fruites and reuenues of their said benefices, leaste they bee worthly noted of ingratitude, whiche, reseruyng so many partes to them selves, cannot vouchesafe to impart the fourtie portion therof, among the poore people of that parishe, that is so fruitful and profitable unto them.

AND to the intent, that learned men maye hereafter sprynge the more, for the execution of the premisses, euery Person, Uicar, Clearke, or beneficed man,

within this Deanery, hauyng yerely to dispende in benefices, and other promotions of the Churche, an C. poundes, shall geue competente exhibicion to one scholar; and for as many hundred poundes more, as he maie dispende, to so many scholars more, shall giue lyke exhibicion in the universitie of Oxforde, or Cambridge, or some Grammer schole, whiche after they haue profited in good learning, maie bee partners of their patrones cure and charge, aswel in preaching, as otherwise in the execution of their offices, or maie (when neede shalbee) otherwyse profite the common weale, wyth their counsaill and wisdom.

ALSO, that all proprietaries, Persones, Uicars, and Clearkes, hauyng churches, chapelles, or Mansions within this Deanery, shal bestowe yerely hereafter, upon the same Mansions or Chauncelles of their churches, beyng in decaye, the fift part of that their benefices, tyll they bee fully repaired; and the same so repaired, shall alwaies kepe and mayneteyne in good estate.

ALSO, that the saied persones, Uicars, and Clearkes, shall once every quarter of the yere, reade these Iniunctions geuen unto them, openly and deliberately, before all their Parishioners, to the intent, that bothe they maie bee the better admonished of their duetie, and their saied Parishioners the more moued, to folowe the same for their parte.

ALSO, forasmuche, as by a lawe established, every man is bounde to paie his Tithes, no man shall by coloure of duetie omitted by their Curates, deteine their tithes, and so redubbe and requite, one wrong with another, or bee his awne Judge, but shall truly paie the same, as he hath been accustomed, to their persones; Uicars and Curates, without any restraint or diminucion. And suche lacke and defaulte, as they can iustly fynde in their Persones and curates, to call for reformation therof, at their Ordinaries and other superiors handes, who, upon complainte, and dewe profe thereof, shall reforme the same accordingly.

ALSO, that no Persones shall from hensefurth, altre or chaunge the ordre and manner of any fastyng daye that is commaunded, nor of common prayer or diuine seruice, otherwise then is specified in these Iniunctions, untill suche tyme as the same shalbe otherwise ordered, and transposed by the Kynges authoritie.

ALSO, that every Persones, Uicar, Curate, Chauntry priest, and stipendary, being under the degre of bachilar of diuinitie, shall prouide and haue of his awne, within three monethes after this usitacion, the newe Testament, bothe in Latyne and in Englishe, with Paraphrasis upon the same of Erasmus, and diligently study the same, conferring the one with the other. And the bishoppes, and other Ordinaries by them selves, or their officers, in their Synodes and usitacions, shall examine the saied Ecclesiastical persones, howe they haue profited in the studie of holy scripture.

ALSO, in the tyme of high Masse, within every Churche, he that saieyth or syngeth the same, shall read, or cause to be redde, the Epistle and Gospell of that Masse, in Englishe, and not in Latine, in the pulpit, or in suche convenient place, as the people may heare the same. And also every Sundaye, and holy daye, they shall plainly and distinctly, reade, or cause to be redde, one Chapter of the new Testamente in Englishe in the saied place, at Matynes immediately after the Lessons; and at Euensong, after Magnificat, one Chapter of the olde Testament. And to the intent the premisses may be more conveniently dooen: the Kynges Maiesties pleasure is, that when .ix. lessons

shoulde be redde in the Churche, three of them shalbe omitted, and lefte oute with their Responses; And at euensong tyme, the Responses, with all the memories, shalbe left of, for that purpose.

ALSO, because those persones whiche bee sicke, and in peril of death, bee ofentymes put in dispaire by the craft and subtiltie of the deuill, who is then moste busy, and specially with them that lacke the knowledge, sure perswasion, and stedfast belief, that they maie be made partakers of the greates and infinite mercye, whiche almighty GOD of his moste bountifull goodnesse, and meere liberalitie, withoute oure deservyng, hath offered frely to all persones that put their full truste and confidence in hym: Therefore, that this dampnable uice of dispaire maye bee clerely taken awaye, and firme belieif and stedfast hope, surely conceyued of all their parishioners, beyng in any danger, they shal learne and haue alwaies in redinesse, such comfortable places and sentences of scripture, as do set furthe the mercye, benefices, and goodnesse of almighty GOD, towards all penitent, and beleuyng persones, that they maie at all tymes, (when necessitie shal require) promptly comforte their flock with the liuely worde of GOD, whiche is the onely stave of mannes conscience.

ALSO, to auoide all contention and strief, which heretofore hath rysen among the kynges Maiesties subjectes, in sondre places of hys Realmes and dominions, by reason of fonde curtesye, and challenging, of places in procession, and also, that they may the more quietly, heare that which is saied or song, to their edefying: they shall not from hensefurth, in any parish churche at any tyme use any procession, about the Churche or Churche yerde, or other place, but immediatly before highe Masse, the priestes, with other of the quere, shal kneele in the middes of the churche, and synge or saye, plainly and distinctly the Letany, which is set furthe in English, with all the Suffrages folowynge, and none other Procession, or Letany to be had or used, but the sayed Letanie in Englishe, addyng nothing thereto, but as the Kynges grace, shall hereafter appoynt: and in Cathedral or Collegiate churches, the same shal be dooen in suche places, as oure Commissaries in oure usitacion shall appoynte. And in the tyme of the Letanie, of the high Masse, of the Sermon, and when the priest readeth the scripture to the parishioners, no manner of persones, without a iuste and urgent cause, shall departe out of the Churche; and all ringyng and knowlyng of Belles, shalbe utterly forborne for that tyme, except one Belle in conueniente tyme, to be rong or knowled before the Sermon.

ALSO, lyke as the people be commonly occupied on the worke day, with bodily labor, for their bodily sustenance: so was the holy daye at the fyrste begynnyng Godly instituted and ordeyned, that the people should that day, geue themselves wholly to GOD. And whereas in oure tyme GOD is more offended then pleased, more dishonored, then honored, upon the holy daye, because of idleness, pryde, drunckennesse, querellyng, and braulyng, whiche are moste used, in suche dayes, people neuerthelesse perswading themselves, sufficiently to honor GOD on that day, yf they heare masse and seruice, though they vnderstande nothing, to their edifyng: therefore all the Kynges faithfull and louyng subiectes, shall from hensefurth celebrate, and kepe their holy daye, acordyng to GODS holy will and pleasure, that is: in heareng the worde of GOD redde and taughte: in priuate and publique praiers: in knowledgyng their offences to GOD, and amendement of the same: in reconcilyng their selves charitably to their neighbors, where displeasure hath been: in often tymes receiuyng the communion, of the very bodye and bloude of Christe: in uisityng of the poore and sicke: in usyng all sobernes, and godly conuersacion: Yet notwithstanding, all Persones, Uicars, and Curates shall teache and declare unto their parishioners, that they may with a saufe and

quiete conscience, in the tyme of Harueste, labor upon the holy and festiual dayes, and saue that thyng whiche God hath sent. And if for any scrupulositie, or grudge of conscience, men should superstitiously abstaine from working upon those dayes, that then they should greuously offende and displease God.

ALSO, forasmuche as uariance and contencion is a thyng whiche moste displeaseth God, and is moste contrary to the blessed communion of the body and bloude of our savior Christe; Curates shall in no wyse admit to the receyving therof, any of their cure and flocke, who hath maliciously and openly contended with his neighbor, onlesse the same do first charitably and openly, reconcile himselfe agayne, remittinge all rancor and malice, whatsoever controuersie hath been betwene them: and neuerthelesse, their iuste titles and rightes, they may charitably prosecute before such, as haue authoritie to heare the same.

ALSO, that every Deane, Archdeacon, Master of Collegiate Churches, Master of hospital, and Prebendary, beyng Prieste, shall preache by himself personally, twyse every yere at the leaste, either in the place, where he is entitled, or in some Church, where he hath iurisdiction, or els which is to the sayd place appropriate, or united.

ALSO, that they shall instructe and teache in their cures, that no man ought obstinately and maliciously, breake and uiolate, the laudable Ceremonies of the Church, by the Kyng commaunded, to be obserued, and as yet not abrogated. And on the other side, that whosoever doth superstitiously abuse them, doeth the same to the greate perill and daungier of hys soule heathe: as in castinge holy Water upon hys bedde, upon images, and other deede thynges, or bearyng aboute hym holy bread, or saint Ihons Gospell, or makinge of Crosses of woodde upon Palme Sondaye, in tyme of readyng of the Passion, or kepinge of priuate holy dayes: as Bakers, Brewers, Smithes, Shoemakers, and such other do, or ringyng of the holy Belles, or blessing with the holy candell, to tintent, thereby to be discharged of the burden of synne, or to dryue away deuilles, or to put away dreames and Phantasies, or in puttynge truste and confidence of healtie and saluacion, in the same Ceremonies: when they be onely ordeyned, instituted and made, to put us in remembrance of the benefites, which we haue receyued by Christe. And if he use them for any other purpose, he greuously offendeth GOD.

ALSO, that they shall take awaye, utterly extincte, and destroye, all shrines, coveringe of shrines, all tables, candlestickes, tryndelies or rolles of waxe, pictures, payntynge, and all other monumentes of fayned miracles, pilgrymages, Idolatry, and supersticion; so that there remayn no memory of the same, in wallis, glasses, windowes, or els where, within their churches or houses. And they shall exhorte all their parishioners to doo the like within their severall houses. And that the Churches wardenynges, at the common charge of the parishioners in every Church, shall provide a comely and honest pulpitte, to be set in a conueniente place within the same, for the preachynge of Gods woord.

ALSO, they shall provide, and haue within three monethes after this uisitacion, a strong Chest, with a hooile in the upper parte therof, to bee provided, at the coste and charge of the parishe, hauyng three keyes; whereof, one shall remayne in the custodye, of the Person, Uicar, or Curate, and the other two in the custodye of the Churches Wardenynges, or any other two honeste men, to be appoynted, by the paryshe, from yere to yere. Whiche

Cheste, you shall sette and fasten, nere unto the highe alter, to the intende the Paryshyoners, shoulde putte into it, their Oblacion and almose for their poore neighbours. And the Person, Uicar, and Curate, shall diligently from tyme to tyme, and specially, when men make their Testamentes, call upon, exhorte, and moue their neighbours, to conferre and geue, (as they maye well spare) to the sayde Cheste; declaring unto them, whereas heretofore they haue been diligente to bestow muche substaunce otherwise then GOD commaunded, upon Pardons, Pylgrymages, Trentalles, deckynge of Images, offeringe of Candelles geuyng to Frieres, and upon other like bynd deuocions, they oughte at this tyme, to be muche more ready to healepe the poore and nedy, knowyng that to releue the poore is a true worshiping of God, required earnestly, upon payn of euerlastyng dampnacion; and that also, whatsoever is geuen for their comforte, is geuen to Christ hym self, and so is accepted of hym, that he will mercyfully, rewarde the same with euerlastyng lyfe. The which almose and deuocion of the people, the keepers of the keyes, shall at tymes conuenient take out of the Cheste, and distribute the same, in the presence of the whole parishe, or sixe of them, to be truly and faithfully deliuered, to their moste nedy neighbors; and if they be prouyded for, then to the reparacion of high wayes, nexte adioynyng. And also the money whiche riseth of fraternities, guildes, and other stockes of the Church, (except by the Kynges Maiesties authoritie it be otherwyse appoynted) shalbe put into the sayd chest, and conuerted to the sayd use; and also the rentes of landes, the profite of cattail, and money geuen or bequeathed, to the findyng of torches, lightes, tapers, and lampes, shalbe conuerted to the sayde use, sauynge that it shalbe lawfull for them, to bestowe parte of the sayd profytes, upon the reparacion of the Church, if greate neede requyre, and whereas the Paryshe is very poore, and not able otherwyse to repaire the same.

AND forasmuche as Priestes be publique ministers of the Church, and upon the holy dayes ought to applye them selves to the common administracion of the whole parishe, they shall not be bounde to go to women lynyng in chyd bedde, except in tyme of daungerous sickenes, and not to fetch any corse, before it bee brought to the Churches yarde; and if the woman be sicke, or the corse brought to the Church, the Priest shall do hys duetie accordingly, in uisytynge the woman, and buryng the dead person.

ALSO, to auoide the detestable syn of Symony, because buyng and seliynge of benefices, is execrable before God; Therefore, al such persones as bye any benefices, or come to them by fraude or deceipte, shalbe depriued of suche benefices, and be made unable at any time after to receiue any other spirituall promocion. And such as do sel them, or by any colour do bestow them, for their awne gayne and profyte, shall lose their right and title of patronage, and presentement for that tyme, and the gyfte thereof for that uacacion, shall apperteyn to the Kynges Maiestie.

ALSO, because through lacke of preachers in many places of the Kynges realmes and dominions, the people continue in ignorance and blyndenes: all Persones, Uicars, and Curates, shall reade in the Churches, euery Sondaye, one of the Homelies, whiche are and shalbe settfurthe for the same purpose, by the Kynges authoritie, in suche sorte, as they shalbe appoynted to doo, in the preface of the same.

ALSO, whereas many indiscrete persones, doo at this daye uncharitably contempne and abuse priestes and ministers of the church, because some of them, (hauyng small learynyng) haue of long tyme fauoured phantasies rather than Gods truthe; yet for asmuche, as their office and function, is appoynted of God: The Kynges Maiestie willett and chargeth al his louynge subiectes, that

from hencefurthe, they shall use them charitably and reuerently, for their offyce and ministracion sake, and especially, all such as labor in the setting furthe of Gods holy woorde.

ALSO, that all manner of persones, whiche understande not the Latyn tounge, shall pray upon none other Primer, but upon that, whiche was lately setfurth in English, by the authoritie of Kyng Henry the .VIII., of moste famous memorye. And that no teacher of youth, shall teach any other, than the sayde Primer. And all those, whiche haue knowledge of the Latin tounge, shall pray upon none other Latin Primer, but upon that, whiche is lykewyse setfurthe by the sayd authoritie. And that all graces to be sayde at dyner and supper, shalbe alwayes sayde in the Englyshe tounge. And that none other Grammer, shalbe taughte in any Schole or other place, within the Kynges realmes and Dominions, but onely that which is setfurthe by the sayd authoritie:

ITEM, that all Chauntery priestes, shall exercise them selves, in teaching youth to reade and write, and brynging them up in good manners, and other vertuous exercises.

ITEM, when any sermon or Homelie shalbe had, the prime and houres shalbe omitted.

The fourme of biddying the common prayers.

YOU shall praye for the whole congregacion of Christes Church, and specially for this Church of Englande and Irelande: wherein, first, I comende to your deuoute praiers, the Kynges moste excellent Maiestie, supreme hed immediatly under God, of the spiritualtie and temporaltie of the same church: and for quene Katharine, dowagier: and also for my lady Mary and my lady Elizabeth, the Kynges sisters.

SECONDLY, you shall pray for my Lorde protectors grace, with all the reste of the Kynges Maiesties counsaill: For all the Lordes of this realme, and for the Cleargie, and the commons of the same: beseeching almighty God, to geue euery of them, in hys degree, grace to use them selves in suche wise, as maie bee to Gods glory, the Kynges honor, and the weale of this Realme.

THIRDELY, you shall praye, for all them be departed out of this world, in the fayth of Christe, that thei with us, and we with them at the daye of iudgement, maie rest bothe body and soule, with Abraham, Isaac, and Jacob in the kyngdome of heaven.

ALL whiche and singuler Iniunccons, the Kynges Maiestie ministereth unto hys Cleargie, and their successors, and to all other hys louyng subiectes: straightly charging and commaunding them to obserue and kepe the same, upon payn of deprivation, sequestracion of frutes of benefices suspension, excommunication, and such other coercion, as to ordinaries, or other hauyng Ecclesiastical iurisdiction, whom hys Maiestie hath appointed for the due execution of the same shalbe seen conuenient: charging and commaunding them to see these Iniunccons, obserued and kept of all persones, beyng under their iurisdiction, as they will aunswere to his Maiestie for the contrary. And his Maiesties pleasure is, that euery Justice of peace (beeyng required) shall assiste the Ordinaries, and euery of them, for the due execution of the said Iniunccons.

2. THE ACT . . . FOR THE RECEIVING . . . UNDER BOTH KINDS (1547)

¶ An Acte against such persons as shal unreuerently speake against the Sacramente of the bodie and bloude of Christe, comunely called the Sacrament of the Altar: and for the receiuing thereof under both kindes.

THE Kinges moste excellent . . . [first part of Act, against those who speak irreverently of the Sacrament] . . . or any of them.

And forasmuche as it is more agreeable, bothe to the firste institution of the saide Sacramente, of the moste precious bodie and bloude of our Sauour Jesus Christe, and also more conformable to the common use and practise both of the Appostles, and of the primatiue Church, by the space of fife hundredth yerres, and more, after Christes ascencion, that the saide blessed Sacramente should be ministred to al Christian people under bothe the kindes of bread and wine, then under the fourme of bread only: and also it is more agreeable to the first institution of Christe, and to the usage of the Appostles, and the primatiue Church, that the people being present should receiue the same with the Priest, then that Priest should receiue it alone: therefore be it enacted by our Soueraine Lorde the King with the consent of the lordes Spiritual and Temporal, and the commons in this presente Parlemeute assembled, and by the auctoritie of the same, that the saide moste blessed Sacrament be hereafter communelie deliuered, and ministred unto the people within this Church of Englande, and Irelande, and other the Kinges dominions under bothe the kindes, that is to saie, of bread and wine, excepte necessitie otherwise require: and also that the Prieste, whiche shall minister the same, shall at the least one day before exhort all persones, which shalbe present, lykewise to resorte and prepare themselves to receiue the same. And when the day prefixed cometh, after a godly exhortacion by the minister made (wherein shalbe further expressed the benefite and counforte promised to them, whiche worthily receiue the holye Sacramente, and daungier and indignacion of God threatened to them, whiche shall presume to receiue the same unworthely, to the ende that euery manne maie trie and examine his owne conscience before he shall receiue the same) the said minister shall not without a lawful cause denighe the same to any persone that will deuoutlie and humble desire it: any lawe, statute, ordinance, or custom contrary thereunto in any wise notwithstanding, not condemning hereby the usage of any Church out of the Kinges Maiesties dominions.

3. THE ROYAL PROCLAMATION PRECEDING THE 1548 ORDER

The proclamation.

EDward by the grace of God Kyng of England Fraunce and Irelande, defendor of the faith, and of the churche of England and Ireland in erthe supreme hed: to all and singuler our louing subiectes, Greeting: for so muche as in our high Court of Parliament lately holden at Westminster it was by us with the consent of the lordes spirituall and temporall, and Commons there assembled moste godly and agreeably to Christes holy institution enacted, that the moste blessed Sacrament of the body and bloud of our sauior Christ should from thenfurth be commonly deliuered and ministered unto al persones with in our realme of England and Irelande, and other our dominions under bothe kyndes, that is to say, of bread and wyne, (except necessitie otherwise require) least euery man phantasying and deuising a sondry way by hym selfe, in the use of this moste blessed Sacrament of unitie, there might thereby arise any unseemly and ungodly diuersitie: Our pleasure is by thaduise of our moste dere uncle the duke of Somerset gouernour of our persone, and Protector of al our Realmes, dominions and subiectes and other of our priuey counsayle, that the sayd blessed Sacrament be ministred unto our people only after such fourme and manner as hereafter, by our authoritie, with thaduice, before mentioned is set furthe and declared: Willyng euery man with due reuerence and chirstian behaueor to come to this holy Sacramente and moste blessed Communion, lest that by the unworthy receiuing of so high mysteries, they become giltye of the body and bloude of the Lorde, and so eate and drinke ther awne dampnacion: but rather diligently trying themselves that they may so come to this holy table of Christe, and so be partakers of thys holy Communion, that they maye dwell in Christe, and haue Christe dwelling in them: And also with suche obedience and conformitie to receaue thys our ordinaunce, and most godly direction, that we be encouraged from time to time, further to trauell for the reformation and setting furthe of suche godly orders, as maye bee moste to godes glory, the edifying of our subiectes, and for thaduancemente, of true religion. Whiche thing, wee [by the healepe of God] mooste earnestly intend to bring to effecte: Willyng all our louing subiectes in the meane tyme, to staye and quiet them selfes with this oure direction, as men content to folowe authoritie (according to the bounden duty of subiectes, and not enterprising to rounne afore, and so by their rashenes, become the greatest hynderers of such thynges as they more arrogantly then godly, wolde seme (by their awne priuate authoritie) moste hotly to set forward. Wee woulde not haue our subiectes so muche to mislike oure Judgement, so much to distruste our zeale, as though we eyther coulde not discerne what were to be done, or woulde not do all thynges in due tyme: God be praysed, wee knowe bothe what by his woorde is mete to bee redressed, and haue an earnest minde by the aduise of our moste dere uncle, and other of our priuey Counsaile, with al diligence and conuenient spede so to set furthe the same, as it may moste stand withe godes glory, and edefying and quietnes of our people: Whiche wee doubt not but all our obedient and louyng subiectes, wyll quietly and reuerently tary for.

God saue the Kyng.

4. THE GREAT PARLIAMENTARY DEBATE (1548)

Certeyne notes touching the disputacions of the bysshoppes in the last parliament assembled of the Lordes Supper

Saturday the first day

Dominus Protector

Comaunded the Bysshoppes to thintent to fall to some poynt to agree what thyngs shulde first be treated of. And because yt seemed moste necessarie to the purpose, willed them to dispute, whether breade be in the sacrament after the consecracion or not.

Dunelmensis

The masse used to be called so. And treated awhile therof, tyll my lordes grace put him in remembraunce of the order taken, which was onelle to talke of the consecracion. But afterwarde he proceeded saing The adoracion is left out of the booke because ther is nothing in the sacrament but breade and wyne. Yet he beleaued that there is the uerie body and bloode of Christ bothe spirituall and Carnall. Thus he sayde to maynteyne the allegacion whiche he made the night before

That Christ had two bodies, and brought Cirillus for his auctor, with a long processe saying The Spirituall thus he proued

All wee shalbe suche after the resurrection The Carnall thus.

The fleshe alone can proffet nothing but with the hollie gooste it quyckeneth

Probatio
Cirillus
ca. 26
4 Lib.
Super Caro
mea. &c.

AS
Uerba que ego loquor Spiritus sunt et uita
Spirium appellat carnem.

Cantor

Touchinge the spirituall and corporall bodye of Christe When Christ came on the water his disciples take it to be Phantasma.

Cirillus concerning the deathe onely of the flesshe and the power of the deuinitie spake it.

Wigornensis

I thincke my Lorde of Durham dothe meane thus Caro by the joyning of the woordes is Spiritus i. Caro uerbi

Cantor

The Spirit and the bodie are contrarie. It is the error of Origen to beleaue that at the Day of Judgement wee shulde be all Spirites

Wigornensis

We eate fleshe that geueth lief. If we eate man with out god it is not profitable

Objectio

Durisme

Spiritus non habet ossa

He meaneth that Spirites are onelie but fansies, and haue no bodies nor bones.

Smythe

Of the corporall and Spirituall bodie a long processe declaring what inconuenience and howe lothsome thinge to heare, shulde arise, by description of the naturall bodie in the sacrament. For other Christe must haue but a smale bodie, or else his lenght and thynckes can not be there, whiche things declare that it cannot be no trey body, or els he must wante his hed or his legges or some parte of him

And also euerie parte of hym muste be one as bigge as an other, the hande as moche as the hed, the nose as moche as the hole body, with suche innumerable

Wigornensis

Reason will not serue in matters of faith

Hoc est corpus meum

It is the bodie that was offered for us

Quod pro uobis tradetur

Ergo. It is reall.

Cantor

By Scripture our Sauour Christ is our hed, and we his bodie. The worde is in oure hearing, in our eyes the sacrament.

Qui manducat carnem meam &c.

They be twoo things to eate the sacrament and to eate the bodie of Christ

The eating of the bodie is to dwell in Christe, and this may be thoo a man neuer tast the Sacrament

All men eate not the body in the sacrament. Hoc est corpus meum he that maketh a will beaquiethes certayne Legaces, and this is our Legacy. Remission of synnes, which those onelie receaue that ar membres of his body

And the sacrament is the remembraunce of this deathe which made the wylly goode.

Indigni iudicium sibi manducant.

They eate not the bodie of Christe but eate theyr condempnacion for he hath nothing to do with theym that ar not parcells of his bodye.

They ar not fedd of him bicause they dwell not in him

It was ordeyned to be eaten of theym thaue euerlasting lief But they saye the uerie bodie is there when yt is hanged upp which is not founde in Scripture.

It is also comfortles while it is his body for as sone as youe teare the bread with your teathe (they say) the body flies to heauen: for it may suffer no suche wronge

And while it is in the breade, wee haue no comforte: (some other say) the body tarieth in the breade tyll yt come to the Stomach. And then assens in to heauen, for yt may suffer no wronge of digestion

The body that the iuste receaue contyneweth hole styll.

1. Corin. 11.

John 6.

Probatio

Our faithe is not to beleaue him to be in Breade and wyne, but that he is in heauen. this is proued by scripture and Doctors, tyll the Busshoppes of Romes ~~time~~ usurped powre came in. Than no man drinketh Christe or eateth hym, except he dwell in Christe and Christe in him

Dunelmensis

His bodie is in breade and wyne, because god hath spoken yt, which is hable to do it, Saying this is mye bodye, and this is my blood

Cantor

If the euill man eate his bodye he hath lief euerlasting

Qui edit me habet uitam eternam

The breade that we breake is his bodie euen as the Cupp is his blood

Dunelm

Hoc quod do est corpus

As able is he to make it his bodye as when he saied Fiat lux The euill man receaues a good thing euill. But Christe is there in the breade. I knowe it by his worde

Cantor

Qui manducat &c

If an euill man than eate the breade an euill man must lyue euer.

Bathensis

Panem quem dedit edi, non reseruau in crastinum &c.

Non dubitauit Christus dicere &c

Dedit discipulis figuram corporis

Fecit corpus suum, i figuram corporis sui.

Sacramentum est cum aliud uidetur aliud intelligitur

Wigorn. contra Cantor.

Graunteth that a man may receaue the bodye, with out the Sacrament but he that receaueth it euill receaueth it to his awne dampnacion

Quapropter probet se &c.

Lincoln

Whether the body is in the sacrament or in the receyuer

That all men shulde be iudged by Scripture

Christ gaue no example of reseruing because he gaue it straight And the Apostells eate and drancke before Christe consecrated

Cicistrensis

It is to be beleaued and not to be reasoned. Nisi credideritis non intelligetis

The ueritie of Christes body therfore is in the Sacrament.

Westmonast

Advised the audyence to understand that the boke whiche was redde touching the doctrine of the Supper was not agreed on amonge the Busshoppes, but onely in disputation least the people shulde thincke dishonestie in theym to stande in argument agaynst theyre owne deade: that they handes unto

And for his parte dyd neuer allowe the doctrine.

Comes WarWice

That it was a perilous worde spoken in that audience and thought-him worthy of displeasure that in suche an audience a tyme when concorde is sought for, wolde caste such occasions of discorde among men.

Dominus Protector, contra Westmonast second day
 Ffirst of the wordes that were spoken by hym on Saturday at night before

The bisshoppes consultation was apoynted for unities

The boke of theyre agreements was redde

In Councells though some consente not unto the thing yet by the most parte it is concluded

Onely the busshopp of Chechester refused to agree.

1 For that in confirmation there was lefte oute. Oyle in the forehed
 2 And also in the prayer of the communion where is wrytten, That yt may be unto us &c he wolde haue, Be made unto us.

3 Also to haue certen wordes added after the consecration which were: That theis Sacrifices and oblations &c.

Westmonast.

The considerations mouing him to the Subscription of the boke
 1 Ffirst although of some there is in to moche, yet they confesse it to be standing with Scripture

2 Though many things wante in the booke, yet they are agreed to be treated on after warde, where in he desireth to agree with other Churches

3 he considered the unities at home in this Realme

4 Also we condemne not theym that use ceremonies for wee yet use some.

There is the twoo great stickes

The eleuacion wherin is considered the doing of it and the end wherof it is donne.

The necessitie of it and ende is this to remember Christ upon the crosse

The adoration: wheresoeuer the Sacrament is: to be worshipped: as

Adorate scabellum pedum

Terra est scabellum

Caro significat terram

Other things in consideration of the unities at home, might be altered, but the adoration to be lefte oute he neuer consented nor to the doctrine agreid. And bycause the diuersitie of opinions for the veritie of the bodye and blood he desired to haue it spoken playnely in the Sacrament because of the doubtful understanding of the Region.

Also there was in the booke: Oblation, whiche is left oute nowe. Things in disputation are not agreid upon tyll we allowe that whiche is spoken of.

The playnnes of the throwthe in goods worde is to be sett furthe, the wante wherof caused him in his conscience not to agree to the doctrine.

Smythe

The veritie of the bodie and blood in the Sacrament my Lorde of Westmyster is perswaded unto. Yet towching this booke of the doctrine all they are agreed so farr as is of me red.

Dominus Protector

Theis uehement sayings sheweth rather a wilfulness, and an obstinacye to saye he will die in it.

To saye he will proue yt by olde doctors, and therbi wolde perswade men to beleue his sayings when he bringeth no authoritie in dede.

London

When any thing is called into question if ye dispute yt ye muste see whether it be, decent, lawfull and expedient. This doctrine is not decent because yt hath ben condemned abroad as an heresye and in this Realme Example of Lambert

We haue agreid before of the veritie in the Sacrament, and to goo agaynste the same, wee shulde seme lyke Agabus that colde speake with one mouth. Trewthe and falsed Lyes and trew things The falses in the booke ar theis.

There is heresie because yt is called breade

Chrisostom sayeth there are three breades corporalli, wherewith the Apostells were fedd. twoo of theym the Sonne of manne as.

Ego sum panis, in sacramento.

But

Panis quem dabo &c.

If he kepte promise with theym he gaue them Both breade and flesshe.

Dominus Protector

He took bread &c

Take eate this is my bodye

Whoo can take this otherwise, but there is breade styll.

And Paul sayeth so calling it breade.

As ofte as ye eate this breade and drinke of this Cupp &c.

He toke bread and blessed it and gaue yt to his disciples

Here dothe appeare playnely, that whiche he blessed, he gaue to his disciples, and that is breade.

Lichefeld:

Thought the doctrine of the boke uerie godlye.

Ffor he neuer thought it to be the grose body of Christe, so grossly as dyuers there alleged, neuertheles he toke yt to be the glorified body of Christe

NorWiche

Three things are treated upon

1 The Reall presence

2 Whether the bodie be receaued of an euill Man or not

3 Of transubstanciacion and whether the breade be the uerie substance of the body or not.

Scripture is called the Swoorde of the Spirite, The swoorde is unities and concorde

It is not Scripture but the deuill that moues discensions

Our holie fathers consented together in unities

Thy saye that in the Supper Christe confesseth he gaue his body saying that shalbe giuen for you.

His body was a trewe bodye, which they saye they he gaue to his disciples

A b uerie bodye.

It is a true body, and a Spirituall body beside
St Paul sheweth that wee receaue the very body when wee take the
breaede, saying
Panis quem frangimus &c.

1 Corin. 10

This forme used St. James in his Masse.

Rogamus ut Spiritus sanctus adueniens sanctificet hunc panem, et
faciat uerum corpus filii sui Christi
Emitte Spiritum tuum super hec sacrificia, ut panem hunc in corpus
Christi transmutas ea Spiritu sancto &c.

S. Clement

Christostome manifestlie dothe declare that it is the uerie bodie of
Christe: reall

Si carnem et sanguinem speciem reseruans, &c.

Theophil.

Consonans in ecclesia &c.

Alexand.

Quemadmodum in baptismo &c.

Damasce.

Christe toke not his godhed from heauen when he descended, nor
his body from the earthe likewise when he assended

It is not in Scripture, Lorde whether goest thoue. Respon. I go to
Rome to be crucified agayne

this was sayde to Peter.

Panis fit Caro per Spiritum sanctum quemadmodum in deipara
assumpsit carnem &c.

Non est figura corporis, sed ipsum corpus ipso domino dicente.

Hoc est meum, non figura corporis.

Qui manducat me uiuit in eternum

Damasce.

John. 6

Lincoln. contra Norwich

These are the three poyntes

- 1 The real presence in the Sacrament.
- 2 Whether euill men receaue that bodye or no
- 3 The transubstanciacion.

Wee muste rest on faithe not of reason
Yet faithe muste haue a ground And that is not of man but of god

After his consecracion is written

Non bibam amodo de hoc genimine Uitis

This is my bloode he calleth it after warde the frute of the uyne
What is the frute of this uine but wyne.

Non bibam ex hoc uino

Unam in misterio redemptionis nostrae quum dixit. Non bibam &c.

Unus panis multi sumus, he called it here Breaede, speaking of the
Sacrament

Why he left it in breaede and wyne, because of many is made one, to
declare the misterie of our unite

The forme and accidentes cannot shewe us of this unite

The fleshe and bloode alone can not shewe us of this unite
Dedit panem et unum discipulis But upon the Crosse his bodie to

the Souldiours to be crucified

The Masse of James cannot be shewed.

As touching the wordes in the prayer wherewith my Lorde of
Chechester is offended, they stande well by Scripture and are

meate and conuenient.

Ffor wee are sure we pray for no lesse then Christe hym self made
Christostom spoke that to rayse upp oure myndes in presthodd,
saythe. not once thinke wee be of the earthe

Christo. ho-
med. 88

And so meaneth he of the Sacrament

Quod nos transimus in carnem Christi

Euyt thus they speake of us aswell as of the Sacrament

Wilt thoue knowe howe thou art turned aske this self that arte

turned ffor no outward thing is chaunged

The translating of the Element moste haue an other meanyng and
not be grossely understande.

Eusebius

Uirtute celestis cibi transimus in carnem Christi

Damasen is no worthei author for he joyneth the promise to Oyell
aswell as to water, whiche god hath onely sayde of water.

Also he maynteyneth Idolatrie, to worshippe Emages.

NorWi

Quid si uidentis. filium hominis &c.

Pauperes. habebitis semper &c.

After his resurrection he sayeth

Hec loquutus sum uobis &c.

While he was yet among us then

And so is this texte of Quid si to be taken.

Lincoln contra NorWich

By Scripture and Christostome thei wolde proue transubstanciacion as
Cepit panem. Non fregit panem. Sed Corpus Christi

1 Corin. 10

Panis quem frangimus &c.

Beda

Uides panem, uides uinum &c.

Thincke not that thowe receaueste the body of Christe at the hands
of the preest Sed tanquam Curaphyn ignem.

Chicost

Durham contra Lincoln

This texte Non bibam &c is declared in Luke Mark and Mathew but
noman can proue by Scripture that Christe did eat hym self.

Panis quem frangimus &c

It is not mente of materiall breaede by that whiche followeth
Omnes panis unus sumus. No naturall bredd.

Lincoln

Christ did eate the Sacramente his self ffor Christe saithe so.

Luke spoke there Per anticipacionem

Panis is that whiche is broken. It is Misticus yet it is breaede.

De uno pane participamus. Is bredd.

Dumelmensis

By anticipacion Scripture speaketh of Sacraments by the name of
that it was before. It was bredd before. And it was fleshe and he
wolde not go agaynst him self

Obiectio. D.

Lincoln

It was called wyne because it was wyne before. Shulde we than say
that Christe is called god, because he was god before, but because
he is god still.

Confutacio
L

Exodus 7

Uirga uersa in colubrum truly turned by the senses seane and perceaue.
We have no texte that Uinum uersum est in sanguinem Christi. Nor oure senses perceauē it not neyther.

Iohas. 2.

The water was turned in to wyne.
uerely not water stylly but the Senses felte it ~~not~~ to be altered That it was comen bread then

Obiectio D.

Responso

Obiectio D.

Resp L

May it is mysticus
By cause of the omnipotencye of god, he hath made breade fleshe I beleaue that Christe is trewe and Omnipotent

Roffensis

Render reason and cause of that faithe that is within youe
Scriptures alleged that after the consecracion there remaineth no bred.

Petrus

Obiectio D.

And that the body is no materiall breade. Ergo there is no breade
Communicacio is the true mistery and synges of the body that was gyuen for us.

He doubteth not to call his body by the worde of the singe of his body
Est figura non tantum figura &c.

This same body we receaue that Christe gaue in his Supper

Calleth it the grace of his bodye

Et erant perseverantes in fractione panis

Perdurabant unanimiter frangentes panem.

Detrahe uerbum pani et est panis. Adde uerbum est sanctus et mysticus
Touching conuersum and transelementatum. It is changed when the childe of wrathe is made the Childe of god. And we say trewe that Christe is in us naturally, 1. that the very propertie of his body is in us. that is to saye Uita

August

Chanoist

August

Act

Act

August

Cyrellus

Hylarius

Septima Synodus de adoracione simulacrorum

But in an other Councell there was brought an image before theym and all they wurshipped it and ~~at~~ condempned the former
As Christe toke upon hym manhod and remayneth god. So is breade made by the holie ghooste holly yet remayneth breade styl.

Panis communio non est panis simplex sed panis unius diuinitati.
As a burnyng Coole is more then a Cole for there is fyer with it Coniungit pani diuinitatem.

He chaungeth breade in uirtutem carnis. Non in ueritatem

Theophylactus allegeth so. Lichfeld

Desyareth to speake a gross worde not for transubstanciacion for he thought euer that colde not be.
But for transmutacion. and that it is a mysticall breade, for the fathers spake ofte of that.

Wigorniensis

This texte youe saye Hoc est Corpus &c. dothe not take awaye the substance of breade.

And that there is none other substance but breade.

It is ment than that we receaue in faithe. When we receaue the uerie ~~of~~ bodye

Roffensis

Concerning the outwarde thing it is very breade.

But according to the powre of god is ministered the very body

Respon

Wigorniensis

Whether the receaue take any substance in the sacrament or not

Roffensis

The carnall Substaunce stitteth on the right hande of the father after this understanding of the presence he is not in the sacrament.

He is absent for he saythe he will leaue the worlde

And in an other sense (he saith) he wilbe with us untill thende of the worlde

Expounded thus by sainte Austen

He goeth away after a certen sorte and is with us still after a certen sorte.

The manhod is euer in heauen his diuinitie is euer where present. When he was here he was circumscripitiue in one place as touching his naturall body.

Secundum ineffabilem graciā

I wilbe with youe till the consummacion

Christ sittes in heauen.

And is present in the Sacrament by his worckynge

Wigorn

All the olde doctors graunte a conuercion of the breade

Wherein is the bread conuerted? Is it in the breade.

Roffensis

It is conuerted into the bodye of Christe

Howe are we turned in ~~beff~~ baptysme

Wigorn

Spiritually

Roffensis

Euyū as glasse receaue the light of the sonne, but the stone cannot for it may not pearce thorough it.
So the euill man cannot receaue the body.

Comes WarWicke

Where is your Scripture nowe my Lord of Worcestur my thincke because you cannot mayteigne your argument neither by scripture nor doctours. youe wolde go to nowe with naturall reason and sophistrie

Cantor

I beleaue that Christe is eaten with harte.

The eating with our mouth cannot gyue us lief

Ffor then shulde a synner haue lief.

But eating of his body gyueth lief

Onely goode men can eate Christes body. When the euill eateth the Sacrament, Breade and wyne, he neither hath Christes body nor eateth it.

This bodye is not in the euill man for it is on the right hande No man assended in to heauen &c.

The good man hath the worde with in hym, and the godhed by reason of an indissoluble annexion is in the manhod.

Eating with his mouth gyueth, nothing to man, nor the bodye being in the breade.

John

Irenaeus Lib. 3
Capit. 33
Bred y^e my
body

Christe gaue to his disciples bredd and wyne Creatures among us
and called it his body sayinge
Hoc est corpus meum.

Wigorn

Auncyent writers call it a misterie incomprehensible and Horrible
It is no proffitt to beleaue that an euill man receaueth the body.
He sayde he wolde giue them such a **body** breade as was neuer
gyuen before
As touching the naturalles of Breade Manna is more diuine by
seamyng. He that beleueth in me shall lyue by me. But he meaneth
not breade but his awne flesshe.

John

Roffensis

What breade ment he when he saide
Ego sum panis.

Questio
John. 6

Panis quem ego dabo.

Wigorn

The worckeng of it is made by the Receyuer, yet they all eate one
thing

Cum edunt ipsam carnem.

Judas receyued ipam carnem But he dwelled not in Christe nor Christe
in hym

August

Example of an olde man and a sicke
They eate one meate but not alike uayloable

Cantor

Scriptures and doctors proue that Hic Calix is figuratiue which he
often used and significabat uinum

Wigorn

The Scripture is receaued bycause the Church hath receaued yt.
Likewise the Sacrament.

Eliensis

There is no uisible thing that is god.
The Question to the sicke whether he beleaueth that he seeth the
bodye and bloode of Christe when he seeth breade and whyne is an
error. Images and worshipping of breade haue ben a lett that Jewes
beleaued not in Christe bycause the bible speaketh agaynst idolatrie

De eleu-
tione

Tewisday
the thirde
day

Cicistrensis

Hoc est Corpus meum.

The matter concerneth not onely the wealtie of the bodye ~~of~~ but of
soules.

The Sacrament hath been called and taken an article of our faithe to
beleaued that the body is there after the consecration
The people that haue bynne comonly taken and called the Church
haue thus beleaued.

And the opynion that we receaue not the bodye that was gyuen for
us to death hath byn reiectyd

And to saye that wee receaue the Sacraments but as Signes of the
body and bloode hath byn condemned.

Yet bothe sides the one and thother grounde their reasons uppon
Scripture and doctours.

In tyme paste the pure words of Christe were taken.
But now we expounde them by trope and figure
Yet there shulde be brought some Scripture that theis wordes were
spoken by figure. Or els they muste be taken as they ar barelie
spoken.

If there be a Trope than it is requisite to shewe in whate worde it is.
Whether in Hoc Est or Corpus. But this I wott we shalbe sore
assaulted of Sathan when wee goo hence to proue whether we
grounde our doctrine uppon Scripture or not.

If it be a Trope, it is in Corpus
Scripture saileth Corpus is the same body that shalbe broken for us
which was a naturall bodye.

In John his Apostells did eate him and drinke hym Spiritually but he
promised them breade and that they shulde eate hym and drinck
hym otherwise, yet Spiritualli to.

Panis quem Ego dabo pro mundi &c.

The worde body thus signifieth the uery bodye.

To towche a great mans gowne with fyled hands is not sufferable.
Euyⁿ so to eate the fleshe and drinck the bloode with corrupt
conscience

It is that body by the whiche hell was broken and heauen opened,
the self same body that was wounded with the Speare and gushed
out bloode.

Touching Hoc.

Materiall bred cannot be the Substaunce of Christe.

Therefore Hoc muste neades

Predicare Corpus non panem

Smyth

It is more horrible to eate fleshe then to breake it. To drinke bloode
then to shedde or powre it oute

And touched my lorde of Chichesters Retoricke.

Cicistrensis, contra Smythe

That he uttered not his tale by humane reason or by rethoricke. for in
that Mr Smythe is a greate deale better then he
It is sayde that the doctours mainteyned not the Substaunce in the
Sacrament and the alleged Erasmus for the judgemente of the
fathers.

Dominus Protector

To allege Erasmus who is but a newe writor and not recyte the
auncyent Doctours is unconuenient
Sith by Scriptures and olde writers it was agreid that theis
arguments shulde first be proued

Cicistrensis

Intendeth not to make Erasmus his Aucthor. but to shewe his mynde
howe he understode a place in Scripture.

Non alligabis os bouis triturantis

This proueth he to be spoken for the mynysters that are lyuing
reherced by St Paule Saying

Nunquid de bobus curae est Deo

And theis are not contrarie and St Austyn holdes opinion that
Children shall not haue lief except they eate the Sacramente.

Nisi manducaueritis carnem filii hominis

Smyth

Non dubitauit Christus dicere Hoc est corpus meum cum signum corporis sui daret

August

Cycestrensis

Sayncte Austyne also is not afrayde to say he sawe Christes body when he sawe the Sacrament

Smyth

Blood is a synge of a thinge that had Life.
Christe gaue as moche as any can consecrate. And then he had not shedd his blood

August

Cycestrensis

If a Man see a figure or a signe it is not the thinge it self, as white and round is not the breade it self
Euyng so Christe gaue the Sacrament that the forme and accyidents of breade shuld remayne, but not uerie breade.

Smyth

As who saithe. I ame a Man but bycause it is night I can not be deserned so well. Therefore except ye see me perfecte I ame no man.
This is false, for I ame Man still and so the Sacrament is breade still. Though the theis arguments be able to proue inwardely neyther this nor that.

London

There belonged to the Sacrament
Modus dandi and Res data
Res data non est figura

August

Obliccio
Cycestr

Cantor

Blood is a figure of the lief. So is the breade a Signe of the body
Whether there be any figured speache in Hoc est Corpus
But this Cuppe is my blood must needs be figurate
Theis twoo whiche norissheth us Christe calleth his body and blood.
But answer to Ireneus that aunycyente wytyer the disciple of Policarpus which was Johns disciple

Cycestrensis

If Panis in Panis quem frangimus is to be constrewid uerie breade then muste Corpus also that folowethe in the same Texte be taken to be the uerie bodye.

Corn. 11.

Wigorn

We see a thinge and there is a thinge hidd also
There is bothe Signum and Corpus

Cantor

Quid paras uentrem et dentes Crede et manducasti.
Carnaliter intelligere est uerba ut dicuntur intelligere

August

Elyensis

Eucharistia ex duabus rebus constans terrenum et Celeste &c.
Dunelmensis

Ireneus

Consenteth that he called breade his body and wyne his bloode for so doth the gospell.

But he expounded it after a sorte, and denyed after eny breade to remayne.

Ireneus

Lincoln

Confessus est Calicem suum sanguinem

Roffensis

Panis in quo gratiae sunt quondam terrenum est et supernum
He blessed not his naturall body but panem.
And of a phantasticall bodye there is no figure
Non desinit esse substantia panis
Nec panem in ipse quo ipse suum corpus representat &c.
Renatus confessith that Tertulian was of this opinion and defended it

Tertulian

Cantor

Appellauit panem suum Corpus.

Tertulian

Westmonastr

Eucharistiam appellat corpus, non panem.

Ireneus

Lincoln

Eucharistia is more then Panis communis for it is Misticus
As in Paule Calix benedictionis
De pane qui est corpus eius.

1. Corn. 10

Ireneus

Weddingsday
the 4 Day

Wigorn

Ireneus called it breade bycause it was breade before

Cantor

What is it that he calleth breade and wyne

Cicestrensis

Allegeth Hylarius

NorWycensis

Rehereth Austen with a werie processe unworthie of remembrance and moche agaynste his awne purpose in the ende.

Cantor

Ffirst it is called Breade and after the consecracion Significat corpus Christi.

Lychefeldien

Before we go to the great misteries we shulde haue a solemp prayer and a solemp fastinge

Cantor

Docendo uocans panem corpus suum, i. figuram Corporis

Tertullia

Wigorn

Graunteth that Christe called breade his body. But meanyng the name onelye that used before

Dunelmensis

Byddes us flye Curious questions
Christe when he mett with Mary Magdalene, She knewe not his forme bycause he was lyke a gardyner, and yet was none in dede.
So in the breade &c.

Paul ad
Tit.

Cantor

Hoc est corpus

If that it were a mente by Corpus than were Corpus a figure of the bodye.
But breade is the body figure.
For the bread is the Sacramente.

Landaffensis

If he sayde it were figura non figurata then the matters were oute of doubt and question. Example
Memento homo quod cinis es. et in terram reuerteris

Genesis. 3

Harfordiensis, contra Cantor

This worde hoc shulde meane breade. And breade the body of Christe.

Obiectio

If we shulde thincke the fleshe of Christes body is in the Receyuer We shulde exclude Christe out of the Communion and the Sacrament

The body of Christe is in heauen

Obiectio

Ergo. he is not in the Sacramente
That the body of Christe cannot be under any forme in the sacrament It is but the grace that cometh unto us by the body (they saye) we shall receaue but a certen grace.

Then shall we chaunge the name of the Sacrament of the bodye and call it the Sacrament of benefitts whiche we receaue by the bodye of Christe.

Cantor

Hoc est Corpus meum .i. figura corporis.

Thus sayeth the olde fathers.

Reueratio

Herford contra Cantor

Hauing respecte to the hanging on the Crosse it is a figure.

It is neuertheles the very body that is in heauen

Lamfrancus understoode it so who was your predecessor

Cantor

Youe saye the figure body is the figure of the bodye nothing is a figure but that which is seen uisible

Harford

Youe conferr the Sacraments of the olde Testamente with this; and make it of no more ualewe in usinge Manna and drincking water oute of the Stone with i. signifieth Corpus figura corporis.

Carliel

Sayde as the Bysshopp of harford

i. significat Corpus figura Corporis

Dunelmensis

Figuram non esse sine ueritate corporis

Youe wolde denye that he had any bodye

Cantor

That whiche is not can haue no figure. If he had no bodye breade coulde be no figure of his bodye.

This were to mainteigne Manicheus heresye.

Cycestrensis

Oyle signifieth the holye gooste

yet the holy gooste did neuer dye

The fleshe was left us a sacramente and Christe is there by a figure called Typus whiche the scholemen use when they demonstrat which is mente here. Caro. i. Terra conuersa in figuram suam. figura here is the very thing it self

Cantor

If Oyle represented the holye gooste than was there an holy gooste. So the figure of the body. The figure of the gooste horse, i. the proporcion of the horse. This is a figure called to shewe and there is no proporcion in the Sacrament, for it were Absurdum.

Cycestrensis

Graunteth bothe the figure and the thing it self

Roffen

No man sayth in steade of Hoc put in Panis, but we saye that Hoc meaneth Panis

Adhibuit Judam conuiuio suo in quo comendabat figuram corporis sui. Howe the body is present and in whate maner.

Quia diuinitas infundit se elemento

Therefore the humane nature being in heauen may be sayde to be heare

Non in unitate nature, sed in unitate personae

Where the one nature is, the other may be sayde to be.

There are foure kyndes of breade

1 One naturall when he sayde

Non in solo pane uiuit homo.

2 The seconde Sacramentall as

Panis quem frangimus

3 The thirde fleshe when he saith

Panis quem Ego dabo caro mea est.

4 The fourthe deuyne as Ego sum panis uiuus qui de Celo descendi

When I was daylye with us you in the Temple, ye stretchid oute no hands agaynste me but this is euyne youre uerye howre.

Harforde contra Lincoln

That thinge that thowe seist Christe wolde the to beleaue that whiche thowe seiste not, therefore he did those myracles. First that when so euer he sayde eny worde, they mygt beleaue yt If Christe wolde say this is a woll packe, be it impossible that any colde trie it oute. If he saye it, though yt were haye before, yet wee muste beleaue his worde.

It is no carnall reason to saye, that it is the bodye of Christe, is beyonde reason to beleaue.

But that it signifieth Christes bodye and breade also, euey Childe may sone perceaue.

Lincoln contra Herford

Twoo things are to be noted in Christes myracles. the one was his doctrine the other his wourkes. Whiche were to confirm and stablishe his doctrine. Beside the wordes the aduersaries recite a

myracle but there is no myracle, but that which is seen they be but signes. Christe wrought no myracle but that which was seane

Yes forsothe as Pete tibi signum a deo Achab non petam. Ecce uirgo concipiet &c.

Which is a myracle and not seane, for the people toke Christ to be Josephs Sonne.

Cycestreensis

Lincoln

Yes Mary knewe it and felte the worke of the holy gooste.

Roffensis

I saye not the breade is ~~not~~ but a figure, and that enye Man may perceaue

But it is more then a figure for besides the naturall breade there is an operation of Diuinitie, for my Senses when they taste and eate perceauie but a figure.

Cantor

Seynote paul saythe Panis quem frangimus est communicatio corporis Euyng so Christe when he sayde this is my bodye he ment ~~communione~~ Communyonem corporis. For Christe when he byddes us eate his bodye it is figuratiue, for we cannot eate his bodye in deade. When god commaundes a good thing to be donne and forbids an euill thing it is no figure.

To eate his flesshe and drinke his bloode is to be partaker of his passion as water is water still that we are christened with all or that was wonte to be put into the wyne.

Wigorn contra Roffen

He pressith hym that he thinckes there is nothing more then he was before, but the grace of god as in all other Sacraments, and this is no more altered then other are.

All writers yet speake of a chaunge of the breade.

Whate is it after the consecracion more then it was before.

They call it also Tremendum misterium horrible

Roffensis

In that breade is Communio corporis Christi in the goode. But the ill Do receaue Mortem et iudicium. And that the docters use theis termes. It is for the reuerence, and so spake they of water. Inspice uini diuinam in a greate Canon he propoweneth. also the question of Charles to Bertram Christus manducatur in Sacramento. Licet totus sit in Coelo

It is transformed, for of the common breade before it is made a diuine influence.

The naturall Substaunce of breade remaines as it was before.

Cycestreensis

That the auctours were alleged wrounge by my Lorde of Rochester Bartram is printed of late at Geneua. Among the Sacramentaries and corrupted.

For the bisshopp of Rochester Fysshier brought the same Aucthour agaynst Oecolampadius for the ueritie of the body in the Sacrament.

And sayeth also that Cyprian was wronge recyted.

Panis ipse omnipotentia uerbi secundum naturam non in specie factus est caro &c.

Natura uel substantia non desunt.

Whether Natura be substaunce or propertye

Roffensis

Alleged Cyprian aright for the wordes ar here

It is chaunged in nature that is to saye in propertie

Uocat corpus panem propter membrorum conuenienciam

Panis est propter nutrimentum corporis

Carnem uocat propter assumptae carnis proprietatem

Proprietas assumptae carnis uita erat

Diuina essentia infudit se Sacramento

Cycistren

Like as in the humanitie of Christe the godhedd was.

Euyng so the presence of his uerie body is in the Sacrament.

And my Lorde also mysrehered Eusebius upon this texte.

Towche it with this faithe

Roffen

Eusebius saythe that it is necessarie to make a Sacramente of his bodye to tintent that his bodye might be honored contynewally in a mystery in the Sacramente which was offredd for our redempcion.

And Christes bodye in grace shuld be here present

Fide estimanda non specie.

And for this worde In substantiam

I understand it thus In proprietatem

In uirtutem Substantiae

Nec dubitatur conuersa in naturam Diuini Corporis dicere. Quando homo fit membrum Christi Corporis

Eusebius

Obiectio

Hilaryus de trinitate

Hilaryus

We receaue the worde in the sacrament, not the Substaunce of the bodye.

Si uerbum Caro factum est &c.

Et nos uere Uerbum carnem Cibo dominico accipimus

Roffensis

Uerbum carnem. i. Christum

Cicistren

Et naturam carnis sub Sacramento eternitate suae nobis communicandae.

Admiscuit &c.

Roffen

Naturaliter Christus habitat in nobis.

Not onely in unitie and Charitie but reall in his benefitts

Cicistren

If the body taken of the Uirgine Mary be Christe

Wigorn

We are commaunded to drinke blood which in the olde lawe was forbidden

The doctors alleged muste be understande as they speake playnelie

Roffen

Inuisibilis Sacerdos conuertit uisibiles ee creaturas in substantiatiam naturae suae .i. in substantiae proprietatem.

Smyth

Yf it did sanctifie of its owne nature then it doth make holiye the wicked man that doth receaue the sacrament

Durham

Denyeth that booke to be of Origens wourkes.

Elien

Erasmus saythe it is Origen London

Scrutamini Scripturas.

As we seke and hear, whate shall we do then, when we haue serched. Beleue then we muste. What shall we do then. Maye there abyde, and go no further, then our holly fathers that haue serched and come to the belief muste be followed. They haue founde yt. We shulde not then go seke it styll. but followe them, and beleue as they did.

Smyth

Si comedimus non abundamus, neq si non comedemus quicquam nobis deerit.

Lichefield

Denyeth his conuersion which was supposed to be by his wordes that he spake uppon Munday. and beleuith that it is no grosse bodye but a naturall body that is glorified and not onely in uertue and spirite but faithre receaueth bothe the uertue and the naturall body also.

Cantor

There is Littera quae occidit in the olde and the newe Testamente in the newe this is (Littera occidit) whan Christe gaue his bodye. to take it literally the breade and wyne ar not chaunged outwardly but inwardly, as we ar chaunged to be newe men, yet are wee men still Thowe art made goodes Sonne and Christe dwellith in thy mynde. The chaunge is inwarde not in the brede, but in the Receyuoer. To haue Christe present really here when I may receaue hym in faith, is not auayleable to do me goode.

Christe is in the world in his diuinite, but not in his humanitie The properye of his goddhed is euery where, But his manhood is in one place onely

Theis heretiques denied that he was uerye man.

Two natures in Christ hath ben euer receaued of the Churche.

Dunelmensis

Authors say that Christe is here inuisible that doth appear by the Canon in theyre masses.

Ut uisibilis Christi natura inuisibilis sit in sacramento.

Cantor

But his body is not here inuisible

And there is in the begynnynge of Chrysostomes masse a prayer to hym self which proues that it was not his masse. But this is the mynde of olde auneynt auctors concerning Hoc est corpus, whether Christe ment this to be his body or breade.

Cyprian
Epiphia

Respon

August

August

Suche breade calleth Christe his body as is common among us made with flowre and water and wyne lykewyse. Such breade as fedes the body, that cannot here nor see, but rownd brode thicke and white it is material breade that hath theis qualities his body was not so. As the Baker maketh it. So dothe the altar descriue yte. Theis saye Christe called such breade his body.

If yowe understande Hoc this breade than breade was his body And if this wourde dothe not not signifie breade. Christe saide not that breade was bodye.

Wigorn

They keape the name as it was before it was conuerted and Christe dyd it in a thought.

Cantor

Where calles Christe breade his bodye.

This gloue is my Cappe, who wold beleue yt excepte he see yt turned.

Dunelmensis

The example of a Capp is a mortall Mans example. But Christe saied it, that myght turne yt in a moment.

Cantor

It was naturall breade, but nowe no comon breade for it is separated to an other use. Because of the use it may be called brede of lief That which yowe se is breade and wyne. But that which yowe beleue is the bodye of Christe

We muste beleue that there is breade and the bodye.

Lincoln

Twoo things were touched nowe, one, an answer to my lorde of Canterbury which is this

That it is called breade. because it was called breade. as the blynde dothe see the disciples of John sawe theym that were blynde see therfore they beleued it because they knew theym blynde before Lykewyse of bredd my senses see it is breade

The other was the omnipotencye of god, that we shulde beleue it there bycause that Christe dyd saye it.

But Deus is sic omnipotens ut rationis institutum euellat. Yt shuld be seen and appeare. yf he had ment it so. Ffor he is omnipotent and colde haue donne yt

Roffen

Yt is carnall reason that letteth us. Carnall reason cannot beleue that breade is his body. Therfore grossely he imagineth that thinketh breade remayneth no more. A sacrament or misterye is not a Do this in the remembrance of me

It was instituted then a certen commemoration of his body The question is not whether he might do so or not, but whether he hath done it or not. Baptismus nos saluat, not the Baptysme, but the Holly ghoooste which is offred unto us at oure regeneration.

finis