

the branch severed from the vine withereth¹. We are therefore adopted sons of God to eternal life by participation of the only-begotten Son of God, whose life is the well-spring and cause of ours².

It is too cold an interpretation, whereby some men expound our being in Christ to import nothing else, but only that the selfsame nature which maketh us to be men, is in him, and maketh him man as we are. For what man in the world is there which hath not so far forth communion with Jesus Christ? It is not this that can sustain the weight of such sentences as speak of the mystery of our coherence³ with Jesus Christ. The Church is in Christ as Eve was in Adam. Yea by grace we are every of us in Christ and in his Church, as by nature we are in those our first parents. God made Eve of the rib of Adam. And his Church he frameth out of the very flesh, the very wounded and bleeding side of the Son of man. His body crucified and his blood shed for the life of the world, are the true elements of that heavenly being, which maketh us such as himself is of whom we come⁴. For which cause the words of Adam may be fitly the words of Christ concerning his Church, "flesh of my flesh, and bone of my bones," a true native extract out of mine own body. So that in him even according to his manhood we according to our heavenly being are as branches in that root out of which they grow.

To all things he is life, and to men light⁵, as *the Son of God*; to the Church both life and light eternal⁶ by being made the Son of Man for us, and by being in us a Saviour, whether we respect him as God, or as man. Adam is in us as an original cause of our nature, and of that corruption of nature which causeth death, Christ as the cause original of restoration to life⁷; the person of Adam is not in us, but his nature, and the corruption of his nature derived into all men by propagation; Christ having Adam's nature as we have, but incorrupt, deriveth not nature but incorruption and that immediately from his own person into all that belong unto him. As therefore we are really partakers of the body of sin and death

¹ John xv. 5, 6.² John xiv. 19; Ephes. v. 23.³ John xiv. 20; xv. 4.⁴ 1 Cor. xv. 48.⁵ John i. [4-9.]⁶ John vi. 57.⁷ Heb. v. 9.

received from Adam, so except we be truly partakers of Christ, and as really possessed of his Spirit, all we speak of eternal life is but a dream.

[8.] That which quickeneth us is the Spirit of the second Adam¹, and his flesh that wherewith he quickeneth. That which in him made our nature uncorrupt, was the union of his Deity with our nature. And in that respect the sentence of death and condemnation which only taketh hold upon sinful flesh, could no way possibly extend unto him. This caused his voluntary death for others to prevail with God, and to have the force of an expiatory sacrifice. The blood of Christ, as the Apostle witnesseth, doth therefore take away sin, because "through the eternal Spirit he offered himself unto God without spot²." That which sanctified our nature in Christ, that which made it a sacrifice available to take away sin, is the same which quickeneth it, raised it out of the grave after death, and exalted it unto glory. Seeing therefore that Christ is in us as a quickening Spirit, the first degree of communion with Christ must needs consist in the participation of his Spirit, which Cyprian in that respect well termeth *germanissimam societatem*³, the highest and truest society that can be between man and him which is both God and man in one.

[9.] These things St. Cyril duly considering⁴, reproveth their speeches which taught that only the deity of Christ is the vine whereupon we by faith do depend as branches, and that neither his flesh nor our bodies are comprised in this resemblance. For doth any man doubt but that even from the flesh of Christ our very bodies do receive that life which shall make them glorious at the later day, and

¹ 1 Cor. xv. 22, 45.² Heb. ix. 14.

³ Cypr. de Cœna Dom. c. 6. [p. 40. ad calc. ed. Feli. The tract is not St. Cyprian's, but Arnold's of Chartres, abbot of Bonneval, the friend of St. Bernard, (Cave, Hist. Lit. i. 680,) and forms part of his work "De Cardinalibus Christi Operibus." The whole passage is, "Panis iste quem Dominus discipulis porrigebat, non effigie sed natura mutatus, omnipotentia Verbi factus est caro; et sicut in persona Christi humanitas vide-

batur, et latebat divinitas; ita sacramento visibili ineffabiliter divina se infudit essentia, ut esset religioni circa sacramenta devotio, et ad veritatem cujus corpus et sanguis sacramenta sunt superior pateret accessus, usque ad participationem Spiritus; non quod usque ad consubstantialitatem Christi, sed usque ad societatem germanissimam ejus hæc unitas pervenisset."

⁴ Cyril. in Joan. lib. x. cap. 13. [t. iv. 862.]

for which they are already accounted parts of his blessed body? Our corruptible bodies could never live the life they shall live, were it not that here they are joined with his body which is incorruptible, and that his is in ours as a cause of immortality, a cause by removing through the death and merit of his own flesh that which hindered the life of ours. Christ is therefore both as God and as man that true vine whereof we both spiritually and corporally are branches. The mixture of his bodily substance with ours is a thing which the ancient Fathers disclaim¹. Yet the mixture of his flesh with ours they speak of, to signify what our very bodies through mystical conjunction² receive from that vital efficacy which we know to be in his: and from bodily mixtures they borrow divers similitudes rather to declare the truth, than the manner of coherence between his sacred and the sanctified bodies of saints³.

[10.] Thus much no Christian man will deny, that when Christ sanctified his own flesh, giving as God and taking as man the Holy Ghost, he did not this for himself only but for our sakes, that the grace of sanctification and life which was first received in him might pass from him to his whole race, as malediction came from Adam unto all mankind. Howbeit, because the work of his Spirit to those effects is in us prevented by sin and death possessing us before, it is of necessity that as well our present sanctification unto newness of life, as the future restoration of our bodies should presuppose a participation of the grace, efficacy, merit or virtue of

¹ "Nostra quippe et ipsius conjunctio nec miscet personas nec unit substantias, sed affectus consociat et confœderat voluntates." Cypr. de Cœn. Dom. [c. 6. p. 40.]

² "Quomodo dicunt carnem in corruptionem devenire et non percipere vitam, quæ a corpore Dominis et sanguine alitur?" Iren. lib. iv. advers. Hæres. c. 34. [p. 327.]

³ "Unde considerandum est non solum schœsei seu conformitate affectionum, Christum in nobis esse, verum etiam participatione naturali [id est, reali et vera]: quemadmodum si quis igne liquefactam ceram alii ceræ similiter

liquefactæ ita miscuerit ut unum quid ex utrisque factum videatur; sic communicatione Corporis et Sanguinis Christi ipse in nobis est et nos in ipso." Cyril. in Joan. lib. x. cap. 13. [t. iv. 863. B. ἐν γὰρ δὴ τοῦτω μάλιστα κατιδέειν ἄξιον, ὡς οὐ κατὰ σχέσιω τινὰ μόνην, τὴν ἐν διαθέσει νοουμένην, ἐν ἡμῖν ἔσσεσθαι φησιν ὁ Χριστός, ἀλλὰ καὶ κατὰ μέθεξιν, ἧτοι φυσικῆν. "Ὁσπερ γὰρ εἰ τις κηρὸν ἐτέρω συναναπλέξας κηρῷ, καὶ πυρὶ συγκατατήξας, ἐν τῷ ἐξ ἀμφοῖν ἐργάζεται, οὕτω διὰ τῆς μεταλήψεως τοῦ σώματος τοῦ Χριστοῦ, καὶ τοῦ τιμίου αἵματος, αὐτὸς μὲν ἐν ἡμῖν, ἡμεῖς δὲ αὐτὸ πάλιν ἐν αὐτῷ συνεννοίμεθα.]

his body and blood, without which foundation first laid there is no place for those other operations of the Spirit of Christ to ensue. So that Christ imparteth plainly himself by degrees.

It pleaseth him in mercy to account himself incomplete and maimed without us¹. But most assured we are that we all receive of his fulness², because he is in us as a moving and working cause; from which many blessed effects are really found to ensue, and that in sundry both kinds and degrees, all tending to eternal happiness. It must be confessed that of Christ, working as a Creator, and a Governor of the world by providence, all are partakers; not all partakers of that grace whereby he inhabiteth whom he saveth.

Again, as he dwelleth not by grace in all, so neither doth he equally work in all them in whom he dwelleth. "Whence is it (saith St. Augustine³) that some be holier than others are, but because God doth dwell in some more plentifully than in others?"

And because the divine substance of Christ is equally in all, his human substance equally distant from all, it appeareth that the participation of Christ wherein there are many degrees and differences, must needs consist in such effects as being derived from both natures of Christ really into us, are made our own, and we by having them in us are truly said to have him from whom they come, Christ also more or less to inhabit and impart himself as the graces are fewer or more, greater or smaller, which really flow into us from Christ.

Christ is whole with the whole Church, and whole with every part of the Church, as touching his Person, which can no way divide itself, or be possessed by degrees and portions. But the participation of Christ importeth, besides the presence of Christ's Person, and besides the mystical copulation thereof with the parts and members of his whole Church, a true actual influence of grace whereby the life which we live according to godliness is his⁴, and from him we receive those perfections wherein our eternal happiness consisteth.

¹ Ephes. i. 23. "Ecclesia complementum ejus qui implet omnia in omnibus." Τὸ πλῆρωμα τοῦ πάντα ἐν πᾶσι πληρουμένου.

² [St. John i. 16.]

³ Aug. Epist. 57. [al. 187. c. 5.]

§ 17. t. ii. 683. C. "Unde in omnibus sanctis sunt alii aliis sanctiores, nisi abundantius habendo habitatorem Deum?"

⁴ Gal. ii. 20.

BOOK V.
Ch. lvi. 11, 12.

[11.] Thus we participate Christ partly by imputation, as when those things which he did and suffered for us are imputed unto us for righteousness¹; partly by habitual and real infusion, as when grace is inwardly bestowed while we are on earth, and afterwards more fully both our souls and bodies made like unto his in glory. The first thing of his so infused into our hearts in this life is the Spirit of Christ², whereupon because the rest of what kind soever do all both necessarily depend and infallibly also ensue, therefore the Apostles term it sometime the seed of God³, sometime the pledge of our heavenly inheritance⁴, sometime the handsel or earnest of that which is to come⁵. From hence it is that they which belong to the mystical body of our Saviour Christ, and be in number as the stars of heaven, divided successively by reason of their mortal condition into many generations, are notwithstanding coupled every one to Christ their Head⁶, and all unto every particular person amongst themselves⁷, inasmuch as the same Spirit, which anointed the blessed soul of our Saviour Christ, doth so formalize, unite and actuate his whole race, as if both he and they were so many limbs compacted into one body, by being quickened all with one and the same soul.

[12.] That wherein we are partakers of Jesus Christ by imputation, agreeth equally unto all that have it. For it consisteth in such acts and deeds of his as could not have longer continuance than while they were in doing, nor at that very time belong unto any other but to him from whom they came, and therefore how men either then or before or sithence should be made partakers of them, there can be no way imagined but only by imputation. Again, a deed must either not be imputed to any, but rest altogether in him whose it is, or if at all it be imputed, they which have it by imputation must have it such as it is whole. So that degrees being neither in the personal presence of Christ, nor in the participation of those effects which are ours by imputation only, it resteth that we wholly apply them to the participation of Christ's infused grace, although even in this kind also the first

¹ Isai. liii. 5; Ephes. i. 7.² Rom. viii. 9; Gal. iv. 6.³ 1 John iii. 9. ⁴ Ephes. i. 14.⁵ Rom. viii. 23.⁶ 1 Cor. xii. 27; Ephes. iv. 15.⁷ Rom. xii. 5; Ephes. iv. 25.BOOK V.
Ch. lvi. 13.
lvii. 1.

beginning of life, the seed of God, the first-fruits of Christ's Spirit be without latitude. For we have hereby only the being of the Sons of God, in which number how far soever one may seem to excel another, yet touching this that all are sons, they are all equals, some haply better sons than the rest are, but none any more a son than another.

[13.] Thus therefore we see how the Father is in the Son, and the Son in the Father; how they both are in all things, and all things in them; what communion Christ hath with his Church, how his Church and every member thereof is in him by original derivation, and he personally in them by way of mystical association wrought through the gift of the Holy Ghost, which they that are his receive from him, and together with the same what benefit soever the vital force of his body and blood may yield, yea by steps and degrees they receive the complete measure of all such divine grace, as doth sanctify and save throughout, till the day of their final exaltation to a state of fellowship in glory, with him whose partakers they are now in those things that tend to glory. As for any mixture of the substance of his flesh with ours, the participation which we have of Christ includeth no such kind of gross surmise.

LVII. It greatly offendeth, that some, when they labour to shew the use of the holy Sacraments, assign unto them no end but only *to teach* the mind, by other senses, that which the Word doth teach by hearing. Whereupon, how easily neglect and careless regard of so heavenly mysteries may follow, we see in part by some experience had of those men with whom that opinion is most strong. For where the word of God may be heard, which teacheth with much more expedition and more full explication any thing we have to learn, if all the benefit we reap by sacraments be instruction, they which at all times have opportunity of using the better mean to that purpose, will surely hold the worse in less estimation. And unto infants which are not capable of instruction, who would not think it a mere superfluity that any sacrament is administered, if to administer the sacraments be but to teach receivers what God doth for them? There is of sacraments therefore undoubtedly some other more excellent and heavenly use.

The
necessity
of Sacra-
ments unto
the parti-
cipation
of Christ.

[2.] Sacraments, by reason of their mixed nature, are more diversely interpreted and disputed of than any other part of religion besides, for that in so great store of properties belonging to the selfsame thing, as every man's wit hath taken hold of some especial consideration above the rest, so they have accordingly seemed one to cross another as touching their several opinions about the necessity of sacraments, whereas in truth their disagreement is not great. For let respect be had to the duty which every communicant doth undertake, and we may well determine concerning the use of sacraments, that they serve as bonds of obedience to God, strict obligations to the mutual exercise of Christian charity, provocations to godliness, preservations from sin, memorials of the principal benefits of Christ; respect the time of their institution, and it thereby appeareth that God hath annexed them for ever unto the New Testament, as other rites were before with the Old; regard the weakness which is in us, and they are warrants for the more security of our belief; compare the receivers of them with such as receive them not, and sacraments are marks of distinction to separate God's own from strangers: so that in all these respects, they are found to be most necessary.

[3.] But their chiefest force and virtue consisteth not herein so much as in that they are heavenly ceremonies, which God hath sanctified and ordained to be administered in his Church, first, as marks whereby to know when God doth impart the vital or saving grace of Christ unto all that are capable thereof¹, and secondly as means conditional which

¹ [Chr. Letter, p. 27: "Where finde you that God ordained the sacramentes to tell us when God giveth grace?"

Hooker, MS. note. "Are not sacraments signes of grace given? If signes, have they not that which they signify? If they have, are they not intimations and declarations thereof to the mind? And did not God ordaine them to be *verba visibilia* as S. Augustine termeth them?" ("Quid enim sunt aliud quæque corporalia sacramenta, nisi quædam quasi verba visibilia, sacrosancta quidem,

"verumtamen mutabilia et temporalia?" contr. Faust. xix. 16. t. viii. 321. C.) "If it be of the essence of sacraments to be *signa* or *indicia*, then, where you find that God ordained them, you shall find he ordeined them to this end.

"Again, if the thing they signify be grace, and God the giver of that grace, in the ministry of the sacraments, then are they ordeined to tell us when God giveth grace, yea, and further, what grace God doth give."

On p. 26, his note is, "The sacraments being a matter so much

God requireth in them unto whom he imparteth grace. For sith God in himself is invisible, and cannot by us be discerned working, therefore when it seemeth good in the eyes of his heavenly wisdom, that men for some special intent and purpose should take notice of his glorious presence, he giveth them some plain and sensible token whereby to know what they cannot see. For Moses to see God and live was impossible, yet Moses by fire knew where the glory of God extraordinarily was present¹. The angel, by whom God endued the waters of the pool called Bethesda with supernatural virtue to heal, was not seen of any, yet the time of the angel's presence known by the troubled motions of the waters themselves². The Apostles by fiery tongues which they saw, were admonished when the Spirit, which they could not behold, was upon them³. In like manner it is with us. Christ and his Holy Spirit with all their blessed effects, though entering into the soul of man we are not able to apprehend or express how, do notwithstanding give notice of the times when they use to make their access, because it pleaseth Almighty God to communicate by sensible means those blessings which are incomprehensible.

[4.] Seeing therefore that grace is a consequent of sacraments, a thing which accompanieth them as their end, a benefit which he that hath receiveth from God himself the author of sacraments, and not from any other natural or supernatural quality in them, it may be hereby both understood that sacraments are necessary, and that the manner of their necessity to life supernatural is not in all respects as food unto natural life, because they contain *in themselves* no vital force or efficacy, they are not physical but *moral instruments* of salvation, duties of service and worship, which unless we perform as the Author of grace requireth, they are unprofitable. For

"debated, it seemeth strange that you which take upon you so great care of the Church, should never take the paines at the least for the good of your own soul, to know that which every shopman and prentise is now acquainted with in this matter. You speake of sacraments as if by the space of these thirty or forty yeares you had lived in some cave of the earth, and never heard in what

"points the Church doth either varie or agree concerning them. It were strange that you should affect to seeme ignorant in that whereof you have presumed to be a judg. And yeat that you should be so raw as your wordes make show of, I cannot persuade myself."

¹ Exod. iii. 2.

² John v. 4.

³ Acts ii. 3.

all receive not the grace of God which receive the sacraments of his grace¹. Neither is it *ordinarily* his will to bestow the grace of sacraments on any, but by the sacraments; which grace also they that receive by sacraments or with sacraments, receive it from him and not from them. For of sacraments the very same is true which Salomon's wisdom observeth in the brazen serpent², "He that turned towards it was not healed "by the thing he saw, but by thee, O Saviour of all"³.

[5.] This is therefore the necessity of sacraments. That saving grace which Christ originally is or hath for the general good of his whole Church, by sacraments he severally deriveth into every member thereof. Sacraments serve as the instruments of God to that end and purpose, moral instruments, the use whereof is in our hands, the effect in his; for the use we have his express commandment, for the effect his conditional promise: so that without our obedience to the one, there is of the other no apparent assurance, as contrariwise where the signs and sacraments of his grace are not either through contempt unreceived, or received with contempt, we are not to doubt but that they really give what they promise, and are what they signify. For we take not baptism nor the eucharist for bare *resemblances* or memorials of things absent, neither for *naked signs* and testimonies assuring us of grace received before, but (as they are indeed and in verity) for means effectual whereby God when we take the sacraments delivereth into our hands that grace available unto eternal life, which grace the sacraments represent or signify⁴.

[6.] There have grown in the doctrine concerning sacraments many difficulties for want of distinct explication what kind or degree of grace doth belong unto each sacrament. For by

¹ [S. Aug. in Ps. lxx. (lxxvii.) § 2. "Cum essent omnia communia sacramenta, non communis erat omnibus gratia, quæ sacramentorum virtus est." Cf. Bp. Jewel, Def. of Apol. p. 235. ad. 1611.]

² "Spiritus Sancti [Dei] munus est gratiam implere mysterii." Ambros. in Luc. cap. iii. [lib. ii. § 79.] "Sanctificatis elementis effectum non propria ipsorum natura præbet, sed virtus divina potentius operatur." Cypr. de Chrism. [c. 2. p. 47. ed. Fell. ad calc. inter Tractat. Arnoldi Carnotensis.]

³ Wisd. xvi. 7.

⁴ "Dum homini bonum invisibile redditur, foris ei ejusdem significatio per species visibiles adhibetur, ut foris excitetur et intus reparetur. In ipsa vasis specie virtus exprimitur medicinæ." Hugo de Sacram. lib. i. [pars ix.] cap. 3. [Opp. t. iii. 560. E. Rouen, 1648.] "Si ergo vasa sunt spiritualis gratiæ Sacramenta, non ex suo sanant, quia vasa ægrotum non curant, sed medicina." Idem, lib. i. [pars ix.] c. 4. [p. 561. E.]

this it hath come to pass, that the true immediate cause why Baptism, and why the Supper of our Lord is necessary, few do rightly and distinctly consider. It cannot be denied but sundry the same effects and benefits which grow unto men by the one sacrament may rightly be attributed unto the other. Yet then doth baptism challenge to itself but the inchoation of those graces, the consummation whereof dependeth on mysteries ensuing. We receive Christ Jesus in baptism once as the first beginner, in the eucharist often as being by continual degrees the finisher of our life. By baptism therefore we receive Christ Jesus, and from him that saving grace which is proper unto baptism. By the other sacrament we receive him also, imparting therein himself and that grace which the eucharist properly bestoweth. So that each sacrament having both that which is general or common, and that also which is peculiar unto itself, we may hereby gather that the participation of Christ which properly belongeth to any one sacrament, is not otherwise to be obtained but by the sacrament whereunto it is proper.

LVIII. Now even as the soul doth organize the body, and give unto every member thereof that substance, quantity, and shape, which nature seeth most expedient, so the inward grace of sacraments may teach what serveth best for their outward form, a thing in no part of Christian religion, much less here, to be neglected. Grace intended by sacraments was a cause of the choice, and is a reason of the fitness of the elements themselves. Furthermore, seeing that the grace which here we receive doth no way depend upon the natural force of that which we presently behold, it was of necessity that words of express declaration taken from the very mouth of our Lord himself should be added unto visible elements, that the one might infallibly teach what the other do most assuredly bring to pass.

[2.] In writing and speaking of the blessed sacraments we use¹ for the most part under the name of their *substance* not only to comprise that whereof they outwardly and sensibly consist, but also the secret grace which they signify and

¹ "Eucharistia duabus ex rebus constat, terrena et cælesti." Iren. "simul et rebus constant." Helvet. advers. Hæres. lib. iv. cap. 34. Confes. Prior. Art. 20. [in Sylloge [p. 327.] "Arcanarum rerum sym- bola non nudis signis, sed signis Conf. 109. Oxon. 1804.]