

OF LORD AND GOD.

THE TWENTY-FIRST ARTICLE.

THE BISHOP OF SARISBURY.

Or that then any christian man called the sacrament his Lord and God.

[OF CALLING THE SACRAMENT LORD AND GOD.—ARTICLE XXI. H. A. 1564.]

M. HARDING. THE FIRST DIVISION.

This word "sacrament" (as is declared before) is of the fathers taken two ways: (239) *either for the only outward forms of bread and wine, which are the holy sign of the very body and blood of Christ present, and under them contained; or for the whole substance of the sacrament, as it consisteth of the outward forms and also of the very body and blood of Christ (240) verily present, (240) which St Augustine calleth the invisible grace and the thing of the sacrament¹, (240) and Ireneus calleth it rem cœlestem, "the heavenly thing," as that other rem terrenam², "the earthly thing."* Taken the first way (as among the learned fathers it was never taken), *no christian man ever honoured it with the name of Lord and God: for that were plain idolatry to attribute the name of the Creator to the creature. But taken in the second signification (as no ancient father ever took it), it hath always of christian people and of the learned fathers of the church been called by the name of Lord and God. And of right so ought it to be; for else were it impiety, and a denial of God, not to call Christ the Son of God by the name of Lord and God, who is not only in truth of flesh and blood in the sacrament, after which manner he is there ex vi sacramenti, but also the³ inseparable conjunction of both natures in unity of person, ex necessaria concomitantia, whole Christ, God and man. That the holy fathers called the sacrament taken in this sense Lord and God, I might prove it by many places: the rehearsal of a few may serve for many. Origen in a⁴ homily speaking reverently of this blessed sacrament saith, that, when a man receiveth it, our Lord entereth under his roof, and exhorteth him that shall receive it to humble himself, and to say (241) unto it: Domine, non sum dignus, ut intres sub tectum meum⁵: "I, Lord⁶, am not worthy that thou enter under my roof."*

The two hundred and thirty-ninth untruth. For the only outward forms were never called the sacrament, or Christ's body, by any of all the ancient fathers. The two hundred and fortieth untruth, standing in untruth exposition. For this was not these fathers' meaning.

Sacrament two ways taken.
In Sentent. Prosper. De Consecr. Dist. 2. Lib. iv. cap. xxxiv.

In Diversos Evangelii Locos, Hom. 5.

The two hundred and forty-first untruth. For Origen saith not, "unto it."

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Whosoever erreth in this article committeth idolatry, and giveth God's honour to a corruptible creature, that is no god. Therefore it behoved M. Harding herein to leave his guesses, and to allege none but good, substantial, and weighty reasons; and that so much the more, for that none of the old catholic fathers ever either erected temples or proclaimed holy-days in the name of the sacrament, or ever willed the people to adore it as the maker of heaven and earth, or to believe in it, or to call it God.

This notwithstanding, the reasons that M. Harding hath here found out are so slender and so simple, and so guilefully and untruly gathered, that his friends

[¹ August. in Lib. Sentent. Prosp. in Corp. Jur. Canon. Lugd. 1624. Decret. Gratian. Decr. Tert. Pars, De Consecr. Dist. ii. can. 48. cols. 1936, 7. See before, pages 592, 617.]

[² Iren. Op. Par. 1710. Contr. Hær. Lib. iv. cap. xviii. 5. p. 251. See before, page 517, note 15.]

[³ Also for the, H. A. 1564. But H. A. 1565 omits for.]

[⁴ An, H. A. 1564. But H. A. 1565 has a.]

[⁵ Orig. Op. Lat. Basil. 1545. In Divers. Hom. v. Tom. II. p. 308. See before, page 536, note 2.]

[⁶ Lord, I, H. A. 1564.]

of that side may happily suspect he had⁷ used some collusion to betray their cause. But to take away occasion of cavil, first, we stedfastly believe and plainly confess, that Christ is the Son of God, very God of very God; that “he is the true God, and life everlasting;” that “he is God blessed for ever;” and that “whosoever trusteth in him shall never be confounded.” And we utterly detest and accurse the Arians, the Nestorians, the Photinians, and all other like heretics, that either have taught or any way do teach the contrary. Neither is this question moved of Christ himself, unto whom we know all manner godly reverence and honour is due; but only of the mystical bread, which by the witness of the catholic learned fathers is not Christ himself, but only a sacrament of Christ. “Which sacrament,” Irenæus saith, “standeth of two things, the one earthly, the other heavenly:” not that the one is really lapped up or shut within the other, wherein resteth M. Harding’s error; but that, as Chrysostom saith, “the one is sensible, the other intelligible⁸,” as it is also in the sacrament of baptism; or that, as St Augustine saith, “the one part is the sign, the other the thing signified⁹,” or that, as Tertullian saith, “the one part is the figure, the other the thing figured¹⁰.”

1 John v.

Chrysost. in
Matt. Hom.
83.August.
contr. Adi-
mant. cap.
xii.Tertull.
contr. Marc.
Lib. iv.

The sacrament is the earthly thing: Christ’s body is the heavenly thing. The sacrament is corruptible: Christ’s body is glorious. The sacrament is laid upon the table: Christ’s body is in heaven. The sacrament is received into our bodies: Christ’s body is only received into our souls.

For manifest proof of this difference St Augustine writeth thus: *Hujus rei sacramentum . . . alicubi quotidie, alicubi certis intervallis dierum in dominico præparatur, et de mensa dominica sumitur, quibusdam ad vitam, quibusdam ad exitum: res vero ipsa, cujus est sacramentum, omni homini ad vitam, nulli ad exitum, quicumque ejus particeps fuerit*¹¹: “The sacrament of the body of Christ is prepared in the church in some places every day, in some places upon certain days; and is received from the Lord’s table, of some unto life, of some unto condemnation. But the thing itself,” that is, the body of Christ, being in heaven, “whereof it is a sacrament, is received of every man unto life, and of no man to condemnation, whosoever be partaker of it.” Again he saith: *Qui non manet in Christo, &c.*¹²: “He that abideth not in Christ, nor hath Christ abiding in him, doubtless he eateth not his flesh, nor drinketh his blood, notwithstanding he eat and drink the sacrament of so great a thing unto his judgment.”

August. in
Johan.
Tract. 26.De Consecr.
Dist. 2. Qui
discordat.

By these few examples it is plain that the sacrament of Christ’s body is one thing, and Christ’s body itself is another thing; and that, in common and natural manner of speech, neither is Christ’s body the sacrament, nor the sacrament Christ’s body.

By these words of Irenæus M. Harding, as he hath no manner likelihood to prove that he seeketh for, so he utterly overthroweth his whole fantasy of transubstantiation. For Irenæus calleth the earthly part of the sacrament, not the forms and accidents, as M. Harding imagineth, but the very substance and nature of the bread, and that such bread as “increaseth and nourisheth the substance of our flesh.” For so he writeth: *Ex quibus augetur et consistit carnis nostra substantia*¹³.

Iren. Lib. v.

But Origen teacheth us, when we receive the sacrament, to say, *Domine, non sum dignus*; therefore, saith M. Harding, the sacrament was called Lord and God. Alas, what a miserable case is this, that cannot possibly stand without falsifying and maiming of the holy fathers! Of the falsifying afterward. But touching the maiming and mangling of these words of Origen, if¹⁴ it might have pleased M.

[⁷ Hath, 1565.][⁸ Chrysost. Op. Par. 1718-38. In Matt. Hom. lxxii. Tom. VII. p. 787. See before, page 464, note 2.][⁹ August. Op. Par. 1679-1700. Lib. contr. Adimant. cap. xii. 3. Tom. VIII. col. 124. See before, page 592.][¹⁰ Tertull. Op. Lut. 1641. Adv. Marcion. Lib. iv. 40. p. 571. See before, page 447.][¹¹ August. Op. In Johan. Evang. cap. vi. Tractat.xxvi. 15. Tom. III. Pars II. col. 500; where *in dominica mensa præparatur, and cujus sacramentum est.*][¹² Id. in Lib. Sentent. in Corp. Jur. Canon. Decret. Gratian. Decr. Tert. Pars, De Consecr. Dist. ii. can. 65. col. 1946. See before, page 519, note 13.][¹³ Iren. Op. Contr. Hær. Lib. v. cap. ii. 3. p. 294.][¹⁴ If, wanting in 1611.]

Harding to have reported them whole as he found them, there had been no manner cause of doubt.

For thus the words lie: *Intrat etiam nunc Dominus sub tectum credentium duplici figura, vel more, &c.*¹: "Even now the Lord entereth under the roof of the faithful by two sundry ways. For even now, when the holy and godly bishops enter into your house, then through them the Lord entereth: and be thou persuaded, as if thou receivedst the Lord himself. And when thou receivest that holy meat and that uncorruptible banquet, the Lord entereth under thy roof."

"Our Lord," saith Origen, "entereth under our roof, both when we receive a holy man, and also when we receive the holy sacrament." And as Christ entereth into us by the one, so doth he also enter into us by the other. So saith the same learned father writing upon the gospel of St Matthew: *Qui . . . discipulos Christi tradit, ipsum Christum tradit*²: "Whoso betrayeth the disciples of Christ betrayeth Christ himself." Now, if M. Harding will say by force of these words, that Christ entereth really and substantially into our mouths, then must he also say that Christ likewise entereth really and substantially into our material houses.

But for full resolution hereof St Ambrose saith that the body of Christ itself entereth not into our bodies. Thus he writeth: *Non iste panis, . . . qui vadit in ventrem; sed . . . panis vitæ æternæ, qui animæ nostræ substantiam fulcit*³: "Christ's body is not the bread that entereth into our body; but the bread of everlasting life, that feedeth the substance of our soul." And therefore St Cyprian saith: "The body of Christ is the meat of our soul, not the meat of our body⁴." For this cause Origen himself, in the self-same homily, saith thus: *Domine, . . . non sum dignus, ut intres sub tectum meum. Sed tantum dic verbo; . . . tantum veni verbo. Verbum est aspectus tuus*⁵: "Lord, I am not worthy that thou shouldst enter under my roof. But only speak the word: only come by thy word: thy word is thy sight." Again he saith: *Per evangelistarum . . . prædicationem; per sui . . . corporis . . . sacramentum; per gloriosæ crucis signaculum . . . nobiscum Deus, et ad nos, et in nobis*⁶: "God is with us, and cometh to us, and is within us, by the preaching of the evangelists, by the sacrament of his body, and by the sign of the glorious cross." Likewise again: *Fideles credunt adventum verbi, et libenter recipiunt Dominum suum*⁷: "The faithful believe the coming of the word, and gladly receive their Lord." So saith St Augustine: *Sancti, . . . qui sunt in ecclesia, accipiunt Christum in manu, et in fronte*⁸: "The holy men that be in the church receive Christ in their hand and in their forehead." So likewise Tertullian: *Cum te ad fratrum genua protendis, Christum contrectas*⁹: "When thou fallest down to touch thy brethren's knees, thou touchest Christ."

Thus is Christ touched: thus is Christ received: thus is Christ present: thus Christ entereth under our roof. As Christ entereth into us by a godly minister, by his word, by the sacrament of baptism, by the cross, and by the poor; even so he entereth into us by the sacrament of his body and blood; even so, I say, and none otherwise. And at every such entering of Christ we ought to say: "O Lord, I am not worthy that thou shouldst enter under my roof."

Now, if these words be sufficient to prove that the sacrament was called Lord and God, then are they likewise sufficient to prove that the water of baptism,

[¹ *Intrat et nunc Dominus sub tectum credentium duplici figura vel more. Nunc enim quando sancti et Deo acceptabiles ecclesiarum antistites sub tectum tuum intrant, tunc ibidem per eos Dominus ingreditur. Et tu sic existimes tanquam Dominum suscipiens. Et aliud: quando sanctum cibum illudque incorruptum accipis epulum . . . tunc Dominus sub tectum tuum ingreditur.*—Orig. Op. Lat. Basil. 1545. In Divers. Hom. v. Tom. II. p. 308.]

[² Id. Op. Par. 1733-59. In Matt. Comm. Ser. 83. Tom. III. p. 898; where *quicumque*.]

[³ Ambros. in Corp. Jur. Canon. Lugd. 1624. Decret. Gratian. Decr. Tert. Pars, De Consecr. Dist. ii. can. 56. col. 1942. See before, page 571, note 18, and page 572, note 5.]

[⁴ Et sicut panis communis . . . vita est corporis:

ita panis iste supersubstantialis, vita est animæ et sanitas mentis.—Cypr. Op. Oxon. 1682. De Cæn. Dom. (Arnold.) p. 40. See also before, page 141, note 11.]

[⁵ Orig. Op. Lat. Basil. 1545. In Divers. Hom. v. Tom. II. p. 308; where *aspectus tuus est*.]

[⁶ Id. ibid. Hom. i. Tom. II. p. 291; where *atque in nobis*.]

[⁷ Id. ibid. Hom. ii. p. 297.]

[⁸ August. Op. Par. 1679-1700. In B. Johan. Apoc. Expos. Hom. xi. Tom. III. Append. col. 172; where *Christum accipiunt*. This exposition seems to be a body of annotations collected from several authors.]

[⁹ Tertull. Op. Lut. 1641. De Pœnit. 10. p. 147.]

Orig. in
Matt. Hom.
33.

De Consecr.
Dist. 2.
Non iste.

Cypr. de
Cæn. Dom.
Orig. in
Divers.
Evang. Locos,
Hom. 5.

Orig. in
Divers.
Evang. Locos,
Hom. 1.

Orig. in
Divers.
Evang. Locos,
Hom. 2.
August. in
Apoc. Serm.
11.

Tertul. de
Pœnit.

that the word of God, that a cross drawn in the forehead, and that a godly bishop or minister, was called Lord and God.

Here also appeareth a great untruth in M. Harding's translation. For whereas Origen saith, *Et tu ergo humilians teipsum, &c.*, "And thou therefore, humbling thyself¹⁰, follow this centurion, and say, 'Lord, I am not worthy that thou shouldest enter under my roof;'" meaning thereby that we ought to humble ourselves unto Christ, and to say unto him, "Lord, I am not worthy," &c.; M. Harding thought it better cunning to corrupt the place, and to translate "it" instead of "him;" for thus he writeth: "Origen exhorteth him that shall receive it to humble himself and say unto it, 'Lord, I am not worthy,' &c." And so by open fraud, and by falsifying his author's words without fear or blushing, he teacheth God's people to worship a creature instead of God.

M. HARDING. THE SECOND DIVISION.

St Cyprian, in *Sermone de Lapsis*, telleth how a man, who had denied God in time of persecution, having notwithstanding (the sacrifice by the priest done) privily with others received the sacrament, not being able to eat it nor to handle it, opening his hands, found that he bare ashes. Where he addeth these words: *Documento unius ostensum est, Dominum recedere cum negatur*¹¹: "By this example of one man it is shewed that our Lord departeth away when he is denied."

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This guess hangeth not of St Cyprian's words, but of M. Harding's exposition: for St Cyprian calleth the sacrament neither Lord nor God. The man that he speaketh of, having denied God in time of persecution, and nevertheless afterwards receiving the holy communion among other Christians, opened his hand and found the sacrament turned into ashes. "By this miracle," saith St Cyprian, "we are taught to understand that God, when he is denied, departeth from us."

I trow, M. Harding will not say, that the sacrament had ever denied God; and yet by his exposition God was departed and gone from it: nor will he say, that this man had denied the sacrament; for he came amongst others to receive the sacrament. But he had dissembled and forsaken God, and therefore God had likewise forsaken him; and in token thereof he caused the sacrament to moulder into ashes in his hands.

So St Augustine, speaking of the sacrament of baptism and of order¹² of priesthood, saith thus: *Si sancta malos fugiant, utrumque fugiat*¹³: "If these holy things (baptism and priesthood) fly¹⁴ from ill men, let them both fly¹⁴ from them, as well the one as the other."

Prosper saith: *Non locorum intervallis [vel] acceditur ad Deum, vel a Deo disceditur: . . . similitudo facit proximum, dissimilitudo longinquum*¹⁵: "We neither come to God nor go from God by distance of places. The likeness of mind maketh us near: the unlikeness removeth us far off."

When one Deuterius, an Arian bishop, would have baptized a man after his blasphemous sort, suddenly the water was sunken away, and the font stood dry¹⁶. The like story is uttered also by Socrates¹⁷ and by others. This miracle was likewise a token that God, when he is denied, departeth from us.

Yet may not M. Harding conclude hereof that the water of baptism was therefore called Lord and God.

[¹⁰ Theeself, 1565.]

[¹¹ Et alius qui et ipse maculatus, sacrificio a sacerdote celebrato, partem cum ceteris ausus est latenter accipere: sanctum Domini edere, et contractare non potuit; cinerem ferre se apertis manibus invenit. Documento &c.—Cypr. Op. De Laps. p. 133.]

[¹² Of the order, 1565.]

[¹³ August. Op. Contr. Epist. Parmen. Lib. II.

cap. xiii. 30. Tom. IX. col. 45; where *fugiant*.]

[¹⁴ Flee, 1565.]

[¹⁵ Prosp. Lib. Sentent. in eod. Sent. cxxiii. Tom. X. Append. col. 231; where *vel receditur ab eo*.]

[¹⁶ Paul. Diac. Hist. Misc. Lib. xv. 9. in Hist. August. Script. Hanov. 1611. p. 921.]

[¹⁷ Socrat. in Hist. Eccles. Script. Amst. 1695-1700. Lib. VII. cap. xvii. p. 289.]

August. contr. Epist. Parmen. Lib. II. cap. xiii.

Prosp. Sent. 123.

Paul. Diac. Lib. xv. in Hist. De Anastas. Socrat. Lib. VII. cap. xvii.

M. HARDING. THE THIRD DIVISION.

The same St Cyprian, in the exposition of the Pater noster, declaring the fourth petition of it, "Give us this day our daily bread," understandeth it to contain a desire of the holy communion in this blessed sacrament, and saith: Ideo panem nostrum, id est, Christum dari nobis quotidie petimus, ut qui in Christo manemus et vivimus, a sanctificatione et corpore ejus non recedamus¹: "Therefore we ask our daily bread, that is to say, Christ, to be given unto us, that we which abide and live in Christ depart not from the state of holiness and communion of his body." (242) Here St Cyprian calleth the sacrament Christ, as he is indeed there present really, so as in the place, alleged before he calleth it Lord. And, I ween, our adversaries will embrace² the sacrament of the name of Christ no less than of the name of Lord or God, unless they make less of Christ than of Lord and God.

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Here M. Harding avoucheth three sundry untruths with one breath. For St Cyprian neither in these words calleth the sacrament Christ, nor in the words before calleth it Lord, nor any where ever said that Christ's body is really present in the sacrament. Untruths should not so rifely flow from a good divine.

It is true that St Cyprian saith, that "Christ is our bread, even the same bread that came from heaven, and giveth life to the world; which bread whosoever eateth shall live for ever³." So saith St Basil: "Christ is called our life, our way, our bread, our vine, our light, our sword⁴." Which words must be taken not grossly, nor according to that soundeth in the letter, but of a mystical and spiritual meaning. Therefore, as Christ is our spiritual sword, our spiritual light, our spiritual vine, our spiritual way, and our spiritual life, so is he also our spiritual bread. Origen saith: *Ne mireris, quod verbum Dei ... caro dicitur: [nam] et panis, et lac, ... et olera dicitur; et pro mensura credentium vel possibilitate sumentium diverse nominatur*⁵: "Marvel not that the word of God is called flesh; for it is also called bread, and milk, and herbs; and, according to the measure of the believers or possibility of the receivers, it is diversly named."

Verily St Cyprian saith not, neither that the sacrament is Christ, nor that Christ is the sacrament. Therefore, whereas M. Harding would reason thus: Christ is the bread of life; ergo, the sacrament is our Lord and God; he seemeth to presume over boldly of his logic.

M. HARDING. THE FOURTH DIVISION.

Verily this holy martyr acknowledgeth this sacrament not for Lord and Christ only, but (243) also for God, by these words in his sermon De Cœna Domini: Sicut in persona Christi humanitas videbatur, et latebat divinitas; ita sacramento visibili ineffabiliter divina se infudit essentia⁶: "As in the person of Christ the manhood was seen and the Godhead was hidden; so the divine essence (or substance of God) hath infused it⁷ into the visible sacrament unspeakably."

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Here is another proper kind of proof, even like the rest. O holy Cyprian, if thy manner of speaking were not known, the simple might easily be deceived. I grant, here is a great amplification and majesty of words, such as the holy fathers have much delighted to use in their sermons to the people,

[¹ Cypr. Op. Oxon. 1682. De Orat. Domin. p. 147; where *ejus et corpore.*]

[² Imbar, 1505, and H. A. 1564.]

[³ ... cœlesti pane ... Christi corpore ... ipso prædicante ... Ego sum panis vitæ qui de cœlo descendi. Si quis ederit de meo pane, vivet in æternum.—Id. *ibid.*]

[⁴ Ὡς οὖν ζωὴ ἐστὶ καὶ ὁδὸς, καὶ ἄρτος, καὶ

ἄμπελος, καὶ ἀληθινὸν φῶς, καὶ ἄλλα μυρία ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ὀνομάζεται, οὕτω καὶ μάχαιρα, κ. τ. λ.—Basil. Op. Par. 1721-30. Hom. in Psalm. xlv. 5. Tom. I. p. 163.]

[⁵ Orig. Op. Par. 1733-50. In Exod. Hom. vii. 8. Tom. II. p. 155; where *quia* for *quod.*]

[⁶ Cypr. Op. De Cœn. Dom. (Arnold.) p. 40.]

[⁷ Itself, H. A. 1564. H. A. 1565 has *it.*]

The two hundred and forty-second untruth. For St Cyprian calleth not the sacrament Christ, but only saith Christ is the bread or food by whom we live.

Basil. in Psal. xlv.

Orig. in Exod. Hom. 7.

The two hundred and forty-third untruth. For St Cyprian saith not the sacrament is God, but only sheweth that God with his power is assistant unto the sacrament, as also to the sacrament of baptism.

but specially in treating of the sacraments. St Ambrose saith: *Sacerdos precem facit, &c.*⁸: "The priest maketh his prayer to sanctify the font, and that the presence of the whole Trinity may be in it."

Ambros. de Sacram. Lib. i. cap. iii.

Tertullian saith: "The Holy Ghost cometh down from heaven, and resteth upon the water of baptism, and sanctifieth it of himself."⁹

Tertull. de Baptism.

Even thus St Cyprian saith: "The divine substance infuseth itself unspeakably into the visible sacrament;" none otherwise than as the Holy Ghost, or the whole blessed Trinity, infuseth itself into the water of baptism.

Paulinus seemeth to write much agreeably to these words of St Cyprian:

Sanctus in hunc cælo descendit Spiritus amnem;
Cœlestique sacras fonte maritat aquas.
Concipit unda Deum¹⁰:

"The Holy Ghost into this water cometh down from heaven, and joineth the heavenly waters and these waters both in one. Then the font receiveth God." What can be spoken with greater majesty? "Then," saith he, "the water or the font receiveth God."

If M. Harding out of these words of St Cyprian be able by this simple guess to prove that the sacramental bread was called Lord and God, then by the like guess and the like words of Tertullian, St Ambrose, and Paulinus, he may also prove that the water of baptism was likewise called Lord and God. For the form and manner of speech is all one.

But these and other like phrases be usual and ordinary among the ancient learned fathers. St Augustine writeth thus: *Baptismi sanctitas pollui non potest; et sacramento suo divina virtus assistit*¹¹: "The holiness of baptism cannot be defiled. The heavenly power is assistant unto the sacrament." And again: *Deus adest sacramentis et verbis suis*¹²: "God is present with his words and sacraments." Likewise St Cyprian, touching the hallowing of the oil, writeth thus: [*In sacramentis*] *virtus divina potentius operatur. . . Adest veritas signo et Spiritus sacramento*¹³: "In sacraments the heavenly power worketh mightily. The truth is present with the sign, and the Holy Ghost is present with the sacrament."

August. de Baptism. contr.

Donatist. Lib. iii. cap. x.

August. de Baptism. contr.

Donatist. Lib. v. cap. xix.

Cypr. de Unct. Chrism.

Cypr. de Unct. Chrism.

All these words of the holy fathers notwithstanding, I think M. Harding will not call neither the water of baptism nor the oil hallowed Lord and God.

M. HARDING. THE FIFTH DIVISION.

(244) *Chrysostom doubteth not to call the sacrament God in this plain saying*: Nolumus, obsecro, nolimus impudentes nos ipsos interimere; sed cum honore et munditia ad Deum accedamus, et quando id propositum videris, dic tecum, Propter hoc corpus non amplius terra et cinis ego sum; non amplius captivus, sed liber¹⁴: "Let us not, let us not, for God's sake, be so shameless as to kill ourselves (by unworthy receiving of the sacrament); but with reverence and cleanness let us come to God. And, when thou seest the sacrament set forth, say thus with thyself: By reason of this body I am no more earth and ashes, no more captive, but free."

The two hundred and forty-fourth untruth. For Chrysostom saith not the sacrament is God, but contrariwise saith: "Quid significat panis?" And answereth: "Corpus Christi."

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Chrysostom, saith M. Harding, calleth the sacrament God by plain words. First, Chrysostom calleth not the sacrament God by any manner or kind of words. Therefore we may by plain words and boldly say, M. Harding here hath uttered another great untruth.

⁸ ... sacerdos ... precem defert; ut sanctificetur fons, et adsit præsentia Trinitatis æternæ.—Ambros. Op. Par. 1686-90. De Sacram. Lib. i. cap. v. 18. Tom. II. col. 353.]

⁹ Supervenit enim statim Spiritus de cælis, et aquis superest, sanctificans eas de semetipso.—Tertull. Op. Lut. 1641. De Baptism. 4. p. 257.]

¹⁰ Paulin. Op. Antv. 1622. Ad Sever. Epist.

xii. p. 144.]

¹¹ August. Op. Par. 1679-1700. De Bapt. contr. Donatist. Lib. III. cap. x. 15. Tom. IX. col. 113; where *ipsa ejus sanctitas*.]

¹² Id. ibid. Lib. v. cap. xx. 27. col. 154.]

¹³ Cypr. Op. De Unct. Chrism. (Arnold.) p. 47.]

¹⁴ Chrysost. Op. Par. 1718-38. In Epist. i. ad Cor. Hom. xxiv. Tom. X. pp. 216, 7.]

But Chrysostom, entreating of the holy communion, saith unto the people: *Accedamus ad Deum*: "Let us come unto God." "Here," saith M. Harding, "the sacrament by these words is called God." O, when will these men deal plainly and simply with their readers? M. Harding knoweth full well that he much abuseth this good old father, and reporteth of him that he never thought. He knoweth that we come to God, not by travail of body, or by shifting of places, but by inclining and bending our hearts unto God. So St Paul saith: "Let us go with boldness to the throne of grace."

Heb. iv.

August. de Pecc. Mer. et Remiss. Lib. i. cap. xviii.

St Augustine, speaking of the sacrament of baptism, agreeth fully with these words of Chrysostom: *Ad medicum Christum, hoc est, ad percipiendum sacramentum salutis æternæ... portantur*¹: "Children are carried unto Christ the physician, that is to say, to receive (baptism, which is) the sacrament of everlasting salvation." By these plain words of St Augustine it appeareth, that coming to baptism is coming to Christ. Yet may not M. Harding conclude thereof, that the water of baptism was called Christ.

August. adv. Jud. cap. i.

Our coming unto Christ is believing in Christ. St Augustine saith: *Quid est accedite, nisi credite?... Accedite ad eum, qui in vestris auribus predicatur. Accedite ad eum, qui ante oculos vestros glorificatur. Ambulando non laborabit. Ibi enim acceditis, ubi creditis*²: "What is come, but believe? Come unto him that is preached in your ears. Come unto him that is glorified before your eyes. Ye shall have no pain in going. For there ye come, where ye believe."

Chrysost. Hom. 12. De Mul. Can.

So Chrysostom: *Nunquid longe est a te Deus, ut vadas ad locum aliquem? Non includitur loco; sed semper est in proximo*³: "Is God far away from thee, that thou shouldst need to remove to some place to come unto him? God is not contained in any place, but is evermore at hand."

Naz. de Pœnit. August. contr. Faust. Lib. xxxiii. cap. i.

Likewise saith Nazianzene: *Accede fidens ad Christum; rige pedes ejus*⁴: "Come boldly unto Christ, and wash his feet." Therefore St Augustine saith: *Accedant ad Jesum, non carne, sed corde; non corporis presentia, sed fidei potentia*⁵: "Let them come unto Jesus, not with their flesh, but with their heart; not by presence of body, but by the power of faith."

Thus we come unto Christ in baptism, in God's word, in the sermon, and in the holy communion, not by moving of the body or changing of places, but by the devotion of the heart and travail of the mind.

Now, that the reader himself may see some part of M. Harding's courteous dealing in this behalf, it shall not be amiss briefly to touch certain other words of Chrysostom that immediately went before; by which words he seemeth of purpose to teach us where we ought to seek for Christ, and by what ways and means we may come unto him.

His words be these: *Aquila in hac vita facti ad ipsum cœlum evolemus, &c.*⁶: "Being made eagles in this life, let us fly⁷ up into heaven, or rather above the heavens. For where as the carcase is, there are the eagles. The carcase is our Lord's body in respect of his death. But he calleth us eagles, to shew us that whoso will come near to that body must mount on high, and have no dealing with the earth, not⁸ to bow downward, or creep⁹ beneath, but ever to soar aloft, and to behold the Sun of Justice, and to have a quick eye in our heart."

Thus St Chrysostom teacheth us, both where Christ resteth in the glory of his Father, and by what means we may come unto him, and with what eyes we may behold him. Then, having thus advanced¹⁰ our minds into heaven, he saith: *Propter hoc corpus, &c.*: "For this body's sake (that I see at the right hand of

[¹ August. Op. Par. 1679-1700. De Pecc. Mer. et Remiss. Lib. i. cap. xviii. 23. Tom. X. cols. 13, 4.]

[² Id. adv. Jud. cap. ix. 14. Tom. VIII. col. 40.]

[³ Μὴ γὰρ ἀνθρώπος ἐστίν, ἵνα ἀπέλθῃς εἰς τόπον; Θεὸς αἰεὶ ἐγγύς ἐστίν.—Chrysost. Op. Par. 1718-38. De Chanan. Hom. Tom. III. p. 442. Jewel has quoted the Latin version.]

[⁴ The editor has failed to discover the passage intended.]

[⁵ August. Op. Contr. Faust. Lib. xxxiii. cap. viii. Tom. VIII. col. 468. See before, page 740, note 7.]

[⁶ Chrysost. Op. In Epist. i. ad Cor. Hom. xxiv. Tom. X. p. 216. See before, page 12. The passage proceeds: καὶ μηδὲν πρὸς τὴν γῆν κοινὸν ἔχειν, μηδὲ κάτω σύρεσθαι καὶ ἔρπειν, ἀλλ' ἄνω πέτεσθαι διηλεκῶς, καὶ πρὸς τὸν ἥλιον τῆς δικαιοσύνης ἐνορᾶν, καὶ ὀξυδερκὲς τὸ ὄμμα τῆς διανοίας ἔχειν.]

[⁷ Flee, 1565.]

[⁸ Nor, 1565.]

[⁹ Or to creep, 1565, 1609.]

[¹⁰ Avaunced, 1565.]

God) I am no more a prisoner: I am no longer dust and ashes." Touching the sacrament, by these most plain words he calleth it bread: for thus he saith, even in the same homily: *Quid significat panis? Corpus Christi*¹¹: "What doth the bread (of the sacrament) signify?" He answereth: "The body of Christ." He saith not, The bread is Christ; but, "The bread signifieth the body of Christ."

Yet, notwithstanding, M. Harding saith that these words, *accedamus ad Deum*, import as much as "Let us come to the sacrament;" and thereof imagineth that the sacrament by plain words is called God. But indeed that holy father by these words carrieth us so far above M. Harding's God, as the spirit is above the body, or as heaven is above the earth. For he teacheth us to come to Christ's body, not as lying presently before our eyes, but as being in the glory of God in heaven.

M. HARDING. THE SIXTH DIVISION.

And lest this sense taken of Chrysostom should seem over strange, this place of St Ambrose, who lived in the same time, and agreeth with him thoroughly in doctrine, may seem to lead us to the same: Quid edamus, quid bibamus, alibi

De iis qui Mysteriis initiantur, cap. ix.

*tibi per prophetam Spiritus sanctus expressit, dicens: Gustate et videte, quoniam suavis est Dominus: beatus vir qui sperat in eo: in illo sacramento Christus est, quia corpus est Christi*¹²: "What we ought to eat, and what we ought to drink, the Holy Ghost hath expressed by the prophet in another place, saying: 'Taste and see how that our Lord is sweet: blessed is the man that trusteth in him.' In that sacrament is Christ, because there is the body of Christ." Here St Ambrose, (245) referring those words of the psalm to the sacrament, calleth it Lord, and that Lord in whom the man that trusteth is

Psal. xxv.

blessed, who is God.

The two hundred and forty-fifth untruth. For St Ambrose applieth these words unto Christ himself, and not unto the sacrament.

THE BISHOP OF SARISBURY.

To say that Christ is either in the scriptures, or in the manna, or in the sacrament of baptism, or in the sacrament of his body, it is no new phrase or manner of speech, but commonly used of the ancient fathers. St Hierome saith: *Christus clausus latebat in litera*¹³: "Christ lay hidden in the letter." St Augustine saith: [*Pii*] *in manna Christum intellexerunt*¹⁴: "The godly in manna understood Christ." Again he saith: *Ut petra erat Christus propter firmitatem; ita manna erat Christus, quia descendit de celo*¹⁵: "As the rock was Christ in respect of constancy and steadiness; even so was the manna Christ, because it came down from heaven."

Hieron. ad Paulin. August. de Util. Penit. August. contr. Faust. Lib. xii. cap. i.

St Hierome saith: *Lapis ille, qui erat ad caput Jacob, Christus erat. . . Lapis ille Christus est*¹⁶: "The stone that lay under Jacob's head was Christ. That stone is Christ."

Hieron. in Psal. cxxxiii.

Origen saith: *Mare baptismus est: nubes Spiritus sanctus est: agnus Salvator est*¹⁷: "The sea is baptism: the cloud is the Holy Ghost: the lamb is the Saviour." And, to be short, a doctor, although not very ancient, yet of M. Harding's own side, one that wrote the "Fort of Faith," and therefore in this case may not justly be refused, writeth thus: *Christus vendebatur in Josepho, suspendebatur in botro, crucifigebatur in serpente*¹⁹: "Christ was sold in Joseph, hanged in the cluster of grapes, and crucified in the serpent."

Orig. in Cant. Hom. 2.

Fortal. Fid. Lib. i.

All these and such other like phrases of speech must be taken, not of any

[¹¹ See before, page 538, note 6.]

[¹² Ambros. Op. Par. 1686-90. Lib. de Myst. cap. ix. 53. Tom. II. col. 341.]

[¹³ Hieron. Op. Par. 1693-1706. Epist. l. ad Paulin. ii. Tom. IV. Pars II. col. 571; where *Jesus qui clausus.*]

[¹⁴ August. Op. Serm. ccelii. De Util. Agend. Pœn. ii. cap. i. 3. Tom. V. col. 1365.]

[¹⁵ Si enim petra Christus propter firmitatem, cur non et manna Christus, tamquam panis vivus qui de celo descendit?—Id. contr. Faust. Lib. xii. cap. xxix. Tom. VIII. col. 241.]

[¹⁶ Hieron. Op. Breviar. in Psal. Psal. cxxxiii.

Tom. II. Append. col. 476; where *lapis iste.*]

[¹⁷ The passage has not been found in the place cited; but one nearly resembling it appears elsewhere: Quod Judæi transitum maris putant, Paulus baptismum vocat: quam illi existimant nubem, Paulus Spiritum sanctum ponit, &c.—Orig. Op. Par. 1733-59. In Exod. Hom. v. Tom. II. p. 144.]

[¹⁸ Our, 1565.]

[¹⁹ Fuit enim Christus venditus in Joseph... suspensus in botro qui portabatur in vecte, et in serpente æneo &c.—Fortal. Fid. Nurm. 1494. Lib. i. Consid. iii. Art. 6. Punct. 3. fol. 19. 2.]

real or fleshly being, according to the shew of the letter, but only as in a sacrament or in a mystery.

But M. Harding will say: "The sacrament of St Ambrose is called Lord." This is another untruth, and like the rest of M. Harding's proofs. Christ, sitting now at the right hand of God, is the bread and food of life: thither St Ambrose calleth us: there he biddeth us "to taste and see that the Lord is sweet and gracious." And he addeth immediately: *Beatus vir qui sperat in eo*: "Blessed is the man that trusteth in him." Notwithstanding it might very well serve his purpose, yet I think M. Harding will not say, The man is blessed that trusteth in the sacrament. For so to say, as it shall hereafter appear, it were great blasphemy.

And that St Ambrose meant this not of the sacrament, but of the body of Christ itself that is represented by the sacrament, it is plain by other his words, both going before and also immediately following after. A little before, in the same chapter, he writeth thus: *Ante benedictionem verborum celestium alia species nominatur; post consecrationem corpus [Christi] significatur*¹: "Before the blessing of the heavenly words it is called another kind; but after consecration the body of Christ is signified."

The words next following in the same sentence are these: *Non ergo corporalis esca, sed spiritualis est*²: "Therefore Christ's body is not corporal food (to be received into the body), but spiritual food;" that is to say, to be received with the spirit. Which words M. Harding, as his manner is, thought it best skill to dissemble. God quicken the inward senses of his understanding, that he may taste and see that the Lord is sweet and gracious!

M. HARDING. THE SEVENTH DIVISION.

Agreeably to this saith St Augustine, in a sermon De Verbis Evangelii, as Beda reciteth: *Qualem vocem Domini audistis invitantis nos? Quis [vos] invitavit? Quos invitavit? Et quis pręparavit? Invitavit Dominus servos, et pręparavit eis cibum seipsum. Quis audeat manducare Dominum suum? Et tamen ait: Qui manducat me, vivat*³ propter me⁴: "What manner of⁵ voice is it⁶ that ye have heard of our Lord inviting and bidding us to the feast? Who hath invited? Whom hath he invited? And who hath made preparation? The Lord hath invited the servants, and hath prepared* himself to be meat for them. Who dareth be so bold as to eat his Lord? And yet he saith: 'He that eateth me shall live for cause of me.'"

Cyrrillus accounteth (246) the sacrament for Christ, and God the Word, and for God in this saying: *Qui carnem Christi manducat, vitam habet æternam. Habet enim hæc caro Dei Verbum, quod naturaliter vita est. Propterea dicit: Quia ego resuscitabo eum in novissimo die. Ego enim, dixit, id est, corpus meum quod comedetur, resuscitabo eum. Non enim alius ipse est, quam caro sua, &c.*⁷: "He that eateth the flesh of Christ hath life everlasting. For this flesh hath the Word of God, which naturally is life. Therefore saith he that 'I will raise him in the last day.' For I, quoth he, that is to say, my body which shall be eaten, shall raise him up again; for he is no other than his flesh, &c."

THE BISHOP OF SARISBURY.

It is true that St Augustine saith that Christ prepared himself to be meat for us. For Christ himself saith: "He that eateth me shall live through me." Neither was it so needful for proof hereof to borrow St Augustine's words out of Beda: he might have found the same meaning, both in St Augustine himself, and also in other old fathers in sundry places. St Augustine writeth thus: *Panis est, et panis est, et panis est, Deus Pater, Deus Filius, et Deus Spiritus sanctus. . .*

[¹ Ambros. Op. Par. 1686-90. Lib. de Myst. cap. ix. 54. Tom. II. col. 339.]

[² Id. ibid. 58. col. 341.]

[³ Vivet, 1565, 1609, and H. A. 1564.]

[⁴ August. in Ven. Bed. Op. Col. Agrip. 1612. Ad Cor. i. cap. x. Tom. VI. col. 364; where *quid*

pręparavit, and vivit.]

[⁵ A, 1565, 1609, and H. A. 1564.]

[⁶ H. A. 1564 omits it.]

[⁷ Cyril. Alex. Op. Lut. 1638. In Johan. Evang. Lib. iv. cap. ii. Tom. IV. p. 363.]

Ambros. de illis qui in-
tiantur Myst.
cap. ix.

* These words are spoken, not of the sacrament, but of Christ's body itself represented by the sacrament. The two hundred and forty-sixth untruth. For Cyril speaketh these words of Christ's body itself, and not of the sacrament of Christ's body.

In collectaneis
in x. cap. prioris
ad Corin.

In Johan. Lib.
iv. cap. xv.

John vi.

August. de Verb. Dom. secund. Luc. Serm. 29.

*Deus, qui tibi dat, nihil melius quam se tibi dat*⁸: "It is bread, it is bread, and it is bread (meaning thereby not the sacrament, but the spiritual bread of life), God the Father, God the Son, and God the Holy Ghost. God, that giveth it unto thee, giveth thee no better thing than himself." So St Hierome: [*Sancti*] *vescuntur caelesti pane, et saturantur omni verbo Dei, eundem habentes Dominum, quem et cibum*⁹: "Holy men eat the heavenly bread, and are filled with every word of God, having the same Lord that is their meat."

Hieron. ad Pammach. adv. Error. Johan. Hierosol.

So St Gregory: *Præsepe . . . natus implevit, qui cibum semetipsum mortalium mentibus præbuit*¹⁰: "Being born, he filled the manger, that gave himself meat to the minds or souls of men." In this sense, and none otherwise, Cyrillus saith: "I, that is to say, my body that shall be eaten, shall raise him up again. For Christ is none other than his flesh."

Gregor. in Job. Lib. vii. cap. iv.

All these sayings be true, and out of question. Yet notwithstanding that M. Harding would gather hereof is not true; that is, that either St Augustine or any of these holy fathers ever called the sacrament either Lord, or God, or Christ himself.

St Augustine in divers places teacheth us that Christ's body itself and the sacraments¹¹ thereof are sundry things. And the difference he openeth in this sort: "That Christ's body is received inwardly with the mind; but the sacrament is outwardly pressed and bruised with the tooth¹²." And therefore he calleth the sacrament *panem Domini*, "the bread of the Lord." But Christ himself he calleth *panem Dominum*¹³, "the bread that is our Lord." And, expounding these words of Christ, "Give us this day our daily bread," he saith thus: "This daily bread we may understand either for the sacrament of Christ's body, which we receive every day (as then the whole people used to do), or for that spiritual food (of Christ's body itself) of which our Lord saith, 'Work ye the meat that perisheth not;' and again, 'I am that bread of life that came from¹⁴ heaven¹⁵.'" Here we see another notable difference between Christ's body itself and the sacrament of his body.

August. in Johan. Tractat. 26. Qui manducat mente, non qui premit dente. August. in Johan. Tractat. 59. August. de Serm. Dom. in Mont. Lib. ii.

And, if it had pleased M. Harding to have taken better view of his places, thus he might have seen St Augustine himself, even in the same place, expound himself. For thus he saith: *Nulli est aliquatenus ambigendum, tunc unumquaque fidelium corporis et sanguinis Domini participem fieri, quando in baptisate membrum Christi efficitur; nec alienari ab illius panis calicisque consortio, etiamsi, antequam panem illum comedat et calicem bibat, de hoc seculo in unitate corporis Christi constitutus abscedat. Sacramenti enim illius participatione ac beneficio non privatur, quando ipse hoc, quod illud sacramentum significat, invenit*¹⁶: "No man may any wise doubt but that every faithful man is then made partaker of the body and blood of Christ, when in baptism he is made a member of Christ; and that he is not put from the fellowship of that bread and cup, although he depart this life in the unity of Christ's body, before he eat of that bread or drink of that cup. For he loseth not the partaking and benefit of that sacrament, so long as he findeth the thing (that is, the body of Christ itself) which is signified by that sacrament." Here St Augustine teacheth us, that a faithful man is partaker of Christ's body itself, yea, although he receive not the sacrament of his body.

August. ad Infant. citat. a Beda in 1 Cor. x.

And as St Augustine, in these words here alleged by M. Harding, saith, *Christus præparavit cibum seipsum*; so, writing upon St John, he saith thus:

[⁸ August. Op. Par. 1679-1700. De Verb. Evang. Luc. xi. Serm. cv. 4. Tom. V. cols. 542, 3.]

[⁹ Hieron. Op. Par. 1693-1706. Ad Pammach. Epist. xxxviii. adv. Error. Johan. Jerosol. Tom. IV. Pars II. col. 324.]

[¹⁰ Gregor. Magni Papæ I. Op. Par. 1705. Moral. Lib. vii. in cap. vi. B. Job. 7. Tom. I. col. 215; where *mentibus mortalium*.]

[¹¹ Sacrament, 1565, 1609.]

[¹² August. Op. In Johan. Evang. cap. vi. Tractat. xxvi. 12. Tom. III. Pars II. col. 499; where *manducat in corde*.]

[¹³ Id. *ibid.* in cap. xiii. Tractat. lix. 1. col. 663.]

[¹⁴ Came down from, 1565.]

[¹⁵ Panis quotidianus . . . dictus est . . . aut pro sacramento corporis Christi, quod quotidie accipimus; aut pro spiritali cibo, de quo idem Dominus dicit, Operamini escam quæ non corrumpitur: et illud, Ego sum panis vite, qui de cælo descendi.— Id. de Serm. Dom. in Mont. Lib. II. cap. vii. 25. Tom. III. Pars II. col. 209.]

[¹⁶ Ven. Bed. Op. Ad Cor. i. cap. x. Tom. VI. col. 365. Conf. Fulgent. Op. Par. 1623. ad calc. Epist. de Baptism. Æthiop. col. 587. See before, page 132, note 2.]

August. in Johan. Tractat. 7. [*Christus*] invitavit . . . nos ad evangelium suum ; et ipse cibus noster est ; quo nihil dulcius, sed si quis habeat palatum . . . in corde¹ : "Christ hath called us unto his gospel ; and he himself is our meat ; than which meat there is nothing sweeter, if a man have wherewith to taste it in his heart."

August. Confess. Lib. i. So again he saith : *Deus panis intus est animæ meæ*² : "God is the inward bread (not to enter into my bodily mouth, but) of my soul."

Thus we see the one part of M. Harding's tale is true, that Christ himself is our bread ; but the other part is untrue, that the sacrament is that bread. And it were a strange form of reasoning to say thus : Christ is our food : we eat him with our soul and with our spirit, and live by him ; ergo, the sacrament in St Augustine's time was called Lord and God. The error and falsehood³ of this argument, besides sundry other infirmities, standeth in the equivocation or double taking of this word "eating," which hath relation sometime to the material mouth of our body, sometime to faith, which is the spiritual mouth of our soul. St John saith : "Christ hath washed us with his blood." And St Bernard saith : *Lavemur in sanguine ejus*⁴ : "Let us bathe ourselves in the blood of Christ." Yet M. Harding may not hereof conclude, that the water of baptism indeed and verily is that blood.

M. HARDING. THE EIGHTH DIVISION.

He lived eleven hundred years after Christ, in the great corruption of the church. *No man more expressly calleth the sacrament by the name of God than St Bernard in his godly sermon De Cœna Domini ad Petrum Presbyterum, where he saith thus : Comedunt . . . angeli Verbum de Deo natum : comedunt homines Verbum fœnum factum*⁵ : "The angels eat the Word born of God : men eat the Word made hay ;" meaning hereby the sacrament, which he calleth "the Word made hay," that is to wit, the Word incarnate. And in another place there he saith : *Hæc est vere indulgentia cœlestis, hæc est vere cumulata gratia, hæc est vere superexcellens gloria, sacerdotem Deum suum tenere, et aliis dando porrigere*⁶ : "This is verily an heavenly gift, this is verily a bountiful grace, this is verily a passing excellent glory, the priest to hold his God, and in giving to reach him forth to others." In the same sermon, speaking of the marvellous sweetness that good bishops and holy religious men have experience of by receiving this blessed sacrament, he saith thus : *Ideo . . . ad mensam altaris frequentius accedunt, omni tempore candida facientes vestimenta [sua], id est, corpora, prout possunt, melius, utpote Deum suum manu et ore contrectaturi*⁷ : "For this cause they come the oftener unto the board of the altar, at all times making their garments, that is to say, their bodies, so white as they can possible⁸, as they who shall handle their God with hand and mouth." Another place of the same sermon, for that it containeth a wholesome instruction, beside the affirming of our purpose, I cannot omit : I remit the learned to the Latin : the English of it is this : "They are marvellous things, brethren, that be spoken of this sacrament : faith is necessary : knowledge of reason is (here) superfluous. This let faith believe : let not understanding require, lest that either, not being found, it think it incredible ; or, being found out, it believe it not to be singular and alone. And therefore it behoveth it to be believed simply, that cannot be searched out profitably. Wherefore search not, search not how it may be : doubt not whether it be. Come not unto it unreverently, lest it be to you to death ; Deus enim est, et quanquam panis mysteria habeat, mutatur tamen in carnem ; for it is God, and, though it have mysteries of bread, yet is it changed into flesh. God and man it is, that witnesseth bread truly to be made his flesh. The vessel of election it is, that threateneth judgment to him that putteth no difference in judging of that so holy flesh. The self-^{1 Cor. xi.} same thing think thou, O christian man, of the wine : give that honour to the wine.

[¹ August. Op. Par. 1679-1700. In Johan. Evang. cap. i. Tractat. vii. 2. Tom. III. Pars II. col. 342 ; where *habet*.]

[² ... Deus... panis oris intus animæ meæ.—Id. Confess. Lib. i. cap. xiii. 21. Tom. I. col. 77.]

[³ Falshead, 1565.]

[⁴ Bernard. Op. Par. 1690. Sup. Missus est, Hom.

iii. 14. Vol. I. Tom. III. col. 748.]

[⁵ Id. De Excell. Sacram. Serm. 2. Vol. II. Tom. v. col. 669. This is spurious.]

[⁶ Id. *ibid.* 3 ; where *sacerdotum*.]

[⁷ Id. *ibid.* 10. col. 672.]

[⁸ Possibly, H. A. 1564.]

The Creator of wine it is, that promoteth the wine to be the blood of Christ⁹. Thus¹⁰ far holy Bernard.

THE BISHOP OF SARISBURY.

Bernard was a monk, and lived at Clara Vallis, about the same time that Thomas Becket lived here in England: at which time, as it appeareth by his often complaints, the church of God was miserably defaced. For thus he writeth, namely touching the clergy of Rome: *Nihil integri est in clero, &c.*¹¹: "In the whole clergy (wherein he includeth the pope, the cardinals, the bishops, and all the rest) there is no part left sound." "It remaineth now that the man of sin, that is, antichrist, be revealed." "From the top to the toe there is no health." "The servants of Christ now serve antichrist." Therefore Bernard, living in a time of such corruption, and being carried away with the tempest and violence of the same, must needs in these cases bear the less credit. Howbeit in other places he seemeth somewhat to rectify his own meaning. For thus he writeth: *Quasi vero [Christus], cum jam ascenderit [in cœlum], tangi a Maria aut velit aut possit. Et utique poterit; sed affectu, non manu; voto, non oculo; fide, non sensibus*¹²: "As though Christ, after he is ascended into heaven, either can or will be touched of Mary. And verily he may be touched; but with love, not with hand; with desire, not with eye; with faith, not with senses."

If M. Harding will press us further with that St Bernard saith, "The priest holdeth God in his hands;" it may please him to consider that the rigour thereof may be qualified by a convenient exposition. So St Chrysostom saith: *Adest sacerdos gestans... Spiritum sanctum*¹³: "The priest is present bearing the Holy Ghost."

And St Gregory saith: [*Paulus*] *prædicando [Deum] infundebat audientibus*¹⁴: "Paul by his preaching poured God into his hearers." And again: *Latens in Pauli pectore, quasi sub tentorio, ibat Deus*¹⁵: "God went in Paul's heart, as under a tent." St Hierome saith: *His qui baptizandi sunt... publice tradimus sanctam et adorandam Trinitatem*¹⁶: "Unto them that are to receive baptism we openly deliver the holy Trinity." The meaning hereof is this; that he receiveth the Trinity that receiveth the faith and doctrine of the Trinity.

Now, as St Chrysostom saith, "The priest beareth the Holy Ghost;" as St Gregory saith, "St Paul poured God into his hearers;" and as St Hierome saith, "We deliver the holy Trinity;" even so it may seem Bernard saith, "The priest holdeth God in his hand;" that is to say, not really or indeed, but in a certain peculiar manner and form of speech. For by a rhetorical amplification of words he holdeth God that holdeth any thing specially pertaining unto God.

Thus must these and other like words be salved, namely these of Bernard, for that they seem expressly to require the same. For thus they stand, far otherwise than M. Harding hath reported them: *Deum suum manu et ore conrectaturi, et colloquentem sibi ipsis audituri*¹⁷: "To touch God with their hand and with their mouth, and to hear him speaking unto them." Which latter¹⁸ clause

[⁹ Mira sunt, fratres, quæ de sacramento isto dicuntur. Fides est necessaria: scientia rationis supervacua... Augustinus contra Felicianum: Hoc fides credat, intelligentia non requirat, ne aut non inventum putet incredibile, aut repertum non credat singulare. [August. Op. Contr. Felic. Arian. De Unit. Trin. cap. viii. Tom. VIII. Append. col. 43. This treatise is really by Vigilius Tapsensis.]... Et ideo credi oportet simpliciter, quod investigari non potest utiliter... Nolite itaque, nolite quærere quomodo fiat: nolite dubitare, utrum fiat. Deus enim &c. habet &c. Deus et homo est, qui testatur panem veraciter fieri carnem suam. Vas electionis est, qui minatur judicium non dijudicanti tam sanetam carnem. Id ipsum, O Christiane, de vino sentias, id honores in vino. Creator vini est, qui vinum provehit in sanguinem Christi.—Id. ibid. 12. col. 673.]

[¹⁰ This, 1563, and H. A. 1564.]

[¹¹ Id. In Psalm. Qui hab. Serm. vi. 7. Vol. I. Tom. III. col. 838. In Convers. S. Paul. Serm. i. 3. col. 956. In Cant. Serm. xxxiii. 15. col. 1393. See before, pages 382, 707.]

[¹² Id. in Cant. Serm. xxviii. 9. Vol. I. Tom. IV. col. 1369; where *tunc tangi ab ea velit.*]

[¹³ Chrysost. Op. Par. 1713-38. De Sacerdot. Lib. III. Tom. II. p. 383.]

[¹⁴ Gregor. Magni Papæ I. Op. Par. 1705. Moral. Lib. xxvii. in cap. xxxvi. B. Job. 19. Tom. I. col. 861.]

[¹⁵ Id. ibid.; where *in ejus pectore.*]

[¹⁶ Hieron. Op. Par. 1693-1706. Ad Pammach. Epist. xxxviii. adv. Error. Johan. Jerosol. Tom. IV. Pars II. cols. 313, 4; where *tradamus.*]

[¹⁷ Bernard. Op. De Excell. Sacram. Serm. 10. Vol. II. Tom. v. col. 672.]

[¹⁸ Later, 1565.]

An. Dom. 1117.

Bernard. in Psalm. Qui habitat. De Conv. Paul. In Cant. Cantic.

Bernard. in Cant. Cantic. Serm. 28.

Chrysost. de Sacerdot. Lib. iii.

Gregor. in Job Lib. xxvii. cap. vi.

Hieron. ad Pammach. adv. Error. Johan. Hierosol.

M. Harding, as his manner is, hath purposely dissembled. As the priest heareth Christ speak unto him, so he holdeth Christ in his hand. But the priest heareth not Christ speak verily and indeed, but by a figure: therefore it seemeth it may reasonably be gathered of the same, that he holdeth not Christ in his hand really and indeed, but only by way of a figure.

Thus much touching Bernard. Notwithstanding it is likely, and thought of many, that, as well herein as in other cases of religion, he was led away¹ with the errors and ignorance of his time.

M. HARDING. THE NINTH DIVISION.

Here let our adversaries, touching this article, consider and weigh with themselves, whether they be Lutherans, Zuinglians, or Genevians, what English they can make of these words used by the fathers, (247) and applied to the sacrament in the places before alleged: Dominus, Christus, divina essentia, Deus, seipsum, Verbum Dei, ego, Verbum fœnum factum, Deum suum: the number of the like places that might be alleged to this purpose be in manner infinite. Yet M. Jewel promiseth to give over and subscribe if any one may be found. Now we shall see what truth is in his word.

The two hundred and forty-seventh untruth. For not one of all these words is applied to the sacrament.

THE BISHOP OF SARISBURY.

I doubt not but, by these few well considered, it may easily appear unto the discreet reader that none of all these ancient fathers, neither Irenæus, nor Origen, nor Cyprian, nor Chrysostom, nor Ambrose, nor Augustine, nor Cyrillus, for ought that may appear by their words, ever called the sacrament either Lord, or Christ, or divine substance, or God, or himself, or the Word of God, or their God; notwithstanding M. Harding hath taken some pains, by guileful translations and unadvised asseverations, to make some appearance of the same. St Hierome saith: *Falsi testes sunt, qui non eodem sensu dicta proferunt, quo dicuntur*²: "They that report words in other sense than they were spoken are false witnesses."

Hieron. in Matt. cap. xxvi.

M. HARDING. THE TENTH DIVISION.

In the weighing of this doctrine of the church, little occasion of wicked scoffs and blasphemies against this blessed sacrament shall remain to them that be not blinded with that gross and fond error, *that denieth the inseparability of Christ, but affirmeth in this mystery to be present his flesh only, without blood, soul, and a³ Godhead. Which is confuted by plain scriptures. "Christ, raised from the dead, now dieth no more." Rom. vi. He suffereth himself no more to be "divided." 1 Cor. i. "Every spirit that loseth⁴ Jesus, this is antichrist." 1 John iv. Hereof it followeth that, if Christ be verily under the form of bread in the sacrament, as it is other wheres sufficiently proved, then is he there entire and whole, flesh, blood, and soul, whole Christ, God and man, for the inseparable union of both natures in one person. Which matter is more amply declared in the article of the Adoration of the Sacrament⁵.

* M. Harding hath imagined this error of himself.

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In the end, M. Harding confirmeth this doctrine by the confutation of an error, which, for the novelty and strangeness of it, may easily seem to be his own; and therefore ought of right to be called "M. Harding's error:" for I believe it was never neither defended nor imagined by any other.

He surmiseth there be some that either have said, or else may say, that Christ's flesh is present really in the sacrament; howbeit dead and bloodless, and utterly void both of soul and Godhead. This is a new error, never tamed or touched before this time.

As for us, we do constantly believe and confess that Christ, the very natural Son of God, received our flesh of the blessed virgin, and that, wheresoever that flesh is, there is also both the Godhead and the soul.

[¹ Away, 1565.]

[² Sed falsus testis est, qui non in eodem sensu dicta intelligit quo dicuntur.—Hieron. Op. Par. 1693-1706. Comm. Lib. iv. in Matt. cap. xxvi. Tom.

IV. col. 132.]

[³ 1565 and H. A. 1564 omit a.]

[⁴ looseth, H. A. 1564.]

[⁵ See before, pages 524, 7, 81, &c.]

Of this undoubted truth M. Harding gathereth an impertinent conclusion. For thus he reasoneth: "If Christ be verily under the form of bread in the sacrament, then is he there entire and whole, God and man." Indeed, the first being granted, the rest must needs follow. But how is M. Harding so well assured of the first? What old doctor or ancient father ever taught him that Christ's body is really and fleshly present under these forms or fantasies of bread and wine? If the learned fathers say so, it were good to shew it; if they say not so, it is great shame to plead it. Verily, all that M. Harding hath yet said is not able to prove it.

Now, good christian reader, for thy better satisfaction in this case, being so dangerous, wherein whoso erreth is an idolater, and knoweth not God, it may please thee briefly to consider both the ancient godly fathers' undoubted judgment touching this sacrament, and also the ancient order and usage of the same.

First, concerning the judgment of the fathers in this behalf, St Chrysostom saith: *In vasis sanctificatis non... verum corpus Christi, sed mysterium corporis Christi continetur*⁶: "In the holy vessels not the very or true body of Christ, but the mystery of Christ's body is contained."

The Sacrament inferior to God's Word.

Chrysost. in Op. Imperf. Hom. 11.

St Augustine saith: *Interrogo vos, fratres, ... dicite mihi, quid plus videtur vobis, corpus Christi, an verbum Christi? Si vultis vere respondere, hoc dicere debetis, quod non sit minus verbum Dei, quam corpus Christi*⁷: "I demand of you this question, my brethren, answer me. Whether, think you, is greater, the body of Christ (meaning thereby the sacrament), or the word of Christ? If ye will answer truly, this must ye say, that the word of God is no less than the body of Christ." St Hierome saith: *Ego corpus Jesu evangelium puto ... Et quamvis, quod Christus dicit, Qui non manducat meam carnem, &c. possit intelligi de mysterio, tamen verius corpus Christi et sanguis ejus sermo scripturarum est*⁸: "I take the body of Jesus to be the gospel. And albeit these words of Christ, 'He that eateth not my flesh, &c.' may be taken of the sacrament, yet in truer sense the word of the scriptures is the body and blood of Christ."

i. Quest. 1. Interrogo vos.

Hieron. in Psalm. cxlvi.

Verius.

Likewise saith Origen: *Quod si circa corpus Christi servandum tanta utimini cautela, ... quomodo putatis, minoris esse periculi verbum Dei neglexisse, quam corpus ejus*⁹: "If ye take such heed in keeping (the sacrament, which is called) the body of Christ, how can you think there is less danger in despising the word of God, than there is in despising (the sacrament that is called) the body of God?"

Orig. in Exod. Hom. 13.

If the sacrament were indeed and really the body of Christ, and so our very Lord and God, thus to compare it with a creature, and to make it inferior unto the same, as St Augustine, St Hierome, Origen, and other godly fathers do, it were great blasphemy.

St Augustine saith: *Plus est unus Deus, quam unus baptismus. Neque enim est baptismus Deus. Sed ideo magnum aliquid est, quia sacramentum est Dei*¹⁰: "One God is more than one baptism. For baptism is no God. But yet is baptism a great thing, because it is a sacrament of God."

August. de Unic. Bapt. contr. Petil. cap. v.

Origen, that great learned father, saith: *Ille panis, qui sanctificatur per verbum Dei et obsecrationem, juxta id quod habet materiale, in ventrem abit, et in secessum ejicitur*¹¹: "The bread that is sanctified by the word of God and by prayer, touching the material part of it (which is the sacrament) entereth into the belly, and passeth into the draught." These words were horrible to be spoken, if the sacrament indeed were Christ and God.

Orig. in Matt. cap. xv.

St Ambrose, expounding these words of Christ, "Give us this day our daily

[⁶ Chrysost. Op. Par. 1718-38. Op. Imperf. in Matt. Hom. xi. Tom. VI. p. lxiii. See before, pages 538, 9.]

[⁷ Interrogo vos, ... dicite mihi, quid vobis plus esse videtur, verbum Dei, an corpus Christi? Si verum vultis respondere, hoc utique dicere &c.—August. in Corp. Jur. Canon. Lugd. 1624. Decret. Gratian. Decr. Sec. Pars, Caus. 1. Quæst. i. can. 94. col. 540. Op. Par. 1679-1700. Serm. ccc. 2. Tom. V. Append. col. 504.]

[⁸ Ego &c. Et quando dicit, Qui non come-

derit carnem meam &c. licet et in mysterio possit intelligi: tamen &c.—Hieron. Op. Breviar. in Psalt. Psal. cxlvii. Tom. II. Append. col. 504.]

[⁹ Orig. Op. Par. 1733-59. In Exod. Hom. xiii. 3. Tom. II. pp. 176, 7; where *corpus ejus conservandum*, and *esse piaculi*.]

[¹⁰ August. Op. Lib. de Unic. Bapt. contr. Petil. cap. v. 8. Tom. IX. col. 531; where *baptismus Deus est*.]

[¹¹ Orig. Op. Comm. In Matt. Tom. xi. 14. Tom. III. p. 499.]

The Sacrament a Creature.

Ambros. de Bened. Patriarch.

bread," saith thus: *Hodie... dat nobis hunc panem, quem ipse quotidie sacerdos consecrat suis verbis... Possumus et ipsum Dominum accipere, qui... ait, Ego sum panis vitæ*¹: "Even this day Christ giveth us this (daily) bread, (that is, the sacrament), which he himself, being the priest, doth daily consecrate with his own words. We may take the same daily bread also for our Lord himself, that saith, 'I am the bread of life.'" Hereby it is plain, that "Christ himself" and "the sacrament" are sundry things; and that neither "the sacrament" is "Christ himself," neither "Christ himself" is "the sacrament."

Chrysost. in Op. Imperf. Hom. 49.

St Chrysostom saith: *Habent et hæretici² in schismate similiter ecclesias, &c.*³: "Heretics⁴ in their schism have likewise churches, as well as have the catholics; likewise the holy scriptures, likewise bishops, likewise orders of clerks, likewise baptism, likewise the sacrament (of the holy communion), likewise all other things; and, to be short, Christ himself." Here likewise this holy father St Chrysostom, contrary to M. Harding's fantasy, presupposeth a great difference between "the sacrament" and "Christ himself." But what can be so plain as these words of St Ambrose touching the same? *Venisti ad altare: vidisti sacramenta posita super altare; et ipsam quidem miratus es creaturam. Tamen creatura solennis et nota*⁵: "Thou camest to the altar, and sawest the sacrament laid upon the altar; and thou marvelledst at the creature. And yet it is⁶ a creature common and known." Here St Ambrose by express words calleth the sacrament not Lord or God, but a creature.

Ambros. de Sacram. Lib. iv. cap. iii.

Epiphani. in Anchorat.

Therefore Epiphanius thereof writeth thus: *Hoc est rotundæ figuræ, et insensibile, quantum ad potentiam, &c... Dominum vero nostrum novimus totum sensum, totum sensitivum, totum Deum, totum moventem*⁷: "This thing (that is, the sacrament) is of a round form (for it was a great thick round cake), and, touching any power that is in it, utterly void of sense. But we know that our Lord is whole sense, whole sensible, whole God, whole moving." In these words between Christ and the sacrament appeareth likewise a great difference.

Just. Mart. in Colloq. cum Tryph.

Justinus Martyr saith: *Alimento humido et sicco admonemur, quæ propter nos Deus Dei Filius perpessus sit*⁸: "By dry and moist food (whereby he meaneth the sacrament) we are taught what things God the Son of God hath suffered for us."

Cyril. in Johan. Lib. iv. cap. xiv.

Cyryllus calleth the sacrament *fragmenta panis*⁹, "fragments or pieces of bread."

August. in Johan. Tractat. 20.

St Augustine calleth it *buccellam dominicam*¹⁰, "the Lord's morsel." Certainly it had been horrible wickedness to have called the sacrament by any of these names, either "a creature," or "a thing insensible and void of life," or "a food dry and moist," or "a morsel," or "a fragment," or "a piece of bread," if the holy fathers had been persuaded, as M. Harding beareth us in hand, that the sacrament was their Lord and God.

Lit. Chrysost.

Chrysostom, in the communion that commonly beareth his name, after the consecration prayeth thus: "We beseech thee, O God, to send down thy Holy Ghost upon these (sacraments or) presents laid before us"¹¹."

And M. Harding himself in his mass in like manner after consecration maketh his prayers unto God in this wise: "Look, O Lord, upon these sacraments with a gracious and a cheerful countenance, and vouchsafe to receive the same as thou didst sometime receive the oblations of Abel thy child, and the sacrifice of our

[¹ Ambros. Op. Par. 1686-90. Lib. de Bened. Patriarch. cap. ix. 38, 9. Tom. I. cols. 524, 5; where *em for hunc panem.*]

[² Hereses, 1565, 1609.]

[³ ...omnia... habent et hereses illæ in schismate: similiter ecclesias, similiter et ipsas scripturas divinas, similiter episcopos, ceterosque ordines clericorum, similiter baptismum, aliter eucharistiam, et cetera omnia, denique ipsum Christum.—Chrysost. Op. Par. 1718-38. Op. Imperf. in Matt. ex cap. xxiv. Hom. xlix. Tom. VI. p. ceiv.]

[⁴ Hereses, 1565, 1609.]

[⁵ Ambros. Op. De Sacram. Lib. iv. cap. iii. 8. Tom. II. cols. 366, 7; where *creaturam solemnem et notum.*]

[⁶ Is it, 1565, 1609.]

[⁷ Epiph. Op. Par. 1622. Anchorat. 57. Tom. II. p. 60.]

[⁸ Just. Mart. Op. Par. 1742. Dial. cum Tryph. Jud. 117. p. 210.]

[⁹ Cyril. Alex. Op. Lut. 1638. In Joan. Evang. Lib. iv. cap. ii. p. 360. See before, page 149, note 14.]

[¹⁰ Non enim buccella Dominica venenum fuit Judæ.—August. Op. Par. 1679-1700. In Johan. Evang. cap. vi. Tractat. xxvi. II. Tom. III. Pars II. col. 498.]

[¹¹ ... καὶ δεόμεθα, καὶ ἱκετεύομεν, κατὰπεμφθὸν τὸ Πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα.—Lit. Chrysost. in Lit. Sanct. Patr. Par. 1560. p. 97.]

patriarch Abraham, and the thing that was offered unto thee by the high priest Melchisedech¹²."

It were very much for M. Harding to say that he prayeth God that the Holy Ghost may come upon Christ, that¹³ God at his request and for his sake will favourably and cheerfully behold his own Son; or so receive him, being our Lord and God, as he sometime received a goat, or a wether, or any other like corruptible kind of sacrifice.

Howbeit, if he speak plainly, and dissemble not, as some of his friends are afraid he doth, then is this undoubtedly the very tenor and meaning of his prayer. But if he dissemble, and speak otherwise than he thinketh, and that at the secretest and holiest part of all his mass, then by his own confession, and by the authority of his own mass-book, the sacrament is not Lord and God.

In the council holden at Carthage under St Cyprian, Cæcilus a Bilta saith thus: *Antistes diaboli audeat eucharistiam facere*¹⁴: "A priest of the devil dareth to make the sacrament;" which words, by M. Harding's exposition, must needs sound thus: A priest of the devil dareth to make our Lord and God. Which saying notwithstanding among the priests of M. Harding's side is not so strange. For thus they dare to say without fear or shame: *Sacerdos est creator Creatoris sui: qui creavit vos, dedit vobis creare se: qui creavit vos absque vobis, creatur a vobis mediantibus vobis*¹⁵: "The priest is the creator of his own Creator: he that created you of nought hath given you power to create himself of nought: he that made you without you is made of you by mean of you." These words sometime had been counted blasphemy: but now they must be taken as good and catholic, as uttered by the patriarchs of that profession.

Cypr. in Concil. Carthag. ad Quirin.

Stella Cleric. Serm. Discip. Serm. 111.

Thus much of the judgment of the old fathers touching this question.

Now, for the ancient order and usage of the sacrament, it may please thee, good christian reader, to understand, that for the space of six hundred years after Christ it cannot appear that ever any man adored or worshipped the sacrament with godly honour: which is a great token it was not then accounted our Lord and God.

The manner was then in many churches, that all such remanents and portions of the sacrament, as were not received of the people, should be burnt and consumed into ashes¹⁶: which thing undoubtedly had not been sufferable among christian people, if the holy learned fathers had thought the sacrament had been the very Lord and God.

Hesych. in Levit. Lib. ii. cap. viii.

Yet pope Hildebrand, that forbade priests' marriage, took the sacrament and demanded of it certain secret questions of things to come; and, because it would not or could not speak and make him answer, in his fury he threw it into the fire¹⁷.

Beno Card.

They have honoured the pope by the name of God, as it appeareth by sundry their decrees and canons; and in their books they have not doubted to write thus: *Dominus Deus noster papa*¹⁸: "Our Lord God the pope." But

Extrav. Johan. xxii. Cum Inter. In Gloss. Dist. 66. Satis evidenter.

[¹² Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere sicuti accepta habere dignatus es munera pueri tui justii Abel, et sacrificium patriarchæ nostri Abrahæ, et quod tibi obtulit summus sacerdos tuus Melchisedech.—Missal. ad Us. ac Consuet. Sar. Par. 1527. Can. Miss. fol. 159.]

[¹³ Or that, 1565.]

[¹⁴ Cypr. Op. Oxon. 1682. Concil. Carthag. l. p. 230; where *antistites, aud audeant.*]

[¹⁵ Iste qui creavit me dedit mihi creare se: qui creavit me sine me creatur mediante me.—Stell. Cleric. Davent. 1498. fol. B. ii. 2.

Sacerdos est altior regibus, felicior angelis, creator sui Creatoris.—Serm. Discip. Venet. 1598. Serm. cxi. p. 420. This sentence is a quotation from one termed "quidam doctor."]

[¹⁶ Quod nunc videmus etiam sensibilibiter in ecclesia fieri, ignique tradi quæcunque remanere contigerit inconsumpta, &c.—Iaych. in Levit. Basil.

1527. Lib. ii. cap. viii. fol. 49. 2.]

[¹⁷ Johannes Portuensis episcopus . . . ait, Tale quid fecit Hildebrandus et nos, unde deberemus vivi incendi: significans de sacramento corporis Domini, quod Hildebrandus, responsa divina quærens contra imperatorem, fertur injecisse igni contradicentibus cardinalibus qui assistebant ei.—Benon. Card. Vit. Hildebr. in Fascic. Rer. Expet. et Fug. Lond. 1690. Tom. I. p. 79.]

[¹⁸ Extrav. Joan. XXII. ad calc. Sext. Decretal. Par. 1585. Tit. xiv. Gloss. in cap. 4. col. 153. See before, page 96, note 4.

Nicol. Papa in Corp. Jur. Canon. Lugd. 1624. Decret. Gratian. Docr. Prima Pars, Dist. xcvi. can. 7. col. 467. See before, page 96, note 5.

Sext. Decretal. Lib. i. Tit. vi. Gloss. in cap. 17. col. 132.

Clement, Gloss. in Proæm. col. 4.]

the sacrament, which now they say is Lord and God, they never neither entitled by the name of God, nor worshipped it with godly honour, before the time of Honorius III., nor allowed it any holy-day before the time of Urbanus IV. If the world had been well assured that the sacrament had been the Lord and God, it is not likely it should have continued so long without either godly title or godly honour.

In the end pope Clement the fifth granted out large and liberal indulgences to all that would frequent this new holy-day, to countenance this new religion: "For the first even-song, matins, mass, and latter² even-song, prime, and hours, for every of these times a hundred days of pardon, *toties quoties, a pœna et culpa*." Thus the people was well allured, and thus this new holy-day and new religion gat great credit.

St Hierome saith: *Pagani deos suos digito ostendunt; et ob hoc ingerunt mihi opprobria. Unde sciunt, quod ego mente Deum meum reconditum teneo, et per interiorum hominum in ipso habito*⁴: "The heathens point their gods with their finger, and that they say⁵ to my reproach. But let them know that I have my God hidden in my heart, and that by my inward man I dwell in him."

Certainly, if the sacrament could speak unto M. Harding, thus it would speak: "I am a creature," as St Ambrose teacheth you: "I am a fragment or piece of bread," as St Cyril teacheth you: "I am a thing insensible and void of life," as Epiphanius teacheth you: "I am a corporal food, and pass into your bodies, and increase the substance of your flesh, as other meats do," as Origenes and Irenæus have taught you: "I mould and putrify, and am⁶ subject to corruption," as your eyes and senses may easily teach you: "I am a sacrament of Christ, I am not Christ: I am a creature of God, I am not God: ye do wrong unto me, ye do wrong unto God: the worms of the earth and the birds of the air will condemn your folly: give not this honour unto me: give godly honour unto God." If the sacrament could speak unto M. Harding, thus would it speak; and, being a dumb and a lifeless thing and not able to speak, yet thus it speaketh.

God open the eyes and hearts of all men, that they may see and discern the almighty and everliving God from a corruptible creature that is no God! Amen.

[¹ Steuchus, 1565, 1609.—The works of Aug. Steuchus are collected in three volumes fol. Venet. 1591; but the editor has not found in them any thing to the purpose of this reference.]

[² Later, 1565.]

[³ Nos enim Christi fideles ad colendum tantum festum et celebrandum donis volentes spiritualibus animare, omnibus vere pœnitentibus et confessis, qui matutinali officio festi ejusdem in ecclesia, in qua idem celebrabitur, interfuerint, centum: Qui vero missæ, totidem: Qui autem in primis ipsius festi vespertinis interfuerint, similiter centum: Qui vero in secundis, totidem: Illis vero, qui Primæ, Tertie, et Sextæ, Nonæ, ac Completorii officii interfuerint, pro

qualibet horarum ipsarum quadraginta: Illis autem qui per octavas illius festi matutinalibus, vespertinis, missæ, ac prædictarum horarum officii interfuerint, centum dies singulis octavarum ipsarum diebus de omnipotentis Dei misericordia, ac beatorum apostolorum ejus Petri et Pauli auctoritate confisi de injunctis sibi pœnitentiis relaxamus.—Clemens V. in Corp. Jur. Canon. Lugd. 1624. Clement. Lib. III. Tit. xvi. cols. 248, 9. See also *ibid.* col. 241.]

[⁴ Hieron. Op. Par. 1693-1706. Breviar. in Psal. Psal. xli. Tom. II. Append. col. 232; where *mihi impropria, quia ego, and cum ipso.*]

[⁵ Lay, 1565.]

[⁶ Are, 1611.]

De Elect.
et Electi
potest.
In proœm.
Clement.
August.
Steuchius.
Anno 1226.
Anno 1265.

Clement.
Lib. III. Tit.
16. Si
Dominum.
Anno Do-
mini 1306.

Hieron. in
Psal. xli.

OF REMAINING UNDER THE ACCIDENTS.

THE TWENTY-SECOND ARTICLE.

THE BISHOP OF SARISBURY.

OR that the people was then taught to believe that the body of Christ remaineth in the sacrament as long as the accidents of the bread remain there without corruption.

[OF THE REMAINING OF CHRIST'S BODY IN THE SACRAMENT SO LONG AS THE ACCIDENTS BE ENTIRE AND WHOLE.—ARTICLE XXII. H. A. 1564.]

M. HARDING. THE FIRST DIVISION.

These five articles here following are school points, the discussion whereof is more curious than necessary. Whether the faithful people were then, that is to say, for the space of six hundred years after Christ, taught to believe concerning this blessed sacrament precisely according to the purport of all these articles, or no, I know not. Verily, I think they were taught the truth of this matter simply and plainly, yet so as nothing was hidden from them that in those quiet times (quiet, I mean, touching this point of faith) was thought necessary for them to know. If sithence there hath been more taught, or rather if the truth hath in some other form of words been declared for a more evidence and clearness in this behalf to be had, truth itself always remaining one; this hath proceeded of the diligence and earnest care of the church to repress the pertinacy of heretics, who have within these last six hundred years impugned the truth herein, and to meet with their perverse and froward objections; as hath been thought necessary to find out such wedges as might best serve to rive such knotty blocks.

THE BISHOP OF SARISBURY.

M. Harding passeth lightly over these articles following, as being only (as he saith) certain unnecessary school points, to be debated privately among the learned, and nothing pertaining to the simple capacity of the people. Which thing may the better appear by that he is not able to avouch any of the same by the authority of any ancient learned father.

It is true that the doctrine of the church touching the sacrament in the old time was delivered simply and plainly unto the people. But M. Harding himself well knoweth that doctrine was nothing like unto this doctrine.

St Augustine taught the people thus: *Christus in cœna figuram corporis sui commendavit*⁷: "Christ at his supper gave a figure of his body." August. in Psalm. iii.

St Ambrose saith unto the people: *Post consecrationem corpus [Christi] significat*⁸: "After consecration the body of Christ is signified." Ambros. de illis qui init. Myst. cap. ix.

St Chrysostom saith unto the people: *Si mortuus Christus non est, cujus symbolum ac signum hoc sacrificium est*⁹? "If Christ died not, whose sign and whose token is this sacrifice?" And, to leave infinite other like authorities to like purpose, Chrysost. in Matt. Hom. 83.

St Augustine thus taught the people: *Non hoc corpus, quod videtis, manducaturi estis; nec bibituri illum sanguinem, quem fusuri sunt, qui me crucifigent*¹⁰: "Ye shall not eat (with your bodily mouths) this body that you see, nor shall you drink August. in Psalm. xcviij.

that blood which they shall shed that shall crucify me."

[⁷ August. Op. Par. 1679-1700. In Psalm. iij. Enarr. 1. Tom. IV. col. 7. See before, page 447.]

[⁸ Ambros. Op. Par. 1686-90. Lib. de Myst. cap. ix. 54. Tom. II. col. 339.]

[⁹ Chrysost. Op. Par. 1718-38. In Matt. Hom. lxxij. Tom. VII. p. 783.]

[¹⁰ August. Op. In Psalm. xcviij. Enarr. 9. Tom. IV. col. 1066. See before, page 451.]

And whereas Christ saith, "Unless ye eat my flesh, and drink my blood, ye shall have no life in you;" the old learned father Origen thereupon thus taught the people: *Si secundum literam accipias hæc verba, illa litera occidit*¹: "If ye take these words according to the letter, this letter killeth."

And touching Christ's body itself the holy bishop and martyr Vigilius taught the people in this sort: [*Caro Christi*], *cum esset in terra, non erat . . . in cælo: et nunc, quia est in cælo, non est utique in terra*²: "The flesh of Christ, when it was in earth, was not in heaven; and now, because it is in heaven, doubtless it is not in earth."

St Augustine said thus unto the people: "The body wherein Christ rose again must needs be in one place:" *Corpus, . . . in quo resurrexit, [in] uno loco esse oportet*³.

Cyrellus said unto the people: *Christus non poterat in carne versari cum apostolis, postquam ascendisset ad Patrem*⁴: "Christ could not be conversant together with his disciples in his flesh after he had ascended unto his Father."

Touching the eating of Christ's body St Augustine taught the people in this wise: *Crede, et manducasti*⁵. *Crede in Christum, hoc est manducare panem vivum*⁶: "Believe in Christ, and thou hast eaten Christ. For believing in Christ is the eating of the bread of life."

Likewise again: *Quomodo in cælum manum mittam, ut ibi sedentem teneam? Fidem mitte, et tenuisti*⁷: Thou wilt say: "How shall I reach my hand into heaven, that I may hold Christ sitting there?" I answer thee: "Reach up thy faith, and so thou holdest him."

Thus was the people then taught simply and plainly, and that not only in the schools, but also openly in the church; neither only in one place, but at Hippo in Africa, at Constantinople in Thracia, at Alexandria in Egypt, at Millain in Italy, and so in all places and in all churches throughout the world; and this was then thought to be the catholic doctrine of the sacraments. Transubstantiation, real presence, *concomitantia*, accidents without subjects, natural bodies without natural places, *quantum sine modo quanti*, holy forms and holy shews, were not yet known nor heard of.

At the last, as M. Harding saith, there sprang up certain strange heretics, that said, that like as the nature and substance of water remaineth in the sacrament of baptism, even so the nature and substance of bread and wine remaineth still in the sacrament of Christ's body. But if this, according to M. Harding's judgment, be an heresy, then must all the old fathers and doctors of the church be condemned for heretics.

For Gelasius saith: "There remaineth still in the sacrament the nature or substance of bread and wine"⁸.

Chrysostom saith: "The nature of bread remaineth in the sacrament as before"⁹.

Theodoretus saith: "The bread remaineth in his former nature and substance:" *In priori natura et substantia*¹⁰.

St Augustine saith: *Quod videtis panis est*¹¹: "The thing that ye see is bread." He saith not, It seemeth bread, but it is no bread: it is only the

[¹ Orig. Op. Par. 1733-59. In Levit. Hom. vii. Tom. II. p. 225. See before, page 456, note 3.]

[² Vigil. adv. Eutyech. in Cassandr. Op. Par. 1616. Lib. iv. p. 546. See before, page 497, note 18.]

[³ August. in Corp. Jur. Canon. Lugd. 1624. Decret. Gratian. Decr. Tert. Pars, De Consecr. Dist. ii. can. 44. col. 1935.]

[⁴ Cyril. Alex. Op. Lut. 1638. Comm. in Joan. Lib. xi. cap. ii. Tom. IV. p. 933. See before, page 495, note 7.]

[⁵ August. Op. Par. 1679-1700. In Johan. Evang. cap. vi. Tractat. xxv. 12. Tom. III. Pars ii. col. 489.]

[⁶ Id. ibid. Tractat. xxvi. 1. col. 494. See before, page 452, note 4. Conf. in Corp. Jur.

Canon. Decret. Gratian. Decr. Tert. Pars, De Consecr. Dist. ii. can. 47. col. 1936.]

[⁷ Id. ibid. cap. xi. Tractat. 1. 4. col. 630.]

[⁸ Gelas. Episc. Rom. adv. Eutyech. et Nestor. in Magn. Biblioth. Vet. Patr. Col. Agrip. 1618-22. Tom. V. Pars iii. p. 671. See before, page 11, note 11.]

[⁹ Chrysost. Op. Par. 1718-33. Epist. ad Cæsar. Monach. Tom. III. p. 744. See before, page 545, note 12.]

[¹⁰ Theodor. Op. Lut. Par. 1642-84. Tom. IV. Inconfus. Dial. ii. p. 85.]

[¹¹ Ven. Bed. Op. Col. Agrip. 1612. Ad Cor. 1. cap. x. Tom. VI. col. 365.]

August. Op. Serm. cclxxii. ad Infant. Tom. V. col. 1103.]

Orig. in
Levit. Hom.
7.

Vigil. contr.
Eutyech.
Lib. i.

De Consecr.
Dist. 2.
Prima.

Cyrl in
Johan. Lib.
xi. cap. iii.

August. in
Johan.
Tractat. 26.
De Consecr.
Dist. 2.
Ut quid.
August. in
Johan.
Tractat. 50.

Gelas. contr.
Eutyech.

Chrysost. ad
Cæsar.

Theodor.
Dial. 1.

August. in
Serm. ad
Infant.
Bed. in 1 ad
Cor. x.

accident, the form, and the shew of bread; but, *Panis est*: "It is indeed and verily very bread."

But, I trow, both these and all other like ancient learned fathers must, by M. Harding's decree, be taken for new masters and condemned for heretics.

This is that knotty great block, which to rive and rend¹² up M. Harding hath devised a jolly substantial strong iron wedge made of accidents. God knoweth, a simple and a childish instrument; and yet much like to the rest of his tools. Howbeit, God be thanked, the church of God was able to confound and to cleave asunder all manner heresies twelve hundred years together without any of these wedges.

M. HARDING. THE SECOND DIVISION.

Yet this matter hath not so much been taught in open audience of the people as debated privately between learned men in schools, and so of them set forth in their private writings; wherein if some perhaps through contention of wits have been either over curious or over bold, and have overshot the mark, or not sufficiently confirmed the point they have taken in hand to treat of, or through ignorance or favour of a part have in something swerved from reason or that meaning which holy church holdeth, it is great uncourtesy to lay that to our charge, to abuse their oversights to our discredit, and to reprove the whole church for the insufficiency of a few.

THE BISHOP OF SARISBURY.

For excuse hereof M. Harding saith, this doctrine served only for the schools, and had no place among the people. But so likewise did the rest of all their doctrine. For it was ever their greatest policy to keep their learning in the schools, and to see that the people should know nothing. St Hierome saith: *Eadem et in veteri et [in] nova hæresi servatur fides; ut aliud populi audiant, aliud prædicent sacerdotes*¹³: "They keep one faith both in old¹⁴ heresy and in the new. The people hear one thing, and the priests teach another." And certainly, as their religion was used, happy was the poor people that knew least of it. St Hilary's words may very aptly be applied unto them: *Sanctiores [sunt] aures plebis quam corda sacerdotum*¹⁵: "There is more holiness in the ears of the people than in the hearts of the priests."

Howbeit, contrary to M. Harding's evasion, other doctors of his own form, Antoninus¹⁶, Gabriel¹⁷, and others, seem to publish the same as a general doctrine, common not only to the schools, but also to the whole church, and no more touching the priest than the simplest of the people.

And verily, if the sacrament be God indeed, and that not a God for ever, but only to last for a season, which is the purport of M. Harding's doctrine; why should not all the people understand when it beginneth to be God, how long it continueth God, when it is God, when it is no God, and how long they may adore it without danger, and when they may safely leave off and adore no more? For during the time it is God whoso adoreth it not is wicked and godless, and whoso adoreth it when it is no God committeth idolatry, and adoreth a creature instead of God. Therefore the certainty hereof, notwithstanding M. Harding's contrary judgment, seemeth as necessary for the people as for the priest.

But here it appeareth M. Harding is half ashamed of his own scholasticall catholic doctors. For he confesseth that, "either of mere ignorance, or of affection and favour of parts, they have sometime swerved both from common reason and also from the sense of the catholic church." This may stand well for a *maxima*, as one of the greatest truths of M. Harding's whole book.

Hieron. ad. Pammach. contr. Error. Johan. Hierosol.

Hilar. contr. Auxent.

Anton. in iii. Par. Sum. Tit. 13. Biel. Lect. 84.

¹² Rent, 1565.]

¹³ Hieron. Op. Par. 1693-1706. Epist. xxxviii. ad Pammach. adv. Error. Johan. Jerosol. Tom. IV. Pars II. col. 308; where *eadem nunc in, and consuetudo servatur.*

¹⁴ The old, 1565, 1609.]

¹⁵ Hilar. Op. Par. 1693. Lib. contr. Auxent. 6.

col. 1266; where *corda sunt.* Conf. Hieron. Op. Epist. xxxviii. ad Pammach. adv. Error. Johan. Jerosol. Tom. IV. Pars II. col. 320.]

¹⁶ Anton. Summ. Basil. 1511. Tert. Pars Summ. Tit. xiii. cap. vi. 13, 14, 16. foll. Q. 2, 3, 4.]

¹⁷ Gab. Biel. Can. Miss. Expos. Basil. 1515. Lect. lxxxiv. foll. 247, 8.]

Notwithstanding, these doctors, uttering such points of learning, were never thought to publish their own private fantasies, but rather the catholic doctrine of the universal Roman church. Neither was there either bishop, or cardinal, or pope, or council, that ever condemned them for the same.

M. HARDING. THE THIRD DIVISION.

Now concerning this article, whether we are able to avouch it by such authorities as M. Jewel requireth, or no, it shall not greatly force. The credit of the catholic faith dependeth not of old proofs of a few new controverted¹ points that be² of less importance. As for the people, they were taught the truth plainly when no heretic had assaulted their faith craftily. (248) The doctrine of the church is this: the body of Christ, after due consecration, remaineth so long in the sacrament as the sacrament endureth. The sacrament endureth so long as the forms of bread and wine continue. These³ forms continue in their integrity until the other accidents be corrupted and perish. As, if the colour, weight, savour, taste, smell, and other qualities of bread and wine be corrupted and quite altered, then is the form also of the same annihilated and undone. And, to speak of this more particularly, sith that the substance of bread and wine is turned into the substance of the body and blood of Christ, as the (249) scriptures, ancient doctors, the necessary consequent of truth, and determination of holy church leadeth us to believe; if such change of the accidents be made, which should not have sufficed to the corruption of bread and wine, in case of their remainder; for such a change the body and blood of Christ ceaseth not to be in this sacrament, whether the change be in quality, as if the colour, savour, and smell of bread and wine be a little altered; or in quantity, as if thereof division be made into such portions in which the nature of bread and wine might be reserved. But, if there be made so great a change as the nature of bread and wine should be corrupted, if they were present, then the body and blood of Christ do not remain in this sacrament; as when the colour and savour and other qualities of bread and wine are so far changed as the nature of bread and wine might not bear it; or on the quantity's side, as if the bread be so small crumbed into dust, and the wine dispersed into so small portions, as their forms remain no longer; then remaineth no more the body and blood in this sacrament. Thus the body and blood of Christ remaineth in this sacrament so long as the forms of bread and wine remain: and, when they fail and cease to be any more, then also ceaseth the body and blood of Christ to be in the sacrament. For there must be a convenience and resemblance between the sacraments and the things whereof they be sacraments⁴; which done away and lost at the corruptions⁶ of the forms and accidents, the sacraments also be undone and perish, and consequently the inward thing and the heavenly thing in them contained leaveth to be in them.

THE BISHOP OF SARISBURY.

I cannot imagine wherefore M. Harding should so often tell us that the people in the primitive church was taught plainly; for as now, in his church of Rome, all things of purpose are drowned in darkness, and the simple people suffered to know nothing, no, not the meaning of the sacraments, which of all other things should be most plain.

For, briefly to open some part of the mysteries, which every of the simple unlearned people may not know, mark, I beseech thee, good christian reader, how plainly they have determined the manner of Christ's being in the sacrament. Thomas of Aquine, the most famous of all the school-doctors, writeth thus: *In corpore Christi in sacramento non est distantia partium ab invicem, ut oculi ab oculo, aut capitis a pedibus; sicut est in aliis corporibus organicis. Talis enim*

[¹ Controversed, 1565, 1609, and H. A. 1564.]

[² Ben, 1565, and H. A. 1564.]

[³ Those, 1565, 1609, and H. A. 1564.]

[⁴ August. Op. Par. 1679-1700. Ad Bonifac. Epist.

xviii. 9. Tom. II. col. 267. See before, page 503.]

[⁵ This reference is omitted in H. A. 1564. It appears in H. A. 1565.]

[⁶ Corruption, H. A. 1564.]

The two hundred and forty-eighth untruth. For this is a new fantasy, and not the doctrine of the ancient church.

The two hundred and forty-ninth untruth. For neither the scriptures nor any of the ancient doctors, &c. leadeth us thus to believe.

The doctrine of the church.

*distantia partium est in ipso corpore Christi vero, sed non prout est in sacramento; quia sic non habet quantitatem dimensionam*⁷: “In the body of Christ in the sacrament there is no distance of parts one from another, as between eye and eye, or eye and ear, or head and feet, as it is in other natural bodies; for such a distance there is in *the true body of Christ*, but not as it is in the sacrament. For so it hath no dimension of quantities.” Out of which words the reader may gather, by the way, that the true body of Christ is not in the sacrament. O what a Christ have they devised for themselves! He hath neither quantity, nor proportion of body, nor distance of parts: he is neither long, nor short, nor round, nor broad, nor thick, nor thin: his eyes, his ears, his head, his feet, are all in one. Yet is this the very proportion and stature of Christ’s body, even as he walked upon the earth, and even as he was nailed upon the cross.

And, lest any man should stagger hereat and stand in doubt, this matter is overlooked and considered in the decrees by the canonists by these words: *Sed secundum hoc videtur, quod, ubi pars est, ibi est totum; et secundum hoc videtur, quod pes et nasus sunt conjuncti; quod non credo*⁸: “By this it appeareth that, where as the part is, there is the whole; and that Christ’s foot and his nose are both together. But I cannot believe that.” So clearly and plainly these men are wont to teach the people.

De Consecr.
Dist. 2.
Ubi pars.
In Gloss.

I pass over the rest of their doctrine. Sometimes their accidents have power to nourish; sometimes the same accidents are parts of the substance; sometimes substance must be an accident; sometimes accidents must be substance. To be short, thus of night they make day, and of day they make night. They are now ashamed of their own doctors that lately were in highest room; and, as it befell sometime unto them that enterprised the tower of Babylon, one of them understandeth not another’s language: and therefore now their building is at a stay.

This is the simplicity and plainness of M. Harding’s church. It is an easier matter for the simple people to go to heaven than for him and his fellows to agree well and thoroughly of the way.

Here M. Harding, without either scripture, or council, or doctor, hath interlarded a long fable of his own; which notwithstanding, as he saith, is the doctrine of the church. But miserable is that church that hath neither scripture, nor council, nor doctor, to approve her doctrine.

First he imagineth, that “Christ’s body is really in the sacrament so long as the sacrament is a sacrament.” Again, by the tenor and force of his doctrine, if Christ’s body once depart away, then is the sacrament no more a sacrament. Thus this doctrine turneth round. If it be a sacrament, then is Christ’s body there: if Christ’s body be there, then is it a sacrament. So simply and plainly they teach the people. O happy are they that have such masters!

Further he saith: “The substance of the bread and wine is really changed into the body and blood of Christ.” And this he avoucheth by scriptures without words, and by doctors without names.

Afterward he keepeth great moots about qualities and quantities; how far the colour or savour or other qualities of the bread may be altered; and into how small mites the bread may be crumbed (for these be his own words), and yet nevertheless Christ’s body continue in it. No doubt, a very plain and comfortable and a savoury doctrine for the people. St Ambrose, St Augustine, St Hierome, St Chrysostom, and other learned fathers travailed far and deeply with great study; St Paul was lifted up into the third heaven; yet none of them could understand it.

[⁷ Ad secundum dicendum, quod illa determinata distantia partium in corpore organico fundatur super quantitate dimensiona, ipsa autem natura substantiæ præcedit etiam quantitatem dimensionam. et quia conversio substantiæ panis directe terminatur ad substantiam corporis Christi, secundum cujus modum proprie et directe est in hoc sacramento corpus Christi, talis distantia partium est quidem in ipso corpore

Christi vero, sed non secundum hanc distantiam comparatur ad hoc sacramentum, sed secundum modum suæ substantiæ, sicut dictum est.—Thom. Aquinat. Op. Venet. 1595. Summ. Theol. Tert. Pars, Quæst. lxxvi. Art. 3. Tom. XII. fol. 246. 2.]

[⁸ Corp. Jur. Canon. Lugd. 1624. Decret. Gratian. Decr. Tert. Pars, De Consecr. Dist. ii. Gloss. in can. 78. col. 1955.]

Reserva-
tion.

In the end he saith: "There must be a convenience and a resemblance between the sacrament and the things whereof it is a sacrament." For example, as water doth wash and refresh our bodies, so by resemblance we are taught in the water of baptism, that Christ's blood doth wash and refresh our souls: and, as our bodies be fed by material bread, so in the holy communion we are taught by like resemblance, that our souls are fed with the body of Christ. Such convenient likeness there is between the sacrament and the thing that is represented by the sacrament. But what such resemblance or likeness can M. Harding imagine herein to further his fantasy? Wherein are his accidents like unto Christ's body? Or wherein is Christ's body like unto his accidents? Will he say that the accidents of bread do nourish and increase the substance of our bodies? Or that our souls live so by Christ's body as our bodies live by accidents? If he leave this resemblance of feeding and nourishing, what other resemblance can he find?

O how much better were it for M. Harding simply¹ and plainly to confess that, as well for this article as for the rest, he is utterly destitute, not only of the scriptures, but also of general councils and ancient fathers, and hath nothing to allege but only certain vain imaginations of his own!

M. HARDING. THE FOURTH DIVISION.

Here, because many of them which have cut themselves from the church condemn the reservation of the sacrament, and affirm that the body of Christ remaineth not in the same no longer than during the time whiles it is received, alleging against reservation the example of the paschal lamb in the old law, wherein nothing ought to have remained until the morning, and likewise of manna; I will rehearse that notable and known place of Cyrillus Alexandrinus.

His words be these: Audio quod dicant mysticam benedictionem, si ex ea remanserint in sequentem diem reliquæ, ad sanctificationem inutilem esse. Sed insaniunt hæc dicentes. Non enim alius fit Christus, neque sanctum ejus corpus immutabitur; sed virtus benedictionis et vivifica gratia manet in illo²: "It is told me, they say that the mystical blessing (so he calleth the blessed sacrament), in case portions of it be kept until the next day, is of no virtue to sanctification. But they be mad that thus say. For Christ becometh not another, neither his holy body is changed; but the virtue of the consecration, and the quickening or life-giving grace, abideth still in it." By this saying of Cyrillus we see, that he accounteth the error of our adversaries in this article no other than a mere madness. The body of Christ, saith he, (which he termeth the mystical blessing, because it is a most holy mystery done by consecration,) once consecrated is not changed; but the virtue of the consecration, and the grace that giveth life, (250) (whereby he meaneth that flesh assumed of the Word,) remaineth in this sacrament also when it is kept, (250) verily even so long as the outward forms continue not corrupt.

Of reservation of the sacrament.

Exod. xii.

Ad Calosyrium Arsenoicem. Episcopum, citat Thomas, Part. iii. Quæst. 76.

The two hundred and fiftieth untruth, standing in untrue and guileful construction.

THE BISHOP OF SARISBURY.

Truth is not afraid of slanderous tragedies. We have not cut off ourselves from the catholic church of God. We have forsaken the dangerous company of them that have turned the church of God into a cave of thieves; whose company God by special words hath willed us to forsake: for thus the Almighty saith unto us: "O my people, come out from her, and be not partaker of her sins, lest ye take part of her plagues."

The matter of reservation is only pasted on, and utterly impertinent and nothing belonging to this question. Howbeit, unless M. Harding had used the advantage of this digression, he had passed over this whole article without framing³ of any doctor. I grant, the sacrament in the old time in some certain churches was reserved; howbeit, not to be worshipped with godly honour, but only to be received in the holy communion of the people. And Origen, amongst other godly fathers, seemeth to mislike the same. For thus he writeth: *Dominus*

[¹ Simple, 1611.]

[² Cyril. Alex. in Thom. Aquinat. Op. Venet. 1595. Summ. Theol. Tert. Pars, Quæst. lxxvi. Art. 6. Tom.

XII. fol. 248; where the passage is cited with some variation. It is most probably not genuine.]

[³ Naming, 1565.]

*panem, quem discipulis dabat, . . . non distulit, nec servari jussit in crastinum*⁴: "The bread that the Lord gave to his disciples, he deferred it not, nor willed it to be reserved until the next day."

Reserva-
tion.

But, touching the force of this article, Cyrillus speaketh not one word, neither of corporal presence, nor of forms, nor of accidents, nor of crumbs, nor of quantities, nor of qualities, nor of putrefaction or corruption, nor of the coming of Christ's body, nor of the abode or departure of the same, nor of any other the like M. Harding's mysteries. Therefore this holy father neither reproveth our doctrine, nor chargeth us, as M. Harding imagineth, with any madness. But if he were now alive, he would account him mad and twice mad that would so madly rack his words to so vain a purpose.

Concerning the reservation of the sacrament that Cyrillus speaketh of, the matter stood thus. Sometimes, after that the people had received the holy mysteries, it happened that there remained some portions untouched. These portions so remaining, the godly fathers that then were thought it not meet to turn to any profane use; but rather reserved them until the next day to be received of the people in the holy communion. For as yet there was no private mass known in the whole church of God throughout the world.

The Messalian monks repined hereat, and said the sacrament could not so long continue holy. Cyrillus answereth them, not that the flesh which Christ received of the blessed virgin continueth still as inclosed in the sacrament, as it is untruly reported by M. Harding; but that Christ's institution, and the mystical benediction, which he calleth the quickening grace, continueth still. And his reason is this, for that all sacraments have their virtue and power, not of themselves⁵, but wholly and only from Christ. Wherefore, as Christ is one, and continueth still without change; even so must the grace that Christ worketh in us by his sacraments be likewise one, and continue still. And, as there is no virtue in the water of baptism but when it is used, even so there is no virtue in the bread of the holy communion but likewise only when it is used.

As for the quickening grace, it is as well in the one sacrament as in the other.

St Ambrose saith: *Aqua baptismatis habet gratiam Dei et presentiam Trinitatis*⁶: "The water of baptism hath the grace of God, and the presence of the holy Trinity." And in the Nicene council it is written thus: *Cogita aquas plenas ignis coelestis*⁷: "Imagine this water to be full of heavenly fire." And this grace is not only for one hour or two, but lasteth and continueth still. So St Augustine saith: *Arca testamenti, [quamvis] ab hostibus capta, virtutem tamen suæ sanctificationis non amisit*⁸: "The ark of God, notwithstanding it were taken and carried away by the enemies, yet it lost not the virtue of the former holiness that was in it."

Ambros. de
Sacram. Lib.
i. cap. v.

πλήρη...
τοῦ θείου
πυρός νόει
τὰ ὕδατα.

August.
contr. Gau-
dent. Lib. iii.

Yet may not M. Harding upon occasion hereof either think⁹ or say, that this grace is really and substantially inclosed either in the one sacrament or in the other. Bonaventura saith: *Non est aliquo modo dicendum, quod gratia continetur in . . . sacramentis essentialiter, tanquam aqua in vase. . . Hoc enim dicere est erroneum. Sed dicuntur continere gratiam, quia*¹⁰ *eam significant*¹¹: "We may not in any wise say that the grace of God is contained in the sacraments substantially and indeed, as water is contained in a vessel. For so to say, it were an error. But sacraments are said to contain the grace of God, because they signify the grace of God."

In iv. Sen-
tent. Dist.
Quæst. 3.

Here the opinion that M. Harding seemeth to maintain is condemned for an error, and this sentence allowed for true and catholic: "Sacraments are said to contain the grace of God, because they signify the grace of God." To conclude, he saith: *Gratia est in animis, non in signis visibilibus*¹²: "The grace is in the minds or souls of the receivers, not in the visible signs or sacraments."

[⁴ Orig. Op. Par. 1733-59. In Levit. Hom. v. 8. Tom. II. p. 211.]

[⁵ Themselves, 1565.]
[⁶ . . . aqua sanat, quæ habet gratiam Christi . . . ad-
sit presentia Trinitatis æternæ.—Ambros. Op. Par.
1686-90. De Sacram. Lib. 1. cap. v. 15, 18. Tom. II.
cols. 352, 3. See before, page 763.]

[⁷ Gelas. Cyz. Hist. Concil. Nic. cap. xxx. in
Concil. Stud. Labb. et Cossart. Lut. Par. 1671-2.

Tom. II. col. 233.]

[⁸ August. Op. Par. 1679-1700. Contr. Gaudent.
Lib. 11. 11. Tom. IX. col. 672; where *nequaquam
virtutem suæ sanctificationis amisit.*]

[⁹ Thinks, 1611.]

[¹⁰ Qui, 1609, 1611.]

[¹¹ Bonavent. Op. Mogunt. 1609. In Lib. iv. Sen-
tent. Dist. i. Quæst. 3. Tom. V. p. 7. See before,
page 473, note 14.]

[¹² Id. *ibid.* p. 8; where *gratia sit in anima.*]