

A MORE AMPLE DECLARATION OF THE SENSE OF THIS 14. CHAP- TER.

This then being the scope and direct drift of the Apofhle, as is moft cleere by his whole difcourfe, & by the record of al antiquitie: let the godly, graue, & difcret Reader take a taft in this one point, of the Proteftants deceitful dealing, abufing the fimplicite of the popular, by peruerfe applicatiō of God's holy word, vpō fome fmal fimilitude & equiuicatiō of certaine termes againft the approved godly vfe & truth of the vniuerfal Church, for the feruice in the Latin or Greek tongue: which they ignorantly, or rather wilfully, pretend to be againft this difcourfe of S. Paul touching ftrange tongues. Know therefore, firft, that here is no word written or meant of any other tongues but fuch as men fpake in the Primitiue Church by miracle: & that nothing is meant of thofe tongues which were the common languages of the world or of the Faithful, vnderftood of the learned & ciuil people in euery great citie, & in which the Scriptures of the Old or new Teftament were written, as, the Hebrew, Greek, and Latin. For though thefe alfo, might be giuen by miracle & without ftudy, yet being knowen to the Iewes, Romans, or Greeks in euery place, they be not counted among the differences of barbarous & ftrange tongues here fpoken of, which could not be interpreted commonly, but by the miraculous guift alfo of interpretation. And therefore this Apofhle (as the Euangelifts alfo and others did their books) wrote his Epiftles in Greek to the Romanes & to al other Churches. Which when he wrote, though he penned them not in the vulgar language peculiar to euery people, yet he wrote them not in Tongue, that is, in any ftrange tongue not intelligible without the guift of interpretation, wherof he fpeaketh here: but in a notable, knowen, & learned fpeech, interpretable of thoufands in euery countrie. No more did

That S. Paul's place maketh nothing agaift the feruice in the latin tōgue.

By ftrange tongues the Apofhle meaneth not the Latin Greek or Hebrew.

S. Auguftin our Apofhle brought in the Seruice in the Latin tongue.

S. Auguftin our Apoftle fpeaking in Latin, & bringing in the Scriptures & Seruice in Latin, preach & pray in Tongues according to the Apoftles meaning here. For the Latin was not, nor is not, in any part of the Weft, either miraculous or ftrange, though it be not the National tongue of any one countrie this day. And therefore S. Bede faith, (*li. 1. hift. Ang. c. 1.*) that being then foure diuers vulgar languages in our countrie, the Latin was made common to them al. And indeed of the two (though in truth neither fort be forbidden by this paffage of S. Paul) the barbarous languages of euery feueral prouince in respect of the whole Church of Chrif, are rather the ftrange tongues here fpoken of, then the common Latin tongue, which is vniuerfally of al the Weft Church more or leffe learned, and pertaineth much more to vnitie and orderly coniunction of al Nations in one faith, Seruice, and worship of God, then if it were in the fundry barbarous fpeeches of euery Prouince. Wherin al Chriftians that trauel about this part of the world or the Indes either, wherefoeuer they come, shal find the felf-fame Maffe, Mattins, & Seruice, as they had at home. Where now if we goe to Germanie, or the Germans or Geneuians come to vs, each others Seruice shal be thought ftrange and barbarous. Yea and the Seruice of our owne language within a few hundreth yeares (or rather euery Age) shal wholly become barbarous and vnknown to ourfelues; our tongue (as al vulgar) doth fo often change.

The Latin feruice one and the fame in al countries and ftränge to none.

The feruice in vulgar tongues ftrange & barbarous to euery ftranger.

And for edification, that is, for increafe of faith, true knowledge, and good life, the experience of a few yeares hath giuen al the world a ful demonstration whether our Forefathers were not as wife, as faithful, as deuout, as fearful to breake God's lawes, & as likely to be faued, as we are in al our tongues, tranflations, & English praiers. Much vanitie, curiofitie, contempt of Superiours, difputes, emulations, contentions, Schifmes, horrible errours, profanatiõ & diuulgation of the feeret Myfteries of the dreadful Sacraments, which of purpofe were hidden from the vulgar (as S. Denys *Eccl. Hier. c. 1.* and S. Bafil *de Sp. Sancti. c. 27.* teftifie) are

Whether the feruice in vulgar tõgues doe more edifie.

See *Annot. 1. Cor. 10, 15.*

fallen by the fame; but vertue or found knowledge none at al.

Wherin this alfo is a groffe illufion and vntruth, that the force and efficacie of the Sacraments, Sacrifice, and common praier, dependeth vpon the peoples vnderftanding, hearing, or knowledge: the principal efficacie of fuch things & of the whole minifterie of the Church, confifting fpecially of the very vertue of the worke, & the publike office of the Priefts, who be appointed in Chriftes behalfe to difpofe the Myfteries to our moft good: the infant, innocent, idiote & vnlearned, taking no leffe fruit of Baptifme & al other diuine offices, meet for euery ones condition, then the learnedft Clerke in the Realme: and more, if they be more humble, charitable, deuout, and obedient, then the other, hauing leffe of thefe qualities and more learning.

Which we fay not as though it were inconuenient for the people to be wel instructed in the meaning of the Sacraments and holy ceremonies and feruice of the Church (for that to their comfort and neceffarie knowledge, both by preaching, Catechizing, and reading of good Catholike books, Chriftian people doe learne in al Nations, much more in thofe countries were the Seruice is in Latin then in our Nation, God knoweth.) But we fay that there be other waies to instruct them, & the fame leffe fubieft to danger & diforder, then to turne it into vulgar tongues. We fay, the fimple people and many one that thinke themfelues fome body, vnderftand as litle of the fenfe of diuers Pfalmes, Leffons, & Orations in the vulgar tongue, as if they were in Latin, yea & often take them in a wrong, peruerfe, & pernicious fenfe, which lightly they could not haue done in Latin. We fay, that fuch as would learne in deuotion and humilitie, may, and muft rather with diligence learne the tongue that fuch Diuine things be written in, or vfe other diligence in hearing fermons & instructions, then for a few mens not neceffarie knowledge, the holy vniuerfal order of Gods Church should be altered. For if in the Kingdom of England only it be not conuenient, neceffarie, nor

The vertue of the Sacramēts & Seruice confifteth not in the peoples vnderftanding.

The people is to be taught the meaning of Sacramēts and ceremonies, ād are taught in al Catholike countries.

almost possible, to accommodate their Service book to every province & people of divers tongues: how much leffe should the whole Church so doe confifting of so many differences? Neither doth the Apostle in al this Chapter appoint any such thing to be done, but admonisheth them to pray and labour for the grace of vnderstanding and interpretation, or to get others to interpret or expound vnto them. And that much more may we doe concerning the Service in Latin, which is no strange nor miraculously gotten or vnderstood tongue, but common to the most & cheefe Churches of the world, and hath been, since the Apostles time, daily with al diligence throughout al those parts of Christendom, expounded in every house, schoole, church, and pulpit: and is so wel known for every necessarie part of the diuine Service, that by the diligence of parents, Maisters, and Curates, every Catholike of age almost, can tel the sense of every ceremonie of the Masse, what to answer, when to say *Amen* at the Priests benediction, when to confesse, when to adore, when to stand, when to kneel, when to receiue, what to receiue, when to come, when to depart, and al other duties of praying and seruing, sufficient to saluation. And thus is it euident that S. Paul speaketh not of the common tongues, of the Churches Service.

Secondly, it is as certaine, that he meaneth not nor writeth any word in this place of the Churches publike Service, praier, or ministracion of the holy Sacrament, wherein the office of the Church specially consisteth: but only of a certaine exercise of mutual conference, wherein one did open to another and to the assemblie, miraculous gifts and graces of the Holy Ghost, and such Canticles, Psalmes, secret Mysteries, sorts of languages, and other Reuelations, as it pleased God to giue vnto certaine both men and women in that first beginning of his Church. In doing of this, the Corinthians committed many disorders, turning Gods gifts to pride and vanitie, and namely that gift of tongues: which being indeed the least of al gifts, yet most puffed vp the hauers, and now also doth commonly puffe vp the Professours of such knowledge, according as S. Augustin writeth

Catholike people in every countrey vnderstandeth every ceremonie, and can behaue themselves accordingly.

That he speaketh not of the Churches seruice, is proued by inuincible arguments.

therof. This exercife and the diforder therof was not in the Church (for any thing we can read in antiquitie) thefe fourteen hundreth yeares: and therefore neither the vfe nor abufe, nor S. Paules reprehention or redrefing therof, can concerne any whit the Seruice of the Church. Furthermore this is euident, that the Corinthians had their Seruice in Greek at this fame time, and it was not done in thefe miraculous tongues. Nothing is meant then of the Church Seruice. Againe the publike Seruice had but one language: in this exercife they fpake in many tongues. In the publike Seruice euery man had not his owne fppecial tongue, his fppecial Interpretation, fppecial Reuelation, proper Pfalmes: but in this they had. Againe the publike Seruice had in it the miniftration of the Holy Sacrament principally: which was not done in this time of conference. For into this exercife were admitted Cathechumēs, and Infidels, & whofoeuer would: in this womē before S. Paules order, did fpake and prophecie: fo did they neuer in the Miniftration of the Sacrament: with many other plaine differences; that by no meanes the Apoftles words can be rightly & truly applied to the Corinthians Seruice then, or ours now. Therefore it is either great ignorance of the Proteftants, or great guilfulnes, fo vntreuly and peruerfly to apply them.

Neither is here any thing meāt of the priuate praier which deuout perfōs of al forts & fexes haue euer vfed, fppecially in Latin, as wel vpō their primars as Beads. For, the priuate praier here fpoken of, were pfalmes or hymns and fonnets newly infpired to them by God, & in this conference or prophecying, vttered to anothers comfort, or to thēfelues and God only. But the praier, pfalmes, and holy words of the Chriftian people vfed priuately, are not compofed by them, nor diuerfly infpired to themfelues, nor now to be approued or examined in the affemblies: but they are fuch as were giuen and written by the Holy Ghoft, and prefcribed by Chrift and his Church for the faithful to vfe, namely the *Pater nofter*, the *Ave Maria*, and the *Creed*, our *Ladies Mattins*, the *Litanies*, & the like. Therefore the Apoftle

The Apoftle fppeaketh not of the peoples priuate praier in latin, as vpō primars, beades, or otherwife.

prescribeth nothing here therof, condemneth nothing therein, toucheth the same nothing at all. But the devout people in their ancient right may and ought still use their Latin primars, beades, and prayers, as ever before.

Which the wisdom of the Church for great causes hath better liked and allowed of then that they should be in vulgar tongues, though she wholly forbiddeth not, but sometimes granteth to have them translated; and would gladly have all faithful people in order and humilitie learne, as they may, the contents of their prayers: and hath commanded also in some Councils, that such as can not learne distinctly in Latin (specially the *Pater noster* and the *Creed*) should be taught them in the vulgar tongue. And therefore as we doubt not but it is acceptable to God, and available in all necessities, and more agreeable to the use of all Christian people ever since their conversion, to pray in Latin, then in the vulgar, though every one in particular, understand not what he saith:

so it is plain that such pray with as great consolation of spirit, with as little tediousness, with as great devotion and affection, and oftentimes more, then the other: and alwaies more then any Schismaticke or Heretike in his known language. Such holy Oraisons be in manner consecrated & sanctified in and by the Holy Ghost that first inspired them; and there is a reverence & Majesty in the Churches tongue dedicated in our Saviours Croffe, & giueth more force & value to them said in the Churches obedience, then to others. The children cried *Hofanna* to our Saviour, and were allowed, though they knew not what they said. It is well neer a thousand yeares that our people which could nothing els but *barbarum*

Mat. 24.

Greg. li. 27.

Moral c. 6.

frendere, did sing *Alleluya*, & not, *Praise ye the Lord*; & longer agoe since the poore husband-men sang the same at the plough in other countries. *Hiero. to. 1, ep. 5.* And *Sursum corda*, and *Kyrie eleison*, and the Psalmes of Dauid sung in Latin in the Service of the Primitive Church, have the ancient & flat testimonies of S. Cyprian, S. Augustin, S. Hierom and other Fathers. *Grego. li. 7. ep. 63. Cyp. exp. orat. do. nu. 13. Aug. c. 13. de bono persever. & de bono vid. c. 16.* and

Latin prayers translated, or the people taught the contents therof.

The peoples devotion nothing the lesse for praying in Latin.

The service alwaies in Latin throughout the west Church.

ep. 178. Hiero. præfat. in Pfal. ad Sophron. Aug. de Catechiz. rud. c. 9. de Doct. Chr. li. 2. c. 13.
 See *ep. 10. of Auguft of S. Hieroms Latin tranflation*
 read in the Churches of Africa. Praiers are not made
 to teach, make learned, or increafe knowledge, though
 by occaſion they ſometimes inſtruct vs: but their ſpecial
 uſe is, to offer our harts, defires, and wants to God, and
 to ſhew that we hang of him in al things: and this euery
 Catholike doth for his condition, whether he vnderſtand
 the words of his praier or not. The ſimple fort can not
 vnderſtand al Pſalmes, nor ſcarſe the learned, no though
 they be tranſlated or read in knowen tongues: men muſt
 not ceaſe to vſe them for al that, when they are knowen
 to containe God's holy praifes. The ſimple people when
 they deſire any thing ſpecially at Gods hand, are not
 bound to know, neither can they tel, to what petition or
 part of the *Pater noſter* their demand pertaineth, though
 it be in Engliſh neuer ſo much. They can not tel no
 more what is, *Thy kingdō come*, then *Adveniat regnum*
tuum; nor whether their petition for their ſicke children
 or any other neceſſitie pertaine to this part or to *Fiat*
volutas tua, or *Ne nos inducas*, or to what other part els.
 It is enough that they can tel, this holy Oraifon to be
 appointed to vs, to cal vpon God in al our defires: more
 then this, is not neceſſarie. And the tranſlation of ſuch
 holy things often breedeth manifold danger and irreuer-
 ence in the vulgar (as to thinke God is authour of finne,
 when they read *Lead vs not into tentation*) and ſel-
 dom any edification at al. For though when the praiers
 be turned and read in Engliſh, the people knoweth the
 words, yet they are not edified to the inſtruction of their
 mind and vnderſtanding, except they knew the ſenſe of
 the words alſo & meaning of the Holy Ghoſt. For if
 any mā thinke that S. Paul ſpeaking of edification of
 man's mind or vnderſtanding, meaneth the vnderſtand-
 ing of the words only, he is foully deceiued. For, what
 is a child of five or fixe yeares old edified or increafed
 in knowledge by his *Pater noſter* in Engliſh? It is the
 ſenſe therefore, which euery man can not haue, neither in
 Engliſh nor Latin, the knowledge wherof properly and

It is not
 neceſſary to
 vnderſtand our
 praiers.

How farre is
 ſufficēt for the
 people to vn-
 derſtand.

How the mind
 or vnderſtand-
 ing is edified.

rightly edifieth to inftruction: and the knowledge of the words only, often edifieth neuer a whit, and sometimes buildeth to errour and deftruction: as it is plaine in al Heretikes and many curious perfons besides. Finally both the one and the other without charitie and humilitie maketh the Heretikes and Schifmatikes with al their English and what other tongues and intelligence foeuer, to be *æs sonans & cymbalum tinniens*, founding braffe and a tinkling cymbal.

To conclude, for praying either publikly or priuately in Latin which is the common facred tongue of the greateft part of the Chriftian world, this is thought by the wifeft & godlieft to be moft expedient, and is certainly feen to be nothing repugnant to S. Paul. If any yet wil be contentious in the matter, we muft anfwer them with this fame Apoftle: *The Church of God hath no fuch cuftome*; and with this notable faying of S. Auguftin, *ep. 118. c. 1. Any thing that the whole Church doth practife and obferue throughout the world, to difpute therof as though it were not to be done, is moft infolent madneffe.*

A notable rule
of S. Auguftin.