

Chapter 6

Hauing with fīue loauēs fed fīue thoufand 16. (walking alfo the night after vpon the fea) 22. on the morow the people thereupon reforting vnto him, 27. he preacheth vnto them of the Bread which he wil giue: telling them that he is come from Heauen, and therefore able to giue fuch bread as can quicken the world, euen his owne flesh: and that al his Elect ſhal beleuee as much. 60. Many notwithstanding doe murmur at this doctrine yea and become apoſtates, though he tel them that they ſhal ſee by his Aſcenſion into Heauen, that he is deſcended from Heauen. But the Twelue ſticke vnto him, Peter in al their names confeſſing that he is God Omnipotent. 70. Among which twelue yet (that no man be ſcandalized) he ſignifieth that he foreknoweth which wil become a traitour: as among the foreſaid, which would become apoſtates.

The 3. part.
His Actes in
Galilee, & in
Iewrie, about
the third Paſche
and after.

*Mt. 14, 13.
Mr. 6, 32.
Luc. 9, 10.*

After theſe things IESVS went beyond the fea of Galilee, which is of Tiberias. ² and a great multitude followed him, becauſe they ſaw the ſignes which he did vpon thoſe that were ficke. ³ IESVS therefore went vp into the mountaine, and there he fate with his Diſciples. ⁴ And the Paſche was at hand, the feſtial day of the Iewes. ⁵ When IESVS therefore had lifted vp his eies, and ſaw that a very great multitude commeth to him, he ſaith to Philippe: Whence ſhal we buie bread, that theſe may eate? ⁶ And this he ſaid, tempting him. For himſelf knew what he would doe? ⁷ Philippe answered him: Two hundred penie worth of bread is not ſufficient for them, that euery man may take a litle peece. ⁸ One of his Diſciples, Andrew the brother of Simon Peter, ſaith to him: ⁹ There is a boy here that hath fīue barley loauēs, & two fiſhes; but what are theſe among ſo many? ¹⁰ IESVS therefore ſaith: Make the men to fit downe. And there was much graffe in the place. The men therefore fate downe, in number about fīue thoufand. ¹¹ IESVS therefore tooke the loauēs; and when he had giuen thankes, he diſtributed to them

that fate. In like manner also of the fishes as much as they would. ¹² And after they were filled, he said to his Disciples: Gather the fragments that are remaining, lest they be lost. ¹³ They gathered therefore, and filled twelve baskets with fragments of the five barley loaves, which remained to them that had eaten. ¹⁴ Those men therefore when they had seen what a sign IESVS had done, said, That this is the Prophet indeed that is to come into the world. ¹⁵ IESVS therefore when he knew that they would come to take him, and make him King, he fled into the mountaine himself alone.

Mt. 14, 23.

Mr. 6, 46.

¹⁶ And when even was come, his Disciples went downe to the sea. ¹⁷ And when they were gone up into the ship, they came beyond the sea into Capharnaum: And now it was darke and IESVS was not come unto them. ¹⁸ And the sea arose, by reason of a great wind that blew. ¹⁹ When they had rowed therefore about five and twentie or thirtie furlongs, they see IESVS walking upon the sea, and to draw nigh to the ship, and they feared. ²⁰ But he said to them: It is I, feare not ²¹ They would therefore haue taken him into the ship: and forthwith the ship was at the land to which they went.

²² The next day, the multitude that stood beyond the sea, saw that there was no other boat there but one, and that IESVS had not entered into the boat with his Disciples, but that his Disciples only were departed. ²³ But other boats came in from Tiberias beside the place where they had eaten the bread, our Lord ^agiuing thanks. ²⁴ When therefore the multitude saw that IESVS was not there, nor his Disciples, they went up into the boats, & came to Capharnaum seeking IESVS. ²⁵ And when they had found him beyond the sea, they said to him: Rabbi, when camest thou hither? ²⁶ IESVS answered them, and said: Amen, amen I say to you, you seeke me not because you haue seene signes, but because you did eate of the loaves, and were filled. ²⁷ [♠]Worke not

^a These wordes doe plainly import, that the giuing thanks was an effectual blessing of the bread and working the multiplication thereof.

the meate that periffeth, but that endureth vnto life euerlafting, which the Sonne of man wil giue you. For him the Father, God, hath figned. ²⁸ They faid therefore vnto him: What shal we doe that we may worke the workes of God? ²⁹ IESVS answered, and faid to them: This is the worke of God, that you beleue in him whom he hath fent. ³⁰ They faid therefore to him: What figne therefore doeft thou, that we may fee, and may beleue thee? what workeft thou?

Exo. 16, 4. 14.
Pf. 77, 24.

³¹ Our Fathers did eate Manna in the defert as it is written, *Bread from Heauen he gaue them to eate.* ³² IESVS therefore faid to them: ^{a)}Amen, amen I fay to you, Moyfes gaue you not the bread from Heauen, but my Father giueth you [†]the true breadfrom Heauen. ³³ For the bread of God it is that defcendeth from Heauen, and giueth life to the world. ³⁴ They faid therefore vnto him: Lord, giue vs alwaies this bread. ³⁵ And IESVS faid to them: I am the bread of life, he that commeth to me, shal not hunger; and he that beleueth in me, shal neuer thirft. ³⁶ But I faid to you that both you haue feen me and you beleue not. ³⁷ Al that the Father giueth me, shal come to me; and him that commeth to me I wil not caft forth. ³⁸ Because I defcended from Heauen, not to doe mine owne wil, but the wil of him that fent me. ³⁹ For this is the wil of him that fent me, the Father; that al that he hath giuen me I leefe not thereof, but raife it in the laft day. ⁴⁰ And this is the wil of my Father that fent me; that euery one that feeth the Sonne, and beleueth in him, haue life euerlafting, & I wil raife him in the laft day.

⁴¹ The Iewes therefore murmured at him, because he had faid, I am the bread which defcended from Heauen; ⁴² and they faid: Is not this IESVS the fonne of Iofeph, whose father and mother we know? How then faith he, That I defcended from Heauen? ⁴³ IESVS therefore answered and faid to them: Murmure not one to another: ⁴⁴ no man can come to me, vnles the Father that

^a Why we keepe the hebrew word, *Amen*, and tranflate it not, See the *Annot. c. 8. vers. 34.*

Efa. 54, 13.

fent me, draw him, and I wil raife him vp in the laft day. ⁴⁵ It is written in the Prophets: *And al shal be do- cible of God.* Euery one that hath heard of the Father, & hath learned, cōmeth to me. ⁴⁶ Not that any mā hath feen the Father, but he which is of God; this hath feē the Father. ⁴⁷ Amē, amen I fay to you: He that beleeueth in me, hath life euerlafting. ⁴⁸ I am the bread of life. ⁴⁹ Your fathers did eate draw Manna in the defert; and they died. ⁵⁰ This is the bread that defcendeth from Heauen: that if any man eate of it, he die not. ⁵¹ I am the liuing bread, that came downe from Heauen. If any man eate of this bread, he fhall liue for euer: and the bread which I wil giue, is my flefh for the life of the world.

Mt. 26, 26.

Mr. 14, 22.

Lu. 22, 19.

1. Cor. 11, 24.

⁵² The Iewes therefore ftroue among themfelues, fay- ing: draw How can this man giue vs his flefh to eate? ⁵³ IESVS therefore faid to them: Amen, amen I fay to you, draw Vnles you eate the flefh of the Sonne of man, draw and drinke his bloud, draw you fhall not haue life in you. ⁵⁴ He that eateth my flefh, and drinketh my bloud, hath life euerlafting; and draw I wil raife him vp in the laft day. ⁵⁵ For my flefh, is draw meate indeed: and my bloud is drinke indeed. ⁵⁶ He that eateth my flefh, and drinketh my bloud, abideth in me, and I in him. ⁵⁷ As the liuing Father hath fent me, and I liue by the Father: and he that eateth me, the fame alfo shal liue by me. ⁵⁸ This is the bread that came downe from Heauen. Not as your Fathers did eate Manna, and died. draw He that eateth this bread, shal liue for euer. ⁵⁹ Thefe things he faid teaching in the Syna- gogue, in Capharnaum.

⁶⁰ Many therefore of his Difciples hearing it, faid: This faying is hard, and who can heare it? ⁶¹ But IESVS knowing with himfelf that his Difciples murmured at this, he faid to them: Doth this scandalize you? ⁶² draw If then you shal fee the Sonne of man afcend where he was before? ⁶³ It is the fpirit that quickeneth, draw the flefh profiteth nothing. The wordes that I haue fpoken to you, be fpirit and life. ⁶⁴ But there be certaine of you draw that beleeeue not. For IESVS knew from the beginning who they were that did not beleeeue, and who he was that would betray him. ⁶⁵ And he faid: Therefore did I fay to

Io. 3, 13.

you, that no man can come to me, vnles it be giuen him of my Father. ⁶⁶ After this many of his Difciples went backe: and now they walked not with him.

⁶⁷ IESVS therefore faid to the Twelue: What, wil you alfo depart? ⁶⁸ Simon Peter therefore answered him: Lord, to whom shal we goe? thou haft the wordes of eternal life. ⁶⁹ And we beleuee and haue knowen that thou art Chrifft the Sonne of God. ⁷⁰ IESVS answered them: Haue not I chofen you the Twelue; and of you one is a Diuel? ⁷¹ And he meant Iudas Ifcariot, Simons fonne: for this fame was to betray him, whereas he was one of the Twelue.

ANNOTATIONS

27 Worke not the meate) By their greedy feeking after him for meate of the bodie, he taketh occafion to draw them to the defire of a more excellent food which he had to giue them, and fo by litle and litle to open vnto them the great meate and myfterie of the B. Sacrament: which (as he proueth) doth not only far paffe their ordinarie bread or his maruelous multiplied loaves, but Manna it felf, which they thought came from Heauen, and fo much wondered at it.

32 The true bread) Though the Perfon of Chrifft incarnate, euen out of the Sacrament alfo, be meant vnder the Metaphores of bread and drinke from Heauen: and our beleefe in him, be fignified by eating and feeding: yet the caufes why they fhould be recommended vnto vs in fuch termes, were, that he was to be eaten and drunken indeed in the formes of bread & wine: for the which caufe his bodie on the croffe is called his bread: and his bloud fhed on the croffe, the bloud of the grape: no doubt becaufe the fame bodie and bloud were in the Holy Sacrament to be eaten and drunken. In which fpeeches, either of Chriffts Perfon generally, or peculiarly of the fame as in the B. Sacrament, *the true bread* is not taken properly and fpecially for that fubftance which is of corne, and called with vs bread; but generally for food or meate: and therefore it hath ioyned with it lightly a terme fignifying a more excellent fort of fubftance: as, the true bread, the bread of Heauen, the bread of life, Superfubftantial bread. In which fort the holy Sacrament which is Chrifts bodie, is both here, and in S. Luke and S. Paul alfo, often called bread euen after confecration: not only for that it was made of bread, but becaufe it is bread more truly, and by more excellent property and calling, then that which ordinarily is named bread.

Why Chrifft is called bread, & beleeuing, eating.

What fignifieth, The true bread.

The B. Sacrament called bread.

Ierem. 11, 19.

Gen. 49, 11.

Lu. 24, 35.

Act. 2, 42. 20, 7.

1. Cor. 10.

44 Draw him) The Father draweth vs and teacheth vs to come to his Sonne, and to beleue these high and hard mysteries of his incarnation and of feeding vs with his owne substance in the Sacrament: not compelling or violently forcing any against their wil or without any respect of their consent, as Heretikes pretend; but by the sweet internal motions and persuasions of his grace and spirit he wholly maketh vs of our owne wil and liking to consent to the same.

God draweth vs with our free-wil.

49 Manna and died) The Heretikes holding the Fathers of the old Testament to haue eaten of the same meate, and to haue had as good Sacraments as we, be here refuted: Christ putting a plaine difference in the very substance thereof, and in the graces and effects much more at large. Manna was only a figure of the B. Sacrament, though a very excellent figure thereof for many causes. It came in a sort from heauen, our Sacrament more: it was made by God miraculously, our Sacrament more: it was to be eaten for the time of their peregrination, our Sacrament more: it was to euery man what he liked best, our Sacrament more: a little thereof ferued and sufficed as well as much, our Sacrament more: it was reserved for such daies as it could not be gathered, and our Sacrament much more: it was kept for a memorial in the arke of the Testament, our Sacrament much more: the discontented and incredulous murmured and gainfayed it, at our Sacrament much more: it sustained their bodies in the desert, our Sacrament, both bodie and foule much more.

The manifold pre-eminences of the B. Sacrament about Manna.

*Aug. cōt. duas
Ep. Pelag. li. 1.
c. 19. & Ser. 2.
de verb. Ap. c. 2.*

52 How can this man?) *It came not to their mind that nothing was impossible to God, that wickedly said, How can this man giue vs his flesh? but we may make great profit of their Sinne, beleeuing the Mysteries, and taking a lesson, neuer to say or once thinke, How? for it is a Iewish word and worthy al punishment.* So faith, *S. Cyril. li. 4. c. 13. in Io.* Neuertheles if one asked only for desire to learne in humilitie, as our Ladie did touching her hauing a child in her virginity, then he must take the Angels answer to her, That it is of the Holy Ghost. So faith *S. Damascene li. 4. c. 14.*

In the B. Sacrament, *How* is a Iewish word.

53 Vnles you eate) *Christ commending the Sacrament of the faithful vnto vs, said, Except you eate &c you cā not haue life in you So the life faith of life: and to him that thinketh the life to be a lie, this meate shal be death & not life to him.* *Aug. Ser. 2. de verb. Ap. c. 1.* And *S. Leo thus: Because our Lord faith, Except you eate &c let vs so communicate that we nothing doubt of the truth of Christs bodie and blood: for that is receiued with mouth, which is beleued in hart: and they answer Amen in vaine, that dispute against that which they receiue.*

The real presence.

*Ser. 6. de
ieiun. 7. menf.*

53 And drinke) This the Protestants alleage for the necessitie of receiuing in both kindes: but in respect of themselves (who lightly hold al this chapter to pertaine nothing to the Sacramental receiuing, but to spiritual feeding on Christ by faith only) it

Receiuing in both kindes not necessary.

can make nothing for one kind or other. And in respect of vs Catholikes, who beleue Chrifts whole Perfon both humanitie and Diuinitie, both flesh and bloud to be in either forme, and to be wholly receiued no leffe in the firft, then in the fecond or in both, this place commandeth nothing for both the kindes.

53 You shal not haue life) Though the Catholikes teach these wordes to be fpoken of the Sacrament, yet they meane not (no more then our Sauour here doth) to exclude al from faluation, that receiue not actually and Sacramentally vnder one or both kindes. For then children that die after they be baptized and neuer receiued Sacramentally, should perish: which to hold, were heretical. Neither did S. Auguftine meane, applying these words to infants alfo, that they could not be faued without receiuing facramentally, as not only the Heretikes, but Erafmus did vnlearnedly miftake him: but his fenfe is that they were by the right of their Baptifme ioyned to Chrifts bodie Myftical, & thereby fpiritually partakers of the other Sacramēt alfo of Chrifts bodie & bloud. As al Catholike mē that be in prifon, ioyning with the Church of God in hart & defire to receiue & be partakers with the Church of this Sacrament, and thofe fpecially that deuoutly heare Maffe & adore in prefence the bodie & bloud of Chrif, ioyning in hart with the Prieft, al thefe receiue life & fruit of the Sacramēt, though at euery time they receiue not facramentally in one or both kinds. And although in the Primitiue Church the Holy Sacrament in the fecond kind were often giuen euen to infants to fanctifie them, yet (as the holy Councel hath declared) it was neuer miniftred vnto them with opinion that they could not be faued without it. And therefore the Heretikes doe vntruly charge the Church & Fathers with that error.

54 I wil raife him) As *the Sonne liueth by the Father, euen fo doe we liue by his flesh*, faith *S. Hilarie. li. 8. de Trin.* And S. Cyril againe thus: *Though by nature of our flesh we be corruptible, yet by participation of life we are reformed to the propertie of life. For not only our foules were to be lifted vp by the Holy Ghof to life euerlafting, but this rude groffe terrestrial body of ours is to be reduced to immortalitie, by touching, tafting, & eating this agreeable food of Chrifts body. And when Chrif faith: I wil raife him vp, he meaneth that this body which he eateth, shal raife him. Our flesh (faith Tertullian) eateth the body and bloud of Chrif, that the foule may alfo be fatted. Therefore they shal both haue one reward at the Refurrection.* And S. Irenæus: *How doe they affirme that our bodies be not capable of life euerlafting, which is nourished by the body and bloud of our Lord? Either let them change their opinion, or els ceafe to offer the Eucharift.* S. Gregorie Nyffene alfo faith: *That liuely bodie entring into our bodie, changeth it and maketh it like and immortal.*

55 Meate indeed) Manna, was not the true meat: nor the water of the rocke, the drinke indeed: for they did but driue away

The Sacramental receiuing of Chrifts bodie, not alwaies neceffarie to faluation.

The true meaning of S. Auguftin's words touching infants receiuing of the B. Sacrament.

The effects of the B. Sacrament both in our bodie and foule.

The B. Sacramēt is the true Manna & water of the rock.

Li. 1. de pot. merit. c. 10.

cōc. Tri. Sef. 21. c. 4.

Cyril li. 4. c. 14. 15.

Tertul. de refur. car. nu. 7.

Li. 4. c. 34.

Nyff. in orat. catech. magna.

death or famine for a time and for this life. *But the holy Bodie of Chrif is the true food nourishing to life euerlafting, and his bloud the true drinke that driueth death away vtterly, for they be not the bodie and bloud of a mere man, but of him that being ioyned to life is made life and therefore are we the bodie and members of Chrif, becaufe by this benediction of the myfterie we receiue the Sonne of God himfelf.* So faith *S. Cyril. li. 4. c. 16. in Io.*

Conc. Trid. Sef. 21. c. 1.

58 He that eateth this bread) By this place the holy Councel proueth that for the grace & effect of the Sacrament, which is the life of the foule there is no difference whether a man receiue both kinds or one. Becaufe our Sauour who before attributed life to the eating & drinking of his bodie & bloud doth here alfo affirme the fame effect, which is life euerlafting, to come of eating only vnder one forme. Therefore the Heretikes be feditious calumniatours that would make the people beleue, the Catholike Church and Priefts to haue defrauded them of the grace & benefit of one of the kinds in the Sacrament. Nay, it is they that haue defrauded the world, by taking away both the real fubftance of Chrif, and the grace from one kind and both kinds, and from al other Sacraments. The Church doth only (by the wifedom of God's Spirit and by instruction of Chrif & his Apoftles, according to time and place, for God's moft honour, the reuerēce of the Sacrament, & the peoples moft profit therby) difpofe of the manner & order how the Prieft, how the people shal receiue, & al other Particular points, *which himfelf* (faith *S. Auguftine*) *did not take order for, that he might commit that to the Apoftles, by whom he was to difpofe his Churches affaires.* Though both he and the Apoftles and the Fathers of the primitiue Church left vs example of receiuing vnder one kind. Chrif *at Emmaus*, The Apoftles *Act. 2, 42.* The primitiue Church in giuing the bloud only to children. *Cypr. li. lapsis, nu. 10.* In referuing moft commonly the bodie only, *Tertul li. 2. ad vxo. nu. 4. Cypr. li. de lapsis. nu. 10.* In houfeling the ficke therwith, *Eufeb. Ec. hift. li. 6. c. 36.* In the holy Eremites alfo that receiued and referued it commonly & not the bloud, in the wildernes, *Bafil, ep. ad Cæfariam Patritiam*, and in diuers other cafes which were too long to rehearse.

Ep. 118. c. 6. ad Ianuarium.

Lu. 24, 15.

Whereby the Church being warranted and in the ruling of fuch things fully taught by God's Spirit, as wel for the reproofing of certaine heretikes, that Chrif God and man was not whole and al in euery part of the Sacrament, as fpecially for that the Chriftiã people being now enlarged, and the communicants often fo many at once, that neither fo much wine could be conueniently confecrated, nor without manifold accidents of sheding or abusing be receiued (wherof the Proteftants haue no regard, becaufe it is but common wine which they occupie, but the Church knowing it to be Chrif's owne bloud, muft haue al dreadful regard) therefore I fay she hath decreed and for fome hundreth yeares put in vfe that the Prieft faying Maffe, should alwaies both confecrate and alfo receiue both

The whole grace & effect therof in one kind; and therefore the people not defrauded.

Receiuing in one or both kinds, indifferent, according to the holy Churches appointment.

Authoritie of Scriptures and the Primitiue Church for receiuing in one kind.

The caufes of the Churches practice & ordinance concerning one kind.

The Priefts that fay Maffe, muft receiue both kinds.

Lu. 22, 19.
1. Cor. 11, 24.

1. Cor. 10, 18.

kinds, because he muſt expreſſe liuely the Paſſion of Chriſt, and the ſeparation of his bloud from his bodie in the ſame, & for to imitate the whole action & inſtitution as wel in ſacrificing as receiuing, as to whom properly it was ſaid: *Doe this*; for that was ſpoken only to ſuch as haue power therby to offer and cōſecrate: But the Lay men, & the Clergie alſo when they doe not execute or ſay Maſſe themſelues ſhould receiue in one kind, being therby no leſſe partakers of Chriſts whole Perſon and grace, then if they receiued both. For (as S. Paul ſaith) *He that eateth the hoſtes, is partaker of the Altar*. He that eateth, ſaith he: for though there were drinke-offerings or libaments ioyned lightly to euery Sacrifice, yet it was enough to eate only of one kind, for to be partaker of the whole.

62 If you ſhal ſee) Our Sauour ſeemeth to infinuate, that ſuch as beleue not his words touching the Holy Sacrament, and thinke it impoſſible for him to giue his Body to be eaten in ſo many places at once, being yet in earth, ſhould be much more ſcandalized & tēpted after they ſaw or knew him to be aſcended into Heauen. Which is proued true in the Capharnaites of this time. Whoſe principal reaſon againſt Chriſts preſence in the Sacrament is, that he is aſcended into Heauen: yea, who are ſo bold as to expound this ſame ſentence for themſelues thus, It is not this body or fleſh which I wil giue you, for that I wil carie with me to Heauen. Whereby if they meant only that the condition and qualities of his body in Heauen ſhould be other then in the Sacrament, it were tolerable: for S. Auguſtin ſpeaketh ſometime in that ſenſe. But to deny the ſubſtance of the body to be the ſame, that is wicked.

63 The fleſh profiteth nothing) If this ſpeech were ſpoken in the ſenſe of the Sacramentaries, it would take away Chriſts Incarnation, manhood, & death, no leſſe then his corporal preſence in the Sacrament. For if his fleſh were not profitable, al theſe things were vaine. Therefore CHRIST denieth not his owne fleſh to be profitable, but that their groſſe and carnal conceiuing of his words, of his fleſh, & of the manner of eating the ſame, was vnprofitable: which is plaine by the ſentence following where he warneth them, that his words be ſpirit and life, of high Myſtical meaning, and not vulgarly & groſſly to be taken, as they tooke them. And it is the vſe of the Scripture to cal mans natural ſenſe, reaſon, and carnal reſiſting or not reaching ſupernatural truths, fleſh or bloud, as, *Fleſh and bloud reuealed not this to thee &c. Mat. 16.*

This carnalitie then of theirs, ſtood in two points ſpecially: firſt, that they imagined that he would kil himſelf, & cut & mangle his fleſh into parts, & ſo giue it them raw or roſt to be eaten among them. Which could not be meant, ſaith S. Auguſtin: for that had contained an heinous and barbarous fact; and therefore they might & ſhould haue been affured, that he would command no ſuch thing: but ſome other ſweet ſenſe to be of his hard, myſtical, or

Chriſt infinuateth that faithles men ſhal not beleue his preſence in the B. Sacrament, becauſe he is aſcended.

The Capharnaites groſſe vnderſtanding of Chriſts fleſh to be giuen or eaten. And, how his fleſh doth profit, & not profit.

Auguſt. Doct.
Chr. li. 3. c. 13.

figuratiue words, & to be fulfilled in a Sacrament, myfterie, and a maruelous diuine fort, otherwife then they could comprehend.

Secondly, they did erre touching his flesh, in that they tooke it to be flesh of a mere man, & of a dead man alfo, when it should come to be eaten: of which kind of flesh Chrifft here pronounceth, that it profiteth nothing. Whereupon S. Cyril faith: *This body is not of Peter or Paul or any other like, but of Chrifft IESVS who is the life itfelf: and therefore this Body giueth life, the very fulnes of the Diuinitie dwelling in it.* And the holy *Councel of Ephefus in the 11. Anathematifme* expounded alfo by the faid S. Cyril: *The Eucharift is not the body of any common perfon (for the flesh of a common man could not quicken) but of the WORD itfelf. But the Heretike Neftorius diffolueth the vertue of this myfterie, holding mans flesh only to be in the Eucharift.* Thus there. And S. Ignatius cited of Theodorete, and many other Fathers haue the like. Whereby we may fee that it commeth of the Diuinitie & Spirit (without which Chriffts flesh can not be) that this Sacrament giueth life.

Chrifts flesh giueth life becaufe it is the flesh of God & man.

Li. 4. c. 25. in Io.

Ignatius apud Theodor. dial. 3.

64 That beleue not) It is lacke of faith, you fee here, that caufeth men to fpurne againft this high truth of the Sacrament: as alfo it may be learned here, that it is the great & merciful giuft of God that Catholike men doe againft their fenfes & carnal reafons, beleue & fubmit themfelues to the humble acknowledging of this Myfterie: laftly, that it may wel by Chrifts inffination of Iudas, be gathered, that he fpecially fpurned againft our Maifters fpeeches of the holy Sacrament.

Iudas the chiefe of them that beleue not the real prefence.

verf. 64.

66 Went back) It can be no maruel to vs now that fo many reuolt from the Church, by offense or fcandal vniuftly taken at Chrifts body and bloud in the Sacrament: feeing many of his Difciples that faw his wonderful life, doctrine, and miracles, forfooke Chrifft himfelf, vpon the fpeech & promife of the fame Sacrament. For the myfterie of it is fo fupernatural & diuine in itfelf, and withal fo low and bafe for our fakes, by the shew of the formes of thefe terrene elements vnder which it is, and we eate it; that the vnfaithful and infirme doe fo ftumble at Chrifft in the Sacrament, as the Iewes & Gentils did at Chrifft in his humanitie. For, the caufes of contradictions of the incarnation & Tranffubftantiation be like. And it may be verily deemed, that whofoeuer now can not beleue the Sacrament to be Chrifft, becaufe it is vnder the formes of bread and wine, and is eaten and drunken, would not then haue beleueed that Chrifft had been God, becaufe he was in the shape of man, and crucified. To conclude, it was not a figure nor a myfterie of bare bread and wine, nor any Metaphorical or Allegorical fpeech, that could make fuch a troupe of his Difciples reuolt at once. When he faid he was a doore, a vine, a way, a Paftour, and fuch like (vnto which kind of fpeeches the Proteftants ridiculoufly refemble the words of the holy Sacrament) who was fo mad to miftake him, or to forfake him for the

Heretikes beleuee not the real prefence, becaufe they fee bread & wine: as the Iewes beleueed not his Godhead becaufe of the shape of a poore man.

The difciples reuolting at Chrifts words, proue that he fpake not metaphorically, as at other times.

fame? For the Apoftles at the leaft would haue plucked them by the fleeces, and faid: Goe not away my Mafters, he fpeaketh parabes. The caufe therefore was their incredulitie, and the height of the Myfterie, for that they neither knew the meanes how it might be prefent, nor would beleue that he was able to giue his flesh to be eaten in many places. And euen fuch is the vnbeleefe of the Heretikes about this matter at this day.

68 Peter answered) Peter answereth for the Twelue, not knowing that Iudas in hart was already naught, and beleued not Chrifts former words touching the B. Sacrament, but was to reuolt afterward as the other. Wherein as Peter beareth the perfon of the Church & al Catholike men, that for no difficulty of his word, nor for any reuolt (be it neuer fo general) of Schifmatikes, Heretikes, or Apoftates, either for this Sacrament or any other Article, wil euer forfake Chrif: So Iudas was the chiefest fuborner, maintayner, & father of this herefie againft the real prefence of Chrifts bodie and bloud in the B. Sacrament, and of the reuolt from him for the fame: as S. Auguftin teacheth *in enarratione Pfal. 34. ad ver. 22. & Pfal. 35. ad ver. 7.* declaring withal that this was the firft herefie againft Chrifts doctrine, and worthily commending S. Peter for his humble obedience, in receiuing Chrifts fpeech, and firmly beleeuing his words to be true and good, which he did not yet vnderftand. By whofe example therefore when company draweth vs to reuolt, let vs fay thus: Lord, whither or to whom shal we goe, when we haue forfaken thee? to Caluin, Luther, or fuch, and forfake thee and thy Church with the vnfaithful multitude? No, thou haft the words of life, and we beleue thee, and thy Church wil not nor can not beguile vs.

Tract. 27. in Euang. Io. Thou haft (faith the fame S. Auguftine) *life euerlafting in the miniftration of thy body and bloud.* And a litle after: *Thou art life euerlafting itfelf, and thou giueft not in thy flesh and bloud but that which thy felf art.*

As S. Peter beareth the perfon of al beleeuing Catholikes: fo Iudas of al vnbeleeuing Heretikes. He being the firft Arch-heretike; and this, againft the B. Sacrament, the firft herefie.