

## Chapter 12

*They must not make their diuerſitie of Gifts an occaſion of Schifme, conſidering that al are of one Holy Ghoſt, and for the profit of the one body of Chriſt which is the Church. 12. Which alſo could not be a body, without ſuch varietie of members. 12. Therefore neither they that haue the inferiour gifts, muſt be diſcōtent, feeling it is God's diſtribution: nor they that haue the greater, contemne the other, conſidering they are no leſſe neceſſarie: 25. but al in al ioyne together, 28. and euery one know his owne place.*

The 6. part.  
As touching the  
Gifts of the  
Holy Ghoſt.

**A**nd concerning ſpiritual things, I wil not haue you ignorant, Brethren. <sup>2</sup> You know that when you were Heathen, you went to dumme Idols according as you were led. <sup>3</sup> Therefore I doe you to vnderſtand that no man ſpeaking in the Spirit of God, faith anathema to IESVS. And no man can ſay: Our Lord IESVS, but in the Holy Ghoſt.

<sup>4</sup> And there are diuiſions of graces, but one Spirit. <sup>5</sup> And there are diuiſions of miniftrations; but one Lord. <sup>6</sup> And there are diuiſions of operations, but one God, which worketh al in al. <sup>7</sup> And the manifeſtatiō of the Spirit is giuē vnto euery one to profit. <sup>8</sup> To one certes by the Spirit is giuen <sup>a</sup>the word of wiſedom: and to another, the word of knowledge according to the ſame Spirit: <sup>9</sup> <sup>♠</sup>to another faith in the ſame Spirit: to another, the grace of doing cures in one Spirit: <sup>10</sup> to another, the working of miracles: to another, prophecie: to another, diſcerning of Spirits: to another, kinds of tongues: to another, interpretation of languages. <sup>11</sup> And al theſe things worketh one and the ſame Spirit, diuiding to euery one according as he wil.

---

<sup>a</sup> Al theſe Gifts be thoſe which the learned cal *Gratias gratis datas*: which be beſtowed often euen vpon il liuers, which haue not the other graces of God whereby their perſons ſhould be grateful, iuſt, & holy in his fight.

*Ro. 12, 4.*  
*Eph. 4, 7.*

one body,

<sup>12</sup> For as the body is one, and hath many members, and al the members of the body wheras they be many, yet are <sup>a</sup>)one body; fo alfo Chrif. <sup>13</sup> For in one Spirit, were we al baptized into ‘one,’ whether Iewes, or Gentils, or bondmen, or free: & in one Spirit we were al made to drinke. <sup>14</sup> For the body alfo is not one member, but many. <sup>15</sup> ¶If the foot fhould fay, becaufe I am not the hand, I am not of the body: is it therefore not of the body? <sup>16</sup> And if the eare fhould fay, becaufe I am not the eye, I am not of the body: is he therefore not of the body? <sup>17</sup> If the whole body were the eye: where is the hearing? If the whole were the hearing: where is the fmelling? <sup>18</sup> But now God hath fet the members, euery one of them in the body as he would. <sup>19</sup> And if al were one member, where were the body? <sup>20</sup> But now there are many members indeed, yet one body. <sup>21</sup> And the eye can not fay to the hand: I need not thy help; or againe the head to the feet: You are not neceffarie for me. <sup>22</sup> But much more thofe that feeme to be the more weak members of the body, are more neceffarie: <sup>23</sup> and fuch as we thinke to be the bafier mēbers of the body, vpon them we put more aboundant honour: and thofe that are our vnhoneft parts, haue more aboundant honeftie. <sup>24</sup> And our honeft parts need nothing: but God hath tempered the body, giuing to it that wanted, the more aboundant honour, <sup>25</sup> that there might be no ¶fchifme in the body, but the members together might be careful one for another. <sup>26</sup> And if one member fuffer any thing, al the members fuffer with it. Or if one member doe glorie, al the members reioyce with it. <sup>27</sup> And you are the body of Chrif, and members of member.

*Eph. 4, 1.*

<sup>28</sup> And fome verily God hath fet in the Church firft Apoftles, fecondly Prophets, thirdly Doctours, next miracles, then the graces of doing cures, helps, gouernements, kinds of tongues. <sup>29</sup> Are al Apoftles? are al

---

<sup>a</sup> A maruelous vnion betwixt Chrif & his Church, & a great comfort to al Catholikes being members therof, that the Church and he, the head & the body, make & be called one Chrif. *Augu. de vnīt Eccl.*

Prophets? are al Doctours? <sup>30 a)</sup>are al miracles? haue  
 al the grace of doing cures? doe al fpeake with tongues?  
 doe al interpret? <sup>31</sup> But purfue the better guifts. And  
 yet I fhew you a more excellent way.

## ANNOTATIONS

9 Faith in the fame.) This faith is not another in fubftance  
 then the common faith in Chrif, but is of another accidental qual-  
 itie only, that is, of more feruour, deuotion, zeale and confident  
 truft, fpecially for doing of miracles. Zealous faith.

15 If the foot.) The Church is of exceeding great diftinc-  
 tion of members, guifts, orders, and offices: yet of great concord,  
 concurrence, mutual communion and participation, in al actions  
 of her members among themfelues, and with Chrif the head of  
 the body. Vnitie.

25 Schifme in the body.) As Charitie and vnitie of fpirit,  
 is the proper bond and weale of the common Body: fo is diuifion  
 or fchifme, which is the interruption of peace and mutual Societie  
 between the parts of the fame, the fpecial plague of the Church,  
 and as odious to God as rebellion to the temporal Soueraigne. Schifme.

---

<sup>a</sup> S. Auguftine *ep. 137.* giueth the fame reafon, why miracles &  
 cures be done at the memories or bodies of fome Saints more then  
 at others: & by the fame Saints in one place of their memories  
 rather then at other places.