

A MORE AMPLE DECLARATION OF THE SENSE OF THIS 14. CHAPTER.

This then being the scope and direct drift of the Apostle, as is most cleere by his whole discourse, & by the record of all antiquities: let the godly, grave, & discreet Reader take a taste in this one point, of the Protestants deceitful dealing, abusing the simplicity of the popular, by peruerse application of God's holy word, upon some small similitude & equivocation of certaine termes against the approved godly use & truth of the vniuersal Church, for the seruice in the Latin or Greek tongue: which they ignorantly, or rather wilfully, pretend to be against this discourse of S. Paul touching strange tongues. Know therefore, first, that here is no word written or meant of any other tongues but such as men speak in the Primitive Church by miracle: & that nothing is meant of those tongues which were the common languages of the world or of the Faithful, vnderstood of the learned & civil people in every great citie, & in which the Scriptures of the Old or new Testament were written, as, the Hebrew, Greek, and Latin. For though these also, might be giuen by miracle & without study, yet being knowne to the Iewes, Romans, or Greeks in every place, they be not counted among the differences of barbarous & strange tongues here spoken of, which could not be interpreted commonly, but by the miraculous gift also of interpretation. And therefore this Apostle (as the Euangelists also and others did their books) wrote his Epistles in Greek to the Romanes & to all other Churches. Which when he wrote, though he penned them not in the vulgar language peculiar to every people, yet he wrote them not in Tongue, that is, in any strange tongue not intelligible without the gift of interpretation, wherof he speaketh here: but in a notable, knowne, & learned speech, interpretable of thousands in every countrey. No more did S. Augustin our Apostle speaking in Latin, & bringing in the Scriptures & Seruice in Latin, preach & pray in Tongues according to the Apostles meaning here. For the Latin was not, nor is not, in any part of the West,

That S. Paul's place maketh nothing against the seruice in the latin tongue.

By strange tongues the Apostle meaneth not the Latin Greek or Hebrew.

S. Augustin our Apostle brought in the Seruice in the Latin tongue.

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 Chrifians that trauel about this part of the world or the Indes either, wherefoeuer they come, fhall 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 fhall be thought ftrange and barbarous. Yea and the Seruice of our owne language within a few hundreth yeares (or rather euery Age) fhall wholly become barbarous and vnknownen to ourfelues; our tongue (as al vulgar) doth fo often change.

The Latin feruice one and the fame in al countries and ftrāge 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 demonftration 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 errors, 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 fallen by the fame; but vertue or found knowledge none at al.

Whether the feruice in vulgar tōgues doe more edifie.

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

Wherin this also 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.

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

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 where 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 little 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 God's Church should be altered. For if in the Kingdom of England only it be not conuenient, neceffarie, nor almoft poffible, to accomodate their Seruice book to euery prouince & people of diuers tongues: how much leffe should the whole Church fo doe confifting of fo many

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

differences? Neither doth the Apofte in al this Chapter appoint any fuch thing to be done, but admonisheth them to pray and labour for the grace of vnderftanding and interpretation, or to get others to interpret or expound vnto them. And that much more may we doe concerning the Seruice in Latin, which is no ftrange nor miraculoufly gotten or vnderftood tongue, but common to the moft & cheefe Churches of the world, and hath been, fince the Apoftles time, daily with al diligence throughout al thofe parts of Chriftendom, expounded in euery houfe, fchoole, church, and pulpit: and is fo wel known for euery neceffarie part of the diuine Seruice, that by the diligence of parents, Maifters, and Curates, euery Catholike of age almoft, can tel the fenfe of euery ceremonie of the Maffe, what to anfwer, when to fay *Amen* at the Priests benediction, when to confefse, when to adore, when to ftand, when to kneel, when to receiue, what to receiue, when to come, when to depart, and al other duties of praying and feruing, fufficient to faluation. And thus is it euident that S. Paul fpeaketh not of the common tongues, of the Churches Seruice.

Secondly, it is as certaine, that he meaneth not nor writeth any word in this place of the Churches publike Seruice, praier, or miniftration of the holy Sacrament, wherin the office of the Church fpecially confifteth: but only of a certaine exercife of mutual conference, wherin one did open to another and to the affembly, miraculous gifts and graces of the Holy Ghoft, and fuch Canticles, Pfalmes, feeret Myfteries, forts of languages, and other Reuelations, as it pleased God to giue vnto certaine both men and women in that firft beginning of his Church. In doing of this, the Corinthians committed many diforders, turning Gods gifts to pride and vanitie, and namely that gift of tongues: which being indeed the leaft of al gifts, yet moft puffed vp the hauers, and now alfo doth commōly puffe vp the Profefours of fuch knowledge, according as S. Auguftin writeth therof. This exercife and the diforder therof was not

Catholike people in euery cōtrie vnderftandeth euery ceremonie, and can behaue themfelues accordingly.

That he fpeaketh not of the Churches feruice, is proued by inuincible arguments.

*Aug. doct. Chr.
li. 2. c. 13.*

in the Church (for any thing we can read in antiquitie) these fourteen hundredth yeares: and therefore neither the vse nor abuse, nor S. Pauls reprehension or redressing therof, can concerne any whit the Seruice of the Church. Furthermore this is euident, that the Corinthians had their Seruice in Greek at this same time, and it was not done in these miraculous tongues. Nothing is meant then of the Church Seruice. Againe the publike Seruice had but one language: in this exercife they spake in many tongues. In the publike Seruice euery man had not his owne special tongue, his special Interpretation, special Reuelation, proper Pfalmes: but in this they had. Againe the publike Seruice had in it the ministration of the Holy Sacrament principally: which was not done in this time of conference. For into this exercife were admitted Catechumēs, and Infidels, & whofoeuer would: in this womē before S. Pauls order, did spake and prophecie: so did they neuer in the Ministration of the Sacrament: with many other plaine differences; that by no meanes the Apostles words can be rightly & truly applied to the Corinthians Seruice then, or ours now. Therefore it is either great ignorance of the Protestants, or great guilfulness, so vntruely and peruerfly to apply them.

Neither is here any thing meāt of the priuate praier which deuout perfōs of al forts & sexes haue euer vsed, specially in Latin, as wel vpō their primars as Beades. For, the priuate praier here spoken of, were pfalmes or hymns and sonnets newly inspired to them by God, & in this conference or prophecyng, vttered to anothers comfort, or to thēselues and God only. But the praier, pfalmes, and holy words of the Christian people vsed priuately, are not composed by them, nor diuerfly inspired to themselues, nor now to be approued or examined in the assemblies: but they are such as were giuen and written by the Holy Ghost, and prescribed by Christ and his Church for the faithful to vse, namely the *Pater noster*, the *Ave Maria*, and the *Creed*, our *Ladies Mattins*, the *Litanies*, & the like. Therefore the Apostle prescribeth nothing here therof, condemneth nothing therein,

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

toucheth the same nothing at all. But the devout people in their ancient right may and ought still use their Latin primers, beads, and prayers, as ever before.

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

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:

The peoples devotion nothing the less for praying in Latin.

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 *Hosanna* to our Saviour, and were allowed, though they knew not what they said. It is well neere a thousand yeares that our people which could nothing els but *barbarum fremere*, 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 *Surfum corda*, and *Kyrie eleison*, and the Psalmes of David 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 ep. 178. Hiero. præfat. in Psal. ad Sophron. Aug.

Mat. 24.

Greg. li. 27.

Moral c. 6.

The service alwaies in Latin throughout the west Church.

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 occafion they fometime inftruct vs: but their fpe-
 cial vfe is, to offer our harts, defires, and wants to God,
 and to fhew that we hang of him in al things: and this
 euery Catholike doth for his condition, whether he vn-
 derftand the words of his praier or not. The fimple fort
 can not vnderftand al Pfalmes, nor fcarfe the learned,
 no though they be tranflated or read in knowen tongues:
 men muft not ceafe to vfe them for al that, when they
 are knowen to containe God's holy praifes. The fim-
 ple people when they defire any thing fpecially at Gods
 hand, are not bound to know, neither can they tel, to
 what petition or part of the *Pater nofter* their demand
 pertaineth, though it be in Englifh neuer fo much. They
 can not tel no more what is, *Thy kingdō come*, then
Adveniat regnum tuum; nor whether their petition for
 their ficke children or any other neceffitie 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 neceffarie. And
 the tranflation of fuch holy things often breedeth man-
 ifold danger and irreuerence in the vulgar (as to thinke
 God is authour of finne, when they read *Lead vs not into*
tentation) and feldom any edification at al. For though
 when the praiers be turned and read in Englifh, the peo-
 ple knoweth the words, yet they are not edified to the
 inftruction of their mind and vnderftanding, except they
 knew the fenfe of the words alfo & meaning of the Holy
 Ghoft. For if any mā thinke that S. Paul fpeaking of ed-
 ification of man's mind or vnderftanding, meaneth the
 vnderftanding 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 nofter* in Englifh? It
 is the fenfe therefore, which euery man can not haue, nei-
 ther in Englifh nor Latin, the knowledge wherof properly
 and rightly edifieth to inftruction: and the knowledge of

It is not
 neceffary to
 vnderftand our
 praiers.

How farre is
 fufficēt for the
 people to vn-
 derftand.

How the mind
 or vnderftand-
 ing is edified.

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 wifest & 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.