

Christofom
expoundeth
himselfe.

creatures, and doe not any longer thinke vpon the bregad but vpon hym which is signified by the bread. And after thys manner he seeth it, and agayn he seeth it not: for as he seeth it with his ourwarde and carnall eyes, so wyth his inwarde eye he seeth it not, that is to saye regardeth not the bread, or thinketh not vpon it, but is otherwyse occupied. Euen as when we play or doe anye thing els negligent-ly, we commonly are wont to say, we see not what we do; not that in deede we doe not see, that which we go about but because our minde is fixed on some other thyng, and doth not attend vnto that which the eyes do see.

In lyke manner may it be aunswered vnto that which he followeth: Doe they auoyde from thee (sayth hee) into the draught as other meates doe? I will not so say. For other meates passing through the bowels, after they haue of them felues geuen nourishment vnto the bodye, be voyded into the draught, but this is a spirituall meate, which is receiued by fayth, and nourisheth both body and soule vnto euerlasting lyfe, neyther is it at anye tyme auoyded as other meates are.

And as before I sayde, that the externall eyes do behold the bread, which the inward eyes beyng otherwise occupied do not behold or thinke vpon, euen so our outward man doth digest the bread, and voyde into the draught but the inward man doth neyther regard nor thinke vpon it, but thinketh vpon the thinge it selfe that is signified by that bread. And therefore Christofome a little before the wordes which he alleadged, sayth: Liffe vpon your mynds and hartes. Wherby he admonyssheth vs to look vpon and consider those heavenly thynges which are represented and signified by the bread and wyne, and not to marke the bread and wyne it selfe.

Here they sayde, that was not Christofomes minde: but that by this example hee declareth that there remayned no bread nor wine. I aunswered, that was false: for the example that he taketh, tendeth to no other purpose, but to call away our spirituall eyes from the beholding of visible thynges, and to transport them an other waye, as if the thynges that are seene, were of no force. Therefore he draweth awaye our mynde from the consideration of these thynges, and fixeth it vpon him, which is signified vnto vs by the same. The very wordes which he followe, sufficiently declare thys to be the true meaning of the authour, where as he commaundeth vs to consider all thynges with our inward eyes, that is to say, spiritually.

But whether Christofomes wordes doe tend eyther to this or that sense, yet do they indifferently make on our part agaynst our aduersaryes, which way so ener we doe vnderstand them. For if he thought that the bread and wyne doe remayne we haue no further to trauallye: but if he meant contrariwyse, that they doe not remayne, but that the natures of the bread and wyne are altered, then are the bread and wyne falsly named Sacramentes and mysteries, which can be sayd in no place to be in the nature of thynges: For that which is in no place, howe can it be a Sacrament, or supplye the rouse of a mysterie? Finally, if he speake onely of the ourwarde fourmes and shapcs (as we call them) it is most certayne that they doe continually remayne, and that they by the substance of the bodye are not consumed in anye place, wherefore it must necessarily followe the wordes of Christofome to be vnderstanded in suche sense as I haue declared.

Here peraduenture many would maruaile, that for somuch as the matter touching the substance of the Sacrament, beyng separate from the articles of fayth, and binding no man of necessitie eyther vnto saluation or damnation, whether he beleue it or not, but rather may be left indifferently vnto all men, freely to iudge eyther on the one part or on the other, according to hys owne mynde, so that neyther part do contemne or despise the other, but that all loue and charitie be still holden and kept in this disension of opinions: what then the cause is, why I would therefore so willingly suffer death. The cause why I dye is this, for that I can not agree with the diuines & other head Prelates, that it should be necessarily determined to be an article of fayth, and that we should beleue vnder payne of damnation, the substance of the bread and wyne to be changed into the body and bloud of our sauoure Iesus Christe, the fourme and shapc onely not being changed. Which thing if it were most true (as they shall neuer be able to proue it by any authority of the Scripture or Doctours) yet shall they not so bring to passe, that that doctrine, were it neuer so true, shoulde be holden for a necessarye article of fayth. For there are many thynges both in the Scriptures and other places, which we are not bounde of necessity to beleue as an article of fayth.

So it is true, that I was a prisoner and in boundes when I wrote

these thynges, and yet for all that I will not holde it as an article of fayth, but that you may without daunger or damnation, eyther beleue it, or thinke the contrarie.

But as touching the cause why I cannot affirme the doctrine of Transubstantiation, diuers reasons doe leade me thereunto. First, for that I do playnely see it to be false and vaine, and not to be grounded vpon anye reason, either of the Scriptures, or of approved Doctours.

Secondly, for that by my exaple I woulde not be an author vnto Christians to admit anye thing as a matter of fayth, more then the necessarye points of ther Creed, wherein the whole summe of oure saluation doth consist, speciallye such thynges, the beleife whereof haue no certaine argument of authoritie or reason.

I added moreouer, that their Church (as they call it) hath no such power and authoritie, that it eyther ought or maye binde vs vnder the peril of our soules, to the beleuing of any such articles.

Thirdly, because I will not for the fauour of our Diuynes or Priestes, be prejudiciall in this poynt, vnto so manye nations of Germanies, Heluetians, and other, which altogether reiecting the transubstantiation of the bread and wyne into the bolye and bloud of Christ, are all of the same opinion that I am, as wel those that take Luthers part, as those which holde with Oecolampadius. Which thynges standing in this case, I suppose there is no ma of any vpright conscience, which will not allow the reason of my death, which I am put vnto for this onlye cause, that I do not thinke transubstantiation, although it were true in deede, to be citablyshed for an article of faith.

And thus muche by herto as touching the articles and whole disputation of Iohn Fryth, which was done vpon all moderation and vprightnesse. But when as no reason woulde preuaile agaynst the force and crueltie of these furious fors, the xx. day of June, in the yeare of oure Lorde, 1533. hee was brought before the Bishoppes of London, Winchester, and Lincoln, who sitting in Banckes vpon Friday the xx. day of June, ministred certaine interrogatories vpon the Sacrament of the Supper, and Iurygatorie, vnto the sayde Fryth, as is aboue declared. To the whiche when he had answered & shewed his minde in forme and effect, as by his owne wordes aboue doth appeare, hee afterwarde subscribed to his answers with his owne hand, in these wordes.

Ego Frithus ita sentio, & quemadmodum sentio, ita dixi, scripsi, asserui, & affirmavi.

That is to say,

I Fryth thus doe thinke, and as I thinke, so haue I sayde, written, taught, and affirmed, and in my booke have published.

But when as by no meanes he coulde bee perswaded to recant these articles aforesaid, neither be brought to beleue that the sacrament is an article of faith, but said, Fiat Iudicium & iustitia: he was condemned by the Bishopp of London to be burned, and sentence geuen agaynst him: the tenour whereof here ensucth.

The sentence geuen agaynst Iohn Fryth.

In the name of God, Amen, we Iohn by the permission of God, Bishopp of London, lawfully and rightly proceeding with all godly fauour by authoritie and vertue of our office, agaynst the Iohn Fryth, of our iurisdiction, before vs personally here present, being accused and detected, and notoriously slandered of heretic, hauinge heard, seene, and vnderstande, and with diligent deliberation wayed, discussed, and considered the merites of the cause, all thynges being obserued which by vs in this behalfe, by order of law ought to be obserued, sitting in our iudgement seate, the name of Christ being first called vpon, and hauing God ouerly before our eyes, because by his actes enacted, propounded, and exhibited in this matter, and by thine owne confession iudicially made before vs, we do finde that thou hast taught, holden, and affirmed, and obstinately defended by thy errors and heresies, and damnable opinions, contrary to the doctrine and determination of the holy Church, and specially agaynst the reverence Sacrament, and albeit that we following the example of Christ, which woulde not the death of a sinner, but rather that he should conuert and lyue, haue oftentimes gone about to correct thee, and by all lawful meanes that we coulde, and moste wholesome admonitions that we did knowe, to reduce thee againe to true fayth, and the vnitie of the vniuersall Catholique Church, notwithstanding wee haue founde thee obstinate and firme necked, willingly continuing in thy damnable opinions & heresies, and refusing to returne againe vnto the true faith and vnitie of the holy mother Church, and as the child of wickednesse and darknesse, so to haue hardened thy hart that

* This is to be weyed with tyme when Frythe wrote.

Three causes why transubstantiation is not to be beleued.

The 1. cause.

The third cause.

The subscriptio of Iohn Fryth.

Iohn Fryth condemned.

Sentence agaynst Iohn Frythe.

* As they had which crucified Christ.

Argumentum ex Christof. The bellye of man cannot abyde any part of Christs body. The bellye of man auoydeth some part of euery thing that the mouth receaueth. Ergo, the mouth of man receaueth not the bodye of Christ.

All misteries to be seene with inward eyes.

Christofom agaynst the popish doctrine of the Sacrament.

The obiecti- on of Christofom auoided by a Dilemma.

A question asked with the cause declared, why that seeing the matter of the sacrament it selfe, importeth neither saluation nor damnation, why then Frythe offereth himselfe to death for the same.