

Consensus of Zurich
(Consensus Tigurinus)
1549

The text was first printed in Geneva in 1551 under the title *Consensio mutua in re sacramentaria ministrorum Tigurinae ecclesiae, & D. Ioannis Caluini ministri Geneuensis ecclesiae, iam nunc ab ipsis authoribus edita*. The text below is taken from this first print and reproduced in normalized form (ed. pr. = editio princeps) with some additions from the manuscripts in square brackets and variants based on the critical edition in CR 35:735–44 in the footnotes. The first print does not number the articles, and the headings reproduced below are actually marginalia. The translation by Ian D. Bunting is taken from: *Reformed Confessions of the 16th and 17th Centuries in English Translation*, vol. 1: 1523–1552, ed. James T. Dennison, Grand Rapids, Michigan, 2008, 537–45. The standard edition of the original text and another English translation is contained in: *Consensus Tigurinus (1549). Die Einigung zwischen Heinrich Bullinger und Johannes Calvin über das Abendmahl. Werden – Wertung – Bedeutung*, eds. Emidio Campi/Ruedi Reich, Zurich 2009.

Consensionis capita.

1. *Totum ecclesiae regimen spirituale ad Christum nos ducit.* *The whole spiritual government of the church leads us to Christ.*

Quum Christus sit finis legis, et eius agnitio¹ totam in se evangelii summam comprehendat, non dubium est, quin huc spectet totum spirituale ecclesiae regimen, ut ad Christum nos ducat. Sicuti per eum solum ad Deum pervenitur, qui ultimus est beatae vitae finis. Itaque quisquis hinc vel minimum deflectet, nunquam de ullis dei institutis rite vel apposite loquetur.

Since Christ is the end of the law, and knowledge of him comprehends, in itself, the whole sum of the gospel, there is no doubt that the whole spiritual government of the church aims to bring us to Christ: for it is through him alone that a man comes to God, who is the ultimate end of a blessed life. And so whoever draws away from this in the slightest point will never be able to speak rightly or appositely of any of God's ordinances.

2. *Sacramentorum cognitio vera, ex agnitione Christi.* *A true knowledge of the sacraments from the knowledge of Christ.*

Quum autem sacramenta evangelii sint appendices, is demum et apte et utiliter de eorum natura, vi, officio et fructu disseret qui a Christo exordietur. Neque is modo, ut obiter Christi nomen attingat, sed ut vere teneat, quorsum nobis datus sit a patre et quid nobis bonorum attulerit.

Since the sacraments are appendices to the gospel, one can only speak fittingly and usefully of their nature, force, office and fruit when one starts from Christ. And one is not only to touch lightly upon the name of Christ, but one is to hold true to the purpose for which he was given to us by the Father and to those good things which he has brought us.

3. *Cognitio Christi qualis.* *The nature of the knowledge of Christ.*

1 agnitio (first print)] cognitio (CR).

Sic ergo habendum est, Christum, cum aeternus esset Dei filius, eiusdem cum patre essentiae et gloriae, induisse carnem nostram, ut iure adoptionis, id quod natura proprium habebat, nobis communicaret, nempe, ut simus filii Dei. Quod fit, dum fide inserti in corpus Christi, idque spiritus sancti virtute, primum iusti censemur gratuita iustitiae imputatione, deinde regeneramur in novam vitam, quo reformati in imaginem patris caelestis, veteri homini renuntiemus.

4. Christus sacerdos. Christus rex.

Ita Christus in carne sua considerandus est nobis sacerdos, qui peccata nostra unico mortis suae sacrificio expiavit, qui omnes nostras iniquitates delevit sua obedientia, qui nobis perfectam iustitiam comparavit, qui nunc intercedit pro nobis, ut accessus nobis ad Deum pateat. Considerandus est tanquam victima expiatrix, qua placatus est Deus mundo. Considerandus est frater, qui nos ex miseris Adae filiis effecit beatos Dei filios. Considerandus est reparator, qui spiritus sui virtute reformat quicquid in nobis est vitiosum, ut mundo vivere desinamus et carni, ac deus ipse in nobis vivat. Considerandus est Rex, qui omni bonorum genere nos ditat, qui nos gubernat sua virtute, ac tuetur, qui nos spiritualibus armis instruit [ut adversus diabolum et mundum invicti stemus], qui nos ab omni noxa liberat, qui oris sui sceptro nos moderatur ac regit. Atque ita considerandus, ut ad se Deum verum, et patrem nos evehat, donec impleatur illud, quod tandem futurum est, nempe, ut sit Deus omnia in omnibus.

5. Quomodo se Christus nobis communicet.

Porro ut se nobis talem exhibeat Christus, ac

Thus it is to be maintained that Christ, being the eternal Son of God of the same glory and essence with the Father, has taken upon himself our flesh to bring to us, by right of adoption, what belonged to him by nature: namely, that we may be sons of God. This happens when we, ingrafted by faith into the body of Christ and that by virtue of the Holy Spirit, are first accounted just by a free imputation of righteousness and then are regenerated into a new life, whereby being formed again in the image of our heavenly Father, we renounce the old man.

Christ a priest. Christ as a king.

Thus we have to consider Christ in his flesh as priest, who expiated our sins by the unique sacrifice of his own death. It is he who has put away all our iniquities by his obedience, who has acquired for us perfect righteousness and who now intercedes for us to give us access to God. He must be reckoned too as an expiatory victim by which God is reconciled to the world. He is also to be reckoned a brother who has made us blessed sons of God who were once miserable sons of Adam. He is also to be reckoned as a repairer who reforms whatever is vicious in us by the virtue of his Spirit, so that we may cease to live after the world and the flesh and so that God himself may abide in us. He must be reckoned as king, who enriches us with every kind of good thing, who rules and protects us by his power, who provides us with spiritual weapons that we may stand unconquered against the world and the devil, who frees us from all harm and who governs us and guides us by the scepter of his mouth. And he is to be so reckoned in all his qualities that he may bring us to himself as true God and to the Father, until that which will be at the end is fulfilled; namely, until God is all in all.

How Christ communicates himself to us.

Moreover, in order that Christ may exhibit

eiusmodi effectus in nobis praebeat, unum cum ipso nos effici, et in eius corpus coalescere nos oportet. Quia non aliter vitam in nos suam diffundit, nisi dum caput nostrum est, ex quo totum corpus compactum et connexum, per omnem iuncturam subministratio- nis, secundum operationem in mensura cuiusque membri augmentum corporis faciat.

6.

Spiritualis communicatio.

Haec spiritualis est communicatio, quam habemus cum filio Dei, dum spiritu suo in nobis habitans facit credentes omnes, omnium quae in se resident bonorum compotes.

Sacramenta instituta.

Cuius testificandae causa, tam evangelii praedicatio instituta est, quam sacramentorum usus nobis commendatus, nempe, sacri baptismi et sacrae coenae.

7. Sacramentorum fines.

Sunt quidem et hi sacramentorum fines, ut notae sint ac tesserae christianae professionis et societatis sive fraternitatis, ut sint ad gratiarum actionem incitamenta et exercitia fidei ac piae vitae, denique syngraphae ad id obligantes. Sed hic unus inter alios praecipuus, ut per ea nobis gratiam suam testetur Deus, repraesentet atque obsignet. Nam etsi nihil aliud significant, quam² quod verbo ipso annuntiatur, hoc tamen magnum est, subiici oculis nostris quasi vivas imagines, quae sensus nostros melius afficiant, quasi in rem ducendo, dum nobis Christi mortem, omniaque eius beneficia in memoriam revocant, ut fides magis exerceatur, deinde quod ore Dei pronunciatum erat, quasi sigillis confirmari et sanciri.

8. [Quod vere sacramenta figurant Dominus

himself to us in this way and produce these effects in us, we must be made one with him and grow together into his body. For he does not pour out his life into us unless he is our head from which the whole body, compacted and connected through every joint of supply, makes for the increase of each member of the body by proportion according to his working.

Spiritual communion. The sacraments instituted.

This spiritual communion which we have with the Son of God, when he lives in us by his Spirit, makes every believer a partaker of all the blessings which reside in him. To testify to this, the preaching of the gospel was instituted and the use of the sacraments was entrusted to us, namely the sacraments of holy Baptism and the holy Supper.

The ends of the sacraments

The ends of the sacraments are that they be marks and badges of Christian profession and our community or brotherhood, to incite us to thanksgiving and exercises of faith and godly living and to be contracts binding us to this. But the end which is first among the others is that through them God may testify, represent and seal his grace to us. For although they signify nothing that is not announced by the Word, yet it is a great benefit that there is cast before our eyes, as it were, living pictures which influence our senses in a deeper way, as if leading up to the thing itself; while they recall to our memory the death of Christ and all his benefits so that our faith may better be exercised. It is also a great benefit that what God has pronounced with his mouth, is confirmed and ratified as if by seals.

The Lord truly presents what the sacraments

2 quam (ed. pr.)] nisi (CR).

vere praestat.] Gratiarum actio.

Quum autem vera sint, quae nobis Dominus dedit gratiae suae testimonia et sigilla, vere procul dubio praestat ipse intus, suo spiritu, quod oculis et aliis sensibus figurant sacramenta, hoc est, ut potiamur Christo, tanquam bonorum omnium fonte, tum ut beneficio mortis eius reconciliemur Deo, spiritu renovemur in vitae sanctitatem, iustitiam denique et salutem consequamur, simulque pro beneficiis his olim in cruce exhibitis, et quae quotidie fide percipimus, gratias agamus.³

*9. Non disiuncta quidem, sed distincta signa et res signatae.*⁴

Quare, etsi distinguimus, ut par est, inter signa et res signatas, tamen non disiungimus a signis veritatem, quin omnes, qui fide amplectuntur illic oblatas promissiones, Christum spiritualiter, cum spiritualibus eius donis recipere, adeoque et qui dudum participes facti erant Christi, communionem illam continuare ac reparare fateamur.

10. Promissio maxime est in sacramentis spectanda.

Neque enim ad signa nuda, sed potius ad promissionem, quae illic annexa est, respicere convenit. Quatenus ergo in promissione illic oblata proficit nostra fides, eatenus ista vis et efficacia, quam dicimus, se exserit⁵. Ita materia aquae, panis aut vini, Christum nequaquam nobis offert, nec spiritualium eius donorum compotes nos facit, sed promissio magis spectanda est, cuius partes sunt, nos recta fidei via ad Christum ducere, quae fides nos Christi participes facit.

11. In elementis non obstupescendum.

truly figure. Thanksgiving.

Since the testimonies and seals, which God has given us of his grace, are true; there can be no doubt that God grants within us by his Spirit that which the sacraments figure to our eyes and other senses. That is: that we may receive Christ, as the fountain of all good, both that we may be reconciled to God by means of his death and renewed by the Spirit to holiness of life, and that we may obtain righteousness and finally salvation. At the same time we give thanks for these benefits once exhibited on the cross, which we now perceive daily by faith.

The signs and the things signified are distinct.

Therefore although we draw a distinction, as we must, between the signs and the things signified, yet we do not disjoin the truth from the signs. But we acknowledge that all who embrace in faith the promises there offered, receive Christ spiritually with his spiritual gifts, and even those who for a long time have been partakers of Christ continue and renew that communion.

It is principally the promise That is to be regarded in the sacraments.

One must not look to the bare signs but rather to the promise attached to them. Inasmuch, therefore, as our faith profits from the promise offered, so that force and efficacy of which we speak displays itself. Thus the element of water, bread or wine by no means offers us Christ, nor makes us possessors of his spiritual gifts. Rather, one must look at the promise, whose office it is to lead us to Christ by the true way of faith, which makes us partakers of Christ.

We are not to gaze in bewilderment at the elements.

3 et quae quotidie fide percipimus, gratias agamus (*ed. pr.*)] fide vero perceptis a nobis, et quae quodie fide percipimus, iam agamus gratias (*CR*).

4 Non disiuncta quidem, sed distincta signa et res signatae (*ed. pr.*)] Distincta signa et res signatae (*CR*).

5 exserit (*CR*)] exseret (*ed. pr.*).

Hinc concidit eorum error, qui in elementis obstupescunt, et illis⁶ affigunt salutis suae fiduciam. Quum sacramenta a Christo separata nihil sint quam inanes larvae, et in ipsis omnibus haec vox clare personet, non alibi quam in solo Christo haerendum, nec aliunde petendam esse salutis gratiam.

12. Sacramenta per se nihil efficiunt.

Praeterea, si quid boni nobis per sacramenta confertur, id non fit propria eorum virtute, etiamsi promissionem, qua insigniuntur, comprehendas. Deus enim solus est, qui spiritu suo agit. Et quod sacramentorum ministerio utitur, in eo neque vim illis suam infundit, nec spiritus sui efficaciae quicquam derogat, sed pro ruditatis nostrae captu, ea tanquam adminicula sic adhibet, ut tota agendi facultas maneat apud ipsum solum.

13. Deus organo utitur, sed ita ut omnis virtus sit Dei.

Itaque, quemadmodum Paulus admonet, eum qui plantat aut rigat nihil esse, sed unum Deum qui dat incrementum, ita et de Sacramentis dicendum est, ea nihil esse, quia nihil profutura sint, nisi Deus in solidum omnia efficiat. Organa quidem sunt, quibus efficaciter, ubi visum est, agit Deus, sed ita, ut totum salutis nostrae opus, ipsi uni acceptum ferri debeat.

14.

Constituimus ergo unum esse Christum, qui vere intus baptizat, qui nos in coena facit sui participes, qui denique implet quod figurant sacramenta, et sic quidem uti his adminiculis, ut totus effectus penes eius spiritum resideat.

15. Quomodo sacramenta confirmant.

This defeats the error of those who gaze in bewilderment at the elements and attach to them their confidence of salvation. For the sacraments, separated from Christ, are nothing but empty masks: yet in them all a voice clearly resounds, telling us to hold fast to none other than Christ alone and to seek the grace of salvation nowhere else.

The sacraments achieve nothing of themselves.

Besides, if any good thing is bestowed upon us through the sacraments, it is not because of any inherent virtue, not even if you understand by that the promise by which they are distinguished. For it is God alone who works by his Spirit. And although he uses the ministry of the sacraments, he neither infuses his own power into them nor does he derogate in any way from the efficacy of his Spirit: but according to our ignorance, he uses them as helps, yet so that all the power remains with him alone.

God uses the instrument, but only in such a way that all the virtue is his.

And so, as Paul warns us, he who sows or waters is nothing, but it is God alone who gives the increase. The same must be said of the sacraments, that they are nothing, because they will profit nothing unless God in all things makes them effective. They are indeed instruments by which God acts efficaciously, when he so pleases; yet in such a way that the whole work of our salvation must be ascribed to him alone.

We conclude therefore that it is Christ alone who truly baptizes within and who in the Supper makes us partakers of himself. In brief, it is he who fulfills what the sacraments figure, and he uses these aids in such a way that the whole effect rests in his Spirit.

How the sacraments confirm.

6 illis (CR)] illic (first print).

Sic interdum sacramenta vocantur sigilla, dicuntur fidem alere, confirmare, promovere, et tamen solus spiritus proprie est sigillum, et idem fidei inchoator est et perfectior. Nam haec omnia Sacramentorum attributa inferiore loco subsidunt, ut ne minima quidem salutis nostrae portio ab unico auctore ad creaturas vel elementa transferatur.

16. Non omnes sacramento participant re quoque participant.

Praeterea sedulo docemus, Deum non promiscue vim suam exerere in omnibus qui sacramenta recipiunt, sed tantum in electis. Nam quemadmodum non alios in fidem illuminat, quam quos praeordinavit ad vitam, ita arcana spiritus sui virtute efficit, ut percipiant electi quae⁷ offerunt sacramenta.

17. Sacramenta non conferunt gratiam.

Hac doctrina evertitur illud sophistarum commentum, quod docet sacramenta novae legis conferre gratiam omnibus non ponentibus obicem peccati mortalis. Praeterquam enim quod in sacramentis nil nisi fide percipitur, tenendum quoque est, minime alligatam ipsis esse Dei gratiam, ut quisquis signum habeat et etiam potiatur. Nam reprobis peraeque ut electis signa administrantur, veritas autem signorum ad hos solos pervenit.

18. Omnibus offeruntur Dei dona, fideles duntaxat percipiunt.

Certum quidem est, offerri communiter omnibus Christum cum suis donis, nec hominum incredulitate⁸ labefactari Dei veritatem, quin semper vim suam retineant sacramenta, sed non omnes Christi et donorum eius sunt capaces. Itaque ex Dei parte nihil mutatur, quantum vero ad homines spectat, quisque pro fidei suae mensura accipit.

In this way the sacraments are sometimes called seals, and are said to nourish, confirm and promote faith: and yet in the proper sense the Spirit alone is the seal, inasmuch as he is the one who begins and perfects faith. For all these attributes of the sacraments take an inferior place, so that not even the smallest portion of our salvation may be transferred from the single author of it, to the creatures or elements.

Not all partakers in the sacrament receive the thing itself.

Besides, we are careful to teach that God does not exert his power indiscriminately in all who receive the sacraments, but only in the elect. For as he only illuminates into faith those whom he has foreordained to life; so by the secret virtue of his Spirit, he works that the elect may receive what the sacraments offer.

The sacraments do not confer grace.

By this doctrine, that fiction of the sophists is refuted which teaches that the sacraments of the new law confer grace on all who do not interpose the obstacle of mortal sin. For besides the fact that nothing is received in the sacraments except by faith, it is also necessary to hold that the grace of God is certainly not so tied to them that whoever has the sign receives the thing itself. For the signs are administered to the reprobate as well as to the elect, but the reality only reaches the latter.

The gifts of God are offered to all but it is the faithful who receive them.

It is quite certain that Christ, with his gifts, is offered communely to all, and that the truth of God is not overthrown by the unfaithfulness of men: the sacraments always retain their power, but all are not capable of Christ and his gifts. And so on God's part, nothing is changed, but as for men; each receives according to the mea-

⁷ quae (ed. pr.)] quod (CR).

⁸ incredulitate (ed. pr.)] infidelitate (CR).

sure of his faith.

19. Fideles ante et extra sacramentorum usum Christo [quoque] communicant.

Quemadmodum autem nihilo plus sacramentorum usus infidelibus confert, quam si abstinerent, imo tantum illis exitialis est, ita extra eorum usum fidelibus constat quae illic figuratur veritas. Sic baptismo abluta sunt Pauli peccata, quae iam prius abluta erant. Sic idem baptismus Cornelio fuit lavacrum regenerationis, qui tamen iam spiritu sancto donatus erat. Sic in coena se nobis communicat Christus, qui tamen et prius se nobis impertierat, et perpetuo manet in nobis. Nam quum iubeantur singuli seipsos probare, inde consequitur, fidem ab ipsis requiri, antequam ad sacramentum accedant. Atqui fides non est sine Christo, sed quatenus sacramentis confirmatur et augetur fides, confirmantur in nobis Dei dona, adeoque quodammodo augetur Christus in nobis, et nos in ipso.

20. Adeo non alligatur gratia actioni sacramentorum, ut fructus eorum percipiatur aliquando post actionem.

Utilitas porro quam ex sacramentis percipimus, ad tempus, quo ea nobis administrantur, minime restringi debet, perinde acsi visibile signum, dum in medium profertur, eodem secum momento Dei gratiam adveheret. Nam qui in prima infantia baptizati sunt, eos in pueritia, vel ineunte adolescentia, interdum etiam in senectute regenerat Deus. Ita baptismi utilitas ad totum vitae decursum patet. Quia perpetuo viget quae illic continetur promissio. Et fieri interdum potest, ut sacrae coenae usus, qui in actu ipso propter incogitantiam vel tarditatem nostram parum prodest, fructum deinde suum proferat.

The faithful communicate in Christ both before and outside the use of the sacraments.

And as the use of the sacraments is no more profitable to the unfaithful than if they abstained, yet is rather destructive to them: so on the other hand even outside the use of the sacraments the reality which is figured remains firm for the faithful. Thus the sins of Paul were washed away by baptism, although they had already been washed before Baptism. Likewise for Cornelius, Baptism was the laver of regeneration, although he had already received the Holy Spirit. Thus in the Supper Christ communicates himself to us, although he has imparted himself to us before and dwells within us for ever. For since all are commanded to examine themselves, it follows that faith is required of all before they approach the sacrament. And faith cannot exist without Christ; but inasmuch as faith is confirmed and increased by the sacraments, the gifts of God are confirmed in us and so, in a manner of speaking, Christ grows in us and we in him.

The grace is not so tied to the action of the sacraments that the fruit of them may not be received some time after the action.

Moreover the benefit which we receive from the sacraments ought not to be restricted to the time at which they are administered to us, as though the visible sign, when it is offered, brought with it at that very moment the grace of God. For those who were baptized in first infancy God regenerates in childhood or at the start of adolescence or even sometimes in old age. So the benefit of Baptism stretches through the whole course of life, because the promise contained within it lives for ever. And sometimes it can happen that the use of the holy Supper, which in the action itself profits very little because of our thoughtlessness or

21. *Localis imaginatio tollenda.*

Praesertim vero tollenda est quaelibet localis praesentiae imaginatio. Nam quum signa hic in mundo sint, oculis cernantur, palpantur manibus, Christus quatenus homo est, non alibi quam in coelo, nec aliter quam mente et fidei intelligentia quaerendus est. Quare perversa et impia superstitio est, ipsum sub elementis huius mundi includere.

22. *Expositio verborum Coenae Domini, Hoc est corpus meum.*

Proinde qui in solennibus Coenae verbis, Hoc est corpus meum, Hic est sanguis meus, praecise literalem, ut loquuntur, sensum urgent, eos tanquam praeposteros interpretes repudiamus. Nam extra controversiam ponimus, figurate accipienda esse, ut esse panis et vinum dicantur id quod significant. Neque vero novum hoc aut insolens videri debet, ut per metonymiam ad signum transferatur rei figuratae⁹ nomen, quum passim in scripturis eiusmodi locutiones occurrant, et nos, sic loquendo nihil afferimus, quod non apud vetustissimos quosque et probatissimos ecclesiae scriptores extet.

23. *De manducatione corporis¹⁰ Christi.*

Quod autem carnis suae esu et sanguinis portione, quae hic figurantur, Christus animas nostras per fidem spiritus sancti¹¹ virtute pascit, id non perinde accipiendum, quasi fiat¹² aliqua substantiae vel commixtio vel transfusio, sed quoniam ex carne semel in sacrificium oblata, et sanguine in expiationem effuso, vitam hauriamus.

24. *Contra transsubstantiationem et alias ineptias.*

slowness of heart, yet afterward bears its fruit.

The idea of a local presence is to be rejected.

It is particularly necessary to reject every idea of a local presence. For as the signs are present in this world and are perceived with the eyes and touched with the hands, so Christ, as man, is nowhere but in heaven and is to be sought in no other way than by the mind and the understanding of faith. For this reason it is a perverse and impious superstition to enclose him under elements of this world.

An exposition of the words of the Lord's Supper: This is my body.

We reject therefore those ridiculous interpreters who insist on what they call the precise literal sense of the solemn words of the Supper: This is my body, this is my blood. For without question we hold that they are to be taken figuratively, so that the bread and wine are said to be that which they signify. And it ought not to be thought new or insolent that by metonymy the name of the thing signified is transferred to the sign, since in the Scriptures the same modes of expression occur, and in speaking in this way we affirm nothing which is not prominent in the most ancient and famous writers of the Church.

Concerning the eating of Christ's flesh.

Because Christ feeds our souls through faith by virtue of his Spirit, by the eating of his flesh and the drinking of his blood which are here figured, it is not therefore to be understood as though there was an intermingling or transfusion of substance. But we draw life from the flesh once offered in sacrifice and the blood poured out for expiation.

Against transsubstantiation and other madnesses.

9 figuratae (ed. pr.)] signatae (CR).

10 corporis (ed. pr.)] carnis (CR).

11 sancti (ed. pr.)] sui (CR).

12 fiat (ed. pr.)] fieret (CR).

Hoc modo non tantum refutatur Papistarum commentum de transsubstantiatione, sed crassa omnia figmenta atque futes argutiae, quae vel coelesti eius gloriae detrahunt, vel veritati humanae [eius] naturae minus sunt consentaneae. Neque enim minus absurdum iudicamus, Christum sub pane locare vel cum pane copulare, quam panem transsubstantiare in corpus eius.

25. Christi corpus est in caelo ut in loco.

Ac ne qua ambiguitas restet, quum in coelo quaerendum Christum [esse] dicimus, haec locutio locorum distantiam nobis sonat et exprimit. Tamesti enim philosophice loquendo, supra coelos locus non est, quia tamen corpus Christi, ut fert humani corporis natura et modus, finitum est, et coelo, ut loco, continetur, necesse est a nobis tanto locorum intervallo distare, quanto¹³ coelum abest a terra.

26. Christus non est adorandus in pane [vel in sacramento].

Quodsi imaginatione nostra Christum pani et vino affigere fas non est, multo minus licet eum in pane adorare. Quanquam enim panis in symbolum et pignus eius quam habemus cum Christo communionis, nobis porrigitur, quia tamen signum est, non res ipsa, neque rem in se inclusam habet aut affixam, idolum ex eo faciunt, qui mentem suam in eum convertunt, Christum adoraturi.

In this way not only the fiction of the Papists about transubstantiation is refuted, but also all stupid fantasies and worthless quibbles which either derogate from his heavenly glory or do not really agree with the truth of his human nature. And we judge that it is no less absurd to place Christ under the bread or to couple him with the bread than to transubstantiate the bread into his body.

The body of Christ is in heaven as in a place.

And in order that no ambiguity may remain; when we say that Christ is to be sought in heaven, this saying implies and expresses to us separation in space. For although, speaking philosophically, there is no place above the skies, yet the body of Christ, bearing the nature and fashion of a human body, is finite and is contained in heaven as in a place. It is necessary that it be separated from us by such an interval of space, in the same way as the heaven is separated from the earth.

Christ is not to be adored in the bread or in the sacrament.

And if it is not right to affix Christ to the bread and the wine by our imagination, much less is it lawful to adore him in the bread. For although the bread is given to us as a symbol and pledge of that communion which we have with Christ yet it is a sign and not the thing itself, and because it does not have the thing included in it or attached to it, therefore those who turn their minds to the thing, in adoring Christ, make an idol of it.

¹³ quanto (*ed. pr.*)] quantum (*CR*).