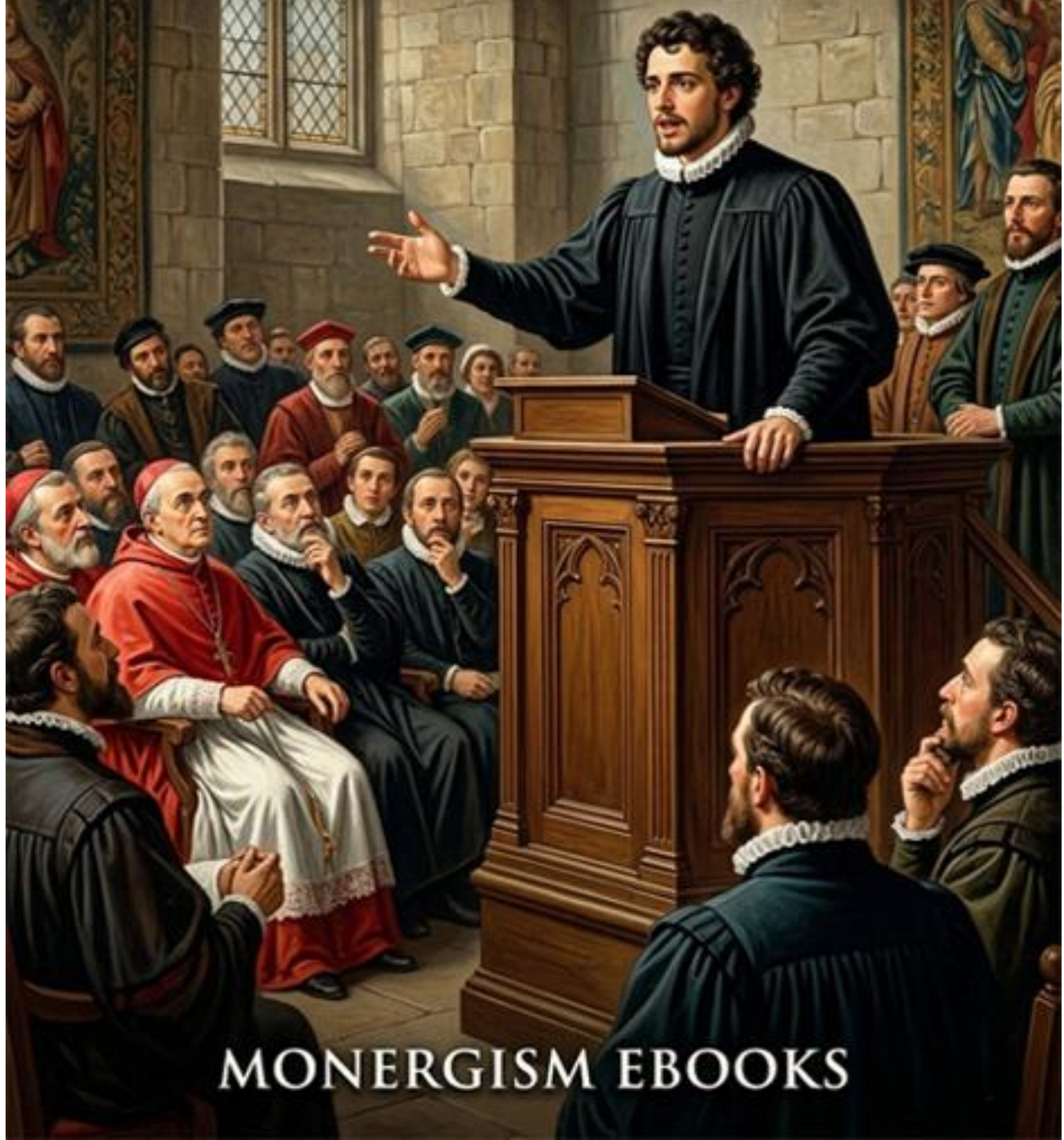


# THE THREE HARANGUES OF THEODORE BEZA

DELIVERED AT POISSY IN 1561



MONERGISM EBOOKS

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**DELIVERED AT POISSY IN 1561**

THEODORE BEZA

Monergism Books

The following work was fully translated by Copilot and Grok. It was then thoroughly checked during the editing process to ensure accurate transcription throughout. Even so, please notify us if anything is found to be amiss, and we will work to remedy it as soon as possible.

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## EDITOR'S NOTE

We decided to commission fresh AI translations of these orations rather than modernised transcriptions of existing English translations. Copilot translated the First and Third Harangues; Grok translated the Second Harangue. Each of them could have been published as a separate eBook, but we determined it expedient to consolidate them in a single source. Theodore Beza's references to other sources appear to be allusions rather than direct quotations. Hence, they are usually not quoted in speech marks.

# THE FIRST HARANGUE

HARANGUE  
OF THE MINISTERS  
OF THE WORD OF GOD,  
Made in the Assembly of Poissy,  
the ninth day of September,  
1561

[Theodore Beza]

Psalm 119

All the wicked, for lack of inquiring  
Into thy statutes, are far from the hope  
Of their salvation, and all ready to perish.

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**T**o the King,  
SIRE, since the outcome of all enterprises, both great and small,  
depends upon the assistance and favour of our God — and especially when  
the matter concerns what pertains to His service, and rises above the

capacity of our understanding — we hope that Your Majesty will find it neither ill-taken nor strange if we begin with the invocation of His Name, beseeching Him in this manner:

Lord God, eternal and almighty Father, we confess and acknowledge before Thy holy Majesty that we are poor and miserable sinners, conceived and born in iniquity, inclined to do evil, and unfit for any good; and that we do not cease, without end or measure, to transgress Thy holy commandments. In doing so, we draw upon ourselves, by Thy just judgment, ruin and perdition. Nevertheless, Lord, we are grieved within ourselves for having offended Thee. We condemn ourselves and our vices with true repentance, desiring that Thy grace may come to our calamity. And furthermore, that this day it may please Thee to favour Thy poor and unworthy servants so far as to grant them the means to speak freely, in the presence of the King whom Thou hast set over them, and before the most illustrious and noble company in the world, declaring what Thou hast given them to know of Thy holy truth.

May it please Thee — continuing the course of Thy goodness and mercies — O God and Father of lights, so to illuminate our understandings, to guide our affections, and to form them unto all docility, and so to govern our words, that in all sincerity and truth, after having conceived, according to the measure it has pleased Thee to impart to us, the secrets Thou hast revealed to men for their salvation, we may both in heart and mouth set forth that which may serve to the honour and glory of Thy holy Name, to the prosperity and greatness of our King and all who belong to him, together with the peace and consolation of all Christendom, and especially of this Kingdom.

Lord and almighty Father, we ask Thee all these things in the Name and for the sake of Jesus Christ, Thy Son, our Savior, as He Himself has taught us to ask them, saying: Our Father, who art in heaven...

SIRE, it is a very great happiness for a faithful and devoted subject to behold the face of his Prince, since that face represents, as it were, the visible Majesty of God; it cannot be otherwise than that he is greatly moved when he considers the duty of obedience and subjection that he owes Him. For, being such as we are, that which we behold with our eyes — provided the eye be sound, and the thing itself corresponds to what one has conceived — has far greater effect than what we consider by a bare and naked apprehension of the mind. And if it happens not only that he may see his Prince, but also that he is seen by him, and what is more, heard by him, and finally received and approved: then indeed he receives a very great satisfaction and singular contentment.

Of these four points, Sire, it has pleased God — according to His secret judgments — that a part of your very humble and very obedient subjects has long been deprived, to its very great regret, until, using His infinite mercy and giving place to our continual tears and groanings, He has so favoured us that this day brings us the good which until now we have rather desired than hoped for: namely, to see Your Majesty, Sire. And what is more, to be seen and heard by you, and that in the most illustrious and noble company that is in the world. So that, even if we had never received any other good, nor should receive any hereafter, the remainder of the course of our years could not suffice to thank our God enough for it, nor to render fitting thanks to Your Majesty.

But when we consider with this that the same door which has been opened to us has not only been opened, but that you invite us, and, so to speak, in a

manner so gracious, so benign, and so conformable to your royal kindness, constrain us to testify unanimously the duty we have to confess the Name of our God and to declare the obedience we bear to you — we are forced to confess, Sire, that our minds are not capable of conceiving the greatness of such a benefit, and our tongues still less sufficient to express what our affection commands them to utter. So that, seeing such favour surpassing all human eloquence, we would rather confess our weakness by a reverent silence than diminish so great a good by the defect of speech.

Nevertheless, Sire, we still desire the fourth and principal point: namely, that our speech today may be received by Your Majesty as agreeable — which also we hope to obtain, if it happens (and God grant it so!) that our coming may bring an end, not only to our past miseries and calamities, whose memory seems almost extinguished by this happy day, but also to that which has always seemed to us more grievous than death itself: that is, the troubles and disorders which have arisen in this Kingdom concerning the matter of Religion, to the ruin and perdition of a great multitude of your poor subjects.

Now, there are several occasions which until now have hindered us from enjoying so great a good, and which even today would make us lose all courage, were it not that on the other side several things strengthen and assure us. There is, first, a persuasion rooted in the hearts of many — by a certain misfortune and by the iniquity of the times — that we are people turbulent, ambitious, given over to our own sense, enemies of all concord and tranquillity. There are also some who presume that, even if we are not altogether enemies of peace, nevertheless we demand it with conditions so harsh and severe that we are in no way to be received — as though we pretended to overturn the whole world in order to make another after our

own fashion, or even to despoil some of their goods and possessions to enrich ourselves.

There are yet several other such or even greater impediments. But we prefer that the memory of them be buried, rather than to reopen old wounds by touching them again, now that we are at the point not of making complaints and lamentations, but of seeking the most fitting and profitable remedies.

And what then gives us such assurance in the midst of so many hindrances? Sire, it is no support from anything that is in us, seeing that we are in all respects among the least and most contemptible of the world. It is not, thanks be to God, any vain presumption or arrogance, for our poverty and low condition do not permit it. It is rather, Sire, our good conscience which assures us of our good and just cause, of which also we hope that our God, by the means of Your Majesty, will be the defender and protector. It is also the kindness already remarkable in your face, your speech, and your bearing. It is the equity which we see and experience to be imprinted in your heart, Madam. It is the uprightness of you, Sire, and of the other most illustrious Princes of the blood. It is also the manifest occasion we have to hope that you, our most honoured Lords of the Council, conforming yourselves to one and the same will, have no less affection to grant us so holy and necessary a concord than we have to receive it.

And moreover, there is yet one point which maintains us in good hope: it is that we presume, according to the rule of charity, that you, Gentlemen, with whom we have to confer, will strive rather with us — according to our small measure — to clarify the truth than to obscure it; to teach rather than to dispute; to set forth reasons rather than to contradict; in short, to prevent

the evil from going further rather than to render it altogether incurable and deadly.

Such is the opinion we have conceived of you, Gentlemen, praying you in the Name of that great God who has assembled us here, and who will judge our thoughts and our words, that notwithstanding all things said, written, or done during the space of forty years or thereabout, you would strip yourselves, as we do, of all passions and prejudices which might hinder the fruit of so holy and laudable an enterprise. Hope from us, if you please, what — by the grace of God — you will find in us: namely, a tractable spirit, ready to receive all that shall be proved by the pure Word of our God. Do not think that we have come to maintain any error, but to discover and amend whatever shall be found defective, whether on our side or on yours. Do not imagine that we are so presumptuous as to intend to overthrow what we know to be eternal — that is, the Church of our God. Do not think that we seek means to make you like unto us in our poor and low condition, in which nevertheless, thanks be to God, we find singular contentment.

Our desire is that the ruins of Jesus Christ may be repaired; that this spiritual Temple may be raised up; that this house of God, built of living stones, may be restored in its entirety; that these flocks, so scattered and dissipated by the just vengeance of God and the negligence of men, may be gathered and brought back into the fold of this sovereign and only Shepherd. This is our design; this is all our desire and intention, Gentlemen. And if you have not believed it until now, we hope that you will believe it when we shall have, in all patience and meekness, conferred what God shall have given us.

And would to our God that, without going further, instead of arguing [with] our adversaries, we might all with one voice sing a Canticle unto the

Lord, and stretch out our hands to one another — as has sometimes happened even between armies and battle-lines fully arrayed, among unbelievers and infidels themselves — a thing greatly shameful for us, who make profession of preaching the doctrine of peace and concord, and yet are the most easily divided, and the hardest and most difficult to reunite. But what then? Such things may be hoped for and ought to be desired by men; but it is God who must grant them, as He will do when it shall please Him to cover our sins by His goodness and to chase away our darkness by His light.

And on this subject, Sire, in order that it may be known that we intend to proceed in good conscience, simply, clearly, and straightforwardly, we shall declare in summary — if it please Your Majesty to grant us leave — what are the principal points of this conference, in such manner nevertheless that, God helping, no one shall have just occasion to take offense.

There are some who think, and who would willingly persuade others, that we differ only in matters of small consequence, and rather in things indifferent than in substantial points of our Faith. There are others, on the contrary, who, for lack of being well informed of what we believe, presume that we agree in nothing whatsoever, no more than Jews or Mahometans. The intention of the former is as much to be praised as the opinion of the latter is to be rejected, as we hope will appear by the unfolding of our discourse. But certainly neither the one nor the other opens the way to a true and firm concord: for if the latter are believed, one of the parties cannot subsist except by ruining the other — a thing inhuman to think and most horrible to execute. And if the opinion of the former is received, it will be necessary that many things remain undecided, from which would arise a discord more dangerous and harmful than ever.

Thus, then — we confess what we can scarcely utter without tears — we confess, I say, that just as we agree in some of the principal points of our Christian faith, so also we differ in a part of them.

We confess one only God, in one and the same infinite and incomprehensible essence, distinguished in three persons, consubstantial and equal in all things and through all things: namely, the Father, unbegotten; the Son, eternally begotten of the Father; and the Holy Spirit, proceeding from the Father and the Son.

We confess one only Jesus Christ, true God and true man, without confusion or separation of the two natures or of their properties.

We confess that, insofar as He is man, He is not the son of Joseph, but was conceived by the secret power of the Holy Spirit, born of the blessed Virgin Mary, a virgin — I say — before and after the childbirth.

We confess His nativity, His life, His death, His burial, His descent into hell, His resurrection, and His ascension, as they are contained in the holy Gospel.

We believe that He is above in heaven, seated at the right hand of the Father, from whom He shall not move until He comes to judge the living and the dead.

We believe in the Holy Spirit, who enlightens us, consoles us, and sustains us.

We believe that there is one holy catholic — that is, universal — Church, which is the company and communion of the saints, outside of which there is no salvation.

We are assured of the free remission of our sins through the blood of Jesus Christ, by the virtue of which, after our bodies — raised again — shall have

been reunited to our souls, we shall enjoy with God the blessed and eternal life.

How then, someone will say, are not these the articles of our faith? In what, then, are we at variance? First, in the interpretation of a part of them. Second, in that it seems to us (and if we are mistaken here, we shall be very glad to know it) that men have not been content with the aforesaid articles, but that for a long time they have not ceased to add article upon article, as though the Christian religion were a building never yet finished.

We say further that what has been built anew — so far as we can discern — has not always been built upon the ancient foundations, and consequently disfigures the edifice rather than serves it for ornament and adornment. And yet men have far more often stopped at these accessories than at the principal points.

Such is a summary of what we believe and teach, but in order that our intention may be still better understood, we shall unfold these points in detail.

We say then — and hope to maintain in all sobriety by the testimonies of Holy Scripture — that the true God, in whom we must believe, is stripped of His perfect justice if one thinks to oppose to His wrath and just judgment any other satisfaction or purgation, in this manner or in that, than that entire and complete obedience which shall be found in none other than in one only Jesus Christ. And likewise, if we say that He forgives us only a part of our debts, because we pay the other part, He is stripped of His perfect mercy.

From this it follows (so far as we can judge) that when the question is to know by what title we have Paradise, we must wholly rest upon the death and Passion of one only Jesus Christ, our Savior and Redeemer; otherwise,

instead of worshiping God, we would worship a strange god, who would not be perfectly just nor perfectly merciful.

From this also depends another point of very great consequence, touching the office of Jesus Christ: for if He alone is entirely our salvation, the most precious Name of Jesus Christ — that is, Saviour — which was announced by the Angel Gabriel, would not properly belong to Him. Likewise, if He is not our only Prophet, having fully declared the will of God His Father for our salvation — first by the mouth of the Prophets, then afterwards in person in the fullness of time, and consequently by the faithful Apostles — if He is not also the only spiritual Head and King of our consciences; if He is not our only eternal Priest according to the order of Melchizedek, having by one single offering of Himself, once made and never to be repeated, reconciled men to God, and now alone interceding in heaven for us until the consummation of the world; in short, if we are not wholly complete in Him alone, then this Name and title of Messiah or Christ — that is, anointed and consecrated by God His Father for this purpose — would not belong to Him.

If then one will not be content with His Word alone, faithfully preached and afterwards recorded by the Prophets and Apostles, He would be dispossessed of His estate of Prophet. He would also be degraded from His estate of Head and spiritual King of His Church, if one would make new laws for consciences. And from His estate of eternal Priest, who would undertake to offer again the remission of sins, and who would not be content to have Him alone for their intercessor in heaven between God and men.

In the third place, we are not agreed either on the definition, or on the origin, or on the effects of that faith which, following Saint Paul, we call

justifying, and by which alone we believe that Jesus Christ, with all His benefits, is applied to us.

As for good works, if there are any who think that we despise them, they are very ill-informed. For we no more separate faith from charity than heat and light are separated from fire. And we say with Saint John in the First Epistle, that he who says he knows God and does not keep His commandments convicts himself of lying by his own conscience, and in all his conduct shows himself hateful.

But beyond this, we confess plainly that we differ in three principal points on this matter. The first concerns the origin and the first source from which good works proceed. The second is what they are. The third, to what end they serve.

As to the first, we find no other free will in man than that which is set free by the grace alone of our Lord Jesus Christ. And we say that our nature, being such as it is fallen, has need before all things not merely to be aided and supported, but rather to be slain and mortified by the power of the Spirit of God; because grace teaches us that we are not only poor and weak, but altogether destitute of strength, contrary to all good, indeed dead and rotten in sin and corruption. And we render this honour to God, that we will not share anything with Him: for we attribute both the beginning, the middle, and the end of our good works to His grace and mercy alone working in us.

As to the second point, we receive no other rule of righteousness and obedience before God than His commandments, as they are written and recorded in His holy Word; to which we judge that it is not lawful for any creature to add or diminish in order to bind the consciences of Christians.

As to the third point — namely, to what end good works serve — we confess that insofar as they proceed from the Spirit of God working in us,

since they come from so good a source, they ought to be called good, although if God would examine them with strictness, He would find far too much to condemn. We say also that they are good for other uses: in that by them our God is glorified, men are drawn to His knowledge, and we are assured that the Spirit of God being in us (which is known by His effects), we are of the number of His elect and predestined to salvation.

But when the question is to know by what title eternal life belongs to us, we say with Saint Paul that it is a free gift of God, and not a recompense due to our merits. For Jesus Christ in this regard justifies us by His righteousness alone, imputed to us; sanctifies us by His holiness alone, imparted to us; and has redeemed us by His unique sacrifice, which is applied to us by a true and living faith, through the grace and liberality of our God. All these treasures are communicated to us by the power of the Holy Spirit, who uses for this purpose the preaching of the sacred Word of God and the administration of His holy Sacraments — not that He has need of them (since He is almighty God), but because it pleases Him to use these ordinary means to create and nourish in us that precious gift of faith, which is as the only hand to apprehend, and the only vessel to receive, Jesus Christ unto salvation with all His treasures.

But we receive as the Word of God only the doctrine written in the books of the Prophets and Apostles, called the Old and New Testaments. For by whom shall we be assured of our salvation, if not by those who are witnesses without reproach? And as for the writings of the ancient doctors and the Councils, before receiving them without any contradiction, it would be necessary first that they be entirely agreed with Scripture, and then also among themselves, since the Spirit of God is never contrary to Himself. And we believe, Gentlemen, that you will not undertake otherwise.

And if you should undertake it, you will pardon us, if it please you, but we do not believe it can be done unless we see it in effect. What then? Are we of the race of that unhappy Ham, son of Noah, who uncovered the shame of his father? Do we esteem ourselves more learned than so many ancient doctors, Greek and Latin? Are we so presumptuous as to think that we have been the first to discover the truth and to condemn the whole world universally of ignorance? God forbid, Gentlemen, that we should be such.

But you will grant us, in our opinion, that there have been Councils and Councils, doctors and doctors, since it is not only now that there have been false prophets in the Church of God, as the Apostles warn us in many places, and especially in the First Epistle to Timothy, chapter 4, and in Acts 20.

Secondly, as to those who are received and approved, since all the truth that can be found in them must necessarily be drawn from Scripture, what more certain and profitable means shall we find to benefit from their writings than by testing everything upon this touchstone, and considering the testimonies and foundations of Scripture upon which they will be found to have grounded their interpretation? Certainly, no one can or ought to attribute more to them than they themselves have required.

Now these are the very words of Saint Jerome on the Epistle to the Galatians: The doctrine of the Holy Spirit is that which is declared in the canonical books. Against which, if the Councils ordain anything, it is unlawful. And Saint Augustine, writing to Fortunatian, says: We ought not to place the disputes of men — however catholic and great they may have been — on the same level as the canonical Scriptures, so that it should not be lawful for us (saving the reverence due to such persons) to reprove and reject something in their writings, if perhaps it is found that they have

judged otherwise than the truth requires, being understood by the grace of God either by us or by others. Such am I toward the writings of others; and I wish likewise that the readers of mine should behave. He writes the same in the 112<sup>th</sup> Epistle, and likewise in the twelfth book, chapter 37, against Cresconius.

Saint Cyprian also has written no otherwise, saying that we must not look so much at what this man or that man has done before us, but at what Jesus Christ has done, who is before all. Such also is the rule given by Saint Augustine writing to Saint Jerome. And in another place, when he disputes against those who wished to support themselves by the Council of Ariminum, he says: Let neither me rest upon the Council of Nice (which is nevertheless the most ancient and approved), nor you upon the Council of Ariminum; but let us rest upon the Holy Scriptures. And Saint Chrysostom was of no other opinion in his exposition on Saint Matthew, Homily 49. For the Church also is built upon the foundation of the Prophets and Apostles.

Thus then, to conclude, we receive Holy Scripture as a complete declaration of all that is required for our salvation. And as for what may be found in the Councils or in the books of the Doctors, we cannot nor ought to hinder you from making use of them — nor ourselves either — provided that what is drawn from them be founded upon the express testimony of Scripture. But for the honour of God, do not bring us their bare authority, unless the whole be examined upon this touchstone. For we say with Saint Augustine, in the second book On Christian Doctrine, chapter 6, that if there is any difficulty in the interpretation of a passage, the Holy Spirit has so tempered the Holy Scriptures that what is said more obscurely in one place is said elsewhere very clearly.

So much for this point, which I have set forth somewhat more fully, in order that all may understand that we are not enemies either of the Councils or of the ancient Fathers, by whom it has pleased God to instruct His Church.

There remain yet two points: namely, the matter of the Sacraments, and the discipline or polity of the Church. As to the first, it is true that it would well deserve to be treated at greater length, because of the difficulties that exist today in Christendom. But since we have not now undertaken to dispute, but only to set forth the principal points of our conference, we shall content ourselves with declaring in summary what we hold.

We are agreed, in our opinion, on the definition of this word Sacrament: namely, that the Sacraments are visible signs, by means of which the union that we have with our Lord Jesus Christ is not only signified or figured to us, but is also truly offered to us on the part of the Lord, and consequently ratified, sealed, and as it were engraved by the power of the Holy Spirit in those who by a true faith apprehend what is thus signified and presented to them. We use this word signified, Gentlemen, not to weaken or annihilate the Sacraments, but to distinguish the sign from the thing signified, with all its virtue and efficacy.

We agree, therefore, that in the Sacraments there must necessarily intervene a heavenly and supernatural change. For we do not say that the water of holy Baptism is merely water, but that it is a true Sacrament of our regeneration and of the washing of our souls in the blood of Jesus Christ. Likewise, we do not say that in the Holy Supper of our Lord the bread is merely bread, but a Sacrament of the precious body of our Lord Jesus Christ, which was delivered for us; nor that the wine is merely wine, but a Sacrament of the precious blood which was shed for us.

Nevertheless, we do not say that this change is made in the substance of the signs, but in the use and in the end for which they are ordained. And we do not say that it is made by the virtue of certain words pronounced, nor by the intention of him who pronounces them, but by the power and will alone of Him who has ordained this action so divine and heavenly; whose ordinance also ought to be recited aloud and clearly, in a language understood and plainly explained, so that it may be understood and received by those who hear it.

So much for the outward signs. Let us now come to what is testified and exhibited by the Lord through these signs.

We do not say what some, for lack of having well understood us, have thought that we teach: namely, that in the Holy Supper there is nothing but a simple commemoration of the death of our Lord Jesus. We do not say either that we are made partakers therein only of the fruit of His death and passion; but we join the inheritance with the fruits that come to us from it, saying with Saint Paul in the First Epistle to the Corinthians, chapter 10, that the bread which we break according to His ordinance is the communion of the true body of Jesus Christ, which was delivered for us; and the cup which we drink is the communion of the true blood which was shed for us — indeed, of that very substance which He took in the womb of the Virgin, and which He has carried with Him from us into heaven.

And I pray you, Gentlemen, in the Name of God, what can you seek and find in this holy Sacrament that we do not also seek and find? The answer is ready: for some will demand that we confess that the bread and wine are changed — I do not say into Sacraments of the body and blood of Jesus Christ, for we have already confessed that — but into the very body and the very blood of Jesus Christ. Others, perhaps, will not press us so far, but will

require that we agree that the body and blood are really and corporally either in, or with, or under the bread.

But on this point, Gentlemen, for the honour of God, listen to us patiently, without being scandalised, and lay aside for a time all the opinion you have conceived of us.

When either one or the other of these two opinions shall be shown to us by Holy Scripture, we are ready to embrace and hold it even unto death. But it seems to us — according to the small measure of knowledge we have received from God — that this transubstantiation does not correspond to the analogy and agreement of our faith, because it is directly contrary to the nature of the Sacraments, in which it is necessary that the substantial signs remain, in order to be true signs of the substance of the body and blood of Jesus Christ. And likewise, it overturns the truth of His human nature and of His ascension. I say the same of the second opinion, which is that of consubstantiation, which, besides all this, has no foundation in the words of Jesus Christ, and is in no way necessary for us to be partakers of the fruit of the Sacraments.

If someone then asks us whether we make Jesus Christ absent from His Holy Supper, we answer that we do not. But if we consider the distance of places, as must be done when the question concerns the bodily presence and His humanity distinctly considered, we say that His body is distant from the bread and wine as far as the highest heaven is distant from the earth, since as for us, we are on earth, and the Sacraments also; and as for Him, His flesh is in heaven, so glorified that glory (as Saint Augustine says) has not taken from it the nature of a true body, but only its infirmity.

And if someone wishes to conclude from this that we make Jesus Christ absent from His Holy Supper, we answer that this is ill concluded. For we

render this honour to God, that we believe, following His Word, that although His body is now in heaven and nowhere else, and we on earth and nowhere else, nevertheless we are made partakers of His body and blood in a spiritual manner, and by means of faith, as truly as we see the Sacraments with our eyes, touch them with our hands, put them to our mouths, and live by their substance in this bodily life.

Such in sum, Gentlemen, is our faith on this point, which — as it seems to us (and if we are mistaken, we shall be very glad to learn it) — does no violence to the words of Jesus Christ or of Saint Paul, does not destroy the human nature of Jesus Christ, nor the article of His ascension, nor the ordinance of the Sacraments; raises no curious or inexplicable questions or distinctions; does not in any way diminish the union we have with Jesus Christ, which is the principal end for which the Sacraments were ordained, and not to be adored, nor kept, nor carried about, nor offered unto God. And finally (if we are not deceived) it gives much more honour to the power and Word of the Son of God than if one should think that His body must be really joined to the signs in order that we may be made partakers of it.

We do not touch upon the rest of what concerns the administration of holy Baptism; for we believe that none of you, Gentlemen, wishes to rank us with the Anabaptists, whose most severe enemies we are. And as for certain other particular questions on this matter, we hope, with God's help, that the principal points being settled in this amiable and gentle conference, the rest will conclude itself.

As for the other holy Sacraments (as they are called), it is true that we cannot give them that name until we have been better taught by Holy Scripture. But meanwhile, we believe we have restored true confirmation, which consists in catechising and instructing those who were baptised in

their infancy, and generally all persons, before admitting them to the Holy Supper.

We also teach true repentance, which consists in a true knowledge of one's faults, in satisfaction toward the parties offended — whether publicly or privately — in the absolution which we have in the blood of Jesus Christ, and in amendment of life.

We approve marriage, according to the ordinance of Saint Paul, for all those who do not have the gift of continence; to which also we do not think it lawful to bind anyone by a perpetual profession. And we condemn all fornication and uncleanness, in word, in gesture, and in deed.

We receive the degrees of ecclesiastical offices according as God has ordained them in His house by His holy Word.

We approve the visitation of the sick as a principal part of the sacred ministry of the Gospel.

We teach with Saint Paul not to bind anyone in the distinction of days and meats, knowing that the Kingdom of God does not consist in such corruptible things; but nevertheless we condemn all dissoluteness, exhorting men without end and without ceasing to all sobriety, to the mortification of the flesh according to the necessity of each, and to continual prayers.

There remains the last point, concerning the outward order and polity of the ecclesiastical estate, in which we think it our duty, Gentlemen, to say — with your consent — that everything is so perverted, everything so confused and ruined, that scarcely could the best architects in the world (whether one considers the order as it is now established, or whether one looks at the life and morals) recognize the traces and marks of that ancient building so well ordered and proportioned by the Apostles. Of this, you yourselves can be good witnesses, having laboured in it these past days. In

short, we shall leave these things, well enough known, and better left unspoken.

To conclude this matter, we declare before God and His angels, before Your Majesty, Sire, and the whole illustrious company that surrounds you, that our intention and design is nothing else than that the form of the Church be brought back to its native purity and beauty, in which it once flourished so greatly in the time of the Apostles of our Lord Jesus Christ. And as for the things that have since been added, that those which shall be found superstitious or manifestly contrary to the Word of God be wholly abolished; the superfluous be cut away; those which experience has shown to draw men to superstition be removed; and if there be others useful and proper for edification, that after mature consideration of the ancient canons and authorities of the Fathers, they be retained and observed in the Name of God, according as shall be fitting to the time, the place, and the persons — so that all with one accord may serve God in spirit and in truth, under your obedience and protection, Sire, and under the persons whom God shall establish under Your Majesty for the government of this Kingdom.

For if there are still any who think that the doctrine we profess turns men away from the subjection they owe to their kings and superiors, we have, Sire, enough to answer them in good conscience. It is indeed true that we teach that the first and principal obedience is due to our God, who is the King of kings and Lord over all lords. But as for the rest, if our writings are not sufficient to clear us of such a crime imputed to us, we shall allege, Sire, the example of so many lordships and principalities, and even of kingdoms reformed according to this same doctrine, which, thanks be to God, may serve as good and sufficient testimonies for our discharge.

But we rest here upon what Saint Paul says in the 13<sup>th</sup> chapter of the Epistle to the Romans, where, speaking of temporal government, he expressly commands that every person be subject to the higher powers. Yea, says Saint John Chrysostom on this passage, though thou be an Apostle or an Evangelist, because such subjection does not derogate from the service of God. And if it has happened, or shall hereafter happen, that some, covering themselves with the cloak of our doctrine, be found guilty of rebellion against the least of your officers, Sire, we protest before God and Your Majesty that they are not of us, and could not have more bitter enemies than we, according as our poor condition permits.

To conclude, Sire, the desire we have to advance the glory of our God, the very humble obedience and service due to Your Majesty, the affection we bear to our country, and especially to the honour of God, has brought us to this place, where we hope that our good God and Father, continuing the course of His goodness and mercies, will grant you, Sire, the same grace He granted to the young King Josiah, now two thousand two hundred and two years ago. And that under your happy government, Madam, assisted by you, Sire, and by the other most illustrious Princes of the blood and Lords of your Council, the ancient memory of the renowned Queen Clotilde will be refreshed, who once served as an instrument to our God to give His knowledge to this Kingdom.

Such is our hope, for which, Sire, we are ready to employ our own lives, so that, rendering you very humble service in a matter so laudable and holy, we may see the true golden age, in which our Lord and Savior Jesus Christ shall be served and honoured by all with one accord — to whom belongs all honour and glory forever. Amen.

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SIRE, may it please Your Majesty not to regard the rudeness and poor polish of our language, but rather the devotion that is wholly dedicated to you. And since the points of our doctrine are clearly and more fully set out in this present confession of faith, which we have already presented to you, and upon which the present conference is to be held, we most humbly beseech Your Majesty to grant us once again the favour of receiving it from our hands.

Hoping, by the grace of God, that after having conferred upon it with all sobriety and reverence for His name, we shall find ourselves in agreement. But if, on the contrary, our iniquities hinder such a good outcome, we do not doubt that Your Majesty, with his good council, will know well how to provide for everything, without prejudice to either of the parties, according to God and reason.

# THE SECOND HARANGUE

Pronounced at Poissy,  
in the presence of the Queen Mother,  
the King and Queen of Navarre,  
and other great Princes and Lords of the King's Council,  
with Gentlemen the Cardinals, Prelates, and Doctors present:  
On the twenty-fourth day of the month of September, 1561.

RESPONSIVE TO THE ORATION OF MONSIEUR, the Cardinal of  
Lorraine.

THE SECOND HARANGUE OF THEODORE BEZA,  
pronounced at Poissy on the twenty-fourth day of the month of September,  
1561.

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**M**ADAM, after having invoked the name of our God, that it may please Him to assist us with a special grace in a matter of such great consequence, and to strip us of all particular opinions and passions, planting in our hearts in their place a right knowledge of His truth, together with a

true desire to set it forth to the honour of His holy name, for the advancement of your greatness, and the repose of all Christendom, and especially of this Kingdom: We will respond briefly to what it recently pleased Monsieur the Cardinal of Lorraine to declare to us concerning only two points of our Confession, which has been presented three times to Your Majesty: namely, concerning what regards the Church and its authority, and then concerning the Holy Supper of our Lord Jesus Christ.

It is true that if we had had the good fortune to be able to respond to the chapter while we still had fresh in our memory what we had heard, or better yet, to have in our hands and to consider the aforementioned Harangue, we could have responded more distinctly point by point, and perhaps more pertinently. But, whatever the case may be, we will say what God gives us, so that it may be understood wherein we can already be in agreement, and likewise the points that are still in difference, for which we beseech our God that, according to His great mercies, it may please Him to grant us accord.

Thus, therefore, as to the first point concerning the Church, we will treat three points. The first is what the Church is; the second, what are its marks; the third, what is its authority.

Now, it is a thing without difficulty that this name Church, which is Greek, is drawn from another word that signifies as much as to call from one place to another. But we find in Scripture that there are two manners of calling: The one is conjoined with the efficacy of the Holy Spirit, of which it is spoken in chapter 8, verse 28 of the Epistle to the Romans, when it is said that God justifies those whom He has called. The other, although it is outwardly the same as the first, is nevertheless of no value as to salvation; not that the fault comes from God, but from men, who will to be deaf, following what is said in the common proverb, There is no worse deaf

person than he who will not hear. And of this calling the Lord spoke when He said that many are called, but few are chosen (Matthew 22:14). That is why, consequently, this name of Church, which signifies the company of those who are gathered by the voice of God who calls them, must be taken in two senses. For when it is taken generally for all those who make an outward profession of responding to God who calls them, there is no doubt that many hypocrites and reprobates are included therein. And for our part, thanks be to God, we have never spoken or written otherwise, seeing that it is a thing too clearly expressed in Scripture and confirmed by perpetual experience.

But if it is a question of taking this word Church more properly and more strictly (as we must very often do), then we say that it includes only the assembly of the elect and predestined of God. And so that it may be understood that we have not fabricated this manner of speaking, nor still less this doctrine: when it is said that the Church is the body of the Lord (Ephesians 5:30), bone of His bones, flesh of His flesh—even to the point of attributing to Him the proper name of Christ, by joining the head and the members, as the Apostle does in writing to the Corinthians (1 Corinthians 12:27)—how could the reprobates be included in this number, seeing that they are members of the devil? For it is impossible to be a member of Christ and of the devil at the same time. This Saint Augustine very well noted, namely in Book 2, Chapter 21, against Cresconius.

Of this distinction in the name of Church, the same author made use on Psalm 64, when he says that the Church, which is signified by Jerusalem, began with Abel, and Babylon with Cain. And nevertheless, in the first book on Baptism against the Donatists, Chapter 16, taking the Church in the more general signification, he says that she who begot Abel, Enoch, Noah,

Abraham, and the Prophets also begot Cain, Ishmael, Dathan, and others like them.

For conclusion, therefore, we will take what the same Saint Augustine wrote in the same treatise, Book 7, Chapter 51 (which is also recited in 24.q.1, C. Omnibus consideratis), where it is said that there are two kinds of men with respect to the Church. For (he says) some are members of Christ and of the true Church, and so much of the house of God that they are the house itself; the others are indeed in the house of God, but they are not of it: for they are like the chaff with the wheat until they are separated out.

Now, from this proposition arises a question, namely, whether the Church is invisible, which it seems one must conclude, seeing that God alone can know His elect; joined to the fact that we say we believe in the holy Church, and what is believed is not seen. But from this, a great inconvenience follows, if one speaks of it thus simply and plainly. For if it is so, to what company shall one join oneself, and what means shall one hold to have salvation, if one does not know the Church to adhere to it, seeing that in the Church alone Jesus Christ deploys His salutary virtue and power?

It is true, Monsieur the Cardinal, if I remember correctly, that you alleged yet another inconvenience, of which we are not at all satisfied: namely, that if the Church were invisible, we would not even recognize our King; which we cannot accept, because Scripture teaches us to recognize our superiors and to obey them in all things (saving the honour we owe to God alone), even if they were unbelievers. But let this be said as if by the way.

I return to my point. We say, therefore, that although the true Church is, as it were, invisible with respect to what we have said, nevertheless, when it is a question of knowing to what company we ought to associate and join

ourselves, we have certain marks: namely, the pure word of God and the sincere administration of the sacraments. These marks are clear and perceptible, such that where they are found, there we ought not to doubt that the true Church of God is present, and we must, according to the rule of charity, hold as faithful all those who make a profession of the pure religion, unless God has revealed their hypocrisy. And of this, Saint Paul gave us a good example when he calls the Corinthians and the Galatians saints and faithful, and attributes to them the name of Church in general, even though there were great faults among them, both in ignorance of doctrine and in their lives. This he also declared elsewhere, saying that all those who hold the foundation do not always build with gold or silver or precious stones, but also with hay and stubble (1 Corinthians 3:12).

Behold, therefore, how we speak of the Church without making it an imaginary and fantastical thing, and without giving occasion, in our opinion, to number us among such fanatics as formerly were the Cathars and Donatists, and in our time still these furious Anabaptists, against whom this matter has so often been debated by those of our side.

I come now, therefore, to the marks and testimonies of the Church, which it is necessary to know well and to note carefully, since outside of it there is no salvation, and there is nothing that Satan our ancient adversary endeavours more to disguise. I have said that it has two certain and infallible marks: namely, the pure preaching of the word of God and the sincere administration of the sacraments. Some add the discipline of the Church and the fruits of the preaching, as indeed every assembly, to maintain itself, must be governed by some superior who is obeyed. But inasmuch as our iniquities are very often the cause that these two marks do not appear, for that reason, we will content ourselves with the first two.

As for the word, that it is a certain mark of the Church appears from the fact that this word is compared to seed, both by Jesus Christ and by Saint Peter (Matthew 13 and 1 Peter 1:23). For this reason also Saint Paul said that he had begotten the Corinthians in the Lord, namely by the preaching of the word (1 Corinthians 4:15). And for this cause in so many passages it is also called pasture and nourishment, according to what the Lord said: that His sheep hear His voice and not that of the stranger (John 10:4-5).

I add the sacraments, since the Lord did not wish only to teach us by the ears, but also by the eyes and by the other bodily senses; and therefore He willed that the sacraments should be certain and visible testimonies and seals of the union of His children—first with Him, and then also among themselves. That is why it was said under the old Covenant that the uncircumcised should be cut off from among the people of God (Genesis 17:14); and for this cause also it was necessary that all the heads of families appear at least three times a year in Jerusalem to testify by the same sacrifices their unity of faith and religion (Exodus 34).

And afterwards, when the wall of separation between the two was broken down, the Gentiles and the Israelites were reduced to one body, not only by preaching, but also by Baptism and by the holy sacrament of the body and blood of the Lord. And following this, Jesus Christ said to the Apostles: ‘Go, teach all nations’ (behold the word); ‘baptizing them in the name of the Father, and of the Son, and of the Holy Spirit’ (behold the sacraments) (Matthew 28:19). For with Baptism we must join what Saint Paul says he also delivered concerning the Supper, after having received it from the Lord (1 Corinthians 11:23).

It is also what he says in another passage: that the Church is built upon the foundation of the Prophets and Apostles (Ephesians 2:20), that is to say

upon Jesus Christ, who is the substance of the Prophetic and Apostolic doctrine (1 Corinthians 3:11). Thus must one understand another passage of the same Apostle, in which he says that the Church is the pillar and ground of the truth (1 Timothy 3:15)—that is to say, that the word of God, which is the truth (as it is written in Saint John), sustains and supports the Church, following the exposition of Saint John Chrysostom; or else because it is placed in the Church as in a firm and eminent place, inasmuch as God shows His power in it to every believer, as Saint Paul declares to the Romans (Romans 1:16). Behold, therefore, the true and visible marks of the Church, for which reason she is called the mother of believers, begotten and nourished in her by the true and incorruptible pasture.

Now, if there is preaching of the word and administration of the sacraments, it must also be concluded that there are pastors and doctors to whom this charge is committed, according to what Scripture testifies everywhere, and particularly in what Saint Paul writes to the Corinthians, to the Ephesians, to Timothy, and to Titus. That is why some add a third mark, namely, ordinary succession from the time of the Apostles. To this, we respond that such succession is greatly to be prized, provided it is well considered and applied—as the ancients often used it as a help against the novelty of heretics, as may be seen in Tertullian, Irenaeus, and Saint Augustine against the Manicheans and Donatists.

But since it has been made a shield against us, as if we were inventors of new things, it is more than necessary that one understand what we hold concerning it. We say that there is a succession of doctrine and a succession of persons. As to that of doctrine, we acknowledge it as an infallible mark of the true Church, according to what we have said about it. For notwithstanding that the Evangelical doctrine is not in itself more worthy of

belief because of its antiquity, and that it often happens—through our iniquities and by a just vengeance of God—that it seems as new to men as it ought to be familiar and accustomed to them: nevertheless, the testimony of an ancient and continual succession serves greatly among men to authorize it the more.

As to personal succession, we acknowledge it also, but under the condition that it be conjoined with that of the Prophetic and Apostolic doctrine, at least in the substantial and fundamental points, and not otherwise. And note, if you please, Gentlemen, that I speak particularly of doctrine, and not of morals; for although it is required to be entire in doctrine and in life in order to be a good and true Pastor, nevertheless for ignorance, or for diversity of opinion in points of doctrine that are not substantial, and also for morals, we do not cease to tolerate a Pastor as Pastor, provided he retains the foundation. We are taught to speak thus by the saying of our Lord Jesus Christ, who said that insofar as the Scribes and Pharisees sat in Moses's seat, one must do what they teach, and not what they do (Matthew 23:2-3).

This passage, Saint Augustine, writing on Saint John, Tractate 46, declares must be understood of mercenaries who do not cease to have sound doctrine, and not of false prophets, of whom Jesus Christ also said the contrary: 'Beware of the leaven of the Pharisees' (Matthew 16:6). Being, says Saint Augustine, seated on Moses's seat, they teach the Law of God, and therefore God teaches through them; but if they wish to teach their own doctrines, listen not nor do what they say. The same author expounds this yet more amply in Sermon 49, *De verbis Domini* [*On the words of the Lord*].

Thus, therefore, Gentlemen, to return to the point: because false prophets can succeed the true ones, and wolves the true shepherds—behold a peremptory reason why we regard personal succession not only as not receivable, but also as altogether to be condemned, as giving colour to falsehood, unless the succession of doctrine is added to it as foundation.

Furthermore, if this personal succession were simply held as an infallible mark of the Church, it would be necessary to show us some promise of God by which He had bound His grace to certain sees or regions, which we do not think can be found in the new Covenant. But rather that there will always be a Catholic Church—that is to say, universal—because the particular members of it are scattered here and there throughout the universal world, according as it pleases God to exercise His judgments upon those whom He utterly cuts off, or whom He chastises for a time; and to deploy His mercies upon those whom He sustains from good to better, or whom He calls anew to the knowledge of Himself. For in some places the Lord, using His just vengeance, seems to raze everything, to the point of leaving no trace of the Church: as happened in the land of Barbary, and in most of the Levant; and in other countries He still leaves some trace of the Church, as we see in the Churches of Greece, and still closer to us. On the other hand also, the Lord sometimes only interrupts this personal succession of Pastors, as happened in Antioch in the time of Paul of Samosata, and in Alexandria in the time of the banishment of Athanasius, and in so many other Churches at the time when heresies held sway.

Even without searching further for the present, there was an interruption of personal succession, at least in the time when Honorius I held the see, around the year 623, condemned for the execrable heresy of Eutyches around the year 681. And in the time of Pope John XXII, likewise

condemned as a heretic—unless one wished to say that notorious heretics were Pastors. Beyond this, what happened in the time of the female Pope Joan, around the year 854, and during so many schisms of Antipopes that are read in the histories.

By these reasons I conclude that, without stopping at personal succession, to rightly know the Church, one must always come to the purity of doctrine and the sincere administration of the sacraments: such that those are to be held as true successors of the Apostles who, being legitimately called, build upon the foundation of those—whether there has been a perpetual personal succession, or whether it has been interrupted for some time, or even whether they are the first announcers of the Gospel in some place. On the contrary, those who do not preach at all, or who instead of Apostolic doctrine preach their own—even though they allege a thousand consecutive predecessors—ought not to be heard as Pastors (Matthew 7:15), but shunned as wolves, by the express commandment of Jesus Christ and His Apostles.

But someone will say: Is it then said that it is permitted to each one to announce the doctrine and administer the sacraments? Certainly not. For all things must be done in good order in the house of God, as the Apostle says (1 Corinthians 14:40). Who then are the true Pastors? Those who are legitimately called. It remains, therefore, to know what legitimate vocation is, and to understand this point. We say that there is an ordinary form of vocation, and an extraordinary one. The ordinary is that in which the order that God established in the Church is kept. In this order, there is first the examination of doctrine and life, then legitimate election, and finally the imposition of hands. This is seen in several passages of Scripture put together and joined, such as the election of Saint Matthias and of the seven

Deacons in the Acts of the Apostles, together with what is written in the Epistles of Saint Paul to Timothy and to Titus (Acts 1, 2, 6:5; 1 Timothy 3, 5:22; Titus 1:6). Behold therefore the ordinary vocation, from which it is easy to gather that the extraordinary is that in which (notwithstanding that it is legitimate by the authority of God) one of these two things is lacking, or both, or all three.

Now that the Lord has very often used such extraordinary vocations appears throughout Scripture. For who imposed hands on Moses to consecrate Aaron? (Exodus 28:1.) And who anointed into the office of prophet Isaiah (6:9), Daniel (1:17), Amos (7:14-15), and several others? And when did this happen? When those who held the order in their hands abused it. Then, I say, it was necessary for God to put His hand extraordinarily to His work: not to bring confusion into His house, but to correct those who, under the shadow of their ordinary succession, had overturned and perverted everything. And that this is so, I appeal to the writings of the Prophets, addressing themselves principally against the Priests. (Isaiah 28:7; Jeremiah 7:4, 23:11.) If it is replied above that such personages, nevertheless, had some external miraculous and heavenly testimony of their vocation, I respond that this is indeed true in some cases, but not in all, unless one wishes to divine what is in no way apparent by any other testimony. For even I do not know if one will find many prophets of the race of Aaron, or upon whom hands were imposed in the ordinary manner. If it is also alleged that the aforementioned prophets contented themselves with arguing and rebuking, without wishing to meddle in sacrifices, I respond first that this will not be found true everywhere. For Samuel, who was not of the race of Aaron but only of Korah, sacrificed at

Mizpah, as it is written in 1 Samuel, chapter 7. And Elijah the Tishbite sacrificed on Carmel, as it is written in 1 Kings, chapter 18.

Secondly, it is no wonder if the prophets of that time did not extend their extraordinary commission to circumcising and sacrificing, seeing that this charge was assigned as an inheritance to the race of Levi, which has no place today.

Behold, Gentlemen, what we call the Church, and what we hold concerning its marks and the vocation of its Pastors. Of these things, if you wish to make application either to our Churches or to our persons, we hope, with the help of God, to show such good signs that no one will have just occasion to doubt them, according to the word of God—and what is truly written, as it seems to us, in the treatise found among the works of Saint Augustine, entitled *Dialogue of 165 Questions*, in the last question.

Now, let us come to speak of the authority of the Church. It appears from the things said above that we in no way derogate from the precious and high titles that the Holy Spirit attributes to her. But we say that she is so much the body of the Lord that she is still in part in her pilgrimage, awaiting the full enjoyment of her Head (Hebrews 11). Such is the house of God, but one that is still being built and grows from day to day (Ephesians 4); she is governed by the Spirit of God, but still combating against the flesh (Galatians 5); she is purified, but it is to be little by little brought to this perfection of beauty, where there will be no spot nor wrinkle whatsoever; she knows God, but it is in part (1 Corinthians 13:9).

And when I speak thus, Gentlemen, I believe that you recognise the very words of the Apostle. In short, we confess that outside the Church there is no salvation, since life is nowhere else but in Jesus Christ, and that He does not deploy His life-giving virtue elsewhere than in His members, whose

union and assembly is called the Church. But the question is to know if she can err, and if she is above Scripture, or else entirely subject to it.

On this, I respond that it is a thing beyond doubt that the particular members of her can err—and err every day, both in doctrine and in morals—following what Saint Paul says, that we know in part; and Saint John, that if we say we have no sin, we deceive ourselves (1 John 1:8). Now, if someone wishes to exclude from this number the ancient Doctors, he will pardon us if we do not believe him. For certainly it would be difficult for us to assemble several testimonies of the faults found in the greater and more ancient ones (which let it be said saving the reverence due to their excellent piety and doctrine); but we do not wish to dwell on this, both for the honour we bear them—and rightly so—and also inasmuch as, if I have well understood the saying of Monsieur the Cardinal, he is no more inclined than we to receive them without exception.

Behold what we hold concerning the members of the Church in particular, whose imperfection nevertheless does not prevent the Church from being composed of them; for little by little they profit both in the knowledge of God and in the amendment of life. But if one considers the parts of the Church more generally, as she is distributed in various dioceses and provinces, shall we say that they can err? Once again, if I remember rightly, Monsieur the Cardinal was recently of the opinion that even particular Churches and provincial Councils can err, and have often erred: and in fact this is confirmed by such long experience that, in our opinion, no man of good judgment can doubt it. It remains, therefore, to consider the whole Church in her universality. But in what manner? For if we consider her in the representation of a universal Council, first, there is not much appearance in estimating that all the virtues which the Holy Spirit deploys in the

Church should be restricted to a certain number of Prelates, who are not always the most learned nor the best, even though they represent the whole multitude of those who sent them. For how often will it happen that a simple person will have more understanding for a moment than the most learned in an entire company? And therefore it has long been said, by a gloss on the chapter you pointed out in *De electionibus* [*On Elections*], that one should rather believe a private man who is faithful and who has better authority or reason, than an entire Council, or the Pope. And even in that great Nicene Council, to what did it come that the law of celibacy—which has since brought so much filth into the Church—was not established then? To a single Paphnutius, as the history says.

Furthermore, when has a Council been assembled so general that a great part—not only of the most learned and most holy persons, but also of the Prelates—has not remained behind? And who will assure us that the absent ones cannot sometimes have more revelation than the present ones? Beyond all this, you know, Gentlemen, how long a horrible confusion has reigned in the Church, and principally in the greatest estates and dignities of prelature: such that the greatest desolation of the house of God is in the very place that ought to be the most entire and best adorned. At least, for a long time examples of it have appeared, and good Bishops have uttered sighs so high and so clear that we still hear them. And in fact, what Saint Bernard writes in the books *De Consideratione* [*On Consideration*], and in Sermon 33 on the Canticles, and again in the Sermon on the conversion of Saint Paul, is no less notorious than true. Alas, Lord, says he, those whom one sees loving the first places in the Church and holding the Principality are the first to persecute You: they have taken the Ark of Zion, they have occupied the castle and then by power have put the whole city into servitude.

Let this be said, Gentlemen, not to injure anyone, but to show that the principal vocations in the Church having long been so confused and disordered, it is impossible to conclude well that universal Councils, which have for a long time been gathered from a multitude of ill-qualified persons, have been conducted by the Holy Spirit to the point of not being able to err. An ancient Priest (of whom I would not wish to make mention in this company, if his example were not alleged for this purpose) prophesied well, although he was worth nothing, but we do not read that he did not err with his company in condemning Jesus Christ. Joined to this, the Holy Spirit in this place prophesied, and not he, who did not know what he said, and who spoke being moved by a spirit entirely contrary—namely diabolical—seeing that he concluded to kill an innocent, namely Jesus Christ, the Son of God (John 11:49-52).

Furthermore, if a universal Council has received this privilege of not being able to err, neither in the rule of doctrine nor in the form of morals, we ask from what time this privilege is dated: for there has never been but one faith and one same Church. Now that there has been error in the ancient Church under the old Covenant, the Prophets testify openly, and the histories give good proof. All their watchmen, says Isaiah chapter 56, are blind, they know nothing, they are all dumb dogs; and Jeremiah chapter 6, From the Prophet even to the Priest, all deal falsely. And so that this may not be restricted to the life of particulars, it is expressly said in chapter 14 of the same Prophet, They prophesy false things and a lying vision. And in Isaiah chapter 29, the wisdom of the wise shall perish, and the understanding of the prudent shall vanish, that God will close the eyes of the Prophets and of the Rulers. And in Ezekiel 7, chapter: That the law shall perish from the Priest (Ezekiel 7:26). And in fact, who has condemned the

Prophets—like Jeremiah, Micah, indeed the very Son of God, and after Him the Apostles—if not the assemblies of the Prelates of Israel? If it is replied to this that these things happened in the time of the old Covenant: I respond that this is not sufficiently said, nor pertinently answered; for the conclusion will always stand firm, that the assembly of the Prelates of the Church, however universal it may be, has often been governed by the spirit of error rather than by the Holy Spirit.

Secondly, if we come to the new Covenant, has not Saint Paul expressly admonished the whole Church—in the person of the Ephesians—that wolves would come forth from among the Pastors, and that the son of perdition would sit in the temple of God (Acts 20:29; 2 Thessalonians 2)? And in fact, in comparing the Councils one with another, so many contradictions will be found among them themselves that it is necessary to confess that the Holy Spirit has not always had audience there: but rather that Satan has long since transfigured himself into the light of the general Councils, to disguise his falsehood.

There is an express passage on this in Saint Augustine, Book 2 *On Baptism against the Donatists*, chapter 31, which I alleged in my first Harangue, and which I will allege again, and for cause. There it is expressly said that the letters of particular Bishops are corrected by provincial Councils, and the provincial by the universal; and the earlier universal ones amended by the later ones, when by some experience of things what was closed is opened, and what was hidden is brought to evidence. To this, Monsieur the Cardinal responded in his Harangue that this is to be understood of external things which can and ought to vary according as necessity requires. But considering the whole more closely, it will be found that this word *emendari* presupposes a fault committed and then corrected.

Joined to this, if this response were receivable, one would have to say the same of the letters of the Bishops and of the provincial Councils—which is directly contrary to the intention of Saint Augustine, who disputes in that place not about some external polity, but about a point of doctrine, namely the opinion of Saint Cyprian and the Council of Africa concerning rebaptism.

If one also alleges another accustomed argument, namely that if our Lord promised to be in the midst of two or three assembled in His name (Matthew 18), much more so is He present in a universal Council: we concede that this is to be presumed, but there is a difference between a presumption and a necessary conclusion. For since the malice of men often comes to the point of abusing the name of God to establish falsehood, such ones can have God in their mouth while having His enemy in their heart; and the weakness of man's understanding being so great—as is ordinarily seen—besides an infinity of disordered affections that blind our eyes, we say that he who has no other foundation than the advice of men and the outward appearance of a Council is more often in danger of being deceived than otherwise.

What then? Do we wish the doctrine of the Church to be uncertain, since she can err? Far from it. For we confess that although we know only in part, as Saint Paul says (1 Corinthians 13:9), and although in this respect error is always mixed with truth: nevertheless God does not permit that the truth of the substantial points of our salvation should ever be so buried in His whole Church that there is not always some remnant—now smaller, now greater—which understands what must be understood and follows what must be followed. As we see happened in the time of Elijah in Israel, and in the Babylonian captivity, and at the coming of Jesus Christ: when there was

scarcely a Zacharias, an Elizabeth, a Joseph, a Virgin Mary, a Simeon, an Anna the prophetess, who recognised and had the right understanding of the fulfilment of the Prophecies amid so many corruptions of the Scribes, Pharisees, and Sadducees. Such interruptions, therefore, in the Church of God—proceeding from the iniquity of men—are like a storm or like a fog, which He afterwards causes to vanish by the sun of His word, when it pleases Him, and according as He dispenses the secrets of His judgments and of His mercies. Do we also wish to condemn the ancient Councils? God forbid! For even you know that if it is a question of regulating ourselves by them, you will change more things than we, and you have laboured at this in recent days. But we only require that Scripture be the touchstone to examine everything that is done and said in the Church.

If this seems strange to you, I pray you, Gentlemen, to consider this so celebrated passage of Saint Augustine writing to Maximin the Arian, Book 2, chapter 14. Is there a universal Council more approved than the first one called Nicaea? I believe not. And what is the Council of Ariminum? A Council rejected and rightly condemned. And what does Saint Augustine dispute there? A principal article of faith, already several times fully resolved—namely, the consubstantiality of the Son of God. Yet behold Saint Augustine, who testifies that his party is not bound to the Nicene Council, nor he himself to the Council of Ariminum: but that he wishes to fight by the Scriptures, which are, he says, common witnesses to both parties. Now, if on this one alleges the obscurity of the Scriptures, we must well confess what Saint Paul says (1 Corinthians 2:14), that the natural man does not know the things of God; and what Saint Peter says, that the Scriptures are not of any private interpretation (2 Peter 1:20). But meanwhile, if this obscurity of the Scriptures is so great that they cannot enlighten us of

themselves, whence comes it that Jesus Christ does not send us elsewhere when He says, Search the Scriptures (John 5:39)? And whence comes it that Abraham, being asked by that wretched rich man to send someone from the other world to warn those here, said: They have Moses and the Prophets; if they do not believe them, they will not believe even if someone rose from the dead (Luke 16:31)?

Beyond this, what would those have done who had only the writings of the Apostles, before there were commentaries written by the Ancients? On this point, I recall, Monsieur the Cardinal, that in your Harangue, your opinion was to receive as firm interpretation and as Apostolic tradition what has always been received in the Church, and everywhere, and by all. But who assures us of these three points? Certainly, no one, in my opinion, for an infinite diversity will be found in the books of the Ancients, even in some articles of faith.

Furthermore, if we must come to this word always and by all, by what time shall we begin, if not with the Apostolic Church? And who shall be the first counted, if not the Apostles, whose history has been so faithfully written by Saint Luke, and which can also be known by their writings?

And thus, therefore, Gentlemen, for conclusion: since all truth comes from God, who has taken as His spokesmen in what concerns our salvation the Prophets and Apostles—we always return to this foundation of the Scriptures. We do not reject, however, the advice of the Councils nor of the Fathers, but only insofar as they confirm their saying by good testimonies from these same Scriptures—which, as Saint Augustine very truly says in the books *On Christian Doctrine*, are so seized upon by the Holy Spirit that what is said obscurely in one place is most clearly said elsewhere, together with several other rules for rightly understanding Scripture that are

contained in the said books of Saint Augustine *On Christian Doctrine*, and others who have treated this matter.

Nevertheless, there still remains one difficulty to resolve, which lies in this: that several have thought that the will of God concerning all that is required for our salvation has not been fully written by the Evangelists and Apostles. But if this were the case, I pray you, Gentlemen, to consider what opening would be made to introduce all the reveries one might wish? And in fact, we see that this has been the passage through which Satan has entered to devastate the vineyard of the Lord.

Nevertheless, we do not deny that before Moses, God governed His Church by visions and revelations, and that the Apostles planted the Churches by living voice before their doctrine was written. But why is it that, as the malice of men grew with their numbers, and on the contrary their life declined, the Lord willed that this doctrine should be registered in a common language understood by all? Was it not to obviate those who know how to adorn their reveries with the title of tradition, or of revelation, or of custom? Now, if this doctrine is written only in part, of what use will this remedy be? Certainly, Saint John does not speak thus of the Scriptures when he says that the things he has written are written so that by believing them one may have life (John 20:31)—which would be false if there were some other doctrine necessary for salvation. Saint Paul also declared the use of Scripture, and wishing to instruct—in the person of Timothy his faithful disciple—all the Ministers of the Church of God, did not say that they render the man of God (that is to say, the Minister of the word of God, or even if you will, every faithful man) perfect and complete (2 Timothy 3:16-17), if it were still necessary to add something unwritten.

However, we do not doubt that there have been and are unwritten traditions at all times concerning order and manner of proceeding. But because this name has long been abused, it is necessary to show which ones are receivable: which will not be difficult if one proposes two points for rightly judging them, namely, whether they are conformable to the doctrine and proper for edification. For it is a thing altogether assured that the Apostles and true Pastors never established manners of proceeding that were directly or obliquely contrary to the true doctrine, nor likewise that turned men even a little from spiritual service. When, therefore, this rule is kept, then it will be easy to discern doctrine from traditions, and false traditions from true ones.

And you can know, Gentlemen, how strange Tertullian found—in his treatise *On the Prescription against Heretics*—the saying of those who estimated that the Apostles left something to teach, either by mouth or by writing, of what is required for our salvation. I will say further: namely that even what the Apostles were found to have done in this regard is not always perpetual—not that they are not witnesses without reproach, but because according to the rule of charity they conceded something to the infirmity of the Jews: as in what they ordained concerning things strangled and not eating blood (Acts 15:20, 29). And in what Saint Paul taught and practised himself in Timothy, and in his own person (Acts 16:3; 18:18)—things which would have no place today except by following the general rule of accommodating to the neighbour in things indifferent. From such things also other manners of proceeding can be gathered that they accommodated to their times, as when it is spoken of the kiss (Romans 16:16; 1 Corinthians 16:20), and of having the head uncovered as a sign of authority in the manner of doing today among several nations (1 Corinthians 11)—among

which it would be found very strange for men to kiss one another, or for a man to kiss a woman other than his own; just as today speaking with head uncovered is a sign of an inferior condition. All these things therefore must be considered before founding a custom as Apostolic: in order not to abuse the authority or custom of the Apostles to trouble the Churches, as we see has happened since the time of the Apostles concerning the feast of Easter; and even in the time of the Apostles concerning those who abused the authority of the Church of Jerusalem to mix Judaism with Christianity, as it is written in the history of the Acts of the Apostles (Acts 15). There it was ordained that no one should burden consciences with anything.

How then shall we esteem that the Apostles invented so many ceremonies, in which, since then, the remission of sins and merits are placed, seeing that they made such an express protestation to the contrary, and did not even wish to give place to the Mosaic ceremonies, of which God Himself was the author? Saint Augustine has long complained of this in writing to Januarius, but there is no doubt that if he had lived in a time such as ours, he would have spoken of it quite differently. In short, therefore, we appeal to Scripture, which is entirely clear on this point, to discern between good and bad traditions, sacred and profane, profitable and harmful, necessary and superfluous. These points being resolved, it is easy to decide this question: whether the Church is above Scripture, which seems to me a question as impertinent as if one asked whether the child is above his father, the wife above her husband, or indeed man above God. And in fact, the true Church will never bring suit against God in such a quarrel, but will always pass condemnation.

And it avails nothing to say that the Church is before Scripture: for although this is so, yet this word which has since been written is always

more ancient, seeing that by it the Church was conceived, begotten, and nourished, as has been said. One alleges on this point the saying of Saint Augustine: I would not believe in the Scripture if the authority of the Church did not move me (*Against the Epistle of Manichaeus*, chapter 5). But it must be considered that Saint Augustine speaks there of himself as a Manichean. When, therefore, two parties are in debate about the truth of an instrument, to whom shall we have recourse if not to the notary who keeps the register? But meanwhile, this is not to say that the register is founded on the testimony of the notary, who would not cease to be true and authentic even if the living man did not render testimony. The same must be answered to those who think that the authority of the canonical books is founded only on what the Church has determined therein, even though there will be found determinations of Councils in this regard that are all diverse, which can be more fully deduced in the subsequent Conference. Now it will suffice for me to allege, beyond all that has been said above, a single reason accompanied by the authority of some well-approved ancients.

The reason is this: Jesus Christ Himself so honoured the doctrine of the Prophets whom He had sent that He approved the doctrine by their testimony. Saint Paul suffered the Thessalonians to do the same, as it is written in Acts 17. Saint Peter expressly praises this manner of proceeding (2 Peter 1:19). It is not necessary, therefore, that those who call themselves vicars of Jesus Christ and successors of Saint Peter and Saint Paul should refuse the same condition.

Moreover, behold what Saint Jerome says, chapter 9, book 2, on Jeremiah: One must not follow the error either of one's fathers or of one's ancestors, but the authority of the Scriptures. And Saint Chrysostom on the 24<sup>th</sup> of Saint Matthew, Homily 49: He who wishes to know what is the true Church

of Christ—how shall he know it in so great a confusion of such resemblance, except by the Scriptures? Again, in the same place: ‘Let those who are in Judea flee to the mountains’—that is to say, that those who are in Christendom should withdraw to the Scriptures. And why is it that in that time all Christians must withdraw to the Scriptures? Because, since the time that heresy has occupied the Churches, one can have no certain proof of the true Christianity; and there can be no other refuge for Christians wishing to know the truth of the faith except the holy Scriptures. Whoever, therefore, wishes to know what is the true Church of Jesus Christ, how shall he know it, except only by the Scriptures? Again, the Lord, knowing such great confusion must come in the last days, commands that Christians who wish to take the firmness of true faith should have refuge in nothing except the Scriptures: otherwise if they look to other things, they will be scandalized and perish, not understanding that this is of the true Church; and by this they will stumble into the abomination of desolation which stands in the holy place of the Church (Matthew 24; Daniel).

And Saint Basil, in the ninth of his *Moralia*, chapter 22: If everything that is not of faith is sin, as the Apostle says (Romans 14), and faith comes by hearing (Romans 10), and hearing is by the word of God—all that is outside the divinely inspired Scripture is sin. Likewise, in a sermon on the confession of faith: If God is faithful in all His promises, and all His commandments are firm and established forever, made in truth and righteousness—then it is manifestly turning away from the faith, and a crime of pride, to reject anything that is written or to introduce anything that is not written.

Up to this point, Madam, I have responded amply, and according to the measure of the knowledge that God has given us in part, to the first point of

the last Harangue of Gentlemen the Prelates, concerning the state and authority of the Church of our Lord—on which we are still all ready to hear anything that shall be shown us by the pure word of God.

It remains the article of the Supper, of which I will defer speaking, if it pleases Your Majesty—both because we have already detained you too long, along with all the illustrious company, and because of the desire we have that this Conference should be begun and continued with better order. Joined to this, in speaking summarily of a matter that has hitherto been so obscure and enveloped, it is difficult that many words should not escape—however true they may be—which offend the hearts of those who hear them.

Nevertheless, if it pleases Your Majesty that we proceed further, we are ready to say what the Lord has given us to know: always submitting ourselves to what shall be shown us by the holy Scriptures, and most humbly beseeching Your Majesty to be persuaded that, after the glory of God whom we serve, there is nothing we pursue with greater desire than the repose of this Kingdom.

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To the Reader

Dear Reader, I am constrained to warn you once again that this second Harangue (as also the first and third of the same printing) is the true one, extracted from the original of M. Theodore de Besze: so that you may not give credence to those you have seen before or may see hereafter that are not similar and corresponding to this one, even though the name of the Author has been abused.

# THE THIRD HARANGUE

The Third Oration of Master Theodore Beza,  
Minister of the Holy Gospel,  
delivered at Poissy before the Queen, the Princes of the Blood [Royal],  
and the Lords of the Council,  
in the presence of the Cardinals, Prelates, and Doctors:  
The said Beza, being assisted by  
Twelve Ministers and twelve Deputies of the Reformed Churches of this  
Kingdom:  
the twenty-sixth day of the month of September.

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To the Reader  
This third Oration, previously printed with great omissions and errors, was put forth as though it were the second, as you may recognise by the very date of the true second Oration, which is now presented to you.

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THE THIRD ORATION OF MASTER THEODORE BEZA,  
delivered at Poissy, the 26th day of September, 1561

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**M**adam, at the last time it pleased you to grant us audience, we made a declaration—according to the grace our Lord has given us—concerning the article that had been brought forward touching the Church, its marks, and its authority. In this matter, we followed the Word of God so closely that each person, as we believe, had reason to be satisfied with our answer.

But instead of approving what had been said by us, or of showing from Holy Scripture what might deserve correction, we have been asked by what authority we administer the Word of God and the holy Sacraments. And on this point, nothing has been spared to make our cause appear more odious.

We do not know with what intention this has been brought forward. For, first of all, we have not presented ourselves here in order to administer either the Word of God or the holy Sacraments; therefore, there was no need to ask us by what authority we intended to do so. If it is said that this is to make us give an account of what we have done in the past, it ought to be considered that our company consists of two sorts of persons.

Some are Ministers outside this Kingdom, in places where their calling is received. Of these, one cannot demand why they are Ministers. Others preach within this Kingdom, but you have not summoned them to make them give account of their calling in times past, but only to confer

concerning their doctrine. Otherwise, this would be the beginning of putting them on trial — something, Madam, we are assured you have not intended.

If this is meant as a manner of conference, with all due respect, it was not well proposed, and could serve only to draw us into a matter from which we cannot emerge without offending and provoking the Lords Prelates — something we have not intended, nor do we wish to give anyone occasion to interrupt this holy and Christian work now begun.

And so that it may be known that we do not speak without good reason: whenever two parties agree to enter into conference, if one asks, by what authority do you do this? The other will ask the same in return. And thus it will be difficult, upon such reciprocal demands, lest some quarrel arise. Now, leaving aside the Lords Prelates of this Kingdom — whom we do not wish to offend — let us imagine a Bishop who should ask us, under what title do you preach and administer the holy Sacraments? We would, in turn, ask him whether he has been elected by the Elders of the Church to which he is appointed as Bishop; whether he has been called by the people; and whether there has been prior inquiry into his life, his morals, and his doctrine. He would say yes, but everyone knows the contrary, and we leave it to the conscience of those who hear us, who know how matters stand.

And if he were to say to us, you are not Ministers, because you have not received the laying on of hands, we would answer him, you are not a Bishop, because in your institution the substantial and divinely commanded points have been omitted — points concerning which no one may dispense. And if the dispute went further, we could go on and use such words as these: You have only one of the points required for institution, namely, the laying on of hands. If the lack of that point (as you judge) deprives us of the

power to be Ministers, then by the lack of the other two, you are less a Bishop than we are Ministers.

The Council of Chalcedon — one of the four general Councils — orders that the ordination of a priest who has not been appointed specifically to the service of some Church shall be void: void, it says, to the injury of the one ordaining. With far greater reason could we say this to the Bishop who would dispute with us, when the two essential points fail him, contrary to the ordinance of the Apostle (1 Tim. 3; Titus 1).

Now here is another point which pains us greatly to utter, and yet we are constrained to do so, in order to show this whole assembly that if this dispute about vocation were once opened, it would be exceedingly dangerous. If we were to ask such a Bishop from whom he received this laying on of hands, and whether it cost him nothing, what would he say? He would say no. If we asked him who laid hands upon him, he would say, The Bishops, by the authority given to them. And if we asked him, How much did you pay for this authority? He would say that he did not buy it, but that he gave so many thousands of coins— that is to say, I did not buy the bread, but I bought the wheat.

Now this dispute, if one wished to decide it by the Councils and Canons of the Church, would make an infinite number of Bishops blush, and as many parish priests. Into such a matter, Madam, we have not wished to enter, so as not to offend anyone. And let this be said not in order to enter into it, nor for revenge, but only to show you, Madam, that if we were brief in our answers, it was out of the desire we had to treat these affairs with all gentleness.

As for the article of the holy Supper of the Lord, we did not wish last time to speak further of it, having regard to many in this company who are not

accustomed to hear it treated so fully, and who are easily scandalised when they hear something that seems new to them. And we would prefer that they hear the language of the ancient Doctors of the Church rather than ours — especially since my Lord the Cardinal of Lorraine was publicly obliged by promise to instruct and teach us, particularly on this article, by the words of the Doctors who wrote in the first five hundred years. So much so that we had prepared ourselves — before God and before our own consciences — to receive the light, if it were shown to us that until now it had been hidden from us.

But to satisfy our expectation, and that of a part of Christendom, the article concerning the holy Sacrament was proposed to us stripped of its most principal and necessary points, and we were told, Sign this, otherwise we will not proceed further. If we had been presented to you as prisoners to undergo trial, still you would not say, Sign this, or else we condemn you. Your office, Sirs, obliges you to speak otherwise, and commands you to show us our errors, if there are any, and wills that you be *potentes exhortari in doctrina sana* — able to exhort in sound doctrine — those who have need of doctrine, and who are ready to give an account of their faith from Scripture. And if the manner of condemning us is new, the means that have been used seem even more strange, as we shall say shortly.

Madam, we are here before you for two principal ends. The first is to give account — to God, to you, and to the whole world — of our faith. The second is to serve God, the King, and you, in every way possible to us, in order to calm the troubles that have arisen concerning religion. If you send us away without having given us anyone with whom we may confer amicably, nothing will have been done that will not be published throughout

all Christendom. This will not be the means to appease the troubles, and those who put this course forward know it well.

If you had to do only with us who are here present, there would not be great danger, according to the world's judgment, in treating us as one pleased. But it will please you to consider that we are here on behalf of a million persons who are in this Kingdom, in Switzerland, in Poland, in Germany, in England, and in Scotland — all of whom await some good resolution from this Assembly. And they will hear that, instead of a conference as had been promised, we are given the tenth part of an article and told, Sign this, otherwise we will not proceed further.

And even if we had signed it, what would have been gained? Those who have sent us here will wish to know whether we were constrained by force or convinced by good and certain arguments. Therefore, we beseech you, Madam, not to interrupt this good work, and to give us persons who will not make a matter of conscience of conferring with us. Your Majesty may judge for yourself how many scandals this manner of proceeding, which some wish to introduce, will bring forth.

And yet, so as not to remain without answer to what has been proposed to us: we declare that we approve all that has been said by Monsieur d'Espence from the book of Master John Calvin, which he gave us, without further conference upon it.

And as for the article which my Lord the Cardinal has given us, it is certain that it is only an extract and declaration of the Augsburg Confession. In this, there are many things to consider: namely, that the whole Confession ought to be communicated to us, for it would not be reasonable to present us with one line of an article and leave all the rest aside.

Furthermore, we must know whether my Lord the Cardinal presents it on his own behalf (which, however, we do not presume, but we desire to be assured), or whether it is by the authority of the Lords Prelates that the Augsburg Confession is proposed to us, and that we may rely upon it so that we may freely confer together. For by this at least we shall thank God that my Lord the Cardinal of Lorraine and the others will thereby pass condemnation upon Transubstantiation, which is rejected by the common agreement of all the Reformed Churches, both in Germany and elsewhere.

And if it is desired that we sign something, it is reasonable that my Lord the Cardinal of Lorraine also sign what he presents to us in the name of the company, so that our Churches, which have sent us here, may see and know that we do not confer in the air and in vain.

And if my Lord the Cardinal of Lorraine continues in this desire to approach the Confession of the Germans in its entirety, we hope that God will bring us nearer and join us together at so good a point that you will be satisfied, and that His name will be glorified throughout the world.

Meanwhile, Madam, we say that our Lord Jesus Christ is in the use of the holy Supper, in which He truly presents, gives, and exhibits to us His body and His blood by the operation of the Holy Spirit; and that we receive, eat, and drink spiritually and by faith that very body which died for us, and that very blood which was shed for us, so that we may be bone of His bones and flesh of His flesh, so that we may be made alive by Him and receive all that is required for our salvation. And if this does not satisfy you, Madam, and if a fuller declaration is needed (for indeed it is dangerous and difficult to speak of so great a mystery with few words): if it please my Lord the Cardinal of Lorraine to keep what he has promised — namely, to examine together the Holy Scriptures and the ancient Doctors of the Church, insofar

as they agree with the same — and if it please Your Majesty to establish (as you may do by your authority) a good form of conference, with certain deputies disputing in order, having the books before them, with secretaries to record and set everything down in good and authentic form: then we shall make you know, Madam, with God's help, that we have not come here to trouble the world, but to bring agreement in sound doctrine.

For having first restored this holy Sacrament to that from which it has been stripped, and having relieved it of so many things that have been added to it, we intend nothing else, and desire nothing more earnestly, than that it be re-established in its entirety. And to attain this end, Madam, we dedicate and consecrate in all humility to God, to Your Majesties, and to the peace of Christendom — and especially of this Kingdom — our minds and even our very lives.

Praise be to God.