

{Anno} 1552.

Gregory. Notwithstanding, whether we take leavened or unleavened bread, we are all one body of our Lord and Saviour, &c.

Argument.

Da- Where bread leavened or unleavened is taken, there is substance of bread, and not accidents only.

ri- In the Sacrament bread is receaved either leavened or unleavened:

j. Ergo, in the Sacrament is substance of bread and not accidents onely.

Argument.

Ba- The body of Christ is named of that which is proportioned round, and is insensible in operation.

ro- Accidences onely of bread haue no figure of roundnes: co. Ergo, the body of Christ is not named of accidents, but of very bread substantiall.

Argument.

The wordes of the Euangelist speaking of that whiche Christ tooke, blessed, brake, and gaue, do impozte it to be bread, and nothing else but bread.

Ergo, the substance of bread is not to be excluded out of the Sacrament.

Chrysostome.

Christ in bread and wyne sayde: do this in remembrance of me.

Cyryllus.

He gaue to them peeces or fragments of bread.

And the same Cyryll sayth: In bread we receave his precious body and his bloud in wyne.

Ergo, by these Doctours it remaineth bread after consecration.

Ambrose.

Before the blessing of the heavenly words, it is called another kynde of thynge. After consecration the body of Christ is signified.

Arguments of Peter Martyr disputing with M. Chadsey vpon the first question.

Da- The Analogie and resemblance betwene the Sacrament and the thing signified, must euer be kept in all Sacraments.

ri- In the Sacrament of the Lozdes body, this Analogie or resemblance can not be kept, if bread be transubstantiated:

fi. Ergo, the substance of bread must needs remayne in the Sacrament of the Lozdes body.

The Maior of this Argument is certaine by S. Austen, Lib. De catechizandis rudibus, & Epist. ad Dardan. where he sayeth: Sacramentes must needs beare a similitude of those thyngs whereof they are Sacramentes, or else they can be no Sacramentes.

The Minor is thus proued.

Argument.

Ba- The resemblance betwene the Sacrament and the body of Christ is this: that as the properties of bread and wyne do nourish outwardly: so the properties of the body of Christ do nourish spiriually.

ro- without the substance of bread and wine, there is no resemblance of nourishing.

co. Ergo, without the substance of bread and wyne, the Analogie can not hold.

Argument.

Ba- Agayne, another resemblance and similitude or Analogie of this Sacramente is this, that as one loaf of bread, and one cuppe of wine containeth many cornes and many grapes: so the mysticall congregation consisteth many members, and yet maketh but one bodie: without the substance of bread & wine, no such resemblance or similitude of coniunction can be represented:

ro- without the substance of bread and wine, the Analogie of this spiriual coniunction can not holde. co. Ergo, without the substance of bread and wyne, the Analogie of this spiriual coniunction can not holde.

Another Argument.

Ba- Every Sacrament consisteth in two thynges, that is, in the thing signifying, and the thing signified.

ro- without the substance of bread and wine, there is nothing that signifyeth in the Sacrament:

co. Ergo, the substance of bread and wyne in the Sacramente, can in no wise be transubstantiate from theyr nature. The Minor is thus to be proued.

Fe- There is no signification in any Sacrament without the element.

ri- The substance of bread and wine is the element of this Sacrament:

ro. Ergo, without the substance of bread and wine, there is no similitude nor signification in this Sacrament.

And for somuch as the aduerfaries ground their transubstantiation

so much vpon these wordes of Christ: This is my body: which they expound onely after the litteral sense, without troupe or figure: now that this their exposition is false, and that the layde wordes are to be taken figuratiuely and spiriually, by three causes it is to be proued. 1. First by the wordes of the Scripture. 2. By the nature of a Sacrament. 3. By the testimonies of the fathers.

1. First by these wordes of the scripture, where he sayth: Doe this in remembrance of mee, for so muche as remembrance properly serueth not for thynges corporally present, but for thynges rather being absent.

2. Secondly, where he sayth: Vntill I come, which wordes were bayne, if he were already come by consecration.

3. Thirdly, where S. Paul sayth: The breaking of bread, is it not the communion of the body of Christ? which wordes of breaking in no case can be verified vpon the body of Christ, which for the glory thereof is impossible.

4. Furthermore where as the Lord biddeth the to take and eate, it is euident, that the same cannot be vnderstand simply of the body of Christ without a trope, for so muche as he cannot be eaten and chawed with teeth, as we vse properly in eating other meates to doe.

5. The wordes mozcour of Luke and Paule spoken of the cuppe, doe argue likewise that the other wordes spoken of the bread must needs be taken mystically. As where it is sayd: This cup is the new testament: which wordes must needs be expounded thus: thys cup doth signifie the new Testament.

6. Item, these wordes of S. Iohn. chap. 6. My wordes be spirite and life. The flesh profiteth nothing &c.

7. Itē, where in the same place of S. Iohn, Christ to tell the carnal vnderstanding of the Capernautes of eating his body, maketh mention of his Ascension, &c.

The second cause why the wordes of Christ: This is my body, cannot be litterally expounded without trope, is the nature of a sacrament: whose nature and properrie is to beare a signe or signification of a thinge to be remembered, which thinge after the substantiall and reall presence, is absent. As touching which nature of a sacrament sufficiently hath bene sayd before.

The third cause, why the wordes of consecration are figuratiuely to be taken, is the testimonie of the auncient Doctours.

Tertullianus.

This is my body: that is to say, this is a figure of my body. August. Pal. 3.

Christ gaue a figure of his body.

August, Contra Adamantum Manicheum.

He did not doubt to say: This is my body when he gaue a signe of his body.

Hieronimus.

Christ represented vnto vs his body.

August.

August. in his booke De Doctrina Christiana declareth expressly that this speache of eating the body of Christ, is a figuratiue speach.

Ambrosius.

As thou hast receaued the similitude of his death: so thou drinkest the similitude of his precious bloud.

Argument.

Fe- The death of Christ is not present really in the sacrament but by similitude.

ri- The precious bloud of Christ is present in the Sacrament as his death is present:

ro. Ergo, the precious bloud of Christ is not present really in the Sacrament.

The Minor of this argument is proued before by the wordes of Ambrose.

The second question. Whether the body and bloud of Christ be in the bread and wine, or vnder the formes of bread and wine carnally and corporally.

Argument.

Di- The true natural body of Christ is placed in heauen.

sa- The true naturall body of man can be but in one place at once, where he is:

mis. Ergo, the true natural body of Christ can be in no place at once, but in heauen where he is.

The Maior is playne by the Scriptures: Iesus was taken vp to heauen, and sitteth at the right hand of God. Mat. 26. The poore ye haue alwayes with you, but me you shall not alwayes haue Iohn. 12. I leaue the world and go to my Father. Ioh. 16. Many thal say in that day: Loe here is Christ, and there is Christ, beleue the not, Mat. 24. Who the heaues must receiue

Three causes: prouing that these wordes of Christ, Hoc est corpus meum, are not to be taken literally but spiriually.

Places of Scripture making a gainst transubstantiation.

The second cause, the nature of a Sacrament.

The third cause, the testimonie of the fathers.

Tertullianus Contra Marcionem, Lib. 4. Augustinus, Pal. 3. August. contra Adamantum, Cap. 12. Hieronimus.

August de Doctrina Christiana, Lib.

Ambros. de Sacram. lib. 4. cap. 48.

The second conclusion.

Matt. 26. Iohn. 12.

Iohn. 16. Math. 24.

for

Gregorius in Registro.

Christost. 1. Cor. 11. homil. 27.

Cyryll. in Ioan. lib. 4. cap. 14.

August. epist. ad Dardanum.

Analogie or proportion betwene the outward nourishing of bread in our bodies, and the inward nourishing of Christes bodely death in our soules.