

Anno 1552. for a time, vntill the restitution of all. Actes. 3. Seeke those things that are aboue, where Christ is, sitting at the right hand of God, &c. Col. 3.

Actes. 3. Col. 3. August. ad Dardanum.

The Maior likewise is euident by S. Austen, who speaking of the glorified body of Christ, affirmeth the same to be in one certayne place, Propter veri corporis modum, that is, for the maner of a true body.

Da- Every true naturall body requirerth one certayne place. August.

ri- Christes body is a true naturall body : Ergo, Christes body requirerth one certayne place.

Comparatio a Maiori.

Austen giueth not to the soule of Christ to be in mo places at once, but one. August. ad Dardanum. Ergo, much lesse is it to be giuen to the body of Christ to be in mo places at once, but in one.

Comparison betweene Angells and the body of Christ.

The nature of the Angells is not to be in diuers places, but they are limited to occupy one certayne place at once. Basilus de spirit. sanct. cap. 22. Ergo, the body of Christ, being the true naturall body of a man, can not fill diuers places at one time.

Ba- Whatsoever is in many & diuers places at once is God. ro- The body of Christ is not God but a creature : co. Ergo, the body of Christ can not be in moe places together.

Fes- We must not so defende the Diuinitie of Christ, that we destroy his humanitie. August.

ci- If we assigne to the body of Christ pluralitie of places, we destroy his humanitie : no. Ergo, we must not assigne to the body of Christ pluralitie of places.

Fes- Whatsoever thing is circumscribed, that is to say, contained in the limits of any peculiar place, can not be dispersed in mo places at once.

ci- The body of Christ is a thing circumscribed : no. Ergo, the body of Christ is not dispersed in mo places at one time.

Da- Every quantitie, that is, euery body hauing magnitude, length, and other dimensions, is circumscribed in one peculiar place :

ri- The body of Christe hath his dimensions, and is a quantitie : j. Ergo, the body of Christ is circumscribed.

The Maior is proued by Cyrillus. Whatsoever is vnderstanded to be a body, the same is verely in a place, and in magnitude, and in quantitie. And if it be in quantitie, it can not auoyd circumscription, that is, to haue his place.

Ba- If Christ had giuen his body substantially and carnally in the Supper, then was that body either passible, or impassible.

ro- But neither can you say that body to be passible or impassible, which he gaue at Supper : co. Ergo, he did not giue his body substantially and carnally at Supper.

The Maior is proued thus. For if ye say it was passible, Austen is against it, which sayth : Ye shall not eate this body which you see, nor drinke the same blood which they shall shed, that shall crucifie me, &c. And if ye say, it was impassible, that may not be admitted by the words of the Euangelist, which sayth : Eate, this is my body which shall be geuen for you : So that that body was passible and not impassible, wherem Christ was geuen.

One creature can not receaue in it selfe two contrary or diuers thynges together. But these two thynges be diuers and farre vnlike, that is to say, to be contayned in a place, and to be euery where. For the word is euery where, but the fleshe is not euery where.

Fes- Bodies organically without quantitie be no bodies. ri- The Popes doctrine maketh the body of Christ in the Sacrament to be without quantitie :

o. Ergo, the Popes doctrine maketh the body of Christ in the Sacrament to be no body.

Da- All things which may be denided, haue quantitie.

ri- The body in the Popes Sacrament is denided in it, partes :

j. Ergo, the body in the Popes Sacrament hath quantitie,

which is against their owne doctrine.

Argument. No naturall body can receaue in it selfe, and at one time, contrary or diuers qualities. Vigilius. To be in one place locall, and in another place not locall, in one place with quantitie, in another place without quantitie, in one place circumscrip, in another place incircumscrip, is for a naturall body to receyue contrary qualities :

o. Ergo, the body of Christ can not be in one place locall, and in another not locall, in one place with quantitie, and in another without quantitie, as our aduersaries do affirme.

Argument. The wicked receaue not the body of Christ. ri- The wicked do receaue the body of Christ, if transubstantiation be graunted :

son. Ergo, transubstantiation is not to be graunted in the Sacrament.

Argument for probation of the Maior. Ca- To eate Christ, is for a man to haue Christ dwelling and abiding in him. Augustine.

mes- The wicked haue not Christ dwelling in them : tres. Ergo, the wicked eate not the body of the Lord.

Cyprian. Cyprianus de Coena Domini. The eating of Christ, is our abiding in hym.

Argument. Bo- The holy Ghost could not come if the body of Christ were really present.

car- That the holy Ghost is come, it is most certayne : do. Ergo, it can not be that Christ himselfe should be heere really present.

For prouo of the Maior. John 16. Vnlesse I go from you, the holy Ghost shall not come : It is expedient for you that I go hence.

Argument of Peter Martyr.

Ba- If the wicked and infidels dos receaue the body of Christ, they receaue him either with sense or reason, or with fayth.

ro- But they receaue him neither with sense, reason, nor with fayth :

co. Ergo, wicked men and infidels receaue in no wise the body of Christ.

For declaration of the Maior: if ye say, they receaue him with sense, that is against their owne loze, for the body of Christ in the blessed Sacrament (say they) is not sensible, nor to be perceaued by any sense, neither with reason can they receaue him, by their owne learning, for so much as this Sacramente exceedeth all reason : Nec fides habet meritum, vbi ratio prabet experimentum. And if ye say, that they receaue him with fayth, how can that be, seeing infidels haue no fayth ?

What is to eate the body of Christ, the teachyng of the Papistes heerein is strange, and differeth from the olde Doctours. For where the Papistes do teach, that wicked persons and infidels, albeit they receaue not the effect of the Sacrament, yet the matter of the Sacrament, which is the very body of Christ, they receiue with their mouth, and with their sense the accidences of bread, and thus imagine a certayne body of Christ, suche as euill men and infidels may eate, and yet being eaten, it geueth them no nourishment nor life, nor maketh them no partakers of his spirite and grace: both Scripture and the auncient expositours of the Scripture do teach much other wise. For the Scripture knowerth no such kinde of eating Christes body, but onely that which is fructfull, wholesome, and effectuall. He that eateth my fleshe and drinketh my blood, abideth in mee and I in him, &c. John. 6. And therefore it may appeare, that the Scripture meaneth by eating Christes fleshe, to beleue in Christes Passion, which none can doe but onely the faithfull. And to the same sense sound all the olde Doctours.

Cyprianus.

That we should knowe, that eatyng is our dwelling in hym, and our drinkyng is, as it were, a certayne incorporation in hym.

Item the same Cyprian: The eatyng therefore of hys fleshe is a certayne desire to abyde in hym: and sayeth moreouer, that none eateth of thys Lambe, but suche as be true Israellites, that is, true Christen men, without colour or dissimulation.

And agayne hee sayeth: That as meate is to the fleshe, the same is fayth to the soule, the same is the woorde to the spirite, &c.

Cyillus De erec. lib. 2. pag. 236

August. in Psal. 98.

Vigilius contra Euticheu. lib. 4.

Cyprian. De Coena Domini.

John. 16.

Declaratio of the Maior.

What is to eate the body of Christ by the Papistes.

What is to eate the body of Christ by Scripture & Doctours.

Cyprian. De Coena Domini.

The wicked and infidels do not eate the body of Christ.