

Anno 1549.

Madew. I do deny your argument. Segewicke. I mayncyne my argument thus, all the shadows are wholy past, ergo also so be the figures. for every figure is a shadow, if then it be but a figure, all figures are not past as yet, but that is false, ergo so is the other. Rochelt. It is nothing but a figure, or token of the true body of Christ as it is sayd of John the baptiste, he is Elias, not that he was so in deede or person, but in property, and vertue he represented Elias. Segewicke. So, but most learned father, when Christ sayde I am the way, the truth, and the life: may it be vaderstanded as you do the other place thus: I am the vertue of the way, verity, and the life? But now to the matter it selfe. It is verily meat, ergo it is not figuratiuely. Madew. This verbe or word (is) in this place is taken for that that signifieth.

The bread but a figure and how.

Here he was commaunded to reply in the second matter.

Segewicke.

Now as touching our second conclusion thys I say. whersoever Christ is there is a sacrifice propitiatory, but in the Lordes supper is Christ, ergo in the Lordes supper is a sacrifice propitiatory.

Christ not offered, but receaved in spirite.

Madew. Christ is not offered in the Lordes supper, but is receiued spirituallly.

Christes sacrifice offered once for all is onely sufficient without any other.

Segewicke. The priesthood and the sacrifice be correspondēt together, but Christes priesthood after the orde of Melchizedech is perpetuall, ergo also so is his sacrifice.

Rochelt. Christ is a Priest for euer, that is to say his sacrifice, and priesthood offered once for all, is auaylable for euer so that no other shall succeed him.

Christes sacrifice an end of all sacrifices.

Legewicke. where there is no oblatio, there is no sacrifice, ergo if Christ be not perpetuallly offered, there is no perpetuall sacrifice. Item the same bloudy sacrifice of Christ upon the Crosse was the very fine and end of all the bloudy sacrifices figured in the law after the order of Aarons priesthood. wherefore you must needs graunt that he offered himselfe also at his last supper after the order of Melchizedech vnder the formes of beade and wine: or els you must shewe the scripture where he did so, which I cannot perceiue to be done, but at his last supper onely after an vnbloody manner. Item he is offered for the remission of sins daylye, ergo he is a sacrifice propitiatorye still in the newe law, as Saynt Augustine sayth expounding these wordes of the psalme. Thou hast not willed to haue sacrifice and oblation, but, &c.

Rochelt. S. Cyprian speaketh much like the same, where he sayth thus. It is the Lordes Passiō, whiche we doe offer, &c.

Segewicke. In the olde lawe there were many sacrifices propitiatorye, ergo there be also in the newe law, or els you must graunt that God is not so beneficiall now to vs, as then he was to them, seing that we be as frayle, and as neby as erer were they, whiche must be especially the moste pure dayly sacrifice of Christes body and bloud, that holy Malachy speaketh of.

Madew. As touching the place of Malachy the Propheet, I answer that it is nothing to your purpose for the offering of Christ dayly in the Sacrament. For that sacrifice there spoken of is nothing els, but the sincere & most pure preaching of Gods holy word, prayer and of thanksgiving to God the Father thowow Iesus Christ.

Here M. Segewicke was commaunded to cease to Mayster Yong.

Yong.

Worshipful mayster Doctoz, although you haue learnedly, and Clarkly defended these your conclusions this day: yet seeing that I am now placed to impugn the in place of a better: I do begin thus to you. It hath pleased Christ to make vs partakers of his holy spirite, and that in very deede, by certeyning of the Christen sayth, hope, and charitye, ergo muche more of his owne blessed bodye, and bloud spirituallly and in very deede in the Lordes supper. Item the Angells fodde was altogether holy from aboue, and heauenly called Manna, ergo also this celestia, and heauenly fodde can be iustly esteemed to be of no lesse excellency then that, but without comparison better: and so no very weate, after due consecration of it. Item the wordes of holy scripture are euermore effectuall, and working, ergo they must performe the thing in deede that they doe promise. For he that might create, might also change at his pleasure, the natures, and substances of creatures, as appeareth that Christ did by chaunging water into wyne at a Mariage in Galile. But Christ in the Scripture dyd

The wordes of Scripture euer effectuall,

promise John. 6. that the bread that he would geue, is hys flesh in deede, whiche promise was neuer fulfilled till in his last supper, when he took bread, gaue thanks, blessed it, and gaue it to his disciples sayng, take, eate, this is my body. Whiche bread then was his flesh in deede, as doth well appeare in the sayd place, and next promise depending vpon the same, thus, whiche flesh I will geue for the life of the world. This last promise was fulfilled by him vpon the Crosse, ergo the first was likewise at his last Supper. So that it was but one, and the same flesh, first and last promised and performed.

Rochelt. In deed the wordes of holy scripture doe worke theyr effectes potencially and thorowly by the mighty operation of the spirite of God.

Yong. If it please your Lordship, man is fedde and nourished with Christes bloud, ergo the it is his bloud in deede, though it do not so appeare, to our outward senses, which be deceiued, for Christ sayth this is my bloud: And also my bloud is drinke in deede. And because that we shoulde not abhorre his blessed bloud in his naturall kinde, or his flesh if they shoulde be so ministred vnto vs: of his most excellent mercy, and goodnesse, condescending to our weak infirmities, he hath appointed them to be geuen vs, vnder the sensible kinde of his conuenient creatures; that is to say of bread and wyne. Also our body is fedde with Christes body, which is meate in deede, but it can not be nourished with that that is not there present, ergo Christes body that feedeth vs must needs be present in very deede in the sacrament. Item the nature of bread is chaunged, but the nature of the bread, and the substance of it, is all one thing, ergo the substance also is chaunged. My first proposition is S. Cyprian de coena domini sayng, that the bread in figure is not chaunged, but in nature.

Man is nourished by the force of Christes bloud by faith, but not by drinking it really in the cuppe.

Rochelt. Cyprian there doth take thys worde nature for a propertye of nature onelye, and not for the naturall substance.

Cyprian expounded.

Yong. That is a straunge acception, that I haue not read in any authoz before this time, but yet by your leaue, the communion of Christes body, can not be there, where hys body is not, but the communion of Christes body is in the sacrament, ergo Christes body is there present in very deede.

Rochelt. Grace is there communicated to vs by the benefite of Christes body sitting in heauen.

Yong. Not so onely, for we are members of his flesh, and bones of his bones.

We be not consubstantiall with Christ, but ioyned to him by his holy spirit.

Rochelt. We be not consubstantiall with Christ, God for a bid that, but we are ioyned to his mystical body thowow his holy spirite, and the communion of hys flesh is communicated to vs spirituallly thowow the benefite of his flesh in heauen.

Yong. Well I am contented, and do most humbly beseeche your good Lordshippe to pardon me of my grate rudenesse and imbecillity, whiche I haue here shewed.

¶ Here ended the first disputation holden at Cambridge the 20. day of Iune. 1549.

¶ The second disputation holden at Cambridge 24 of Iune. Ann. 1549.

Doctoz Glin in his first conclusion.

The misteries of sayth (as August. witneseth) may be very profitably be beleued, but they cannot well be feared, as sayth the scripture, I beleued, therefore I spake and he that confesseth me before men, him will I confesse before my father which is in heauen. We beleue every man in his arte, therefore much more Christ our sauioz in his word. Maruell not most honorable Lordes and worshipfull Doctozs that I speake thus now, for once you your selues spake the same. But peraduenture some will say beleue not every spirite. I aunswere charity beleueth all thinges, but not in all thinges. If those thinges whiche I shall vtter, be conuincd as false, I shall desire you to take them as not spoken at all. But these are the wordes of of tructh hoc est corpus meum, this is my body, Christ spake them, therefore I dare not say this bread is my body, for so Christ sayd not, Christ sayd thus, this is my body, and therefore I but duste and ashes, yea a wombe before him, dare not say this is a figure of his body: heauen and earth (saith he) shall passe but my word shall not passe. Whatsoeuer our old father Adam called every creature, that is his name to this day. The new Adam (Christ Iclus) sayd this is my body, & is it not so? he neuer sayd this is a figure of my bodye, nor eat you this figure, or signe of my body. And therefore wher I palchall lambe was set before him, he sayd not, this is my body. wherefore if at the day of iudgemēt, Christ should say vnto me, why hast thou beleued that this is my body? I would answer

Misteries may better be beleued than curiously feared.

As Christ called not the bread a figure, so he speaking figuratiuely at other tymes called them not plaine figures though they were so.