

that he lived indede. And after this maner he geveth vnto vs his boddy and bloude. that is to saye spretuallly. wherwith the soule once feade through belefe, immediatly feleth all spretuall ioye and conforte. that is to saye, faythe towardes god his mercifull father, hope in the promeses of Christ, and love and charite towardes his even christen. For he sayde, he that eateth my flesshe and drynketh my bloude, is Joan. vj. in me and I in hym. This is spretuallly done, wherby the children of belefe, are strengthed in their fayth, and folowe the fote steppes of their master Christ. Serve their brethren, and hate the worlde. Wherby as through thynges most certayne, the inuisible presence of god is apprehended. yet in the meane tyme, there is no bodely presence of Christ nether in breade, nor yett in wyne. Sonne. Canst thou prove by scripture that he gave not hyme silfe vnto his disciples, and vnto those whiche sate aboute hyme, in forme of breade for to be eaten, nor yett in wyne to be dr- [fol. 22^b.] roncken? Fa. Ye, for he hym silfe sayeth in the .vj. chapter of S. Jhon, that the flesshely eatynge and drynkyng of his boddy and bloude stondesth to none effecte. sayinge, the wordes whiche I speake vnto you, are sprete and lyfe. that is. they speake of a spretuall maner of eatynge and drynkyng, and of that thyng which bryngeth to lyfe, and that inwardly throwe belefe. And therefore can there nether carnall thyng, nor creature belongynge vnte the vngodly, be other sprete or lyfe. So. Are then the wordes rehearced in the .vj. chapter of Jhon, of one meanyng with Christis sayinge of bred and wyne? Fa. There is no difference, savyng only that at his last supper the lord gave there vnto the signe or token. but yett is the meanyng one. For in the forsayde place the lorde sayde, the breade that I will geve is my flesshe which I will geve for the life of the worlde. whiche silfe same thyng he also declared at his last supper, sayinge. take, and eate, this is ma. xxvj. my boddy which for you shalbe geven. whiche bothe are but one maner of speakinge, and therefore ought after one Marci. xiiij. maner to be vnderstonde, and that (as apereth in the Luc. xxij. .vj. chapter of S. Jhon. and in the tenth eleventh and twelfth¹

¹ twelfth.