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in duobus istis ad immortalitatem spirituali nutriti. Et ideo bene
simul icalice redduntur. quia de uno calice passionis et haec duo
nobis ad uitam manarunt. Sed infelix est animus qui hoc
tam non dubitat quod cibo et potu uita humana
enim in hoc mortali cibo tanta uis inest ut cott
bentur reparari uires restituat quod sciendi
tali cibo et potu inquit eterna praesentia immortalitas
tam enim dicitur et ueritas est quia utique dicitur. Spiritus enim
est credere carnis et sanguis quia uita est ideo ueritas
manducat carnem meam et bibit meum sanguinem
eterna in se manentem. Manentem utique et non labet
uita nemo uiuit nisi uiuendo labatur in morte
sepe eodem statu manendo sine defectu uiuit
in uita tenet ueritatem. et ueritatem tenuerit
in se manentem. quia et est uita et ueritas. Unde hoc
nunquam uaticinium appellatur. quia si quis illo fructu in
ad uitam quia in se habet et falsitate nulla fallit
dominici corporis et sanguinis ad uitam illius

Quare Generaliter de uinis mysterium Sacre e

Sacra mentis et uos ergo fuit quod dominus
praesentia apostoli hoc tradidit. Sic enim illud
impleri curta fine diei ad uesperam ut hora ipsi iacriti
cum ostenderet iam fine scilicet aduenisse. Unde iohannis. filioli
mei nouissima hora est. Porro apostoli ideo ieiunium iam non quia