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quor[um] sumunt sp[eci]es sacramentalis mandu-
cat et sumunt h[oc] q[uo]d est uere s[acramentu]m .i. uerum cor[pus]
xpi // alio m[od]o ut d[icitu]r manducatione
excepta manducantis, sic solus ille sac[ramenta]l[ite]r
manducat qui utitur cibo illo uisibili ut i[n]
sacramento. c[on]tra infideles a[utem] ad. q[uo]d est significat[u]m in
h[oc] sacramento certam ueritatem sp[eci]ebus illis ut
sac[ramen]to sumi n[on] credat in xpm s[ed] se sum[er]e n[on]
credat in xpm s[ed] q[uo]d sub sac[ramen]to continetur
u[er]um tal[is] n[on] sac[ramenta]l[ite]r manducat et q[ui]a actio est
mag[is] p[ro]pinqua agenti q[uam] patienti id[e]o similis
s[ed] est mag[is] p[ro]p[ri]us ei s[ecundu]m hunc modum sum[e]n[d]i
d[icen]d[u]m q[uo]d infideles n[on] credens re[m] huius sac[ramen]ti n[on]
manducat sac[ramenta]l[ite]r // ad .i. [contra] d[icen]d[u]m q[uo]d illa o[biectio]
obiectio p[ro]cedit s[ecundu]m p[ri]mu[m] sensu[m] // ad .ii.
d[icen]d[u]m q[uo]d p[er]cipiens bap[tis]m[u]m se h[abe]t tamen ut patiens
u[er]u[m] ad h[oc] q[uo]d a[liquis] recipiat sac[ramenta]l[ite]r bap[tis]m[u]m n[on] exi-
gitur nisi q[uo]d sibi ictu[m] se actioni eccl[esi]e ut s[e]
intendat recip[er]e quicq[ui]d illa facit q[uo]d uis c[on]t[ra]
credat illa nich[il] facere. s[ed] p[er]cipiens euch[aristi]am n[on]
sum[er]e se h[abe]t ut recipiens seu patiens s[ed] e[tiam]
ut agens m[a]g[is] manducat. n[on] ad h[oc] q[uo]d sac[ramenta]l[ite]r
manducet o[porte]t q[uo]d p[re]senter utatur sac[ramen]to
ut sac[ramen]to // ad .iii. d[icen]d[u]m q[uo]d c[on]secrare euch[aristi]am
n[on] est uti sac[ramen]to. s[ed] quoda[m] m[od]o efficere
ip[su]m s[ed] manducare est uti sac[ramen]to. actio aute[m]
rentis recipit mod[um] ab eo quo quis utatur
s[ed] actio efficientis n[on] recipit modum
ab eo q[uo]d quis efficiat s[ed] a uirtute actiua. u[nde]
aliquis d[icitu]r c[on]ficere sacramentalit[er] n[on] c[on]ficere sac[ramenta]l[ite]r
d[icitu]r a[utem] manducare et sac[ramentu]m et sac[ramenta]l[ite]r c[on]tra n[on]
est mir[um] si ad req[ui]ruitur ad h[oc] q[uo]d aliqui[s]
manducet sac[ramenta]l[ite]r q[uo]d n[on] requiritur ad hoc
q[uo]d c[on]ficiat sacram[en]tum // ad .iiii. q[uod] d[icen]d[u]m q[uo]d c[on]tra h[oc]
est dupl[ex] op[ini]o. quida[m] e[n]i[m] d[ic]unt q[uo]d cor[pus] xpi n[on]
manducatur a brutis ita q[uo]d in uentre t[ra]-
hitur eo q[uo]d corp[us] xpi n[on] est sub sp[eci]ebus n[isi]
illis nisi p[ro]ut est ordinale ad humanu[m]
usu[m] ex quo a[utem] in uentre muris descendunt
sp[eci]es n[on] possunt ordinari ad humanu[m] usu[m]
et n[on] desinit e[ss]e cor[pus] x[pi] s[ed] h[oc] n[on] ualet p[ro]du-
o // p[ri]mo q[ui]a supponit t[ame]n cu[m] eu[m] n[on] c[on]trari[um]
sp[eci]es inueniri tamen e[ss]e desinat. uel in
aliud c[on]uertantur p[re]sentes ad h[oc] deuenire
a[utem] d[icitu]r extra[h]i et i[n] uentre uenire // s[ecun]do q[ui]a uis ad
ordinetur ad usum aliq[uem] n[on] t[ame]n o[porte]t q[uo]d e[ss]e de-
sinat q[ua]m quis eo uti n[on] pot[est] et i[de]o s[ecundu]m alios d[icen]d[u]m
q[uo]d uere corp[us] x[pi] man[et] adh[uc] sub sp[eci]ebus a brutis
et e[tiam] acceptis cum uentre traiectis // ad .i. [contra]
d[icen]d[u]m q[uo]d nulla ordinatio b[ru]ta est ad cor[pus] xpi
s[ed] q[uo]d possit x[pisti]o modo t[ame]n et[iam] sumunt et i[n]
corpus x nisi p[er] accidens inge[n]tium sumunt [...]

quo est cor[pus] x[pi] et sic mag[iste]r intellexit q[uo]d n[on]
sumuntur corpor[e] xpi a brutis aut loquitur
s[ecundu]m aliam op[ini]onem // ad .ii. d[icen]d[u]m q[uo]d l[ice]t c[on]grue[n]t sac[ramentu]m
in bap[tism]o est aliquis effect[us] inducens in ratio[n]e
cu[ius] creatura irr[ati]onal[is] capax e[ss]e n[on] pot[est] et i[de]o sa-
cram[en]tum bap[tismi] creatura irr[ati]onal[is] n[ec] p[er] se n[ec] p[er]
accid[en]s recipit. s[ed] sacram[en]tum euch[aristi]e c[on]sistit in ip[s]a
m[ateri]e c[on]secratione et i[de]o p[otes]t ip[su]m creatura irr[ati]ona-
lis accip[er]e n[on] p[er] se s[ed] p[er] accid[en]s // ad .iii. d[icen]d[u]m q[uo]d c[re]-
atura irr[ati]onal[is] nullo m[od]o sp[irit]ualit[er] manducat
n[ec] sac[ramenta]l[ite]r q[ui]a n[on] utitur mandato ut sac[ramen]to
n[ec] manducat sac[ramentu]m s[ed] p[ro]p[ter] sac[ramentu]m sicut d[icitu]r
sac[ramenta]l[ite]r manducare ~~sacramentum~~ infideles
qui intendit recip[er]e h[oc] q[uo]d recipit eccl[esi]a q[ua]muis h[oc]
credat nich[il] e[ss]e et s[ic] ille qui manducaret
hostiam c[on]secratam nesciens c[on]secratam e[ss]e n[on]
manducaret sac[ramenta]l[ite]r aliquo m[od]o q[ui]a n[on] man-
ducat sacram[en]tum n[isi] p[er] accid[en]s. n[on] q[uo]d plus acce-
deret ad sacramentale[m] manducatione[m] in q[uan]t[um]
est aptus natus sac[ramentu]m ut sac[ramentu]m mandu-
care q[uo]d bruto n[on] c[on]petit nec t[ame]n o[porte]t q[uo]d sit
alius modus manducationis // s[ed] a duo-
b[us] predictis q[ui]a h[oc] q[uo]d est p[er] accid[en]s in diuisi-
one[m] n[on] cadit // ad .q. q. d[icen]d[u]m q[uo]d xpc est
sp[irit]ual[is] electoru[m] cib[us]. n[on] quid[em] in alios c[on]-
uersus. s[ed] ad se c[on]uertens eos quos refic[it]
u[er]u[m] sp[irit]ualit[er] xpm manducare est xpo in
corp[or]i q[uo]d p[er] fidem et caritatem c[on]iungi et q[ui]a x[pisti]
in se ip[s]o sp[irit]ual[is] est cib[us]. i[de]o in sacram[en]ti cibo
significatur et continetur p[ri]us q[uam] natura-
lit[er] est e[nim] xpm e[ss]e cibu[m] sp[irit]uale[m] q[uam] e[ss]e cib[um]
sp[irit]uale[m] sub sac[ramen]to c[on]ceptum q[ui]a p[ri]us est aliqui[d]
in se p[ro]p[ri]etate aliq[ua] h[ab]ens q[uam] s[ecundu]m similitudinem
p[ro]p[ri]etatis illi[us] ei significatio aliq[ua] adhibeatur
u[er]u[m] n[on] quor[um] manducans xpm sp[irit]ualit[er]
manducat s[ed] sacram[en]tum sp[irit]ualit[er] utro[rumque]
t[ame]n m[od]o c[on]iungi sp[irit]ualit[er] manducare n[on] i[n]
manducante[m] sac[ramenta]l[ite]r manducat et sp[irit]ua-
l[ite]r xpm qui fide et caritate ad ip[su]m h[abe]t r[e]-
s[ecundu]m ordine[m] ad h[oc] sac[ramentu]m n[on] t[ame]n manducat
talis sp[irit]ualit[er] h[oc] sacram[en]tum. s[ed] solu[m] ille
qui h[abe]t fide et caritate ad xpm cu[m] de-
uotione et p[ro]posito sumendi h[oc] sacram[en]tum et h[oc]
sac[ramentu]m n[on] manducat // ad .i. [contra] d[icen]d[u]m q[uo]d s[ecun]do
baptizatus bap[tis]mo flu[m]inis et sanguinis c[on]seq[ue]n-
tur est p[er] p[ro]positum bap[tismi] sac[ramenta]l[ite]r et accipiens
sac[ramentu]m ampliore[m] gr[ati]am c[on]seq[ui]t[ur]. ita et qui sp[irit]u-
ali manducant in p[ro]posito et deuotione huiu[s]
manducationis in sac[ramen]to ad q[uo]d accidens
ex ipsa in sacramento maiore[m] gr[ati]am c[on]sequeret[ur]
u[er]u[m] n[on] sequitur q[uo]d sac[ramenta]l[ite]r manducatio su[per]-
fluat // ad .ii. d[icen]d[u]m q[uo]d antiqui p[at]res non