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CLASSICAL THETICAL DISPUTATIONS

Prior ἀνασκευαστική (Refutative) Disputation

**OF SOPHISMS WHICH PONTIFICALS AND LUTHERANS
COMMIT IN THE DOCTRINE OF THE MOST HOLY SACRAMENT
OF THE EUCHARIST AGAINST THE SOUND PRINCIPLES OF
PHILOSOPHY:**

EXPOSED FOR VENTILATION

Translated using AI by Confetti

First Thesis

I. Without this kind of study in letters, without the mutual light of exercise, there is wandering, a certain miserable straying, to employ the pen of Scaliger from page 359, section 1.

II. Since human wisdom always grows to the present time. Empedocles according to Aristotle, book 3, On the Soul.

III. Therefore τῆς φιλογυμνασίας χάριν (for the sake of intellectual exercise), we will exhibit in public συζητήσει (discussion) the errors of the Pontificals and Lutherans admitted in the doctrine of the Most Holy Sacrament of the Eucharist against true Philosophy, examined with some arguments supported by the trumpet of constant judgment, to speak with Ramus in book 1, Scholastic Physics, chapter 7.

IV. But so that individual matters may properly hold their place in good order, we will distribute them into three thetical classes, of which the first contains general errors common to both parties; the latter two will separately import specific errors proper to each party individually.

GENERAL CLASS

V. First Error: Some body not only can, but also truly exists actually at one time and simultaneously in diverse places numerically.

VI. For the body of CHRIST according to the Pontificals, after consecration, really and substantially lies hidden under the appearance of bread at the same time. Gabriel Biel, book 4, distinction 8, question 1. Thomas Aquinas, part 3, question 76, article 6. Bellarmine, book 3, On the Eucharist, chapter 7.

VII. According to the Lutherans, it coexists WITH, IN, and UNDER the bread, even if in a thousand places, far removed from each other. Luther's Confession. M. Hutter, Concord, question 4, On the Eucharist.

VIII. Sound Philosophy refutes this error thus:

1. Every being depending ἐσιωδώς (essentially) on another external being is ἔναρχον (has a beginning), and consequently finite, as that subtle man Scaliger states in exercise 359, section 3. Collegium Conimbricense, 3 Physics, chapter 8, question 1, article 3. Compare Suarez, 2 Metaphysics, disputation 35, number 46.
2. But whatever is such and enclosed within certain limits either of three dimensions or of its own essence, is at one time and simultaneously actually only ἐνότοπον (in one place), against Scotus in book 1, distinction 37, part 2, question 2, from Thomas Aquinas, part 1, question 52, article 2. Ambrose, volume 2, book 1, chapter 7.
3. Otherwise it would be outside itself, that is, outside the boundaries or limits of its own essence. What could be more foolish? Compare Suarez, 2 Metaphysics, disputation 51.
4. At the same time it would have existence divided from itself. Which is most absurd. Compare Suarez, disputation cited, disputation 31.
5. But the body of Christ is finite ἐσία καὶ ἐνεργεία (in essence and activity), from what follows.
6. Since every substance, if you depart from God, is finite. Goclenius, Metaphysics 17. Toletus, 3 Physics, question 7. Suarez, 2 Metaphysics, disputation 35, section 3, number 51.
7. Therefore the body of Christ is ἐνότοπον (in one place), and consequently is so in heaven that it is simultaneously and at once nowhere else.

IX. 1. What is proper to one subject with another really diverse is ἀκοινώνητον (incommunicable), from Zabarella, book 1, On Matter, book 6, chapter 12. Scaliger, 4 Poetics, chapter 16, and exercise 5, section 6. Compare the diverse opinions against Goclenius, question [number missing].

2. Nor is it surprising. Otherwise, subjects really diverse would have a common οὐσία (essence), definition, and common οὐσιώδη (essential properties). Which casts out from the field and arena of truth thesis 11, section 48.

3. Since there is no property where there is not the subject of that property, from Zabarella, *On the Parts of the Soul*, chapter 13, and *On the Soul* 2, Aristotle, chapter 20.

4. But properties strive to flow as it were from the essence and form of the subject, Zabarella, like Ajax with the ships of the Danaids, book 1, *On Necessary Propositions*, chapter 11. Suarez, *Metaphysics*, disputation 15, section 5, number 6.

5. Hence more commonly than commonly: Every proper accident is not only equal to the essence, so that by mutual conversion there is predication of each about each, but also, as the most subtle John DUNS [Scotus] wished, the same. From Scaliger, exercise 68, section 1, part 2.

6. Since everything of such a nature is colored and naturally fitted to terminate sight, from Scaliger, exercise 325, section 8. Zabarella, cited work, chapter 3.

7. Therefore the body of Christ, if it is really and substantially present in the Holy Eucharist according to the judgment of πανταχουσίας (omnipresence), must necessarily also be visible.

XI. 1. Every body transmitting a sensible species of itself to the sensorium is ὁρατόν (visible). Collegium Conimbricense, 2 *On the Soul*, chapter 1, question 5, article 2. Timpler, *Metaphysics* 4, chapter 16, question 12.

2. For vision occurs not κατ' ἐκπομπήν (by emission), but κατ' εἰσπομπήν (by intromission). From Magirus, book 6, *Physics*, chapter 7.

3. Since an excellent and vehement ὁρατόν (visible object) corrupts and destroys sight. With witnesses Magirus, 6 *Physics*, chapter 8. Aristotle, 2 *On the Soul*, text 123. Conimbricense, 2 *On the Soul*, chapter 12, question 1, article 2. Toletus, 3 *On the Soul*, question 4.

4. Do you doubt? Let the soldiers of Xenophon come forward, who making a journey through much snow, were severely injured in their eyes. Galen, *On the Use of Parts*, book 10.

5. But whatever destroys some subject, or causes it the least inconvenience, it is necessary that it be received by the same. Compare Zabarella, 2 On Successive Motion, section 5.

6. Because the mover and the moved, being relatives, are always simultaneous. From Aristotle, 7 Metaphysics, chapter 2. Timpler, General Physics, chapter 12, page 4.

7. But the body of Christ transmits a species of itself to the sensorium. Both from thesis 20, section 5.

8. And from this: That I believe it to be so in heaven now, as it was on earth when it had ascended into heaven, says Augustine, epistle 146.

9. But he had said when he spoke: "Handle me," Luke 24, verse 39.

10. Now who would not infer the consequence from the third adjacent to the presence of the second adjacent? See Strigel, Dialectics, book 3, page 872.

11. Therefore the body of Christ, if it is present according to their judgment, certainly is seen at the same hour of celebration, if anything else is.

XII. 1. If the body of Christ is actually present yet ἀόρατον (invisible), the things especially required for certain ὁράτια (vision) are impeded, namely the object, the sensorium, and the medium. Timpler, Empirics, book 3, chapter 8, page 19.

2. But if the sensorium and medium are not properly disposed, whoever objects will be expelled by all the spectators and ridiculed by the Lynx-eyed, and will also be beaten at the command of light.

3. Likewise if the object. For what? If the bread is ὁρατός (visible), or its species WITH, IN, UNDER which the body of Christ is believed to be or to lie hidden, necessarily also this body, which is equally colored as the bread, is ὁρατόν (visible), from what follows.

4. Since the reason for similar things is similar.

XXIII. 1. Whatever implies contradiction in the predicate is not suitable for any limitation or respect, as the πολυθρύλλητον (much-talked-about) Aristotelian principle holds, 2 Topics, final chapter.

2. But to conceive the body of Christ actually present under the negation of ὀρασίας (visibility) implies contradiction - good GOD, how crude! From thesis 20, section 3, subsection 5. Compare Timpler, Metaphysics 4, chapter 6, section 6, page 13.

3. Since the subject is conceived under the negation of its proper mode. From thesis 20, sections 3-4.

4. Which nevertheless are really ἀχώριστα (inseparable) from each other, without mutual destruction. From thesis 9, section 5. Luther in his book On Councils. Fonseca, Institutes of Dialectics, chapter 6, section 6. Finck in Doctrine of Syllogisms, folio 95.

5. Therefore in no way whatsoever is the body of Christ, provided it is present, ὀρατον (invisible). Compare Thomas Aquinas, part 3, question 76.

XXIV. 1. Therefore the body of Christ, if substantially present according to their position, is surely also ἀπλῶς (simply) tangible, no less than ὀρατόν (visible), from what follows.

2. Since the predicate of a predicate is also the predicate of the subject, as the Peripatetic says.

XXV. IV. Error: The thing signified truly, properly, and substantially is in the sign, and is predicated of the same.

XXVI. For the body of Christ truly and substantially is in the bread, or under the species of the same, and is predicated of the same. Thomas Aquinas, part 3, question 76, article 1. Bellarmine, volume 3, book 1, chapter 2. Luther, cited work.

XXVII. To this disease, Peripatetic truth applies this medicine:

1. The related and correlative do not fall into the same thing simultaneously and at once. Aristotle, On Relations.

2. Because they have opposite rationes (formal aspects), of which one refers its subject to another, the other contrariwise to that which was the subject of the former. From Suarez, 2 Metaphysics, disputation 47, section 17, number 40.

3. So much so that one and the same thing cannot be the foundation and the terminus with respect to the same thing. Compare Scaliger, exercise 307, section 14.

4. But since I have called sign and thing signified relatives, who would not be credulous toward me?

5. Therefore the body of Christ, since it is a correlative, cannot substantially be in the bread, as in its relative. Compare Timpler, Metaphysics, book 3, chapter 4, page 5.

XXVIII. 1. One of opposites is other and diverse from its opposite. Zabarella, 2 Posterior Analytics, chapter 12, conclusion 77.

2. But whoever denies that sign and thing signified are opposites, he himself desires to rage against reason itself, from thesis 27, section 2, and section 30.

3. Since their essences are diverse, by which created things oppose each other mutually. Scaliger, exercise 12, section 4.

4. So much so that to one and the same thing, with the legitimate laws of opposition preserved for each, they cannot really be attributed: who has scruples about this?

5. Therefore also neither is in the other, nor can either be properly predicated of the same.

6. What? If the sign were properly so the thing signified, according to the opinion of the adversaries, it would necessarily follow that the sign is not a sign.

7. O blind minds of men! O blind hearts!

XXIX. 1. Hence it is to be conjectured that those who cry out that Sacred [Scripture's] mental speech should be understood according to τὸ ῥητὸν (the literal expression) are remarkably hallucinating, like Bellarmine, book 1, On the Eucharist, chapter 9.

Dresser, Rhetorical Elocution, page 26. Buscher, On Solving Sophisms, book 1, chapter 9.

2. Since nevertheless the Metusiasts dream of a metonymy of the adjunct, namely of the accident for the subject. Compare Vorstius, Antipiscator, part 1, books 2-3.

3. But the Synusiasts, truly from Luther's confession, [dream of] a synecdoche of the member, where bread is named and the body is simultaneously inferred to be in the same essence with the same. Compare the most distinguished Master Beumleri, Rhetoric, page 42.

4. Then from Jacob Andrea, [they dream of] a metonymy of the adjunct, where bread as containing and covering the body of Christ is put for the thing contained. O easy subtlety, or certainly subtle futility!

5. It is shameful for a doctor when fault convicts him himself.

XXX. These things concerning the general class of the crudest errors of transubstantiation and consubstantiation [we have treated] more briefly and crudely: there follow two special [classes] of the same, concerning which, God willing that we survive, in the next συζητήσει (discussion) [we shall treat].