

AN HOMILY OF THE WORTHY RECEIVING AND REVERENT<sup>a</sup>  
ESTEEMING OF THE SACRAMENT OF THE BODY AND BLOOD OF CHRIST.

The great love of our Saviour Christ towards mankind, good Christian people, doth not only appear in that dear bought benefit of our redemption and salvation by his death and passion, but also in that he so kindly provided that the same most merciful work might be had in continual remembrance, to take some place in us, and not be frustrate of his end and purpose. For, as tender parents are not content to procure for their children costly possessions and livelihood, but take order that the same may be conserved and come to their use; so our Lord and Saviour thought it not sufficient to purchase for us his Father's favour again (which is that deep fountain of all goodness), and eternal life, but<sup>b</sup> also invented the ways most wisely whereby they might redound to our commodity and profit. Amongst the which means is the public celebration of the memory of his precious death at the Lord's table: which although it seem of small virtue to some, yet, being rightly done by the faithful, it doth not only help their weakness, who be by their poisoned nature readier to remember injuries than benefits, but strengtheneth and comforteth their inward man with peace and gladness, and maketh them thankful to their Redeemer with diligent care of godly<sup>c</sup> conversation. And, as of old time God decreed [Exod. 12:[14–27].] his wondrous benefits of the deliverance of his people to be kept in memory by the eating of the passover with his rites and ceremonies, so our loving Saviour hath ordained [Matt. 26:[26–28]; 1 Cor. 11:[23–36].] and established the remembrance of his great mercy expressed in his passion in the institution of his heavenly Supper: where every one of us must be guests and not gazers, eaters and not lookers, feeding ourselves and not hiring other to feed for us; that we may live by our own meat, and not perish<sup>d</sup> for hunger while<sup>e</sup> others<sup>f</sup> devour all. To this his commandment forceth

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<sup>a</sup> Reverent] Reverend 1623. <sup>b</sup> goodness), and eternal life, but] goodness and eternal life), but *from* 1563 G. <sup>c</sup> of godly] and godly *from* 1571. <sup>d</sup> not perish] not to perish *from* 1582. <sup>e</sup> while] whiles *from* 1563 B. <sup>f</sup> others] other *from* 1571.

us, saying, *do ye thus,*<sup>g</sup> *Drink ye all of this.* To this his promise enticeth us:<sup>h</sup> *This is my body, which is given for you; This is my blood, which is shed for you.* [Luke 22:[19–20]; 1 Cor. 11:[24–25]; Matt. 26:[27].]

So then, as of<sup>f</sup> necessity we must be ourselves partakers of this table, and not beholders of other, so we must address ourselves to frequent the same in reverent and due<sup>k</sup> manner; lest, as physic provided for the body, being misused, more hurteth than profiteth, so this comfortable medicine of the soul, undecently received, tend<sup>l</sup> to our greater harm and sorrow. As<sup>m</sup> St. Paul saith [1 Cor. 11:[29].]: *He that eateth and drinketh unworthily eateth and drinketh his own damnation.* Wherefore, that it be not said to us, as it was to the guest of that great supper [Matt. 22:[12].], *Friend, how camest thou in not having the marriage garment?* and that we may fruitfully use St. Paul’s counsel [1 Cor. 11:[28].], *Let a man prove himself, and so eat of that bread and drink of that cup,* we must certainly know that three things be requisite in him which would seemly, as becometh such high mysteries, resort to the Lord’s table” that is, a<sup>n</sup> right and a worthy<sup>o</sup> estimation and understanding of this mystery; secondly, to come in a sure faith; and thirdly, to have newness or pureness of life to succeed the receiving of the same.

But, before all other things, this we must be sure of specifically,<sup>p</sup> that this Supper be in such wise done and ministered as our Lord and Saviour did and commanded to be done, as his holy Apostles used it, and the good fathers in the primitive Churches frequented it. For, as that worthy man St. Ambrose \*saith,<sup>1</sup> “he is unworthy the<sup>q</sup> Lord that otherways<sup>r</sup> doth celebrate\* that mystery than it was delivered by him; neither can \*\*he be devout that otherways<sup>s</sup> doth presume than it was given by\*\* the Author.” We must then take heed, lest, of the memory, it be made a sacrifice; lest, of a communion, it be made a private eating; lest, of two parts, we have but one; lest, applying it for the dead, we lose the fruit that be alive. Let us rather in these matters follow the advice of Cyprian in the like cases; that is, cleave fast to the first beginning; hold fast the Lord’s

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\*former line 27\*

\*\*former line 29\*\*

<sup>g</sup> thus] this *from* 1582. <sup>h</sup> enticeth us: enticeth: *from* 1567. <sup>i</sup> then, as of] then of *from* 1582. <sup>k</sup> due] comely 1623. <sup>l</sup> tend] tendeth *from* 1567. <sup>m</sup> As] And *from* 1563 C. <sup>n</sup> that is, a] That is the first, a 1563 B–F; That is, first, a *from* 1563 G. <sup>o</sup> and a worthy] and worthy 1623. <sup>p</sup> specially] especially *from* 1571. <sup>q</sup> unworthy the] unworthy of the *from* 1563 G. <sup>r</sup> otherways (*line 27*)] otherwise *from* 1567. <sup>s</sup> otherways (*line 29*)] otherwise *from* 1582.

<sup>1</sup> Indignum dicit esset Domino qui aliter mysterium celebrat quam ab eo traditum est. Non enim potest devotus esse, qui aliter praesunit quam datum est ab Auctore. *Hilar. Diac. Comment. in Epist. 1 ad Cor. 11:27; Ambrose. Opp. II, Append. 149 E.*

tradition; do that in the Lord's commemoration which he himself did, he himself commanded, and his Apostles confirmed.<sup>2</sup>

This caution or foresight if we use, then may we see to those<sup>1</sup> things that be requisite in the worthy receiver; whereof this was the first, that we have right understanding of the thing itself. As concerning which thing, this we may assuredly persuade ourselves, that the ignorant man can neither worthily esteem nor effectually use those marvellous graces and benefits offered and exhibited in that Supper, but either will lightly regard them to no small offence, or utterly contemn<sup>u</sup> them to his utter destruction; so that by his negligence he deserveth the plagues of God to fall upon him, and by contempt he deserveth everlasting perdition. To avoid then these harms, use the advice of the Wise Man, who willeth thee, *when thou sittest at an earthly king's table, to take diligent heed what things are set before thee.* [Prov. 23:[1].] So now much more, at the King of kings' table, thou must search and know what dainties are provided for thy soul: whither thou art come, not to feed thy senses and belly to corruption, but thy inward man to immortality and life; not to consider<sup>w</sup> the earthly creatures which thou seest, but the heavenly graces which thy faith beholdeth. "For this table is not," saith Chrysostom,<sup>3</sup> "for chattering jays, but for eagles," who flee "*thither, where the dead body lieth.*" [Matt. 24:28.] And, if this advertisement of man cannot persuade us to resort to the Lord's table with understanding, see the counsel of God in like matter, who charged<sup>δ</sup> his people to teach their posterity, not only the rites and ceremonies of his Passover,<sup>x</sup> but the cause and end thereof: whence we may learn, that both more perfect knowledge is required at this time at our hands, and that the ignorant cannot with fruit and profit exercise himself

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*Margin Note:* δ [Exod. 12:26–27, 13:8].

<sup>1</sup> see to those] see those 1623. <sup>u</sup> contemn] condemn *from* 1567. <sup>w</sup> not to consider] nor to consider *from* 1571. <sup>x</sup> his Passover] the Passover *from* 1567.

<sup>2</sup> Ad radicem atque originem traditionis Dominicae revertatur ... Dominica traditio servetur, neque aliud fiat a nobis quam quod pro nobis Dominus prior fecerit ... Et a Domino praecipitur, et ab Apostolo ejus hoc idem confirmatur et traditur, ut quotiescunque biberimus in commemorationem Domini hoc faciamus quod fecit et Dominus. *Cyprian. Epist. 63 ad Caecil. pp. 148, 152, ed. Oxon., pp. 104, 107, ed. Paris.* See also *Epist. 74 ad Pompeium*, Nam si ad divinae traditionis caput — origo surrexit, p. 215 *Oxon.*, p. 141 *Paris.*

<sup>3</sup> "Οπου γαρ τὸ πτώμα, φησιν, ἐκεῖ καὶ οἱ ἀετοὶ, πτώμα καλῶν τὸ σῶμα διὰ τὸν θάνατον ... ἀετοὺς δὲ καλεῖ, δεικνὺς ὅτι καὶ ὑψηλὸν εἶναι δεῖ τὸν πορισιόντα τῷ σώματι τούτῳ, καὶ μηδὲν πρὸς τὴν γῆν κοινὸν ἔχειν, μηδὲ κάτω σύρεσθαι καὶ ἔρπειν, ἀλλ' ἄνω πέτεσθαι διηνεκῶς, καὶ πρὸς τὸν Ἥλιον τῆς δικαιοσύνης (Mal. 4:2) ἔνορῶν, καὶ ὄξυδερκὲς τὸ ὄμμα τῆς διανοίας ἔχειν· ἀετῶν γαρ, οὐ κλοιῶν, αὕτη ἢ τράπεζα. Chrysost. in Epist. 1 ad Cor. Homil. 24; Opp. X, 216 C.

in the Lord's Sacraments. But to come nigher to the matter: St. Paul, blaming the Corinthians for the profaning of the Lord's Supper, concludeth that ignorance both of the thing itself and the signification thereof was the cause of their abuse; for they came thither unreverently [1 Cor 11:[29].], *not discerning the Lord's body*. Ought not we then, by the monition of the Wise Man, by the wisdom of God, by the fearful example of the Corinthians, to take advised heed, that we thrust not ourselves to this table with rude and unreverent ignorance, the smart whereof Christ's Church hath rued and lamented these many days and years? For what hath been the cause of the ruin of God's religion, but the ignorance hereof? What hath been the cause of this gross idolatry, but the ignorance hereof? What hath been the cause of this mummish<sup>4</sup> massing, but the ignorance hereof? Yea, what hath been, and what is at this day, the cause of this want of love and charity, but the ignorance hereof? Let us therefore so travail to understand the Lord's Supper, that we be no cause \*of the decay of God's worship, of no<sup>y</sup> idolatry, of no<sup>z</sup> dumb\* massing, of no<sup>a</sup> hate and malice: so may we the boldier have access thither to our comfort.

Neither need we to think that such exact knowledge is required of every man, that he be able to discuss all high points in the doctrine thereof. But thus much he must<sup>b</sup> be sure to hold, that in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent, but, as the Scripture saith, *the table of the Lord, the bread and cup of the Lord, the memory of Christ, the annunciation of his death, yea, the communion of the body and blood of the Lord* in a marvellous incorporation, which by the operation of the Holy Ghost, the very bond of our conjunction with Christ, is through faith wrought in the souls of the faithful, whereby not only their souls live to eternal life, but they surely trust to win to their<sup>c</sup> bodies a resurrection to immortality.<sup>5</sup> The true understanding

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\*former line 18\*

*Margin Note:* 2d ¶ by italics: Matt. 26:[26–27]; 1 Cor. 10:[16, 21], 11:[24, 26–27].

<sup>y z a</sup> of no] *so in all.*    <sup>b</sup> he must] we must *from* 1582.    <sup>c</sup> win to their] win their 1623.

<sup>4</sup> mummish: silent, without speech, like mummers; nearly equivalent to “dumb” in line 18. See *Tyndale's Obedience of a Christian Man*, “What helpeth it also—at such mumming,” pp. 226, 227, ed. Park. Soc.

<sup>5</sup> Πῶς τὴν σάρκα λέγουσιν εἰς φθορὰν χωρεῖν, καὶ μὴ μετέχειν τῆς ζωῆς, τὴν ἀπὸ τοῦ σώματος τοῦ Κυρίου καὶ τοῦ αἵματος αὐτοῦ τρεφομένην; ... ὡς γὰρ ἀπὸ γῆς ἄρτος προσλαμβανόμενος τὴν ἔκκλησιν τοῦ Θεοῦ οὐκέτι κοινὸς ἄρτος ἐστὶν, ἀλλ' Ἐὐχαριστία, ἐκ δύο πραγμάτων συνεστηκυῖα, ἐπιγείου τε καὶ οὐρανίου· οὕτως καὶ τὰ σώματα ἡμῶν μεταλαμβάνοντα τῆς Εὐχαριστίας μηκέτι εἶναι φθαρτὰ, τὴν ἐλπίδα τῆς εἰς αἰῶνας ἀναστάσεως ἔχοντα. Iren. contra Haeres. IV, 18 (al. 34), 5; Opp. I, 251, ed. Venet. 1734.

of this fruition and union, which is betwixt the<sup>d</sup> body and the head, betwixt the true believers and Christ, the ancient catholic fathers both perceiving themselves, and commending to their people, were not afraid to call this Supper,<sup>6</sup> some of them, “the salve of immortality, a sovereign<sup>e</sup> preservative against death”; other, “a deifical communion”; other, “the sweet dainties of our Saviour”; “the pledge of eternal health, the defence of faith, the hope of the resurrection”; other, “the food of immortality”, “the healthful grace”, and “the conservatory to everlasting life”. All which sayings, both of the holy Scripture and godly men, truly attributed to this celestial banquet and feast, if we would often call to mind, O how would they inflame our hearts to desire the participation of these mysteries, and oftentimes to covet after this bread, continually to thirst for this food; not as specially regarding the terrene and earthly creatures which remain, but always holding fast and cleaving by faith to the *Rock* whence we may *suck the sweetness of everlasting salvation*. And, to be brief, thus much more<sup>f</sup> the faithful see, and hear<sup>g</sup>, and know, the favourable mercies of God sealed, the satisfaction by Christ towards us confirmed, the<sup>h</sup> remission of sin stablished.<sup>i</sup> Here they may feel wrought the tranquility of conscience, the increase of faith, the strengthening of hope, the large spreading abroad of brotherly kindness, with many other sundry graces of God; the taste whereof they cannot attain unto who be drowned in the deep dirty lake of blindness and

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*Margin Notes:* By series of quotation marks: Ignat. Epist. ad Ephes. Dionysius, Origenes. Opatus. Cyprian. de Coen. Dom. Athan. de Pecc. in Spir. Sanc. By *italics*: [Deut. 32:4, 13, 15; 1 Cor. 10:4].

<sup>d</sup> is betwixt the] is the *till* 1623. <sup>e</sup> a sovereign] and sovereign *from* 1563 B. <sup>f, g</sup> more, hear] *so in all*. *Did the author write thus much may the faithful see here and know the — ?* <sup>h</sup> confirmed, the] confirmed, and the *from* 1563 G. <sup>i</sup> stablished] established *from* 1571.

<sup>6</sup> Ἐνα ἄρτον κλώντες, ὃς ἐστὶν φάρμακον ἀθανασίας, ἀντίδοτος τοῦ μὴ ἀποθανεῖν. Ignat. Epist. ad Ephes. c. XX. Μετασχῶν δὲ καὶ μεταδοὺς τῆς θεαρχικῆς κοινωνίας κ. τ. λ. Pseudo-Dionys. Aerop. de Eccles. Hierarch. III, ii. Si contemnimus dapes Salvatoris nostri &c. Origen. in Luc. Homil. 38, Opp. III. 977 b, F. Quid enim tam sacrilegum quam altaria Dei ... frangere, ... unde a multis et pignus salutis acternae et tutela fidei et spes resurrectionis accepta est? *Optat. de Schism. Donatist. VI. I.* Immortalitatis alimonia datur, a communibus cibis differens. *Arnold. de Coena Domini, ad calc. Cyprian. Opp. p. 39 ed. Oxon., col. cix ed. Paris.*

Alius ... maculatus ... sanctum Domini edere et contrectare non potuit, cinerem ferre se apertis manibus invenit. Documento unius ostensum est Dominum recedere cum negatur, nec immerentibus ad salutem prodesse quod sumitur, quando gratia salutaris in cinerem sanctitate fugiente mutatur. *Cyprian. de Lapsu, Opp. p. 133 ed. Oxon., p. 189 ed. Paris.*

Ἄ γὰρ λελάληκά, φησιν (Joan. 6:63), ὑμῖν, πνεῦμά ἐστι καὶ ζωὴ ἴσον τῷ εἰπεῖν, Τὸ μὲν δεικνύμενον καὶ διδόμενον ὑπὲρ τῆς τοῦ κόσμου σωτηρίας ἐστὶν ἡ σὰρξ ἣν ἐγὼ φερώ, ἀλλ' αὕτη ὑμῖν καὶ τὸ ταύτης αἷμα παρ' ἐμοῦ πνευματικῶς δοθήσεται τροφή, ὥστε πνευματικῶς ἐν ἐκάστῳ ταύτην ἀναδίδοσαι καὶ γίνεσθαι πᾶσι φυλακτήριον εἰς ἀνάστασιν ζωῆς αἰωνίου. Athanas. Epist. IV ad Serap. §. 19; Opp. I, 710 C, ed. Paris. 1698.

ignorance. From the which, O beloved, wash yourselves with the living waters of God's word, whence you may perceive and know both the spiritual food of this costly Supper and the happy trustings and effects that the same doth bring with it.

Now it followeth to have with this knowledge a sure and constant faith, not only that the death of Christ is available for the redemption of all the world, for the remission of sins, and reconciliation with God the Father, but also that he hath made upon his cross a full and sufficient sacrifice for thee, a perfect cleansing of thy sins; so that thou acknowledgedst no other Saviour, Redeemer, Mediator, Advocate, Intercessor, but Christ only, and that thou mayest say with the Apostle, [Gal. 2:20] that he *loved thee and gave himself for thee*. For this is to stick fast to Christ's promise made in his institution, to make Christ<sup>k</sup> thine own, and to applicate<sup>l</sup> his merits unto thyself. Herein thou needest no other man's help, no other sacrifice or oblation, or sacrificing priest, no mass, no means established by man's invention. That faith is a necessary instrument in all these holy ceremonies we may thus assure ourselves, for that, as St. Paul saith [Heb. 11:[6].], *without faith it is impossible to please God*. When a great number of the Israelites *were overthrown in the wilderness* [1 Cor. 10:5], "Moyses, Aaron, and Phinees did eat manna, and pleased God, for that they understood", saith St. Augustine,<sup>7</sup> "the visible meat spiritually: spiritually they hungered it; spiritually they tasted it; that they might be spiritually satisfied." And truly, as the bodily meat cannot feed the outward man, unless it be let into a stomach to be digested which is healthsome and sound, no more can the<sup>m</sup> inward man be fed, except his meat be received into his soul and heart, sound and whole in faith. Therefore saith Cyprian,<sup>8</sup> "when we do these things, we need not to whet our teeth, but with sincere faith we break and divide that holy<sup>n</sup> bread." It is well known that the meat we seek for in this Supper is spiritual food, the nourishment of our soul, a heavenly refection and not earthly, an invisible meat<sup>o</sup> and not bodily,  
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*Margin Notes:* By Augustine: In Joan. Hom. 6. By Cyprian: De Coen. Dom.

<sup>k</sup> make Christ] make of Christ 1563 A–C.    <sup>l</sup> applicate] apply 1623.    <sup>m</sup> can the] can thy *till* 1574.    <sup>n</sup> that holy] that whole *from* 1582.    <sup>o</sup> invisible] invisible *from* 1567.

<sup>7</sup> Manducavit manna et Moyses, manducavit manna et Aaron, manducavit manna et Phinees, manucaverunt ibi multi qui Domino placuerunt, et mortui non sunt. Quare? Quia visibilem cibum spiritaliter intellexerunt, spiritaliter esurierunt, spiritaliter gustaverunt, ut spiritaliter satiarentur. *Augustin. in Joan. Evang.* 6:49, *Tractat.* 26, § 11; *Opp. Tom. III, Par. II*, 498 B.

<sup>8</sup> Haec quotiens agimus, non dentes ad mordendum acuimus, sed fide sincera panem sanctum frangimus et partimur. *Arnold. de Coena Domini ad calc. Cypria. Opp. p. 44 ed. Oxon., col. 118 ed. Paris.*

ghostly sustenance<sup>p</sup> and not carnal: so that to think that without faith we may enjoy the eating and drinking thereof, or that that is the fruition of it, is but to dream a gross carnal feeding, basely abjecting<sup>q</sup> and binding ourselves to the elements and creatures; whereas, by the advice of the Council of Nicene, we ought to “lift up our minds by faith”,<sup>9</sup> and, leaving these inferior and earthly things, there seek it where *the Sun of righteousness* [Mal. 4:2] ever shineth. Take then this lesson, O thou that art desirous of this table, of Emissenus, a godly father, that<sup>10</sup> “when thou goest up to the reverend<sup>r</sup> Communion to be satisfied with spiritual meats, thou look up with faith upon the holy Body and Blood of thy God, thou marvel with reverence, thou touch it with thy mind,<sup>s</sup> thou receive it with the hand of thy heart, and thou take it fully with thy inward man.”

Thus we see, beloved, that, resorting to this table, we must pluck up all the roots of infidelity, all distrust in God’s promises, we must make<sup>t</sup> ourselves living members of Christ’s body. For the unbelievers and faithless cannot feed upon that precious Body: whereas the faithful have their life, their abiding, in him; their union, and as it were their incorporation, with him. Wherefore<sup>u</sup> let us prove and try ourselves unfeign-

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*Margin Notes:* By “Nicene”: Concilium Nicen. By “Emissenus”: Euseb. Emiss. Serm. de Euchar.

<sup>p</sup> sustenance] substance *from* 1563 B. <sup>q</sup> abjecting] objecting *from* 1563 G. <sup>r</sup> reverend] reverent *till* 1582. <sup>s</sup> thy mind] the mind *from* 1582. <sup>t</sup> we must make] we make 1574, that we make *from* 1582. <sup>u</sup> him. Wherefore] him. Whereof thus saith St. Augustine; He which is at discord with Christ doth neither eat his flesh nor drink his blood, although he receive, to the judgment of his destruction, daily the outward Sacrament of so great a thing. Wherefore 1563 A 1, *with* Lib. 4 de Trinit. *in the margin*.<sup>11</sup>

<sup>9</sup> Ἐπὶ τῆς θείας τραπέζης πάλιν κἀνταῦθα (here too, as well as in Baptism) μὴ τῷ προκειμένῳ ἄρτῳ καὶ τῷ ποτηρίῳ ταπεινῶς προσέχωμεν· ἀλλ’ ὑψώσαντες ἡμῶν τὴν διάνοιαν πίστει νοήσωμεν κείσθαι ἐπὶ τῆς ἱερᾶς ἐκείνης τραπέζης τὸν ἄμνον τοῦ Θεοῦ, τὸν αἴροντα τὴν ἁμαρτίαν τοῦ κόσμου (Joan. 1:29), κ. τ. λ. Gelas. Hist. Concil. Nicaen. Lib. II, cap. XXX; Concil. Labbe II, 233 C, Mansi II, 888 C. See Jewel, Reply to Harding, Art. V, Div. 8; and Defence of Apology, Part II, Ch. XIV, Div. 4.

<sup>10</sup> Cum reverendum altare cibus spiritualibus satiandus ascendis, sacrum Dei tui Corpus et Sanguinem fide respice, honora, mirare (*al. honore mirare*), mente continge, cordis manu suscipe, et maxime totum haustu interioris hominis assume. These are the concluding words of a passage placed by Gratian in the *Decretum* (III *De Consecr.*, ii, 35, *Quia corpus*), and ascribed by him to Eusebius Emesenus. In the collection of Homilies, fifty six in number, first published at Paris in 1547 under the name of Eusebius, they occur, with some variation, in Hom. V. de Pascha at fol. 45 a; but critics have long been agreed that Eusebius cannot have been the author, and the whole of that collection is confidently assigned to Faustus Reiensis or Regiensis, Bishop of Riez in the latter part of the fifth century, by *Oudin de Scriptor. Eccles. Antiq.* The Homily to which the passage here cited belongs is comprised in several of the editions of the Works of St. Jerome under the title *De Eucharistia* or *De Corpore et Sanguine Christi*.

<sup>11</sup> Nam qui discordat a Christo nec carnem ejus manducat nec sanguinem bibit, etiam si tantae rei sacramentum ad iudicium suae praesumptionis quotidie indifferenter accipiat. *Prosper. Lib. Sentent. ex Augustin. Delibatt.* § 341, *Augustin. Opp. X Append. 247.* But the Homilist took the sentence at second hand from Gratian, *Decret. III De consecr.*, ii, 65, *Qui discordat*, where *perditionis* was printed instead of *praesumptionis* until the corrected edition of Pope Gregory XIII in 1582. And this will account for the wrong reference to the *Fourth Book de Trinitate*: for that portion of the *Decretum* has many chapters in succession taken from Augustine, and in all the early editions of it *c.* 60, *Corpus et Sanguinem*, is thus cited, “Item in li. iiii de Trinitate,” and then each of the next six chapters, 61-66, is cited by the single word “Item” with nothing to shew that any of them come from any other part of Augustine’s Works.

The sentence itself is not found in Augustine. Prosper seems to have formed it by abridgment from two sentences in *Tractat*

XXVI in *Joan. Evang.* §§ 15 and 18 (*Augustin. Opp. Tom. III, Par. 500 D and 501 A*), *Hujus rei sacramentum – particeps fuerit, and, Ae per hoc – Deum videbunt*; with which should be compared *De Civ. Dei XXI*, and *XXV, 4 (Opp. VII, 646 G, 647 A)*.

The second of those two sentences is the one from which our 29th Article is framed; and the suppression of that Article after it had been approved by both Houses of Convocation in 1563 seems to give a peculiar significance to the omission of this passage from all published copies of the Homilies. See *Cardwell's Synodalia, No. III, Vol. I, p. 38*. An account of the single copy in which the passage remains is given in the Preface to this volume.

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edly, without flattering ourselves, whether we be plants<sup>ζ</sup> of that fruitful<sup>x</sup> olive, living *branches of the true Vine, members indeed of Christ's mystical body*; whether God hath purified our hearts by faith to the sincere acknowledging of his Gospel and imbracing of his mercies in Christ Jesu:<sup>y</sup> that so<sup>z</sup> at this his table we receive, not only the outward Sacrament, but the spiritual thing also; not the figure, but the truth; not the shadow only, but the body; not to death, but to life; not to destruction, but to salvation. Which God grant us to do thorough<sup>a</sup> the merits of our Lord and Saviour: to whom be all honour and glory for ever. Amen.

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*Margin Note:* ζ [Rom. 11:17, 24; John 15:1–6; Eph. 5:30, 32].

<sup>x</sup> that fruitful] the fruitful 1623.    <sup>y</sup> Jesu] Jesus 1623.    <sup>z</sup> that so] so that 1587, 1595, 1623.    <sup>a</sup> thorough] through *from* 1571.

The Second Part of the Homily of the Worthy Receiving and Reverent<sup>a</sup>  
Esteeming of the Sacrament of the Body and Blood of Christ.

In the Homily of late rehearsed unto you ye have heard, good people, why it pleased our Saviour Christ to institute that heavenly memory of his death and passion, and that every one of us ought to celebrate the same at his table in our own persons, and not by other. You have heard also with what estimation and knowledge of so high mysteries we ought to resort thither, you have heard with what constant faith we should clothe and deck ourselves, that we might be fit and decent partakers of that celestial food. Now followeth the third thing necessary in him that would not eat of this bread nor drink of this cup unworthily, which is newness of life and godliness of conversation.

For newness of life, as fruits of faith, are<sup>b</sup> required in the partaker<sup>c</sup> of this table. We may learn by the eating<sup>d</sup> of the typical lamb, whereunto no man was admitted but he that was a Jew, that was circumcised, that was before sanctified. Yea, St. Paul testifieth [1 Cor. 10:[1–11.], that, although all the<sup>e</sup> people were partakers of the Sacraments under Moses, yet, for that some of them were still worshippers of images, whoremongers, tempters of Christ, murmurers, and coveting after evil things, God overthrew those in the wilderness, and that for our example; that is, that we Christians should take heed we resort unto our Sacraments with holiness of life, not trusting in the outward receiving of them, and infected with corrupt and uncharitable manners. For this sentence of God must always be justified, *I will have mercy, and not sacrifice*. “Wherefore,” saith Basil,<sup>1</sup>

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*Margin Note:* Last line: [Hos. 6:1; Matt. 9:13]. De Bapt. Lib. i, cap. 3.

<sup>a</sup> Reverent] Reverend 1623. <sup>b</sup> are] *so in all*. <sup>c</sup> partaker] partakers *from* 1582. <sup>d</sup> by the eating] by eating 1623. *Did the author write* For, that newness of life—of this table, we may learn by the eating &C? <sup>e</sup> although all the] although the *from* 1563 G.

<sup>1</sup> Δεῖ οὖν τὸν προσιόντα τῷ σώματι καὶ τῷ αἵματι τοῦ Χριστοῦ, εἰς ἀνάμνησιν (1 Cor. 11:24-25) αὐτοῦ τοῦ ὑπὲρ ἡμῶν ἀποθανόντος καὶ ἐγερθέντος (2 Cor. 5:15), μὴ μόνον καθαρεῦειν ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος (2 Cor. 7:1), ἵνα μὴ εἰς κρίμα φάγη καὶ πίη, ἀλλὰ καὶ ἐνεργῶς δεικνύειν τὴν μνήμην τοῦ ὑπὲρ ἡμῶν ἀποθανόντος καὶ ἐγερθέντος, ἐν τῷ νεκρῶσθαι μὲν τῇ ἁμαρτίᾳ καὶ τῷ καὶ ἑαυτῷ, ζῆν Ἐν τῷ Θεῷ, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν (Rom. 6:11; Gal. 6:14; 2 Cor. 5:15). Basil. de Baptismo I, iii, 3; Opp. II, 651 E. The Benedictine editor questions the genuineness of this treatise; see his Preface to Tom. II, pp. 77–85.

“it behoveth him that cometh to the Body and Blood of Christ, *in commemoration of him that died and rose again,*<sup>f</sup> not only to be pure *from all filthiness of the flesh and spirit,* lest he eat and drink to his<sup>g</sup> condemnation,<sup>h</sup> but also to shew out evidently a memory of *him that died and rose again for us,* in this point, that he be<sup>i</sup> *mortified to sin and the world, to live now to God in Christ Jesu our Lord.*” So then we must shew outward testimony in following the signification of Christ’s death: amongst the which this is not esteemed least, to render thanks to Almighty God for all his benefits briefly comprised in the death, passion, and resurrection of his dearly beloved Son.

The which thing because we ought chiefly at this table to solemnize, the godly fathers named in Eucharistia, that is, Thanksgiving:<sup>2</sup> as if they should have said, Now above all other times ye ought to laud and praise God; now may ye<sup>j</sup> behold the matter, the cause, the beginning, and the end of all thanksgiving; now if ye<sup>k</sup> slack, ye shew yourselves most unthankful, and that no other benefit can ever stir you to thank God, who so little regard here so many, so wonderful, and so profitable benefits. Seeing then that the name and thing itself doth monish us of thanks, *let us,* as St. Paul saith [Heb. 13:[15].], *offer always to God the host or sacrifice of praise*<sup>3</sup> *by Christ, that is, the fruit of the lips which confess his Name.* For, as David singeth [Ps. 50:[23].], *he that offereth to God thanks and praise honoreth him.* But how few be there of thankful persons in comparison to the unthankful! Lo, ten lepers in the Gospel [Luke 17:[12–18].] were healed, and but one only returned to give thanks for his health. Yea, happy it were, if among forty communicants we could see two unfeignedly to give<sup>l</sup> thanks. So unkind we be, so oblivious we be, so proud beggars we be, that partly we care not for our own commodity, partly we know not our duty to God, and chiefly we will not confess all that we receive. Yea, and if we be forced by God’s power to do it, yet we handle it so coldly, so drily, that our lips praise him, but our hearts dispraise him; our tongues bless him, but our life curseth him; our words wor-

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<sup>f</sup> rose again,] *so in all, without* for us.    <sup>g</sup> drink to his] drink his 1623.    <sup>h</sup> his condemnation] his own condemnation *from* 1582.  
<sup>i</sup> he be] ye be 1623.    <sup>j</sup> may ye] may you *from* 1567.    <sup>k</sup> if ye] if you *from* 1571.    <sup>l</sup> unfeignedly to give] unfeignedly give *from* 1567.

<sup>2</sup> See for example Irenaeus cited before, p. 442, note 5. See also *Bingham, Eccles. Orig.* XV, iii, 9.

<sup>3</sup> Offeramus hostiam laudis. *Vulg.*

ship him, but our works dishonour him. O let us therefore learn to give God here thanks aright, and so to agnize his exceeding graces poured upon us, that they, being shut up in the treasure house of our heart, may in due time and season in our life and conversation appear to the glorifying of his holy Name.

Furthermore, for newness of life, it is to be noted that St. Paul writeth [1 Cor. 10:17.] that *we being many are one bread and one body, for all be partakers of one bread*; declaring thereby not only our communion with Christ, but that unity also wherein they that eat at this table should be knit together. For by dissension, vainglory, ambition, strife, envying, contempt, hatred, or malice they should not be disservered, but so joined by the bond of love in one mystical body, as the corns of that bread in one loaf. In respect of which strait knot of charity the true Christians in the tender time of Christ's<sup>m</sup> Church called this Supper Love;<sup>4</sup> as if they would say,<sup>n</sup> none ought to sit down there that were out of love and charity, who bore<sup>o</sup> grudge and vengeance in his heart, who also did not profess his kind affection by some charitable relief for some part of the congregation. And this was their practice. O heavenly banquet, then so used! O godly guests, who so esteemed this feast! But O wretched creatures that we be at these days, who be without reconciliation of our brethren whom we have offended, without satisfying them whom we have caused to fall, without any kind thought<sup>p</sup> or compassion toward them whom we might easily relieve, without any conscience of slander, disdain, misreport, division, rancour, or inward bitterness; yea, being accombred with<sup>q</sup> the cloaked hatred of Cain, with the long covered<sup>r</sup> malice of Esau, with the dissembled falsehood of Joab, dare yet<sup>r</sup> presume to come up to these sacred and fearful mysteries. O man, whither rushest thou unadvisedly? It is a table of peace, and thou art ready to fight. It is a table of singleness, and thou are imagining mischief. It is a table of quietness, and thou art given to debate. It is a table of pity, and thou are unmerciful. Dost thou neither fear God, the maker of this feast? nor reve-

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*Margin Note:* β Gen. 4:5–8], 27:[41]; 2 Sam. 3:[27].

<sup>m</sup> tender time of Christ's] primitive 1623. <sup>n</sup> would say] should say *from* 1563 B. <sup>o</sup> bore] bare *from* 1582. <sup>p</sup> kind thought] kind of thought *from* 1571. <sup>q</sup> covered] coloured 1623. <sup>r</sup> yet] ye *from* 1563 G.

<sup>4</sup> Perhaps the Homilist says this on the strength of Tertullian's statement in *Apol. c. 39*. *Coena nostra de nomine rationem sui ostendit. Id vocatur quod dilectio penses Graecos*. But the context there shews that Tertullian is not speaking of the Eucharist, bur of the Feast of Charity or Love Feast of the early Christians, just as the Ἀγάπη is distinguished from the Σύχαριστία in *Ignat. Epist. ad Smyrn. c. 8*. See *Bingham, Eccles. Orig. XV, vii, 6, 7*.

rence in Christ, the refecton and meat? nor regardest his spouse, his beloved<sup>s</sup> guest? nor weighest thine own conscience, which is sometime thine inward accuser? Wherefore, O man, tender thine own salvation; examine and try thy good will and love towards the children of God, the members of Christ, the heirs of the heavenly heritage; yea, towards the image of God, the excellent creature thine own soul. If thou have offended, now be reconciled. If thou have caused<sup>t</sup> any to stumble in the way of God, now set them up again. If thou have disquieted thy brother, now pacify him. If thou have wronged him, now relieve him. If thou have defrauded him, now restore to him. If thou have nourished spite, now imbrace friendship. If thou have fostered hatred and malice, now openly shew thy love and charity; yea, be prest<sup>5</sup> and ready to procure thy neighbour's health of soul, wealth, commodity, and pleasure,<sup>u</sup> as thine own. Deserve not the heavy and dreadful burden of God's displeasure for thine evil will towards thy neighbour, so unreverently to approach to this table of the Lord.

Last of all, as there is here “the mystery of peace”<sup>6</sup> and the Sacrament of Christian society, whereby we understand what sincere love ought to be betwixt the true communicants, so here be the tokens of pureness and innocency of life, whereby we may perceive that we ought to purge our own soul from all uncleanness, iniquity, and wickedness, “lest, when we receive the mystical bread,” as Origen saith,<sup>7</sup> “we eat it in an unclean place, that is, in a soul defiled and polluted with sin.” In Moyses' law [Numb. 5:2, 9:6, 19:15.] the man that did eat of the sacrifice of thanksgiving with his uncleanness upon him should be destroyed from his people: and shall we think that the wicked and sinful person shall be

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*Margin Note:* Last ¶: Chrysost., ad Pop. Ant. Hom. 60. By “...Origen...”: In Levit. cap. 23, Hom 14. Luke 17.<sup>8</sup>

<sup>s</sup> beloved] wellbeloved *from* 1582. <sup>t</sup> have caused] hast caused *till* 1582. <sup>u</sup> pleasure] pleasures *from* 1574.

<sup>5</sup> prest: at hand, prompt, and old French word.

He maketh his spirits as heralds to go,  
And lightenings to serve we see also prest;  
His will to accomplish they run to and fro,  
To save or consume things, as seemeth him best.

*Ps. 104:4, Old Version.*

<sup>6</sup> Τοῦτο γὰρ τὸ μυστήριον οὐ μόνον ἀρπαγῆς ἀλλὰ καὶ ψιλῆς ἔχθρας καθαρεύειν κελεύει διὰ παντός· καὶ γὰρ εἰρήνης ἐστὶ μυστήριον τοῦτο τὸ μυστήριον. Chrysost. in Matth. Hom. L (*al.* LI); Opp. VII, 517 C: Ad Pop. Ant. Hom. LX Lat., Opp. ed. Basil. 1530 Tom. IV p. 583 A.

<sup>7</sup> Unde simili modo etiam tibi lex ista proponitur, ut, cum acceperis panem mysticum, in loco mundo manduces eum; hoc est, ne in anima contaminata et peccatis polluta Dominici Corporis Sacramenta percipias. *Origen. in Levit. Hom. XIII, 5; Opp. II, 257 b, E.*

<sup>8</sup> It does not appear to what this reference, “Luke 17” belongs.

excusable at the table of the Lord? We both read in St. Paul [1 Cor. 11:30] that the Church at Corinth<sup>x</sup> was scourged of the Lord for misusing the Lord's Supper; and we may plainly see Christ's Church these many years miserably vexed and oppressed for the horrible profanation of the same. Wherefore let us all, universal and singular, behold our own manners and lives, to amend them. Yea, now at the least let us call ourselves to an account, that it may grieve us of our former evil conversation, that we may hate sin, that we may sorrow and mourn for our offences, that we may with tears pour them out before God, that we may with sure trust desire and crave the salve of his mercy, bought and purchased with the blood of his dearly beloved Son Jesus Christ, to heal our deadly wounds withal. For surely, if we do not with earnest repentance cleanse the filthy stomach of our soul, it must needs come to pass that,<sup>9</sup> "as wholesome meat received into a raw stomach corrupteth and marreth all, and is the cause of further sickness," so we shall<sup>y</sup> eat this healthsome<sup>z</sup> bread and drink this cup to our eternal destruction. Thus we, and not other, must thoroughly<sup>a</sup> examine, and not lightly look over, ourselves, not other men; our own conscience, not other men's lives: which we ought to do uprightly, truly, and with just correction. "O", saith St. Chrysostom,<sup>10</sup> "let no Judas resort to this table; let no covetous person approach. If any be a disciple, let him be present. For Christ saith [Matt. 26:[18].], *With my disciples I make my passover.*" Why cried the deacon in the primitive Church, "If any be holy, let him draw near"?<sup>11</sup> Why did they celebrate these mysteries, the choir door being shut? Why were the public penitents and learners in religion com-

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*Margin Notes:* By superscript "9": Chrysost. ad Pop. Ant. Hom. 14. By superscript "10": Ad Pop. Ant. Hom. 60.

<sup>x</sup> at Corinth] of Corinth *from* 1582. <sup>y</sup> we shall] shall we *from* 1563 EF. <sup>z</sup> healthsome] wholesome *from* 1582. <sup>a</sup> thoroughly] thoroughly 1623.

<sup>9</sup> "Ὡσπερ γὰρ ἡ τροφή, φύσει οὐσα θρεπτικὴ, ἐὰν εἰς κακόσιτον ἐμπέσῃ, πάντα ἀπόλλυσι καὶ διαφθείρει, καὶ γίνεται νόσου ἀφορμὴ· οὕτω δὲ καὶ ταῦτα τὰ τῶν φρικτῶν μυστηρίων. Chrysost. in Epist. ad Hebr. Hom. XVII; Opp XII, 169 C: Ad Pop. Ant Hom. LXI Lat., Opp. ed. Basil. 1530 Tom. IV p. 587 A.

<sup>10</sup> Μηδεὶς τοίνυν Ἰουδας παρέστω, μηδεὶς φιλόργυρος. εἴ τις μὴ μαθητὴς, παραχωρεῖτω· οὐ δέχεται τοὺς μὴ τοιοῦτους ἢ τράπεζα· μετὰ γὰρ τῶν μαθητῶν μου, φησὶ, ποιῶ τὸ πάσχα. Chrysost. in Matth. Hom. 82 (*al.* 83); Opp. VII, 789 A. Nullus itaque Judas assistat, nullus avarus. Si quis est discipulus, adsit. Nam tales mensa non suscipit: ait enim, *Cum discipulis meis facio pascha.* Ad Pop. Ant. Hom. LX Lat., Opp. ed. Basil. 1530 Tom. IV p. 582 C.

<sup>11</sup> It does not appear that exactly this proclamation was made by the deacon. The words are rather an interpretation put upon the proclamation, "Ἄγια τοῖς ἁγίοις, which was actually made. See *Chrysost. in Epist. ad Hebr. Hom. XVII, Opp. XII, 170, 171; Bingham, Orig. Eccles. XV, iii, 31.*

On the next two sentences see *Chrysost. in Matth. Hom. 23 (al. 24), Opp. VII, 288 C; Constitt. Apost. VIII, 6–9, 12; Bingham, ibid. 5.*

manded at this time to avoid? Was it not because this table receiveth<sup>b</sup> no unholy, unclean, or sinful guests? Wherefore, if servants dare not presume<sup>c</sup> to an earthly master's table whom they have offended, let us take heed we come not with our sins unexamined into this presence of our Lord and Judge. If they be worthy blame who<sup>d</sup> kiss the prince's hand with a filthy and unclean mouth, shalt thou be blameless, which with a filthy stinking<sup>e</sup> soul, full of covetousness, fornication, drunkenness, pride, full of wretched cogitations and thoughts, dost<sup>f</sup> breathe out iniquity and uncleanness on the bread and cup of the Lord?

[Epilog.] Thus you have<sup>g</sup> heard how you should come reverently and decently to the table of the Lord, having the knowledge out of his word of the thing itself and the fruits thereof, bringing a true and constant faith, the root and wellspring of all newness of life, as well in praising God, loving<sup>h</sup> our neighbour, as purging our own conscience from filthiness. So that neither the ignorance of the thing shall cause us to condemn it, nor unfaithfulness make us void of fruit, nor sin and iniquity procure us God's plagues; but shall,<sup>i</sup> by faith in knowledge, and amendment of life in faith, be here so united to Christ our head in his mysteries to our comfort, that after we shall have full fruition of him indeed to our everlasting joy and eternal life. To the which he bring us that died for us, and redeemed us [1 John 2:1], *Jesus Christ the righteous*: to whom with the Father and the Holy Ghost, one true and eternal God, be all praise, honour, and dominion for ever. Amen.

<sup>b</sup> receiveth] received *from* 1563 B.    <sup>c</sup> not presume] not to presume 1623.    <sup>d</sup> who] which *from* 1563 B.    <sup>e</sup> filthy stinking] a stinking *from* 1582.    <sup>f</sup> dost] doth 1563 B–1567.    <sup>g</sup> you have] have you *from* 1563 EF.    <sup>h</sup> God, loving] God, and loving *from* 1567.    <sup>i</sup> but shall] *so in all*.