

Chapter 13

That about al other Gifts they should seeke after Charitie: as that without which nothing profiteth, 4. and which doth al as is to be done, and remaineth also in Heauen.

If I speake with the tongues of men, and of Angels, and haue ^anot charitie, I am become as founding brasse, or a tinkling cymbal. ² And if I should haue prophecie, and knew al mysteries, and al knowledge, & if I should ^ahaue al faith so that I could remoue mountaines, and haue not charitie, I am nothing. ³ And if I should distribute al my goods to be meate for the poore, and if I should ^adeliuer my body so that I burne, and haue not charitie, it doth profit me nothing.

⁴ Charitie is patient, is benigne: Charitie enuieth not, dealeth not peruerfly: is not puffed vp, ⁵ is not ambitious, seeketh not her owne, is not prouoked to anger, thinketh not euil, ⁶ reioyceth not vpō iniquitie, but reioyceth with the truth: ⁷ suffereth al things, beleueeth al things, hopeth al things, beareth al things. ⁸ Charitie neuer falleth away: whether prophecies shal be made void, or tongues shal cease, or knowledge shal be destroyed. ⁹ For in part we know, & in part we prophecie. ¹⁰ But ^bwhen that shal come that is perfect, that shal be made void that is in part. ¹¹ When I was a litle one, I speake as a litle one, I vnderstood as a litle one, I thought as a litle one. But when I was made a man, I did away the things that belonged to a litle one. ¹² We see now by a glasse in a darke fort: but then face to face. Now I know in part: but then I shal know as also I am

^a This proueth that faith is nothing worth to saluation without workes, and that there may be true faith without charitie.

^b By this text S. Auguſtin *lib. 22. ciu. c. 29.* proueth that the Saints in Heauen haue more perfect knowledge of our affaires here, then they had when they liued here.

known. ¹³ And now there remaine, faith, hope, charitie, ^athese three: but the ^agreater of these is charitie.

ANNOTATIONS

1 Not Charitie.) Without charitie, both toward euery particular perfon, and specially toward the common body of the Church, none of the guifts and graces of God be profitable.

Charitie.

3 Deliuer my body.) *Beleeue* (faith S. Auguftin) *affuredly and hold for certaine, that no Heretike and schifmatike that vniteth not himfelf to the Catholike Church againe, how great almes foeuer he giue, yea or shead his bloud for Chriftes name, can poffibly be faued. For many Heretikes, by the cloke of Chriftes caufe deceiuing the fimple fuffer much, but where true faith is not, there is no iuftice, becaufe the iuft liueth by faith. So it is alfo of Schifmatikes, becaufe where charitie is not, iuftice can there be none: which if they had, they would neuer plucke in peeces the body of Chrift which is the Church. Aug. feu. Fulg. de fid. ad Pet. c. 39. So faith S. aug. in diuers places, not only of Heretikes that died directly for defenfe of their herefie, as the Anabaptiftes and Caluinifts now adaies doe (for that is more damnable:) but of fome Heretikes and Schifmatikes that may die among the Heathen or Turkes for defenfe of truth or fome Article of Chriftes religion. Aug. de verb. Do. fer. 50. c. 2. & in Pf. 34. conc. 2. prope finem. Cyp. de vnit. Ec. nu. 8.*

Falfe Martyrs.

13 These three.) These are the three vertues Theological, each one by nature and definition diftinct from another: and faith is by nature the firft, and may be and often is before, and without Charity: and truly remaineth in diuers after they haue by deadly finne loft charitie. Beware therefore of the Heretikes opinion, which is, that by euery mortal finne faith is loft no leffe then charitie.

The 3. vertues
Theological.

Charitie loft by
mortal finne, not
faith.

^a Charitie is of al the three the greateft. How then doth only faith, being inferiour to it faue & iuftifie and not charitie?