

Chapter 26

To the Councel of the Iewes, Iudas by occafion of Marie Magdalens ointment, doth fel him for litle. 17. After the Pafchal lamb, 26. he giueth them that bread of life (promifed Io. 6.) in a myftical Sacrifice or Separation of his Body and Bloud. 31. And that night he is after his prayer 47. taken of the Iewes men, Iudas being their Captaine: and forfaken of the other eleuen for feare: 57. is falſely accused, and impiouſly condemned of the Iewes Councel, 67. and ſhamefully abuſed of them: 69. and thrife denied of Peter: Al, euen as the Scriptures and himſelf had often foretold.

*Mr. 14, 1.
Luc. 22, 1.*

And it came to paſſe, when IESVS had ended all theſe wordes, he ſaid to his Diſciples: ² You know that after two dayes ſhal be Paſche, and the Sonne of man ſhal be deliuered to be crucified. ³ Then were gathered together the cheefe Prieſts and Ancients of the People into the court of the high Prieſt, who was called Caiphas: ⁴ and they conſulted how they might by ſome wile apprehend IESVS, and kil him. ⁵ But they ſaid: Not on the feſtiual day, left perhaps there might be a tumult among the People.

TENEBRE-
weneday.

*Mr. 14, 1.
Io. 12, 3.*

⁶ And when IESVS was in Bethania in the houſe of Simon the Leper ⁷ there came to him a woman hauing an alabaſter-boxe of pretious ointment, and powred it out vpon his head as he fate at the table. ⁸ And the Diſciples ſeeing it, had indignation ſaying: Whereto is ⁹this waifte? ⁹ For this might haue been fold for much, and giuen to the poore. ¹⁰ And IESVS knowing it, ſaid to them: Why doe you moleſt this woman? for ſhe hath wrought a ¹⁰good worke vpon me. ¹¹ For the poore you haue alwayes with you: but me ¹¹you haue not alwayes. ¹² For ſhe in powring this ointment vpon my body hath done it to burie me. ¹³ Amen I ſay to you, wherfoeuer this Ghospel ſhal be preached in the whole world, that

also which she hath done, ^a)shal be reported for a memorie of her. ¹⁴ Then wēt one of the Twelue, which was called Iudas Ifcarioth, to the cheefe Priests, & said to them: What wil you giue me, and I wil deliuer him vnto you? But they appointed vnto him thirtie peeces of filuer. ¹⁵ And from thenceforth he fought opportunitie to betray him.

Mr. 14, 10.
Luc. 22, 3.

¹⁶ And the first day of the Azymes the Disciples came to IESVS saying: Where wilt thou that we prepare for thee to eate the Pasche? ¹⁷ But IESVS said: Goe ye into the citie to a certaine man, and say to him: The Maister saith, my time is at hand, with thee doe I make the Pasche with my Disciples. ¹⁸ And the Disciples did as IESVS appointed thē, and they prepared the Pasche. ¹⁹ But when it was Euen, he fate downe with his [†]twelue Disciples. ²⁰ And while they were eating, he said: Amen I say to you, that one of you shal betray me. ²¹ And they being very sad, began euery one to say: Is it I Lord? ²² But he answering said: He that dippeth his hand with me in the dish, he shal betray me. ²³ The Sonne of man indeed goeth as it is written of him: but woe be to that man, by whom the Sonne of man shal be betrayed. It were good for him, if that man had not been borne. ²⁴ And Iudas that betrayed him, answering said: Is it I Rabbi? He saith to him: Thou hast said.

MAVNDY-
thurfday.

Pf. 40. 10.

1. Cor. 11, 14.

²⁵ And whiles they were at supper, IESVS [†]tooke bread, and [†]bleffed, and brake: and he gaue to his Disciples, and said: Take ye, and eate: [†]THIS IS [†]MY BODY. ²⁶ And taking the chalice, he gaue thanks: and gaue to them, saying: Drinke ^b)ye al of this. ²⁷ FOR THIS IS [†]MY BLOVD OF THE NEW TESTAMENT WHICH SHAL BE SHED FOR MANY VNTO REMISSION OF SINNES. ²⁸ And I say to you, I wil not drinke from henceforth of this [†]fruit of the vine, vntil that day when I shal drinke

^a Hereby we learne that the good works of Saints are to be recorded and fet forth to their honour in the Church after their death. Whereof rife their holy daies & Commemorations.

^b See the margēt note *Mar. 12, 23.*

it with you new in the Kingdom of my Father. ²⁹ And an hymne being faid, they went forth vnto Mount-oliuet.

Zac. 13, 7. ³⁰ Then IESVS faith to them: Al you shal be scandalized in me in this night. For it is written: *I wil fstrike the Pafstor, and the sheep of the flock shal be difperfed.*

THVRSDAY
night

Io. 13, 38. ³¹ But after I shal be rifen againe, I wil goe before you into Galilee. ³² And Peter anfwering, faid to him: Although al shal be scandalized in thee, I wil neuer be scandalized. ³³ IESVS faid to him: Amen I fay to thee, that in this night before the cock crow, thou fhalt denie me thrife. ³⁴ Peter faith to him: Yea though I should die with thee, I wil not denie thee. Likewife also faid al the Difciples.

³⁵ Then IESVS commeth with them into a village called Gethsemani: and he faid to his Difciples: Sit you here til I goe yonder, and pray. ³⁶ And taking to him Peter and the two fonnes of Zebedee, he began to waxe forowful and to be fad. ³⁷ The he faith to them: My foul is forowful euen vnto death: ftay here, and watch with me. ³⁸ And being gone forward a litle, he fel vpon his face, praying, and faying: My Father, if it be poffible, let this chalice paffe from me. Neuertheleffe ³⁹ not as I wil, but as thou. ³⁹ And he commeth to his Difciples, and findeth them fleeping, and he faith to Peter: Euen fo? Could you not watch one houre with me? ⁴⁰ watch ye, & pray that ye enter not into tentation. The Spirit in deed is prompt, but the flesh weak. ⁴¹ Againe the second time he went, and prayed, faying: My Father, if this chalice may not paffe, but I muft drinke it, thy wil be done. ⁴² And he commeth againe, and findeth them fleeping, for their eyes were become heauy. ⁴³ And leauing them, he went againe: and he prayed the third time, faying the selfsame word. ⁴⁴ Then he commeth to his Difciples, and faith to them: Sleepe ye now and take ref. Behold the houre approacheth, and the Sonne of man fhall be betrayed into the hands of finners. ⁴⁵ Rife, let vs goe: behold he approacheth that fhall betray me.

Io. 18, 3. ⁴⁶ As he yet fpake, behold Iudas one of the Twelue came, and with him a great multitude with fwordes and clubs, fent from the cheefe Priefts and the Ancients of

the People. ⁴⁷ And he that betrayed him, gaue them a figge, faying: Whomfoeuer I fhall kiffe, that is he, hold him. ⁴⁸ And forthwith comming to IESVS, he faid: Haile Rabbi. And he kiffed him. ⁴⁹ And IESVS, faid to him: Freind, wherto art thou come? Then they drew nere, and laid hands on IESVS, and held him. ⁵⁰ And behold one of them that were with IESVS, ftretching forth his hand, drew out his fword; and ftriking the feruant of the high Prieft, cut of his eare. ⁵¹ Then IESVS faith to him: Returne thy fword into his place: for al that take the fword fhall perifh with the fword. ⁵² Thinkeft thou that I can not aske my Father, and he wil giue me prefently more then twelue legions of Angels? ⁵³ How then fhall the fcriptures be fulfilled, that fo it muft be done? ⁵⁴ In that houre IESVS faid to the multitudes: You are come out as it were to a theefe with fwords and clubs to apprehend me. I fate daily with you teaching in the temple, and you laid no hands on me. ⁵⁵ And al this was done, that the fcriptures of the Prophets might be fulfilled. Then the Difciples al leauing him, fled.

⁵⁶ But they taking hold of IESVS, led him to Caiphaz the high Prieft, where the Scribes and Ancients were affembled. ⁵⁷ And Peter folowed him a farre off, euen to the court of the high Prieft. And going in he fate with the feruants, that he might fee the end. ⁵⁸ And the cheefe Priefts and the whole Council fought falfe witnes againft IESVS, that they might put him to death: ⁵⁹ and they found not, whereas many falfe witneffes had come in. And laft of al there came two falfe witneffes; ⁶⁰ and they faid: This man faid, I am able to deftroy the temple of God, and after three dayes to reedifie it. ⁶¹ And the high Prieft rifing vp, faid to him: Anfwereft thou nothing to the things which thefe doe teftifie againft thee? ⁶² But IESVS held his peace. And the high Prieft faid to him: I adiure thee by the liuing God, that thou tel vs if thou be Chrift the Sonne of God. ⁶³ IESVS faith to him: Thou haft faid. Neuertheles I fay to you, hereafter you fhall fee the Sonne of man fitting on the right hand of the power of God, and comming in the clouds of

Io. 2, 19.

Dan. 7, 13.

Heauen. ⁶⁴ Then the high Priest rent his garments, faying: He hath blasphemed, what need we witnesse any further? Behold, now you haue heard the blasphemie; ⁶⁵ how thinke you? But they anfwering faid: He is guilty of death. ⁶⁶ Then did they spit on his face, and bufeted him, & other fmote his face with the palmes of their hands, ⁶⁷ faying: Prophecie vnto vs O Chrif; who is he that ftrook thee?

⁶⁸ But Peter fate without in the court; and there came to him one wench, faying: Thou alfo waft with IESVS the Galilean. ⁶⁹ But he denied before them al, faying: I wot not what thou fayeft. ⁷⁰ And as he went out of the gate, an other wench faw him, and fhe faith to them that were there: And this fellow alfo was with IESVS the Nazarite. ⁷¹ And againe he denied with an oth: That I know not the man. ⁷² And after a litle they came that ftood by, and faid to Peter: Surely thou alfo art of them: for euen thy fpeech doth bewray thee. ⁷³ Then he began to curfe and to fweare that he knew not the man. And incontinent the cock crew. ⁷⁴ And Peter remembered the word of IESVS which he had faid: Before the cock crow, thou fhalt deny me thrife. And going forth, he wept bitterly.

ANNOTATIONS

8 This waſte) Coft beſtowed vpon Chriſts body then aliuē, being to the ſame not neceſſary, ſeemed to the Diſciples loſt and fruitles: ſo the like beſtowed vpon the ſame body in the Sacrament, vpon Altars, or Churches, ſeemeth to the ſimple loſt, or leſſe meritorious, then if the ſame were beſtowed vpon the poore.

Coſt vpon
Churches, Altares
&c.

10 Good worke) Coft beſtowed for religion, deuotion, & ſignification, is a meritorious worke, and often more meritorious then to giue to the poore; though both be very good, and in ſome caſe the poore are to be preferred: yea in certaine caſes of neceſſity, the Church wil breake the very conſecrated veſſels & iewels of filuer, and gold, and beſtow them in works of mercy. But we may remember very wel, and our Fathers knew it much better, that the poore were then beſt releued, when moſt was beſtowed vpon the Church.

Releefe of the
poore.

11 Haue not) We haue him not in viſible manner as he conuerſed on the earth with his Diſciples, needing releefe like other

Chriſt alwaies with
vs in the B. Sacra-
ment.

poore men; but we haue him after an other fort in the B. Sacrament, and yet haue him truly and really the self same body. Therefore he faith, they should not haue him, because they should not fo haue him, but after an other manner. As when he said *Luc. 24. When I was with you*; as though he were not then with them.

19 Twelue) It must needs be a great myfterie that he was to worke in the institution of the new Sacrifice by the marvellous transmutation of bread and wine into his body and blood: whereas he admitted none (although many present in the citie) but the twelue Apostles, which were to haue the administration and consecration thereof by the Order of Priesthood, which also was there giuen them to that purpose. Whereas at the eating of the Paschal lamb all the familie was wont to be present.

25 He tooke bread) Here at once is instituted, for the continuance of the external office of Christs eternal Priesthood, according to the order of Melchisedech, both a Sacrifice, and a Sacrament, though the Scriptures giue neither of these names to this action, and our Aduersaries without all reason or religion accept in a sort the one, and vtterly deny the other. A Sacrifice, in that it is ordained to continue the memory of Christs death and oblation vpon the Croffe, and the application of the general vertue thereof to our particular necessities, by consecrating the feueral elements, not into Christs whole Person as it was borne of the Virgin, or now is in Heauen, but the bread into his body apart, as betrayed, broken, and giuen for vs, the wine into his blood apart, as shed out of his body, for remission of finnes, and dedication of the new Testament; which be conditions of his Person as he was in Sacrifice and Oblation. In which mystical and vnspcakable manner, he would haue the Church to offer and Sacrifice him daily, and he in mysterie and Sacrament dyeth, though now not only in Heauen, but also in the Sacrament, he be indeed *per Concomitantiam* (as the Church calleth it; that is, by sequelle of all his partes to each other) whole, aliuie, and immortal. Which point because our aduersaries vnderstand not, *not knowing the Scriptures nor the power of God*, they blaspheme, and abuse the People to their damnation. It is also a Sacrament, in that it is ordained to be receaued into our bodies, and to feede the same to resurrection and immortality, & to giue grace and saluation to our soules, if we worthily receaue it.

25 Blessed) Our Aduersaries for the two wordes that are in Greeke and Latin, *benedixit*, and *gratias egit*, *he blessed*, *he gaue thanks*, vse only the later, of purpose, to signifie that Christ blessed not nor consecrated the bread and the wine, & so by that blessing wrought any effect vpon them, but gaue thanks only to his Father, as we doe in saying grace. But the truth is that the word, *εὐλογεῖν*, signifieth properly to bleffe, and is referred to the thing that is blessed, as *Luc. 9.* of the fishes, *εὐλόγησεν αὐτοὺς*, *benedixit eis*, *he blessed them*: and thereby wrought in

A wonderful mysterie in the institution of the B. Sacrament.

The holy Eucharist is both a Sacrifice and a Sacrament.

Mt. 22, 29.

The blessing of Christ referred to the creatures and working an effect in them.

them that wonderful multiplication. So the bleffing of God is alwayes affectual, and therefore here alfo he bleffed the bread, and by that bleffing with the wordes folowing, made it his body. *Ambro. li. de his qui initi. myft. c. 9. Aug. ep. 55. ad Paulinum.* Now whereas taking the cup it is faid: *he gaue thanks.* We fay that it is al one with bleffing, and that he bleffed the cup, as before the bread: as it is euident by thefe wordes of S. Paul, *Calix cui benedicimus*, the cup which we bleffe: and therefore he calleth it, *Calicem benedicimus*, the cup of bleffing, vſing the fame Greeke word that is ſpoken of the bread. But why is it then faid here, he gaue thanks? becauſe we tranſlate the wordes faithfully as in the Greeke and the Latin, and becauſe the ſenſe is al one, as we are taught by S. Paul before alleaged, and by the Fathers, which cal this giuing of thanks ouer the cup or ouer the bread, the bleffing therof. *S. Iuſtin. In fin. 2. Apol. Panem Euchariftifatum. S. Irenee li. 4. c. 34. Panem in quo gratia acta funt. S. Cyprian de cæn. Do. Calix ſolemni benedictione ſacratus.* that is, *The bread bleffed by giuing thākes vpon it, The cup confecrated by ſolemne bleffing.*

Confecration.

1. *Cor. 10, 16.*τὸν ἄρτον εὐ-
χαριθέντα

25 This is) The bread and the wine be turned into the body and bloud of Chriſt by the fame omnipotent power by which the world was made, and the Word was incarnate in the wombe of the Virgin. *Damaſc. li. 4. c. 14. Cypr. de cæn. Domini. Amb. li. de myft. init. c. 9.*

Tranſubſtantia-
tion.

25 My body) He faid not: *This bread is a figure of my body;* or, *This wine, is a figure of my bloud,* but, *This is my body,* and, *This is my bloud.* *Damaſc. li. 4. c. 14. Theophyl. in hunc locum. Conc. 2. Nic. act. 6, to. 4. eiufdem actionis in fine.* When ſome Fathers cal it a figure or figne, they meane the outward formes of bread and wine.

No figurative but a
real preference.

27 Bloud of the new Teſtament) As the old Teſtament was dedicated with bloud in theſe words: *This is the bloud of the Teſtament &c. Heb. 9.* ſo here is the inſtitution of the new Teſtament in Chriſts bloud, by theſe wordes: *This is the bloud of the new Teſtament &c* Which is here myſtically ſhed, and not only afterward vpon the Croffe: for the Greeke is the preſent tenſe in al the Euangeliftes, and S. Paul: and likewiſe ſpeaking of the body *1. Cor. 11.* it is in the Greeke the preſent tenſe, and *Luc. 22.* and there alfo in the Latin. And the Heretikes them ſelues ſo put it in their tranſlations.

28 Fruit of the vine) S. Luke putteth theſe words before he come to the confecration, wherby it ſeemeth that he ſpeaketh of the wine of the Paſchal lamb; and therefore nameth it, the fruit of the vine. But if he ſpeake of the wine which was now his bloud, he nameth it notwithstanding wine, as S. Paul nameth the other bread, for three cauſes. Firſt becauſe it was ſo before: as Eue is called Adams bone, and *Aarons rod deuoured their rods.* Whereas they were not now rods, but ſerpents. And: *He taſted the water*

The elements after
confecration called
bread & wine.*Gen. 2.*
Exo. 7.
Io. 2.

turned into wine. Whereas it was now wine & not water; and such like. Secondly, because it keepeth the formes of bread & wine, and things are called as they appeare, as when Raphael is called a young man *Tob. 5.* and, *Three men appeared to Abraham Gen. 18.* Whereas they were three Angels. Thirdly, because Christ in this Sacrament is very true and principal bread and wine, feeding & refreshing vs in body & foule to euerlasting life.

38 Not as I wil) A perfect example of obedience & submitting our self and our willes to Gods wil and ordinance in al aduerfity; and that we should desire nothing temporal, but vnder the condition of his holy pleafure and appointment.

*De orat. Do.
nu. 15.
Adu. Vigi-
lent. ep. 53.*

40 Watch and pray) Hereof came Vigils and Nocturnes, that is, watching and praying in the night, commonly vsed in the Primitiue Church of al Chriftians, as is plaine by S. Cyprian and S. Hierom; but afterward & vntil this day, specially of Religious Perfons.

Vigils and Nocturnes.

68 Wench) S. Gregorie declaring the difference of the Apostles before the receauing of the Holy Ghoft and after, faith thus: *Euen this very Paftour of the Church himfelf, at whose moft facred body we fit, how weake he was, the wench can tel you, but how ftrong he was after, his anfwer to the high Prieft declareth, Act. 5. 29. We muft obey God rather then men. Greg. ho. 20. Io. Euang.*

The vertue of the holy Ghoft.

73 To curfe) A goodly example and warning to mans infirmity, to take heed of prefumption, and to hang only vpon God in tentations.

Mans infirmitie.

74 Wept bitterly) S. Ambrose in his Hymne that the Church vseth at Laudes, fpeaking of this, faith *Hoc ipfa Petra ecclesia canente, culpam diluit.* When the Cock crew, the Rock of the Church him self washed away his fault. *S. Auguft. 1. Retract. c. 21.*

Peters teares & repentance.