

Chapter 11

He commendeth them for keeping his traditions generally. 3. And in particular for this that a man praied and prophecied bare-headed, a woman veiled, he bringeth many reasons. 17. About another, he reprehendeth the rich, that at the charitable supper supped vncharitably: 23. telling them that they receiued therefore vnworthily the B. Sacrament, and shewing them what an heinous finne that is, seeing it is our Lordes body and the representation of his death, as he by tradition had taught them.

The 5. part.
Of his Traditions.

Be ye followers of me, as I also of Christ. ² And I praise you Brethren, that in all things you be mindful of me: and as I haue deliuered vnto you, you keep ¹my precepts.

In the Greek,
Traditions,
παραδόσεις

³ And I will haue you know, that the head of euery man, is Christ: and the head of the woman, is the man: and the head of Christ, is God. ⁴ Euery man praying or prophecying with his head couered, dishonesteth his head. ⁵ But ¹euery woman praying or prophecying with her head not couered, dishonesteth her head: for it is all one as if she were made bald. ⁶ For if a woman be not couered, let her be polled. But if it be a foule thing for a woman to be polled or made bald, let her couer her head. ⁷ The man truly ought not to couer his head, because he is the image and glorie of God; but the woman is the glorie of the man. ⁸ For the man is not of the woman, but the woman of the man. ⁹ For the man was not created for the woman, but the woman for the man. ¹⁰ (Therefore ought the woman to haue power vpon her head for the Angels.) ¹¹ But yet neither the man without the woman; nor the woman without the man, in our Lord. ¹² For as the woman is of the man, so also the man by the woman: but all things of God. ¹³ Your selues iudge: doth it become a woman not couered to pray vnto God? ¹⁴ Neither doth nature itself teach you, that a man indeed if he nourish his haire, it is an ignominie for him: ¹⁵ But if a woman nourish her haire, it is a glorie for her,

Gen. 1, 21.

Churches

because haire is giuen her for a veile? ¹⁶ But if any man feeme to be contentious, we haue no fuch [♠]cuftome, nor the ‘Church’ of God.

¹⁷ And this I command: not praifing it, that you come together not to better, but to worfe. ¹⁸ Firft indeed when you come together into the Church, I heare that there are fchifmes among you, and in part I beleue it. ¹⁹ For [♠]there muft be herefies alfo: that they alfo which are approued, may be made manifelt among you. ²⁰ When you come therfore together in one, it is not now to eate [♠]our Lordes fupper. ²¹ For euery one taketh his owne fupper before to eate. And one certes is an hungred, and another is drunke. ²² Why, haue you not houfes to eate and drinke in? or contemne ye the Church of God: and confound them that haue not? What fhall I fay to you? praife I you in this? I doe not praife you.

Mt. 26, 26.
Mr. 14, 22.
Lu. 22, 19.

²³ For I receiued of our Lord that which alfo [♠]I haue deliuered vnto you, ^a)that our Lord IESVS [♠]in the night that he was betraied, [♠]tooke [♠]bread: ²⁴ and giuing thanks brake, and faid: [♠]Take ye & eate, [♠]THIS IS [♠]MY BODY WHICH SHAL BE DELIVERED FOR YOV. [♠]This doe ye for the commemoration of me. ²⁵ In like manner alfo the chalice after he had fupped, faying: THIS CHALICE IS THE NEW TESTAMENT IN MY BLOVD. This doe ye, as often as you fhall drinke, for the commemoration of me. ²⁶ For as often as you fhall eate this bread, and drinke the chalice, [♠]you fhall fhew the death of our Lord, vntil he come. ²⁷ Therfore whofoeuer fhall eate this bread, or drinke the chalice of our Lord vnworthily, he fhall be [♠]guilty of the body and of the bloud of our Lord. ²⁸ But [♠]let a man proue himfelf: and fo, let him eate of that bread, and drinke of the chalice. ²⁹ For he that eateth and drinketh vnworthily, eateth and drinketh iudgement to himfelf, [♠]not difcerning the body of our Lord. ³⁰ Therefore are there among you many weake

^a The Apoftles drift in al that he faith here of the Sacrament, is againft vnworthy receiuing (as S. Auguftine noteth *Ep. 118. c. 3.*) and not to fet out the whole order of miniftratiō, as the heretikes doe ignorātly imagine.

and feeble, and many sleepe. ³¹ But if we did iudge our felues, we should not be iudged. ³² But whiles we are iudged, of our Lord we are chaftified; that with this world we be not damned. ³³ Therefore, my Brethren, when you come together to eate, expect one another. ³⁴ If any man be an hungred, let him eate at home; that you come not together vnto iudgement. And the rest I wil difpofe, when I come.

ANNOTATIONS

2 My precepts.) Our Paftours and Prelates haue authoritie to command, and we are bound to obey. And the Gouverners of the Church may take order and prescribe that which is comely in euery ftate, as time and place require, though the things be not of the fubftance of religion.

5 Euery woman.) What guifts of God foeuer women haue, though fupernatural, as fome had in the primitiue Church, yet they may not forget their womanly shamefaftnes, but shew themfelues fubieft and modeft, and couer their heads with a veile.

16 Cuftome.) If women or other, to defend their diforder & malapertnes, difpute or alleage Scriptures and reafons, or require caufes of their Preachers why and by what authoritie they should be thus reftained in things indifferent, make them no other anfwer but this: This is the cuftome of the Church, this is our cuftome. Which is a goodly rule to repreffe the faucineffe of contentious ianglers, which being out of al modeftie and reafon, neuer want wordes and replies againft the Church. Which Church if it could then by prefcription of twenty or thirty yeares, and by the authoritie of one or two of their firft Preachers, ftop the mouthes of the feditious: what should not the cuftome of fifteen hundred yeares, and the decrees of many hundred Paftours, gaine of reafonable, modeft, and humble men.

19 There muft be hereties.) When the Apoftle faith: *Hereties muft be*, he sheweth the euent, and not that God hath directly fo appointed it as neceffarie. For, that they be, it commeth of man's malice & free-wil; but that they be conuerted to the manifeftation of the good and conftant in faith & the Churches vnitie, that is God's fpécial worke of providence that worketh good of euil. And for that there should fal Hereties and Schifmes, fpécially concerning the Article and vfe of the B. Sacrament if the Altar, whereof he now beginneth to treat, it may make vs maruel the leffe, to fee fo great diffenfions, Hereties, and Schifmes of the wicked and weake in faith concerning the fame. Such things wil be, but woe to him by hwom fcandals or Sectes doe come. *Let vs vfe Heretikes,*

The Cuftome of the Church, is a good anfwer againft al wranglers.

That hereties shal come, and wherefore.

What commoditie we may make of hereties.

faith S. Auguftin, not to that end to approue their errorrs, but that be defending the Catholike doctrine againft their deceits, we may be more watchful and wary: becaufe it is moft truly written, There muft be herefies that the tried & approued may be manifested or difcouered from the holow harts among you. Let vs vfe this benefit of God's prouidence. For Heretikes be made of fuch as would erre or be naught, though they were in the Church: but being out, they profit vs exceedingly, not by teaching the truth which they know not, but by ftirring vp the carnal in the Church to deeke truth, and the fpiritual Catholike, to cleere the truth. For there be innumerable holy approued men in the Church, but they be not difcerned from other among vs, nor manifest, fo long as we had rather fleep in darknes of ignorance, then behold the light of truth. Therefore many are raifed out of their fleep by Heretikes to fee the day of God, and are glad therof. Auguft. c. 8. de vera relig.

20 Our Lordes fupper.) The Chriftians at or about the time of the Churches only Sacrifice & their communicating therof, kept great feasts, which continued long, for that the reliefe of the poore vpon the common charges of the richer fort, and the charitie and vnitie of al forts were much preferued thereby, for which caufe they were called ἀγάπαις, that is, Charities, of the ancient Fathers, and were kept commonly in Church-houfes or porches adioyning, or in the body of the Church (wherof fee Tertullian, Apolog. c. 39. Clemens Alexand, S. Iuftine, S. Auguftin cont Fauft. li. 20. c. 20.) after the Sacrifice and Communion was ended, as S. Chryfoftom ho. 17. in 1. Cor. in initio iudgeth. Thofe feasts S. Paul here calleth cœnas Dominicas, becaufe they were made in the Churches which then were called Dominicæ, that is, Our Lordes houfes. The diforder therfore kept among the Corinthians in thefe Church-feasts of Charitie, the Apoftle feeketh here to redrefse, from the foul abufes expreffed here in the text. And as S. Ambrose in hunc locum, and moft good Authours now thinke, this which he calleth Dominicam cœnam, is not meant of the B. Sacrament, as the circumftances alfo of the text doe giue, namely, the reiecting of the poore, the rich mens priuate deuouring of al, not expecting one another, gluttony and drunkenesse in the fame, which can not agree to the Holy Sacrament. And therfore the Heretikes haue fmal reafon, vpon this place, to name the faid Holy Sacrament, rather, the Supper of the Lord, then after the manner of the primitiue Church, the Eucharift, MASSE, or Lyturgie. But by like they would bring it to the fupper againe or Euening feruice, when men be not fasting, the rather to take away the old eftimation of the holines therof.

23 I haue deliuered.) As al other parts of religiō were firft deliuered by preaching & word of mouth to euery Nation conuerted, fo this holy order and vfe of the B. Sacrament was by S. Paul firft giuen vnto the Corinthians by tradition. Vnto

Agapæ or fuppers of charitie.

Whether the Apoftle meane by our Lord's fupper, the B. Sacrament.

Traditiō without writing.

Conc. Gang.
can. 11. Con.
Laodic. can. 27, 28.

which as receiued of our Lord he reuoketh them by this Epiftle, not putting in writing particularly al things pertaining to the order, vfe, and intitution, as he afterward faith: but repeating the fumme and fubftance therof, and leauing the refidue to his returne. But his words and narration here written we wil particularly profecute, becaufe the Heretikes make profeffion to follow the fame in their pretended reformation of the Maffe.

23 In the night.) Firft the Aduerfaries may be here conuincd that al the circumftances of time, perfon, & place which in Chriftes action are noted, need not to be imitated. As that the Sacrament fhould be iminfred at night, to men only, to only twelue, after of at fupper, & fuch like: becaufe (as S. Cyprian *ep. 43. nu. 7.* & S. Auguftin *ep. 118. c. 6.* note) there were caufes of thofe accidents in Chrift that are not now to be alleaged for vs. He intituted then this holy act: we doe not. He made his Apoftles Priests, that is to fay, gaue them cōmiffion to doe & minifter the fame: we doe not. He would haue this the laft act of his life & within the bounds of his Paffion: it is not fo with vs. He would eate & make an end of the Pafchal to accōplifh the old Law: that can not be in our action. Therefore he muft needs doe it after fupper and at night: we may not doe fo. He excluded al women, al the reft of his Difciples, al lay men: we inuite al faithful, men & women. In many circumftances then, neither we may imitate Chriftes firft action, nor the Heretikes as yet doe: though they feem to encline by abandoning other names fauing this (calling it Supper) to haue it at night & after meate: though (as is before noted) they haue no iuft caufe to cal it fo vpon Chrifts fact, seeing the Eunagelifts doe plainely fhew that the Sacrament was intituted after Supper, as the Apoftle himfelf here recordeth of the later part in exprefse fpeech. And moft men thinke, a long fermon and the washing of the Apoftles feet came between; yea and that the fupper was quite finifhed & grace faid. But in al thefe and fuch like things, the Catholike Church only, by Chriftes fpirit can tel, which things are imitable, which not, in al is actions.

Io. 13, 2.

23 Tooke.) Chrift took bread into his hands, applying this ceremonie, action, and benediction to it, & did bleffe the very element, vfe dpower & actiue words vpon it as he did ouer the bread & fifhes which he multiplied: and fo doth the Church of God: and fo doe not the Proteftants, if they follow their owne book & doctrine; but they let the bread & cup ftand aloofe, & occupie Chriftes wordes by way of report & narration, applying them not al al to the matter propofed to be occupied: and therefore, howfoeuer the fimple people be deluded by the reherfel of the fame wordes which Chrift vfed, yet confecration, benediction, or fanctification of bread an wine they profefse they make none at al. At the firft alteration of religion, there was a figure of the Croffe at this word, *He bleffed*; and at the word, *He tooke*, there was a

Luc. 9, 26.

Wether the Catholikes or Proteftāts doe more imitate Chrifts intitution of the B. Sacrament. Al circumftances in our Sauour's action about the B. Sacrament need not be imitated.

The Proteftāts imitate not Chrift in bleffing the bread and wine.

gloffe or rubrike that appointed the Minifter to imitate Chrif't's action, & to take the bread into his hands: afterward that was reformed and Chrif't's action abolifhed, and his bleffing of bread turned to thanks-giuing to God.

23 Bread.) Chrif't made the holy Sacrament of vnleauened bread, & al the Latin Church imitateth him in the fame as a thing much more agreable to the fignificatiō both in itfelf & in our liues, then the leauen. Yet our Aduerfaries neither follow Chrif't, S. Paul, nor the VVeft Church in the fame: but rather purpofely make cholle of that kind that is in itfelf more vnfeemly, & to the firft intitutiō leffe agreable. In the other part of the Sacrament they contemne Chrif't and his Church much more impudently and damnably. For Chrif't and al the Apoftles & al Catholike Churches in the world haue euer mixed their wine with water, for great myfterie & fignification, fpecially for that water gufhed together with bloud out of our Lordes fide. *This our Lord did (faith S. Cyp. Ep. 63. ad Cecil. nu. 47.) and none rightly offereth, that followeth not him therein.* Thus Irenæus (*ho. 1. c. 1.*) Iuftine (*Apolog. 2. in fine.*) & al the Fathers teftifie the Primitive Church did; and in this fort it is done in al the MASSES of the Greeks. S. Iames, S. Bafil, S. Chryfoftom's. And yet our Proteftants pretending to reduce al to Chrif't, wil not die as he did, and al the Apoftles and Churches that euer were.

24 Take and eate.) This pertaineth to the receiuing of thofe things which by the confecration are prefent and facrificed before: as when the people or Priefts in the old Law did eate the Hofts offered or part therof, they were made partakers of the Sacrifice done to God before. And this is not the fubftance, or being, or making of the Sacrament or Sacrifice of Chrif'tes body and bloud: but it is the vfe and application to the receiuer of the things that were made and offered to God before. There is a difference betwixt the making of a medicine or the fubftāce and ingredients of it, and the taking of it. Now the receiuing being but a confequence or one of the ends why the Sacrament was made, and the meane to apply it vnto vs: the Aduerfaries vnlearnedly make it al & fome, & therefore improperly name the whole Sacrament & miniftration therof, by calling it Communion. Which name they giue alfo rather than any other, to make the ignorant beleue that many muft communicate together: as though it were fo called for that it is common to many. By which collufion they take away the receiuing of the Priefte alone, of the ficke alone, of referuing the confecrated Hoft and the whole Sacrament. Againft which deceit, know that this part of the MASSE is not called communion, for that many should concurre together alwaies in the external Sacrament: but for that we doe communicate or ioyne in vnitie and perfect fellowship of one body, with al Chriftian men in the world, with al (we fay) that eate it through the whole Church and not with them only which eate with vs at one time. And this fellowship rifeth of that, that

They imitate his not in vnleauened bread, and mingling water with wine.

The Sacramēt confifteth not in the receiuing.

Why the Proteftants cal it the Communion.

Communion which is a part of the MASSE, what it fignifieth.

we be, euery time we receiue either alone or with companie, partakers of that one body which is receiued throughout al the world. *It is al called Communion* (faith S. Damascene) & *fo indeed it is, for that by it we communicate with Chrif, & be partakers of his flesh & diuinitie, & by it doe communicate and are vnited one with another. Only let vs take heed that we doe not participate with heretikes.* And when the Apoftle faith, that al be one bread and one body that are partakers of one bread, he meaneth not of them only that communicate at one time and place: but that al be fo, that communicate in vnitie through the whole Church. Then the name Communion is as ignorantly vfed of them as the name of Supper.

24 This is.) Thefe words being fet downe, not in the perfon of the Euangeliftes or Apoftles, but expreffed as in Chriftes owne perfon, to be faid ouer the bread, and the like ouer the wine, are the formes of the Sacrament and words of confecration: neither is it a Sacrament but (as S. Auguftin faith) when the words come, that is to fay, actiue and presently be applied to the elements of the fame. Therefore the Proteftants neuer applying thefe words more then the whole whole narration of the inftitution, nor reciting the whole (as is faid) otherwife then in hiftorical manner, (as if one would minifter Baptifme and neuer apply the words of the Sacrament to the child, but only read Chriftes fpeeches of the fame) make no Sacrament at al. And that thefe proper words be the only forme of this Sacrament, and fo to be fpoken ouer or vpon the bread and wine, S. Ambrofe plainly and precifely writeth, recording how farre the Euangelifts narratiue words doe goe, and where Chriftes wone peculiar myftical words of confecration begin: and fo the reft of the Fathers. *Ambrof. li. 4. de Sacram. c. 4. & c. 9. de init. Myfter. Iufti. Apolog. 2. in fine. Cyprian. de Cæn Dom. num. 1. 2. Auguft. Serm. 28. de verb Dom. fec. Mat. Tertull. li. 4. cont. Marc. Chryfoft. ho. 2. in 2. ad Tim. in fine. & hom. de prodis. Iudæ. to. 3. Gregor. Nyff. in orat. Catech. Damafc. li. 4. c. 14.*

24 My body.) When the words of Confecration be by the faid impietie of the Proteftants, thus remoued from the element, no maruel if Chriftes holy body and bloud be not there, or that it is now no more a Sacrament, but common bread and wine. So they that vniuftly charge the Catho. Church with defrauding the people of one peece of the Sacramēt, haue in very deed left no part nor fpice of Sacramēt, niether following Chrif as they pretend, nor S. Paul, nor any Euangelift, but their owne deteftable Sect, hauing boldly defaced the whole inftitution, not in any accidental indifferent circumftances, but in the very fubftance and al. The right name is gone, the due elements both gone, no bleffing or confecration, or other action ouer them, the formes be gone: and confequently the body and bloud, the Sacrament and the Sacrifice.

The wordes of confecration, to be faid ouer the bread and wine, the which the Proteftants doe not.

The Proteftants haue taken away the B. Sacrament altogether.

24 This doe.) By these words, authoritie and power is giuen to the Apostles, and by the like in the Sacrament of Orders, to al lawful Priests only. No maruel then that the new heretical Ministers being Lay-men, giue the people nothing but bare bread and wine, profane, naked, and natural elements void of Sacrament and al grace. See the *Annotation vpon S. Luke chap. 22, 19.*

The power to consecrate giuen to Priests only.

26 You shal shew.) Vpon this word the Heretikes fondly ground their false supposition, that this Sacrament can not rightly be ministred or made without a sermon of the death of Christ: and that this and other Sacraments in the Church be not profitable, when they be ministred in a strange language. As though the grace, force, operation, & actiuitie, together with the instruction & representation or the things which they signifie, were not in the very substance, matter, forme, vse, and worke itself of euery of the Sacraments: and as though preaching were not one way to shew Christes passion, and the Sacraments another way: namely this Sacrament, containing in the very kinds of the elements and the action, a most liuely representation of Christes death. As wisely might they say that neither Abel's Sacrifice, nor the Paschal lamb could signifie Christes death without a Sermon.

How Christes death is shewed by the B. Sacrament itself, without sermon or otherwise.

27 Guilty of the body.) First herupon marke wel, that il men receiue the body and blood of Christ, be they infidels or il liuers. For in this case they could not be guilty of that which they receiue not. Secondly, that it could not be so heinous an offense for any man to receiue a peece of bread or a cup of wine, though they were a true Sacrament. For it is a deadly sinne to receiue any Sacrament with wil & intention to continue in sinne, or without repentance of former finnes: but yet by the vnworthy receiuing of no other Sacrament is man guilty of Christes body and blood, but here where the vnworthy (as S. Chrysofom faith) doth vilany to Christes owne person, as the Iewes or Gentils did, that crucified it. *Chryf. ho. de non contemn. Ec. & Ho. 60. & 61. ad po Antioch.* Which inuincibly proueth against the Heretikes that Christ is really present.

The wicked receiue the body & blood.

The real presence is proued by the heinous offense of vnworthy receiuing.

28 Let him proue.) A man must examine his life diligently whether he be in any mortal sinne, and must confesse himself of euery offense which he knoweth or feareth to be deadly, before he presume to come the Holy Sacrament. For so the Apostles doctrine here with the continual custom of the Cath. Church and the Fathers example, bind him to doe. *Cyp. de laps. nu. 7. Aug. Eccl. dog. c. 53.*

Confession before receiuing the B. Sacrament.

29 Not discerning the body.) That is, because he putteth no difference nor distinction betwixt this high meate and others: and therefore S. Augustin faith *ep. 118. c. 3. That it is he that the Apostle faith shal be damned, that doth not by singular veneratiō or adoratiō make a differēce between this meate and al others.* And againe in *Pfal. 98. No man eateth it before he adore it.* And *li. 3. c. 12. de Sp. San. We adore the flesh of Christ in the*

Adoration of the B. Sacrament.

Myfterie. S. Chryfoft. *ho. 24. in 1. Cor.* We adore him on the altar, as the Sages did in the manger. S. Nazianzene in *Epitaph Gorgoniæ*. My fifter called on him which is worshipped vpon the altar. Theodorete *Dial. 2. Inconf.* The myftical tokens be adored. S. Denys, this Apoftles fcholer, made folemne inuocation of the Sacrament after Confecration. *Ecclefiast. Hier. c. 3. part. 3. in princep.* and before the receiuing, the whole Church of God crieth vpon it, *Domine non fum dignus, Deus propitiuſ esto mihi peccatori, Lamb of God that takeſt away the finnes of the world, haue mercie on vs.* And for better difcerning of this diuine meate, we are called from common prophane howfes to God's Church: for this we are forbidden to make it in vulgar apparel, and are appointed facred folemne veſtiments. *Hiero. in Epitaph Næpot. & li. 2. adu. Pela. c. 9. Paulinus ep. 12. ad Scuere. Io. Diac. in vit. D. Greg. li. 3. 59.* For this, is the halowing of Corporals and Chaliceſ, *Ambr. 2. Off. c. 28. Nazianz. Orat. ad Arianuſ. Optatuſ li. 6. in initio.* For this, profane tableſ are remoued & altars confecrated. *Aug. ferm. de temp. 255.* For this, the very Prieſtſ themſelues are honourable, chaſt, facred, *Hiero. ep. 1. ad Heliodoruſ c. 7. Li. 1. adu. Iouin c. 19. Amb. in 1. Tim. 1.* For this, the people is forbidden to touch it with common handſ. *Nazia. Orat. ad Arianuſ in initio.* For this, great care and folicitude is taken that no part of either kind fal to the ground. *Cyri. Hiero. Myſtag. 5. in fine. Orig. ho. 13. in c. 25. Exod.* For this, facred prouifion is made that if any hoſtſ or partſ of the Sacrament doe remaine vnredeiued, they be moſt religiouſly referued with al honour and diligence poſſible: and for this, examination of confciences, confeſſion, continencie, & (as S. Auguſtin faith) receiuing it faſting. Thus doe we Catholikeſ & the Church of God difcerne the holy body & bloud by S. Pauleſ rule, not only from your prophane bread and wine (which not by any ſecret abuſe of your Curateſ or Clerkeſ, but by the very order of your booke, the Miniſter, if any remaine after your Communion, may take home with him to hiſ owne uſe, and therefore is no more holy by your owne iudgement then the reſt of hiſ meateſ) but from al other either vulgar or ſanctified meateſ, as the Catechumens bread, and our vſual holy bread. If al this be plaine and true, and you haue nothing agreeable to the Apoftleſ nor Chriſteſ Inſtitution but al cleane contrarie, then *imperet vobis Deus*, and cocfound you for not difcerning hiſ holy Body, and for conculcating the bloud of the new Teſtament.

30 Many fleepe.) We fee here by this, it is a fearful caſe and crime to defile by finne (as much as in vs lieth) the body of Chriſt in the Sacrament, feeing God ftrook many to death for it in the Primitiue Church, & puniſhed others by grieuiouſ fickneſ. No maruel that ſo many ſtrange diſeaſed and deathſ fal vpon vs now in the world.

See the An-
not. Mat. 8, 8.

ep. 118. c. 6.

Aug. de pec.
merit, li. 2.
c. 24. Ep. Iuda.

The manifeſt hon-
our and difcerning
of Chriſteſ body in
the Cath. Church.

The profane bread
of the Proteſtants.

Holy bread.

Vnworthy receiui-
ing.

31 Iudge your-felues.) We may note here that is is not enough, only to finne no more, or to repent lightly of that which is paf: but that we fhould punifh ourfelues according to the weight of the faults paf and forgiuen: and alfo that God wil punifh vs by temporal fcourges in this life or the next, if we doe not make ourfelues very cleane before we come to receiue his holy Sacrament. Whofe heauy hands we may efcape by punifhing our-felues bby fafting and other penance.

Penance and fatis-
faction.

33 Expect one another.) Returning now to their former fault and diforder for the which he tooke this occafion to talke of the Holy Sacrament, and how great a fault it is to come vnworthily to it; he exhortheth them to keep their faid fuppers or feafits in vnitie, peace, and fobrietie, the rich expecting the poore, &c.

34 I wil difpofe.) Many particular orders & decrees, moe then be here or in any other book of the new Teftament exprefly written, did the Apoftles, as we fee here, and namely S. Paul to Corinthians, fet downe by tradition, which our whole miniftration of the MASSE is agreeable vnto, as the fubftance of the Sacrifice and Sacrament is by the premiffes proued to be moft confonant: Caluin's fupper and Communion in al points wholly repugnant to the fame. And that it agreeth not to thefe other not written traditions, they eafily confeffe. The Apoftles deliuered vnto the Church to take it only fafting: they care not for it. The Apoftles taught the Church to confecrate by the words and the figne of the Croffe, without which (faith S. Auguftin *tract. in lo. 118. Serm. 75. in append. Chryfoft. hom. 55. in 16. Matth.*) no Sacrament is rightly perfitted: the Proteftants haue taken it away. The Apoftles taught the Church to keep a Memorie or inuocation of Saints in this Sacrifice: the Caluinifts haue none. The Apoftles decreed that in this Sacrifice there should be fpécial praiers for the dead. *Chryf. hom. 3. in epift. ad Philip. Auguft. de cur. pro mort. c. 1.* they haue none. Likewise that water should be mixed with the wine, and fo forth. See *Annot. in c. 11. v. 13. Bread.* Therefore if Caluin had made his new adminiftration according to al the Apoftles written words, yet not knowing how many things befide, the Apoftle had to prefcribe in thefe words, *Cetera cum venero difponam* (the reft I wil difpofe, when I come) he could not haue fatisfied any wife man in his new change. But now feeing they are fallen to fo palpable blindnes, that their doing is directly oppofit to the very Scripture alfo, which they pretend to follow only, and haue quite deftroied both the name, fubftance, and al good accidents of Chriftes principal Sacrament, we truft al the world wil fee their folly and impudencie.

The Maffe is
agreeable to the
Apoftles vfe and
tradition: the
communion is not.

*Aug. ep. 118.
c. 6.*

*Aug. tract. 34.
in Io. & Chry.
ho. 21. in Act.*