

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 therfore vnworthily the B. Sacrament, and shewing them what an heinous sinne 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 my precepts.

In the Greek,
Traditions,
παράδοσεις

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 prophesying with his head couered, dishonoureth his head. ⁵ But ⁴euery woman praying or prophesying with her head not couered, dishonoureth 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 felues 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.

because haire is giuen her for a veile? ¹⁶ But if any man
Churches feeme to be contentious, we haue no fuch [♣]custome, 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 in-
deed when you come together into the Church, I heare
that there are schifmes among you, and in part I beleue
it. ¹⁹ For [♣]there muft be heresies alfo: that they alfo
which are approued, may be made manifest 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? praise I you in this? I doe not praise 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
thankes 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 CHAL-
ICE IS THE NEW TESTAMENT IN MY BLOVD. This
doe ye, as often as you fhall drinke, for the commemora-
tion 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 himself: and fo, let him
eate of that bread, and drinke of the chalice. ²⁹ For he
that eateth and drinketh vnworthily, eateth and drin-
keth iudgement to himself, [♣]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 Gouerners of the Church may take order and prefcribe 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 fubiect and modeft, and couer their heads with a veile.

16 Cufrome.) If women or other, to defend their diforder & malapertnes, difpute or alleage Scriptures and reaſons, or require cauſes of their Preachers why and by what authoritie they ſhould be thus reſtrained in things indifferent, make them no other anſwer but this: This is the cuſtome of the Church, this is our cuſtome. Which is a goodly rule to repreſſe the faucineſſe of contentious ianglers, which being out of al modeſtie and reaſon, neuer want wordes and replies againſt the Church. Which Church if it could then by preſcription of twenty or thirty yeares, and by the authoritie of one or two of their firſt Preachers, ſtop the mouthes of the feditious: what ſhould not the cuſtome of fifteen hundred yeares, and the decrees of many hundred Paſtours, gaine of reaſonable, modeſt, and humble men.

19 There muſt be hereſies.) When the Apoſtle ſaith: *Hereſies muſt be*, he ſheweth the euent, and not that God hath directly ſo appointed it as neceſſarie. For, that they be, it commeth of man's malice & free-wil; but that they be conuerted to the manifeſtation of the good and conſtant in faith & the Churches vnitie, that is God's ſpecial worke of prouidence that worketh good of euil. And for that there ſhould fal Hereſies and Schiſmes, ſpecially concerning the Article and vſe of the B. Sacrament if the Altar, whereof he now beginneth to treat, it may make vs maruel the leſſe, to ſee ſo great diffenſions, Hereſies, and Schiſmes of the wicked and weake in faith concerning the ſame. Such things wil be, but woe to him by hwom ſcandals or Sectes doe come. *Let vs vſe Heretikes,*

The Cuſtome of the Church, is a good anſwer againſt al wranglers.

That hereſies ſhal come, and wherefore.

What commoditie we may make of hereſies.

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 truely written, There muft be hereties 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 raied 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, vse, 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 imintrd 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.

23 Tooke.) Chrift took bread into his hands, applying this ceremonie, action, and benediction to it, & did bleffe the very element, vse 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 profeffe 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

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.

Io. 13, 2.

Luc. 9, 26.

gloffe or rubrike that appointed the Minifter to imitate Chrifts action, & to take the bread into his hands: afterward that was reformed and Chrifts action abolifhed, and his bleffing of bread turned to thanks-giuing to God.

23 Bread.) Chrifft 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 Chrifft, 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 Chrifft and his Church much more impudently and damnably. For Chrifft 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 Chrifft, wil not die as he did, and al the Apoftles and Churches that euer were.

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

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 Priests 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 Chriftes 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 Priest 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 concur 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

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.

li. 4. c. 14. de
orrhod fide.

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 Apofle 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.

Tract. 80. in Io.

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, actiuelly and prefently 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 prodīs. 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 ſuppofition, 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, conteining 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 Chriſts 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 bloud 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 offence 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 finne to receiue any Sacrament with wil & intention to continue in finne, or without repentance of former finnes: but yet by the vnworthy receiuing of no other Sacrament is man guilty of Chriſtes body and bloud, but here where the vnworthy (as S. Chryſoſtom faith) doth vilany to Chriſtes owne perſon, as the Iewes or Gentils did, that crucified it. *Chryſ. 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 & bloud.

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

28 Let him proue.) A man muſt examine his life diligently whether he be in any mortal finne, and muſt confeſſe himſelf of euery offence 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.*

Confefſion 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. *Ecclefiaft. 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 howſes to God's Church: for this we are forbidden to make it in vulgar apparel, and are appointed ſacred folemne veſtiments. *Hiero. in Epitaph Næpot. & li. 2. adu. Pela. c. 9. Paulinus ep. 12. ad Scuer. 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, ſacred, *Hiero. ep. 1. ad Heliodorum 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. *Cyrl. Hiero. Myſtag. 5. in fine. Orig. ho. 13. in c. 25. Exod.* For this, ſacred prouiſion 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 diſcerne 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 vſe, and therfore 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 diſcerning his holy Body, and for conculcating the bloud of the new Teſtament.

30 Many ſleep.) We ſee 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 ſtrook many to death for it in the Primitiue Church, & puniſhed others by grieuious ſicknes. No maruel that ſo many ſtrange diſeaſed and deaths fal vpon vs now in the world.

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

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

ep. 118. c. 6.

The profane bread
of the Proteſtants.

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

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 our-felues 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 exhorteth them to keep their faid fuppers or feasts 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 fpecial 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 disponam* (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.*