

Chapter 13

That aboue al other Guifts they should feek after Charitie: as that without which nothing profiteth, 4. and which doth al as is to be done, and remaineth alfo in Heauen.

If I fpeake with the tongues of men, and of Angels, and haue ^anot charitie, I am become as founding braffe, or a tinkling cymbal. ² And if I fhould haue prophecie, and knew al myfteries, and al knowledge, & if I fhould ^ahaue al faith fo that I could remoue mountaines, and haue not charitie, I am nothing. ³ And if I fhould diftribute al my goods to be meate for the poore, and if I fhould ^adeliuer my body fo 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, feeketh not her owne, is not prouoked to anger, thinketh not euil, ⁶ reioyceth not vpō iniquitie, but reioyceth with the truth: ⁷ fuffereth al things, beleeueth al things, hopeth al things, beareth al things. ⁸ Charitie neuer falleth away: whether prophecies fhall be made void, or tongues fhall ceafe, or knowledge fhall be deftroied. ⁹ For in part we know, & in part we prophecie. ¹⁰ But ^bwhen that fhall come that is perfect, that fhall be made void that is in part. ¹¹ When I was a litle one, I fpeake as a litle one, I vnderftood 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 fee now by a glaffe in a darke fort: but then face to face. Now I know in part: but then I fhall know as alfo I am

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

^b By this text S. Auguftin *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,
 theſe three: but the ^a)greater of theſe is charitie.

ANNOTATIONS

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

Charitie.

3 Deliuer my body.) *Beleeue* (faith S. Auguſtin) *affuredly and hold for certaine, that no Heretike and ſchifmatike that vniteth not himſelf to the Catholike Church againe, how great almes foeuer he giue, yea or ſhead his bloud for Chriſtes name, can poſſibly be ſaued. For many Heretikes, by the cloke of Chriſtes cauſe deceiuing the ſimple ſuffer much, but where true faith is not, there is no iuſtice, becauſe the iuſt liueth by faith. So it is alſo of Schifmatikes, becauſe where charitie is not, iuſtice can there be none: which if they had, they would neuer plucke in peeces the body of Chriſt 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 defence of their hereſie, as the Anabaptiſtes and Caluiniſts now adaies doe (for that is more damnable:) but of ſome Heretikes and Schifmatikes that may die among the Heathen or Turkes for defence of truth or ſome Article of Chriſtes religion. Aug. de verb. Do. fer. 50. c. 2. & in Pf. 34. conc. 2. prope finem. Cyp. de vnit. Ec. nu. 8.*

Falſe Martyrs.

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

The 3. vertues Theological.

Charitie loſt by mortal finne, not faith.

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