A treatise to recuе the blessed body of our Lord, sacramentally and virtually bothe, made in the yeare of our Lord, 1534, by T. Thomas knight, where he was presoner in the towne of London, which he entitles thus as foloweth.

To recuе the blessed body of our Lord, sacramentally and virtually bothe.

Deye receuе the blessed body of our Lord both sacramentally and virtually, which in new manner and woorthily receuе the blessed sacrament. When I saye, woorthily, I meanen, that any man is so good, or can be so good, that his goodnesse could make him of very right and reaе, woorthily to receuе into his vile etipih body, that holie blessed glorious cleahe and bloue of almighty god hym selue, with his celestiall soule therein, and the maistie of his eternall godde: but that he maye prepare himselfe, working with the grace of god, to stande in such a staе as the incomparable goodnesse of god, will of his lyberall bountie, bountie to take and accept for woorthie, to receuе his owne inestimable precious bodie, into the bodie of so ignoble a sernaunt.

Sache is the wonderfull bountie of almighty god, that he not only both bountie, but also bountie bountie, to be with men, if they prepare to receuе him with honest and cleane soules, whereof he saith: Delieae mei effe cum filius dominus. By bountie and pleasures are to bee with the soules of menne.

And howe we can woorthie, that god desirte to be with the soules of men, when the soule of god, 3 bountie of almighty, hym selue, lyked not onely to become the soules of man, that is to wyte, the soule of Adam the first man, but over that, in his innocent manhood to suffer his poynte passion, for the redemption and restitution of man.

In rememberance and woorthie bountie, he diddes so as to receive the bountie of his bloody body into their bodies, to the inestimable worthie of their soules. And yet of his high soueraigne prudence, he refuseth not to entre bountie into his bountie bountie of those, whose filthie minds refuse to receive him graciously into their soules.

But than do such soules receive him enely sacramentally, and not virtuallly: that is to wyte, they receive his bloody body into theiris, under the sacrament signe, but they receive not the thinge of the sacrament, that is to wyte, the vertue and effecte thereof, that is to say, the grace, by which they lybde being members incorporate in Christes bloody mysticall body: but in feude of that line grace, they receive their judgment, and their damnation.

And some such, by the outragious and noisome of their deadly sinfull purpose, in which they presume to receuе that bloody body, desirte to have the beuill, (thoughe the luffurance of god) personally to enter into their bounties, to the grace after to caste hym out: but like as a man with boulle and spurre rybely and ruleth an horse, and
And make the him goe which hee sawe. The image on the page is unclear, but it appears to be a continuation of the text discussing the blessed body of our Lord.

The text mentions Luke 9:11-17, where Jesus invites the man to be with him and to believe in the word of God. It also references the parable of the sower, where different soils are mentioned: good ground, hard ground, and rocky ground. It discusses the need for faith and understanding of the word of God.

Additionally, the text refers to Romans 10:10, where it emphasizes the importance of faith and confession. It mentions that those who believe in Jesus and confess his name shall receive eternal life.

The image on the page also contains a quote from St. Paul, emphasizing the importance of faith and the necessity of believing in the word of God.
Treatment to receive

Strength and vertue thereof, poyrgeth and cleanseth that finne.

In this nowauing and examinacion of our sefwe, which Sainct Paule speaketh of, one very speciall point must be, to prove and examine our selues, and see that we be in the right path and believe concerning that holpe blessed sacramet of our selues: that is to write, that we verele believe, that it is, as in deede it is, under the fourme and likenesse of breadd, the very blesed body, felese and bloude of our boly sauinte Chisthe himselfe, the bery sefwe same body, and the bery sefwe same bloude, that oped and was hedde bupon the croisse for our s-tmne, and the thirde bape gloriose on bo arte aymaynt to life, and with the soules of boly saintes ssette oute of hell, ascended and oped bupon wunderfullyn into heaven, and there steteth on the ryght hande of the father, and shall bityly beldn in gret glas to judege the quicke and the dead, and to waarde all menne after their wayes.

We must (I saye) see, that we spme mesly believe, that this blesed sacramente is not a bace symne, or a feque, or a taken of that holpe bode of Chisthe: but that it is in perpetuall remembrance of his bittter passion, that he suffered for vs, the fellsame precious body of Chisth that suffered it by his owne alimighye power and unpeaseable godnesse, consecrated and geven unto vs.

And this point of beliefe, is in the receyving of this blesed sacrament of such necessitie and such weighte, with them that haue peres discretion, that without it, they receyve it plainely to the damnacon. And that pointe believed berye full and sauffly, muthe neshe be a great occasion, to move any man in all poynete to receyve it wel. For note well the ywoes of Sainct Paule therof:

 Qui manud ur de hoc parce, et tribi de collibus indigent, me inducet, nisi in indicat & bibi, non duxit synem cor pus dominii. He the eathe of this breadd, and drinck of this cuppe unworthy, eathe and drenketh jugement bupon hymselfe, in that he dodereth not the sbody of our lozde.

Lye here this blesed apostle well declared, that be, which in any unworthy receyved this most excellent sacramente, receyved it into his owne damnacon, in that he well declared by his stille benemour toward it, in his unworthy receyving of it, that he dodereth not the sbody of our lozde:

And verely it is harde, but that this pointe delyetly coted in our blesse, should seethe all our hartie in a fervour of devotion, toward the word, the receyving of that blesse body.

But surely there can be no doubt on the torber spoide, but that if any ma man believe, that it is Chisthes very body, and yet is not enamed to receyve hym devoutely thereby, that men were like to receyve this blesed sacrament berye coldely, and farre from all devotion, if he believed that it wer not his body, but onely a bare token of him in teede of his body.

But now we having the full saute of this pointe sstely grounded in our her, of the thing which we receyve is the very blesed body of Chisth. I trust ther is not greatly neede any greater informatiun farther to teache vs, or any greater erbozation farther to stirre and excite vs, with a humble maner and reuerent behawuer to receyve hym.

For if we will but consider, if there were a great worldly prince, which for speciall sauinte that he bode be, would come vist us in our owne house, what a businell we would then make, and what a buske it would be for vs, to see that our house was trimmed by every poynet, to the beld of our possibl power, and every thing so proued and ordered, that he shouldbe by his honourable receyving, perceyve what affection we bear to him, and in what bhigh estimacion we have hym: we should geve to the comparing of that worldly princ, and this heavenly princ together, betwene which twoynes is farre lesse comparition, then is betwene a man and a mouse) enourme and teache oursefes with howe lowly mere, howe tender lowing her, how reverent humble maner we should endure our selue to receyve this glorious heavenly kyng, the king of all kinges, alimighye God hymselfe, that so lowelyly the bode was safe to etre, not onely into our house (to whiche the noble man Centurio, knowleded himselfe unworthy) but his precious bode into our blye wretched carkas, and his holy spirite into our poze simple soule.

What diligence can here suffise vs? What solicitude can we think here sough; agaynke the cunning of this alimighye king, cunning for to speci-
all gracious service, not to putte vs
to coff, note to spende of soures, but to en-
creche of vs, that after so manifold
bradely pleasures done him to und-
hindely by vs, agastfite to maneg of his
incaggable benefites before done un-
to vs. Howe woulde we now laboure
there, that the houle of our soule (which
god were cunninge to relefe in some
neither have anie powioned ipper of
cobwebes of bradelye spune hanging
in the rout, so much as a strawe or
a litter of any lighte lewe thoughte,
that we mighte ippe in the flaxe, but we
woulde ippe it alwa.
But for as muche (God chislen
readers) as we doe neither can atteynge this
great popeynge of fapte, no anie other
bene, but by the special grace of God,
of whiche he made holye two good thinge
cummed. Fof as S. Jacob vs saith:
Owne dation optimum, & owne donam perfectum, de
suffum est defendens a pater luminum. Every good
gift, and every perfect grace, is from ab-
bone descending from the father of lighte;
let us therfore praye for his grace
ous helpinge in the atteyning of our fapte,
and for his helpe in the cleansing of our
soule agastfite his cummarge, that he
gyme make vs worthye to receive him
worthily. And ever lettre of our owne
parte, fearre our blowluminelle, and on
his parte trust boldelye bppon hys god-
nelle, if we sloowre not to sole with
him for our owne parte. Fof, if we
willinge bppon the trouthe and countesse
of hys godnisse, leave our owne end-
our undone, than is our hope no hope,
but a very soule presumpction.

Then when we come unto hys holye
boarde, into the presence of hys blessed
doyne, lette us consider his high glory-
ous matelyste, which hys hight godnes
there hydeth from vs, as the proper stone
of his hololye cumbrete under the snowe
of heade, both to kepe vs from abase-
ment, suche as we could be not preadven-
ture aside, if we (such as we yet be) hold
see and receave him in hys owne soure
suche as he is, and also for the increas
of the meritte of our fapte in the obediente
belief of that thing at his command-
ment, whereas our eye and our reason
lame to thewbe the contrary.

And yet fro, as much as although we
believe it, yet is therein many of vs, that
believe herbe faine and farre fro
the powyte of suche vigour and strengt,
as woulde God it hadde, lette vs saue untu
him with the father that had the dune
sonne: Credo dominie, aduna increatalem memem, &
I believe Loyde, but helpe thoun my lack
War.91 of belte: and with hys blessed Apolitie.
in vs. Lette also alfo with the poyse Publicane,
in knowledge of our owne vie-
wollithnelle, saue with all mekenesse
God bee mercifullie to me inner that I
am. And with the Centurio, Domine non
sum dignus vi intras sub tectum meum, Lojde Luke.9.
I am not worthy, that thou holde me com-
ne to my houle.

And yet with all this remembrance
of our owne blowluminelle, and therefore
the gret IEnumerable, seare and dreaue for
our owne parte, lette vs not; gaete on
the other side to consider his inestimable
godnisse, which didestheth not for
all our blowluminelle, to come unto vs,
and to be receaved of vs.

But likewise as at the light or rece-
vening of hys excellest memoriall of his
death (fo) in the remembrance thereof,
and the heuens and the earthes, and
the owne blessed skele and bloude intus
we must with tender compassion, remem-
ber and call to minde the bitter paynes
of hys moste peynesfull passion. And yet
therewithall rejoicke and be gladde in the
consideration of hys incapable kind-
nesse, which in hys so suffering for vs,
to our inestimable benefite he heued
and declared towardes vs. So micht we
be both for a seare of our owne blowlum-
thnelle, and yet therewith bee roighte
gladde and in great hope at the consid-
eration of his imeasurable godnisse.

and salutacion of our blessed ladye, ha-
upynge by reclycon the late inwarde
knowledge, that our ladie was conce-
ved with vs Lojde, albeit that she was
her felse suche, as elses for the bina-
tic between their ages, she well impregne
and woulde have thought it but conven-
nient and metely, that her young colin
shoulde come bifi her, yet nowe becaus
she was mother to our Lojde, she was
to amerceped of her visitacion, and
toughte her selfe farre unworthy hert
so: and therefore ladye unto her, vnde
hie, ye veniat mater dominmi ac med met Metherof is
this, that the mother of our Lord should
come to me? But yet fro, al the abas-
ment of her owne blowluminelle the con-
tained thoughte such a gladdes blessed
countesse, that her halpe childe saue
John the Baptiste hoppd in her blol
lize for toye: Metherof the ladye.
A treatise to receive

He saith, "For whatsoever I doth, this also do I in thy [place] of thy salvation was in my people, the infant in my womb blest for joy.

Now like as Mary, Elizabeth, the spirit of God was in her, so were the holy affections, both of the manner of her own unworthiness in the humiliation of the mother of God, that she might be used to do all that she did to be glad at the sight of this high blessed one, in which not the mother of God, as the mother of Elizabeth, but one incorporeally more exalting the mother of God, then the mother of God pleased.

Elizabeth, both do bountifully come to see the child of her blessed presence, that her heart is not by this sight of this holy body and soul of her blessed one, nor merely to see it, but to make glad the heart truly to see it in the sight of the blessed one, Exultet gaudia infant in vero meo, the child in my belly, that is to wit, the foule in my body (that should be than such a child in innocence, as was that innocent infant Jesus), the prophet: Audias gaudia in me dominus, I will hear the voice of our Lord, which is spoken in the Psalms.

For surely we may about all other things, as about this, and do not care for the Lord to speak within me. For he is my Lord and my God, and that I will hear what the Lord will speak within me.

For he is my Lord and my God, and that I will hear what the Lord will speak within me.

Psalm 54.
the blessed body of our lord,

his almighty godhead both, into our bap
dyes and into our lones, that the fruit
of our god wokhes may beare witnesse
unto our conscience, that we recewe him
bowlde, and in such a ful faith, and
such a stable purpose of god living, as
we be bounden to doe. And then that god
gave a gracious sentence and spake upon
our soule, as he sayd upon Zachares:

die salus fere de die Domini. Thys day is helth
and saluation come into thy sounne:
whiche that holpe blessed persone of
Christe, whiche we beryly in the
blessed sacramente receyue,
throughe the merite of his
better passion (where
of he hath ordaind
his owne bles
ted body, in
that bles
ted sa-
cra-
ment to be the memo-
at bothe god
christe erba,
to graunt vs
to be all.

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