A Treatise: To
Receive the Blessed
Body of Our Lord

by

Sir Thomas More

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Spelling standardized, punctuation modernized, and glosses added
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Punctuation

The only punctuation marks found in the original printed version of this text are the period, comma, colon, question mark, slash, or “virgule” ( / ), and parentheses. Quotation marks, semicolons, dashes, exclamation points, and italics have been made use of with the goal of making the text more readily understood by present-day readers. As for the suspension points ( … ), these are substitutes for many of More’s slashes. He often used a slash where we would use a comma, a semicolon, a dash, or italics; but he also, quite often, used one to indicate whether a certain phrase was meant to be connected more closely with the one preceding it or with the one following it; to call attention to parallel elements in different phrases; or simply to facilitate serious reflection. He also sometimes used a slash for dramatic purposes—to indicate, perhaps, a coming sly comment, or some possibly surprising conclusion. The evident thoughtfulness with which More punctuated this book leads one to suspect that he anticipated its being often read aloud, and wanted to make sure the reader got the cadence right. He writes as though he were speaking.
A treatise, *To Receive the Blessed Body of Our Lord... Sacramentally and Virtually Both*, made in the year of our Lord 1534 by Sir Thomas More, Knight, while he was prisoner in the Tower of London; which *he* entitled thus, as followeth.

**To Receive the Blessed Body of Our Lord... Sacramentally and Virtually Both**

They receive the Blessed Body of our Lord both sacramentally and virtually... which in due manner, and worthily, receive the Blessed Sacrament. When I say “worthily,” I mean not that any man is so good, or can be so good, that his goodness could make him of very right and reason... worthy to receive into his vile earthly body... that holy, blessed, glorious flesh and blood of Almighty God himself, with his celestial soul therein, and with the majesty of his eternal Godhead; but that he may prepare himself, working with the grace of God, to stand in such a state as the incomparable goodness of God... will, of his liberal bounty, vouchsafe to take and accept for worthy... to receive his own inestimable, precious Body...

Such is the wonderful bounty of Almighty God... that he not only doth vouchsafe... but also doth delight... to be with men, if they prepare to receive him with honest and clean souls; whereof he saith,

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2, 8, 10 virtually: efficaciously  
2 made: written  
10 which: who  
13 very: actual  
14 glorious: glorified  
16 may: can  
18, 21 bounty: generosity  
20 simple: poor  
21 wonderful: wondrous  
22 vouchsafe: deign  
23 honest: upright
Proverbs 8:30–31

“Delitiae meae esse cum filiis hominum”—“My delight and pleasures are to be with the sons of men.”

And how can we doubt that God delighteth to be with the “sons of men”… when the Son of God—and very, almighty God, himself—liked not only to become the Son of Man (that is to wit, the son of Adam, the first man), but over that, in his innocent manhood to suffer his painful Passion, for the redemption and restitution of man?

In remembrance and memorial whereof, he disdaineth not to take for worthy such men… as willfully make not themselves unworthy… to receive the selfsame blessed body into their bodies, to the inestimable wealth of their souls. And yet, of his high, sovereign patience, he refuseth not to enter bodily into the vile bodies of those… whose filthy minds refuse to receive him graciously into their souls. But then do such folk receive him only sacramentally, and not virtually. That is to wit, they receive his very (blessed) body into theirs, under the sacramental sign, but they receive not the thing of the sacrament; that is to wit, the virtue and the effect thereof: that is to say, the grace… by which they should be lively members incorporated in Christ’s holy Mystical Body; but, instead of that lively grace, they receive their judgment… and their damnation.

And some such, by the outrageous enormity of their deadly sinful purpose… in which they presume to receive that Blessed Body, deserve to have the Devil (through the sufferance of God) personally so to enter into their breasts… that they never have the grace after to cast him out; but like as a man with bridle and spur rideth and ruleth a horse, and maketh him go which way he list to guide him, so doth the Devil by his inward suggestions… govern and guide the man, and bridle him from all good and

4 very: actual  5 liked: was pleased  6 over: in addition to 7 restitution: restoration  9 memorial: commemoration 10 willfully make not: do not deliberately make  12 wealth: well-being 14 graciously: in the state of grace; holily  16 virtually: efficaciously 18 virtue: efficacy  19 lively: living  21 lively: life-giving 22 outrageous enormity: monstrous deviation from moral rectitude 22 deadly: mortally  23 purpose: intention 24 the sufferance of God: i.e., God’s refraining from intervening 27 which: whichever  28 list: chooses // inward: interior 28 suggestions: promptings; temptations  29 good: i.e., good things
spur him into all evil, till he finally drive him to all mischief. As he did the false traitor Judas, that sinfully received that holy Body; whom the Devil did therefore first carry out about the traitorous death of the selfsame blessed body, of his most loving Master, which he so lately so sinfully received—and within a few hours after, unto the desperate destruction of himself.

And therefore have we great cause… with great dread and reverence… to consider well the state of our own soul… when we shall go to the board of God; and as near as we can (with help of his special grace, diligently prayed for before), purge and cleanse our souls by confession, contrition, and penance, with full purpose of forsaking from hence forth the proud desires of the Devil, the greedy covetousness of wretched worldly wealth, and the foul affection of the filthy flesh; and be in full mind to persevere and continue in the ways of God and holy cleanliness of spirit—lest that if we presume so unreverently… to receive this precious margarite, this pure pearl, the Blessed Body of our Savior himself, contained in the sacramental sign of bread… that, like a sort of swine… rooting in the dirt… and wallowing in the mire, we tread it under the filthy feet of our foul affections (while we set more by them than by it, intending to walk and wallow in the puddle of foul, filthy sin), therewith the legion of devils may get leave of Christ… so to enter into us… as they got leave of him to enter into the hogs of Gennesaret; and as they ran forth with them, and never stinted, till they drowned them in the sea, so run on with us: but if God, of his great mercy, refrain them and give us the grace to repent… else not fail to drown us in the deep sea of everlasting sorrow.

Of this great, outrageous peril… the blessed apostle Saint

Matthew 8:28–34

Paul giveth us gracious warning, where he saith (in his First

1 Corinthians 11:27 Epistle to the Corinthians), “Quicumque manducaverit

panem et biberit calicem Domini indigne, reus
erit corporis et sanguinis Domini”—“Whosoever eat the bread, and drink
the cup, of our Lord unworthily, he shall be guilty of the body and
blood of our Lord.”

Here is, good Christian readers, a dreadful and terrible sentence…

that God here (by the mouth of his holy apostle) giveth against all
them that unworthily receive this most blessed Sacrament: that
their part shall be with Pilate and the Jews—and with that false
traitor Judas!—since God reputeth the unworthy receiving and eating
of his Blessed Body… for a like-heinous offense against his Majesty…
as he accounteth theirs that wrongfully and cruelly killed him.

And therefore—to the intent that we may avoid well this importable
danger, and in such wise receive the Body and Blood of our
Lord… as God may, of his goodness, accept us for worthy… and therefore
not only enter with his blessed flesh and blood, sacramentally and
bodily, into our bodies, but also with his Holy Spirit graciously and
effectually into our souls—Saint Paul, in the place afore-remembered,

1 Corinthians 11:28 saith: “Probet seipsum homo, et sic de pane illo
edat, et de calice bibat”; “Let a man prove himself…

and so eat of that bread, and drink of that cup.” But then
in what wise shall we “prove” ourselves? We may not go rashly to
God’s board, but, by a convenient time taken before, we must

(as I began to say) consider well, and examine surely, what state our
soul standeth in.

In which thing it will be not only right hard, but also peradventure
impossible, by any possible diligence of ourselves… to attain
unto the very, full, undoubted surety thereof… without special revelation

1 gracious: kindly; benevolent 7 dreadful: fearful // terrible: terrifying
7 sentence: judgment 10 part: lot // false: dastardly 11 reputeth: reckons
14 importable: unbearable; intolerable 15 wise: a way
18 graciously: grace-impartingly 19 effectually: effectively
19 place afore-remembered: above-mentioned passage 23 wise: way
24 board: dining table // convenient: befitting 25 surely: thoroughly
27 right: quite // peradventure: perhaps 28 of ourselves: on our part
28–29 attain unto: arrive at 29 very: real // undoubted surety: absolute certainty
Ecclesiastes 9:1  of God. For as the Scripture saith, “Nemo
man living knoweth… whether he be worthy the favor or hatred

Job 9:21  of God.” And in another place: “Etiam simplex
simple” (that is to say, “without sin”)... “that shall not my mind surely
know.”

But God yet in this point is, of his high goodness, content if we do
diligence that we can... to see that we be not in the purpose of any
deadly sin. For though it may be that for all our diligence, God,
whose eye pierceth much more deeper into the bottom of our heart
than our own doth, may see therein some such sin as we cannot

1 Corinthians 4:4  see there ourselves (for which Saint Paul saith, “Nullius
sum”; “In mine own conscience I know nothing; but yet am I not
thereby justified”): yet our true diligence done in the search... God, of his
high bounty, so far forth accepteth... that he imputeth not any
such secret, lurking sin... unto our charge for an unworthy
receiving of this blessed sacrament; but rather, the

strength and virtue thereof... purgeth and cleanseth that sin.

In this proving and examination of ourselves which Saint
Paul speaketh of, one very special point must be... to prove and
examine ourselves... and see... that we be in the right faith and belief
concerning that holy, blessed sacrament itself; that is to wit,

that we verily believe that it is (as in deed it is), under the form
and likeness of bread, the very, blessed body—flesh and blood—
of our holy Savior Christ himself; the very selfsame body... and
the very selfsame blood... that died and was shed upon the
cross for our sins, and the third day gloriously did arise again

1 of: from  3 worthy: deserving of  6 surely: with certainty
9 in the purpose: i.e., on purpose in the guilt  10 deadly: mortal
15 conscience: consciousness / conscience  17 high bounty: great generosity
18 secret: hidden  20 virtue: power  25 deed: fact  26 very: real
to life, and with the souls of holy saints fetched out of hell, ascended
and styed up wonderfully into heaven, and there sitteth on the
right hand of the Father, and shall visibly descend in great glory to
judge the quick and the dead… and reward all men after their
works.

We must, I say, see that we firmly believe… that this blessed
sacrament is not a bare sign, or a figure, or a token of that holy
body of Christ; but that it is, in perpetual remembrance of his
bitter Passion… that he suffered for us, the selfsame precious body of
Christ that suffered it—by his own almighty power and unspeakable
goodness… consecrated and given unto us.

And this point of belief… is, in the receiving of this blessed sacrament,
of such necessity and such weight, with them that have
years and discretion, that without it… they receive it plainly to their
damnation. And that point believed very full and fastly… must
needs be a great occasion to move any man in all other points to
receive it well. For note well the words of Saint Paul therein:
1 Corinthians 11:27–29  “Qui manducat de hoc pane, et bibit de calice,
indigne… iudicium sibi manducat et bibit, non
diuidicans corpus Domini”—“He that eateth of this bread, and drinketh
of this cup, unworthily… eateth and drinketh judgment upon
himself, in that he discerneth not the body of our Lord.”

Lo, here this blessed apostle well declareth… that he which in
any wise unworthily receiveth this most blessed sacrament…
receiveth it unto his own damnation, in that he well declareth by
his evil demeanor toward it… in his unworthy receiving of it…
that he discerneth it not, nor judgeth it, nor taketh it, for the very
body of our Lord—as in deed it is.

And verily it is hard but that this point deeply rooted in our
breast… should set all our heart in a fervor of devotion… toward
the worthy receiving of that blessed Body.

But surely there can be no doubt, on the other side, but that if

1 *hell*: the Limbo of the Fathers  2 *styd*: mounted  // *wonderfully*: wondrously
3 *on*: at  4 *quick*: living  // *reward*: requite; reward / punish  // *after*: according to
7 *bare*: mere  // *figure*: representation  // *token*: symbol  12 *point*: article / aspect
12 *belief*: faith / belief
13–14 *have* . . . *discretion*: i.e., have reached the age of reason and have that capacity
15 *point*: article (of faith)  // *fastly*: firmly  // *points*: aspects
17 *therein*: i.e., in that passage  23, 25 *well declareth*: makes it very clear
23 *which*: who  24 *wise*: way  26 *evil*: bad  // *demeanor*: behavior; comportment
28 *deed*: fact  29 *hard but*: hard to see how it could fail to be the case / callous of us but
32 *surely*: assuredly  // *side*: i.e., hand
any man believe that it is Christ’s very body, and yet is not inflamed to receive him devoutly thereby: that man were likely to receive this blessed sacrament very coldly, and far from all devotion, if he believed that it were not his body, but only a bare token of him instead of his body.

But, now, having the full faith of this point fastly grounded in our heart—that the thing which we receive is the very Blessed Body of Christ—I trust there shall not greatly need any great information farther to teach us, or any great exhortation farther to stir and excite us, with all humble manner and reverent behavior to receive him.

For if we will but consider, if there were a great worldly prince… which, for special favor that he bore us, would come visit us in our own house, what a business we would then make, and what a work it would be for us, to see that our house were trimmed up in every point… to the best of our possible power, and everything so provided and ordered that he should by his honorable receiving… perceive what affection we bear him, and in what high estimation we have him: we should soon, by the comparing of that worldly prince and this heavenly Prince together (between which twain is far less comparison… than is between a man and a mouse), inform and teach ourselves with how lowly mind, how tender-loving heart, how reverent, humble manner, we should endeavor ourselves to receive this glorious heavenly King—the King of all kings, Almighty God himself—that so lovingly doth vouchsafe to enter… not only into our house (to which the nobleman Centurio… acknowledged himself unworthy), but his precious Body into our vile, wretched carcass, and his holy Spirit into our poor, simple soul.

What diligence can here suffice us, what solicitude can we think here enough, against the coming of this almighty King… coming for so special gracious favor? Not to put us to

1, 7 very: actual  2 were: would be  4 bare: mere  5 token: symbol
6 fastly: firmly  8 greatly need: i.e., be greatly needed
8, 21 inform(ation): instruct(ion)  12, 19 worldly: earthly  13 which: who
14 a business: an exertion of effort  15 trimmed up: put in proper order; fixed up
17 ordered: arranged  // honorable: honor-showing; honorific  // receiving: reception
18 estimation: regard  19 have: hold  20 twain: two  21 comparison: similarity
23 endeavor ourselves: exert ourselves; make an effort  26–27: See Matthew 8:8.
27 vile: base  28 simple: pitiful  30 against: in preparation for
cost, not to spend of ours, but to enrich us of his—and that after so manifold deadly displeasures done him so unkindly by us… against so many of his incomparable benefits before done unto us!

How would we now labor, and foresee, that the house of our soul (which God were coming to rest in!) should neither have any poisoned spider, or cobweb, of deadly sin hanging in the roof… nor so much as a straw or a feather of any light lewd thought… that we might spy in the floor, but we would sweep it away!

But forasmuch, good Christian readers, as we neither can attain this great point of faith… nor any other virtue… but by the special grace of God, of whose high goodness every good thing cometh—for as Saint James saith, “Omne datum optimum, et omne donum perfectum, de sursum est, descendens a Patre luminum” (“Every good gift, and every perfect gift, is from above, descending from the Father of lights”)—let us therefore pray for his gracious help in the attaining of this faith, and for his help in the cleansing of our soul, against his coming, that he may make us worthy to receive him worthily. And ever let us of our own part… fear our unworthiness, and on his part trust boldly upon his goodness… if we forslove not to work with him for our own part. For if we willingly, upon the trust and comfort of his goodness, leave our own endeavor undone, then is our hope no hope… but a very foul presumption.

Then, when we come unto his holy board, into the presence of his Blessed Body, let us consider his high, glorious majesty… which his high goodness there hideth from us, and the proper form
of his holy flesh covereth under the form of bread—both to keep
us from abashment… such as we could not, peradventure, abide… if
we (such as we yet be) should see and receive him in his own form
such as he is… and also for the increase of the merit of our faith, in the
obedient belief of that thing, at his commandment, whereof our
eyes and our reason seem to show us the contrary.

And yet, forasmuch as although we believe it… yet is there in
many of us that belief very faint, and far from the point of
such vigor and strength… as would God it had: let us
say unto him with the father that had the dumb son,

*Mark 9:24*  
“Credo, Domine; adiuva incredulitatem meum!” (“I
believe, Lord; but help thou my lack of belief!”);  
*Luke 17:5*  
and with his blessed apostles, “Domine,
adauge nobis fidel!” (“Lord, increase faith in us!”).

Let us also with the poor publican… in knowledge of our
own unworthiness… say with all meekness of heart, “Deus, propitius
*Luke 18:13*  
esto mihi peccator!” (“Lord God, be merciful to
me, sinner that I am!”). And with the centurion,
“Domine, non sum dignus ut intres sub tectum
*Matthew 8:8*  
meum” (“Lord, I am not worthy… that thou shouldst come into my
house”).

And yet, with all this remembrance of our own unworthiness,
and therefore the great reverence, fear, and dread for our own part,
let us not forget, on the other side, to consider his inestimable
goodness… which disdaineth not, for all our unworthiness, to
come unto us, and to be received of us—

But, likewise as at the sight or receiving of this excellent memorial
of his death (for in the remembrance thereof… doth he thus consecrate
and give his own, blessed flesh and blood unto us) we must
with tender compassion… remember and call to mind the bitter pains of his most painful Passion, and yet, therewith, rejoice and be glad in the consideration of his incomparable kindness which, in his so suffering for us, to our inestimable benefit he showed and declared toward us: so must we be both sore afeard of our own unworthiness… and yet, therewith, be right glad and in great hope at the consideration of his unmeasurable goodness.

Luke 1:26–42
Saint Elizabeth, at the visitation and salutation of our Blessed Lady, having by revelation the sure inward knowledge that our Lady was conceived with our Lord—albeit that she was herself such… as else, for the diversity between their ages, she well might and would have thought it but convenient and meetly that her young cousin should come visit her—yet, now, because she was mother to our Lord… she was sore amarveled of her visitation, and thought herself far unworthy, thereto; and therefore said unto her,

Luke 1:43
“Unde hoc, ut veniat mater Domini mei ad me?”
(“Whereof is this, that the mother of our Lord should come to me?”). But yet, for all the abashment of her own unworthiness, she conceived throughly such a glad, blessed comfort… that her holy child, Saint John the Baptist, hopped in her belly for joy; whereof she said, “Ut facta est vox salutationis tuae in auribus meis, exsultavit gaudio infans in utero meo”—“As soon as the voice of thy salutation was in mine ears, the infant in my womb leapt for joy.”

Now, like as Saint Elizabeth… by the Spirit of God had those holy affections (both of reverent considering her own unworthiness in the visitation of the mother of God… and yet, for all that, so great inward

1 compassion: sympathy / empathy  
5 declared: manifested  
8, 24 salutation: greeting  
10, 28 inward: inner  
11 for: by reason of  
13 but convenient and meetly: only appropriate and befitting  
15 sore amarveled of: extremely surprised by  
16 thereto: for that matter  
18 whereof is: what accounts for  
19 abashment of: embarrassment at  
20 throughly: through her entire being  
21 hopped: jumped  
27 affections: sentiments
gladness therewith), let us at this great, high visitation... in which not the mother of God, as came to Saint Elizabeth, but one incomparably more excelling the mother of God... than the mother of God passed Saint Elizabeth... doth so vouchsafe to come and visit each of us with his most blessed presence... that he cometh not into our house, but into our self—let us, I say, call for the help of the same Holy Spirit... that then inspired her... and pray him at this high and holy visitation so to inspire us... that we may both be abashed with the reverent dread of our own unworthiness and yet, therewith, conceive a joyful consolation and comfort in the consideration of God’s inestimable goodness. And that each of us, like as we may well say with great, reverent dread and admiration, “Unde hoc, ut veniat Dominus meus ad me?”—“Whereof is this, that my Lord should come unto me?” (“and not only unto me, but also into me”)—so we may with glad heart truly say at the sight of his Blessed Presence, “Exsultavit gaudio infans in utero meo”: “The child in my belly”... that is to wit, the soul in my body (that should be then such a child in innocence... as was that innocent infant Saint John)... “leapeth, good Lord, for joy.”

Now, when we have received our Lord, and have him in our body, let us not then let him alone... and get us forth about other things, and look no more unto him (for little good could he... that so would serve any guest); but let all our busyness be about him. Let us by devout prayer talk to him, by devout meditation talk with him.

Psalm 85:9    Let us say with the prophet, “Audiam quid loquatur in me Dominus”—“I will hear what our Lord will speak within me.”

For surely, if we set aside all other things... and attend unto him, he will not fail with good inspirations to speak such things to us within us... as shall serve to the great spiritual comfort and profit of our soul. And therefore let us with Martha provide... that all our outward busyness may be pertaining to him: in making cheer to him, and to his company for his sake; that is to wit, to poor folk—of which he

3 passed: surpassed  7 pray: entreat; beg
8 abashed: discomfited; taken aback
8 dread of: apprehension about  11 dread: awe
12 whereof is: what accounts for
14 truly: truthfully  16 that: which
18 a child in: a child with respect to
20 let him: leave him  21 could he: i.e., would he be capable of doing
22 serve: treat
27 surely: assuredly
30 outward: external
31 making cheer: showing hospitality; giving a good reception
32 which: whom
taketh every one... not only for his disciple, but also as for himself.

Matthew 25:40  For himself saith, “Quamdiu fecistis uni de his fraatribus meis minimis, mihi fecistis”—“That that you have done to one of the least of these my brethren, you have done it to myself.” And let us with Mary also sit in devout meditation... and hearken well what our Savior, being now our guest, will inwardly say unto us. Now have we a special time of prayer: while he that hath made us, he that hath bought us, he whom we have offended, he that shall judge us, he that shall either damn us or save us... is, of his great goodness, become our guest, and is personally present within us... and that for none other purpose but to be sued unto for pardon—and so, thereby, to save us. Let us not lose this time, therefore; suffer not this occasion to slip... which we can little tell whether ever we shall get it again... or never. Let us endeavor ourselves to keep him still, and let us say with his two disciples that were going to the castle of Emmaus, “Mane nobiscum, Domine” (“Tarry with us, good Lord”)—and then shall we be sure that he will not go from us... but if we unkindly put him from us. Let us not play like the people of Gennesaret... which prayed him to depart out of their quarters... because they lost their hogs by him... when instead of the hogs he saved the man... out of whom he cast the legion of devils that after destroyed the hogs. Let not us likewise rather put God from us by unlawful love of worldly winning, or foul, filthy lust, rather than for the profit of our soul to forbear it. For sure may we be... that when we wax such, God will not tarry with us, but we put him, unkindly, from us. Nor let us not

2 himself: he himself  3 that that: that which  5–7: See Luke 10:39, 42
6 hearken well: listen well to  7 inwardly: interiorly  8 bought: ransomed; redeemed
12 sued: appealed  12–13 lose this time: waste this time / lose this opportunity
13 suffer: appealed  14 endeavor ourselves: make an effort  15 still: continually
16 castle: village  17, 26 tarry: stay  18, 23, 26 from: away from  18 but if: unless
18, 26 unkindly: ungratefully / heartlessly / villainously  18, 23, 26 put: drive
19–22: See Mark 5:1–20. (Gerasa was on the eastern shore of the Lake of Gennesaret.)
19 which: who  // prayed: begged  23 unlawful: illicit  24 winning: gain
25 wax: become
Matthew 21:1–11  do as did the people of Jerusalem… which on
Mark 11:1–10, Luke 19:29–40  Palm Sunday received Christ royally and full
devoutly, with procession—and on the Friday
after, put him to a shameful passion. On the Sunday cried, “Benedictus
qui venit in nomine Domini!” (“Blessed be he that cometh in the name of
our Lord!”)—and on the Friday cried out, “Non hunc, sed Barrabam!” (“We will
not have him, but Barabbas!”) On the Sunday cried, “Hosanna in excelsis!”—
John 18:40; 19:15  on the Friday, “Tolle! Tolle! Crucifige eum!” Surely, if
we receive him never so well, nor never so devoutly,

John 12:12–19  at Easter: yet whenever we fall after to such wretched,
sinful living… as casteth our Lord in such wise out of our souls…
as his grace tarrieth not with us—we show ourselves to have received
him in such manner as those Jews did. For we do as much as in us
Hebrews 6:6  is… to crucify Christ again. “Iterum,” saith Saint
Paul, “crucifigentes Filium Dei.”

Let us, good Christian readers, receive him in such wise… as did the
Luke 19:1–10  good publican Zacchaeus, which when he
longed to see Christ… and, because he was but
low of stature, did climb up into a tree—our Lord, seeing his
devotion, called unto him and said, “Zacchaeus, come off and come
down—for this day must I dwell with thee.” And he made haste and
came down… and very gladly received him into his house. But
not only received him with a joy of a light and soon-sliding affection;
but that it might well appear that he received him with a sure,
earnest, virtuous mind: he proved it by his virtuous works. For
he forthwith was content to make recompense to all men that he
had wronged (and that in a large manner: for every penny a groat);
and yet offered to give out, also forthwith, the one half of all his
substance unto the poor men—and that forthwith also; by and
by, without any longer delay. And therefore he said not, “Thou

1, 17 which: who  2 full: very
8 “Tolle . . . eum”: “Away with him! Away with him! Crucify him!”
8 surely: assuredly  9 never so: no matter how  11, 16 wise: a way
12 tarrieth: remains  13–14 in us is: is in our power; we possibly can
14–15 iterum . . . Dei: Again . . . they are crucifying the Son of God.
20 devotion: piety  // off: on  23 not only received: did not just receive
23 light: capricious  // soon-sliding: soon-passing
23 affection: inclination  24 well appear: be very evident
24 sure: firmly settled; fixed  25 mind: disposition
26, 29 forthwith: right away  26 content: willing  27 groat: fourpence
28 and . . . the: i.e., and even offered, also right away, to give out half
29 substance: wealth  29–30 by and by: immediately
Luke 19:8  

shalt hear that I shall give it”; but he said, “Ecce, dimidium bonorum meorum, Domine, do pauperibus”—“Lo, look, good Lord: the one half of my goods I do give unto poor men.”

With such alacrity, with such quickness of spirit, with such gladness, and such spiritual rejoicing, as this man received our Lord into his house… our Lord give us the grace to receive his Blessed Body and Blood, his holy soul, and his Almighty Godhead… both into our bodies and into our souls, that the fruit of our good works may bear witness unto our conscience… that we receive him worthily…

and in such a full faith, and such a stable purpose of good living, as we be bounden to do. And then shall God give a gracious sentence and say upon our soul… as he said upon

Luke 19:9  

Zacchaeus: “Hodie salus facta est huic domui”—“This day is health and salvation come unto this house.”

Which that holy, blessed Person, of Christ, which we verily in the Blessed Sacrament receive, through the merit of his bitter Passion (whereof he hath ordained his own blessed body, in that blessed sacrament, to be the memorial) vouchsafe, good Christian readers, to grant unto us all!

10 purpose: intention; resolve  
11 bounden: duty-bound  
12 sentence: judgment  
12 upon: about  
// as: i.e., what