

preach, and to say, Doe penance, for the Kingdom of hea- uen is at hand.

The Gospel vpo S. Andrewes day.

And Iesus * walking by the sea of Galilee, sauy tyuo 18 brethren, Simon vwho is called Peter, & Andreyv his brother, casting a nette into the sea (for they vvere fit hers) † & he sayth 19 to them, Come ye after me, and I vvill make you to be fishers of men. † But they incontinent leauing the nettes, folovved 20 him. † And going forvvard from thence, he sauy * other tyuo 21 brethren, Iames of Zebedee & Iohn his brother in a shippe vvith Zebedee their father, repaying their nettes: and he called them. † And they furthvvith left their nettes & father and 22 folovved him. †

And Iesus vvent round about all Galilee, teaching in 23 their Synagogs, & preaching the Gospel of the Kingdom and healing euery maladie and euery infirmite in the people. † And the brute of him vvent into al Syria, and they presented 24 to him al that vvete it at ease, diuersly taken vvith diseases and torments, and such as vvete posselt, and lunatikes, and sicke of the palsey, and he cured them: † And much people folovved 25 him from Galilee and Decapolis, and Hierusalem, and from beyond Iordan.

Mr. 15.

Luc. 5, 1.

Mar. 1,

19.

Luc. 5,

10.

ANNOTATIONS CHAP. III.

1. Desert. As Iohn the Baptist, fo our Sauour by going into the desert and there luing in contemplation euen among brute beasts, and subiect to the assaults of the Diuel for our finnes, geueth a warrant and ex ample to such holy men as haue liued in wilderness for penance and contemplation, called Eremites.

2. Fast. Elias and Moyses (saith S. Hierom) by the fast of 40 daies were filled vvith the familiarite of God, and our Lord him self in the wilderness fasted as many, to leaue vnto vs the solemne daies of fast. (that is, Lent.) Hiero. in c. 14 Epl. S. Augustine also hath the very like wordes ep. 119. And generally al the ancient fathers that by occasion or oportunitie speake of the Lent-fast, make it not onely an imitation of our Sauours fast, but also an Apostollicall tradition, and of necessitie to be kept. Contemnes not Lent (saith S. Ignatius) for it containeth the imitation of our Lordes conuersation. And S. Ambrose saith plainly, that it was not ordained by men, but instituted by God: not instituted by any earthly cogitation, but commended by the heavenly Spiritus. And againe, that it is finne not to fast al the Lent. S. Hierons wordes also be most plaine: We (saith he) fast foure daies, or, make one Lent in a yere, according to the tradition of the Apostles, in time conuenient. This time most conuenient is (as S. Augustine saith ep. 119) immediately before Easter, thereby to communicate vvith our Sauours Passion: and (as other vvriters do adde) thereby to come the better prepared and more worthily, to the great solemnitie of Christs Resurrection: beside many other goodly reasons in the ancient fathers which for breuitie we omitte. See (good Christian Reader) 12 notable sermons of S. Leo the Great de Quadragesima, of Lent: namely Ser. 6 and 9. where he calleth it the Apostles ordinance by the doctrine of the Holy Ghost. See S. Ambrose from the 23 sermon forvvard: in S. Bernard 7 sermons, and in many other fathers the like. Last of al, note well the saying of S. Augustine, who affirmeth that by due obseruation thereof, the wicked be separated from the good, infidels from Christians, Heretikes from faithful Catholikes.

6. 11 ii

4. It is written. Here ites all sage scriptures, as here the Deuil doeth, in the false sense: the Church vveth them, as Christs doeth, in the true sense, and to confute their falsehood, Aug. cont. lit. Paul. li. 3. c. 11, 10, 7.

11. Him onely seru. It was not sayd, sayth S. Augustine, The Lord thy God only shalt thou adore, as it was said, Him onely shalt thou seru: in Greeke, λατρευσεις. Aug. sup. Gen. 9. 61. Latin. Dullia. Wherevpon the Catholike Church hath alwayes vsed this most true and necessarie distinction: that there is an honour dew to God only, which to giue vnto any creature, were idolatrie: and there is an honour dew to creatures also according to their dignite, as to Saints, holy things, and holy places, See Euseb. Hist. Ec. li. 4. c. 14. S. Hierom. cont. Vigil. 12. 11. Aug. li. 10. Cels. c. 1. li. 1. Trin. 1. 4. Conc. Tric. 2. Donasc. li. 1. de Imag. Bed. in 4. Luc.

12. Doe penance. That penance is necessarie also before baptisme, for such as be of age: as Iohns, fo our Sauours preaching declareth, both beginning vvith penance.

13. Healing euery maladie. Christ (saith S. Augustine) by miracles gat authorite, by authorite found credit, by credit drew together a multitude, by a multitude obeyed antiquite, by antiquite fortified a Religion, which not onely the most fond new ryng of Heretikes vsing deceitful wiles, but neither the drowie old error of the very Heathen vvith violence setting agaynst it, might in any part shake and cast downe. Aug. de vit. cred. c. 14.

CHAP. V.

1. he promiseth rewardes, 11 and he leaeth before the Apostles their office. 12 Secondly, he protesteth vnto vs that we must kepe the commandments, and that more exactly then the Scribes and Pharisees, whose iustice was counted musty pesty: but yet that it was insufficient, he sheweth in the precept of 21 Murder, 27 Adulterie, 21 Diuorce, 21 Swearing, 21 Reuenge, 21 Vniuers, 21 Enuies.

THE SERMON OF CHRIST vpon the Mount: conteyning the patterne of a Christian life, in thighe three chapters following. Wherof S. Augustine hath two goodly booke to. 4.

Luc. 6, 20.



AND seeing the multitudes, he * vvent vp into a mountaine: and vvhen he vv as fet, his Disciples came vnto him, † and opening his mouth he taught them, saying.

† Blessed are the poore in Spirit: for theirs is the Kingdom of heauen. † Blessed are they that meeke: for they shal possesse the land. † Blessed are they that mourne: for they shal be comforted. † Blessed are they that hunger & thirst after iustice: for they shal haue their fill. † Blessed are the cleane of hart: for they shal see God. † Blessed are the peace-makers: for they shal be called the children of God. † Blessed are they that suffer persecution for iustice: for theirs is the Kingdom of heauen. † Blessed are ye vvhen they shal reuile you, and persecute you, & speake al that naught is agaynst you, vvtruelly, for my sake: † be glad & reioyce, for your revvard is very great in heauen. † For so they persecuted the Prophets, that vvete before you.

THE MIGHT OF THE MOUNT: which are part of the Catechisme. The Gospel vpo Althowes day, and vpon the feastes of many Martyrs.

Mr. 9, 50. Luc. 14, 34.

The Gospel on the feasts of Deo 1011.

† You are the * salt of the earth. † But if the salt leese his vertue, vvherevvith shal it be salted? It is good for nothing any more but to be cast forth, and to be troden of men. † You are the * light of the vvorld. A citie cannot be hid, situated on a mountaine. † Neither do men light a

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