

SATTVRDAIE NIGHTE.

OF THE EVERLASTINGE GLO-
RIE AND FELICITIE OF THE
KINGDOME OF HEAVEN.

THIS DAIE (WHEN
THOU HAST MADE THE
*signe of the Crosse, and prepared thy selfe
hereunto,)* thou hast to meditate vpon the fel-
icitie of eternall glorie in the kingdome of
heauen.

THIS consideration is so pro-
fitable, that if it were holpen
with the lighte of a liuely
faith, it were able to make
all the bitter paines and la-
bours which we shoulde take
for the obtaininge thereof to become sweet,
and pleasant. For if the loue of landes and
riches do cause the paines, and labours, that
be taken for them to seime sweite, and plea-
sant: If the loue of children also doe cause
women to wishe for the paines of child-

bearinge,

bearing, what would the loue of this most
excellent and passinge great felicitie doe, in
comparison whereof all other felicities are
of non accompt. If it be saied of the patriar-
ke Jacob, that his seuen years seruice seemed
but thorte vnto him, in respecte of the great
loue he bare to Rachel, what would the
loue of that infinite bewtie worke in our
hartes, what would that euerlastinge ma-
riage cause vs to doe, if it were considered
with the eies of a liuely faith.

Wherefore that thou mayst vnderstand
somewhat of this felicitie thou hast to con-
sider (amonge other thinges) these fise
pointes that are in it: to witt: The excellen-
cie and greatenes of the place: The fruition
of the companie of those blessed inhabitan-
tes: The vision of almightie God: The glo-
rie of the Sainctes bodies: And finallie, the
perfect fruition of all good thinges that are
there.

First of all therefore consider the excel-
lencie of the place, and especially the great-
nes thereof, which is surelie very wonder-
full. For when a man readeth in certaine
graue awthors, that euerie one of the starres
of heauen is greater than all the whole
earthe, yea, and which is more meruailous,
that there be some starres amonge them of
such notable greatnes, that they be nyntie
times greater than all the whole earthe:
when a man heareth these thinges, and lif-
teth vp his eies to heauen, and seeth in the

Genes. 29.
20.

Five poin-
tes to be
considered
in this me-
ditation.

1.
The excel-
lencie and
greatnes of
the heaues.

same such a multitude of starres, and so manie voyde spaces where manie more starres might be set, how can he but wonder? How can he but be astonied, and in a maner besides himselfe consideringe the passinge greatnes of that place, and much more of that mightie Soueraine Lorde, that created it of nothings?

The goodlie bewtie of the heauens.

Then as towchinge the goodlie bewtie of that place it is a thinge that can not be expressed with wordes. For if a mightie God hath created thinges so wonderfull and so bewtifull in this vale of teares, and place of bannishment: what wonderfull thinges hath he created (trowe ye) in that place, which is the seate of his glorie, the throne of his mightie power, the pallace of his maiestie, the howse of his electe, and the paradise of all delightes?

The fruition of the companie of the blessed inhabitantes in heauen. Apoc. 7. 9. The number of the electe. The number of the Angelles in heauen.

After thou hast considered the excellencie of the place, consider also the great worthines of those blessed inhabitantes that dwelle in it: whose number, holines, riches, and bewtie, are greater than anie man can imagin. S. Iohn saith, that the number of the electe is so great, that no man is able to counte them. S. Dionysius saith, that the number of the Angels is so great, that they exceede without comparison all corporall and materiall thinges in the earthe. S. Thomas agreinge with this opinion saith, that like as the greatnes of the heauens exceedeth the greatnes of the earthe without

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anie proportion: euen so doth the multitude of those glorious spirites exceede the multitude of all corporall and materiall thinges that are in this worlde with the like aduantage, and proportion. Nowe what thinge can be imagined more wonderful than this? Certainlie, this is suche a matter, that if it were well considered, it were able to astonishe all men. Again, if euerie one of the Angels (yea though it be the verie leaste Angell amonge them all) be more goodlie and bewtifull to beholde than all this visible worlde, what a glorious sight shall it then be to beholde suche a number of bewtifull Angels, and to see the perfections, and offices, that euerie one of them hath in that highe and supreme citie? There the Angels goe as it were in ambassages: The Archangels are occupied in their ministerie: The Principalities triumphe: The Powers reioyce: The dominations gouerne: The Vertues shyne: The Thrones glister: The Cherubins geue light: The Seraphins burne with loue: And all of that heauenlie cowert doe singe lawdes and prayses vnto almighty God. Now if the companie and conuersation of good and vertuous persons be so sweete, and amiable a thinge, what a blessed thinge shall it be, to conuerse, and kepe companie with so manie good and blessed Sainctes as be there, to speake with the Apostles, to be conuersant with the Prophetes, to communicate with the Martirs,

*Angels.
Archangels
Principalities.
Powers.
Dominations.
Vertues.
Thrones.
Cherubins.
Seraphins.*

III.
The vision
of almighty
God.

3. Reg. 10.

IIII.
The glorie
of the
Saintes
bodies in
heaven.

and to dwell and haue a perpetuall familiaritie with all the electe?

Nowe if it shall be so greate a glorie to enioye the companie of the good, what shall it be to enioye the companie and presence of him, whom the morninge starres doe praise, at whose excellent bewtie the Sonne and moone doe wonder, before whose maiestie the Angels bowe downe, & at whose presence men doe meruailouslie reioyce? What a glorie shall it be, to beholde that vniuersall goodnes, in whom are all good thinges? That greater worlde, in whom all worldes are conteyned? What a ioye shall it be to see him, who being one, is all thinges, and yet being one, and most simple in himselfe, comprehendeth the perfections of all thinges? If to heare and see kinge Salomon were thought so greate a matter, that the Quene of Saba saied of him: *Blessed are they that stand before thy presence, & enioye thy wisdom: what a thinge shall it be to beholde that most highe Salomon? that euerlasting wisdome? that infinite greatnes? that inestimable bewtie? that exceeding goodnes? and to enioye the same for euermore?* This is the essentiall glorie of the Saintes. This is the last ende and center of all our desires.

After this, consider the glorie of the bodies, in which there shall be no parte but shall be glorified. For there euerie one of the members and senses shall haue his particular

glorie.

The fower
dowries of
glorified
bodies.

glorie, and obiect, wherein to take delighte. There the bodies of the Saintes shall be endued with those fower singuler qualities, & dowries: to wit, with subtilitie, swiftnesse, impassibilitie, and clearenes. And this clearenes shall be so great, that euerie one of the Saintes bodies shall shyne like the sonne in the kingdome of their father. Now if this sonne standeth in the midst of the firmament being but one, be sufficient to geue light and comfort to all this worlde, what a light shall so manie sonnes and lampes make, as shall shyne so brightlie in that place altogether?

To conclude, in this glorie all good thinges shall be founde wholye together, and all euil thinges shall be bannished from thence. There shall be healthe without infirmitie, libertie without bondage, bewtie without deformitie, immortalitie without corruption, abundance without necessitie, quietnes without vexation, securitie without feare, knowledge without error, fulnes without losshomenes, ioye without heauines, and honour without contradiction. There (as S. Augustine saith) shall be true glorie. For there shall non be praised, either by error, or flatterie. There shall be true honour. For there it shall neither be denied to suche as deserue it, nor geue to suche as deserue it not. There shall be true peace. For there shall no man be molested neither by him selfe, nor by others. The rewarde of vertue shall be euen he that

V.
The perfect
fruition of all
good things
in heaven.

S. Augustine.

gaue the vertue, and hath promised himselfe for a rewarde of the same, who is the greatest and best of all things,) to witt, al-desires. He shall there be seene without ceasing, loued without loshsomnes, & praised without wearines. There the place is large, bewtiful, bright, and secure. The companie verie good, & delightfull. The time alwaies after one sorte, not distincted into euening, and morninge, but continued with a simple eternitie. There shall be a perpetual springe, which throughe the freshnes and sweete breathinge of the holie Ghost shall florish for euermore. There shall al reioyce, al shall sing, and geue continual praise to the cheefe geuer of all things, throughe whose bountifull goodnes they liue, & reigne in glorie. O heavenly cittie! O secure dwellinge place! O blisseful countrey, where al delightful thinges are to be fownde! O happie people, without anie grudginge! O quiet neighbours, where no one is subiecte to anye wante, or necessitie! O that the striffe, & contention of this present state were at an ende! O that the daies of my bannishment might be finished! O how longe is the time of my peregrination prolonged! When shall this date come? When shall I come & appeare before the face of my sweete Lorde, & Sauour?

THE

THE SIXTE TREATISE.
OF THE CONSIDERATION
of the glorie of paradise: wherein
the former meditation is declared
more at large.

WHENNE of the things where-
vpon it behoueth vs most to
haue our eies alwaies fixed in
this vale of teares is the blef-
sed state of glorie in the king-
dome of heauē. For this con-
sideration alone were able to encourage vs
to susteine willingelye all labours & paines
that are to be suffered for the obteyninge of
it. When almightie God promised to giue
to the Patriarke Abraham the lande of pro-
mise he commaunded him to walke and
vewe it al rounde abowte: sayeing, *Arise, &
walke al ouer this lande both in lengthe, & bread-
the, and consider it on euerie side. For I will geue it
vnto thee. Arise vp therefore (O my sowe), ad-
uaunce thy selfe on highe, leaue all earthlye
cares and affaires here benethe, and flee vp
with the winges of thy spirite vnto that
most excellent noble lande of promise, and
consider with good attention the lengthe
of the eternitie, the largenes of the felicitie,
and the greates of the riches, with all the
rest that is therein.*

Gen. 13. 17.

3. Reg. 10.

It is written of the Quene of Saba, that when she hearde of the great fame of Salomon, she went to Ierusalem to see the great and wonderfull things that were reported of him. Consideringe therefore that the fame of that heauenly Ierusalem, & of that supreme kinge that gouerneth it, is no lesse than the renowme of Salomon was, ascende thow now vp on highe with thy spirite vnto this noble cittie, to contemplate the wisdom of this supreme kinge, the bewtie of this temple, the seruice of this table, the orders of them that attende vpon it, the liueries that the whole familie weare, & withal the policie and glorie of this noble cittie. For if thou be able to consider euery one of these things, it maie be that thy spirite shalbe lifted vp aboue it selfe, and thou shalt perceiue that there hath not bene declared vnto thee so muche as the verie least parte of this glorie. But for this purpose it shalbe requisite to haue a special lighte of almightie God, as the Apostle signifieth, sayeing: I beseeche the God of glorie and the father of our Lorde Iesus Christ to geue you the spirite of wisdom, and to lighten the eyes of your hartes, that you maie vnderstande how great the hope of your vocacion is, and the riches of that enheritance, and glorie, which he hath prepared for the Sainctes. And althoughe in this glorie there be manie things to contemplate vpon, yet mayst thou now especiallie consider

Ephes. 1.
17. 18.

der

der these five principall things, that we touch before: to witt: The excellencie & greatnes of the place: The fruition of the copanie of those blessed inhabitantes: The vision of almightie God: The glorie of the Sainctes bodies: And the euerlasting continuance and eremitic of al these so great and wonderfull benefites.

Five principal things to be considered in this meditation.

OF THE GOODLIE
BEWTIE AND EXCELLEN-
cie of the place.

S. I.



IRST of all consider the goodlie bewtie of the place which S. Iohn describeth vnto vs in a figure in his Apocalips in these wordes: One of the seuen Angels spake vnto me, sayeing: Come, and I will shewe thee the spouse of the lambe: and he carried me awaie in spirite to a highe & great mountaine, and shewed me the holie cittie of Ierusalem, which descended from heauen, and shyned with the cleaenenes of almightie God, and the light thereof was like to the glisteringe brightenes of precious stones. This cittie had one great and highe walle, in which were twelue gates, & in the gates twelue Angels, accordinge to the number of the gates. The foundations

Apoc. 12.

Xx

of the walles of this cittie were whole wrowghte with pretious stones, and the twelue gates thereof were twelue pearles, euerie gate made of one pearle, & the street of this cittie was of pure golde like vnto a verie cleare glasse: and I sawe no temple therein, because our Lorde God almightie and the lambe were the temple: and the cittie had no neede of Sonne or Moone to geue light vnto it, for so muche as the clearnes of almightie God doth lighten it, and the lampe that burneth there is the lambe. Moreover the Angel shewed me a fount of the water of lyfe, as clear as the cristall, which issued out of the seat of almightie God, & of the lambe. In the midst of the street and both on the one side of the fount, & on the other was planted the tree of lyfe, which brought forth the twelue fruites in the yeare, euerie moneth his fruite, and the leaues of this tree serued for the healthe of nations. No maner of malediction shall euer be seene there, but there shalbe the seat of almightie God, and of the lambe. And his seruantes shal serue him, and they shall see his face, and haue the name of him written in their foreheaddes, and they shal reigne for euer, and euer, worlde without ende.

Beholde here (dear brother) the bewtie of this cittie described vnto thee: not that thou maist thinke that these thinges are there in such a material sort as the wordes

Apoc. 22.

do sounde, but that by meanes of these thou maist conceiue other more spirituall and more excellent thinges, which are figured vnto vs by these material thinges.

The situation of this cittie is aboute all the heauens, and the greatnes and largenes thereof exceedeth al measure. For if euerie one of the starres of heauen be so great as we haue before declared, how great then must that heauen be, that containeth in it all the starres, and all the heauens? Suerlie there is no greatnes in the worlde that maie be compared vnto this. For (as a holie father saith) from the west parte of spayne vnto the vttermost borders of the Indians a shippe maie saile (if it haue a prosperous wynde) in fewe daies: but that region of heauen is so great, that the starres (which are more swifte than the sonne beames) can not finishe their course in it in manie yeares.

Now if thou demaunde of the worckmanshippe of that buildinge, there is no tonge able to expresse it. For if that worke that appeareth outwardly to our mortall eies be so goodly, & bewtifull, what is to be supposed of al the rest that is there reserved for the sighte onelie of immortal eies? And if we see that by the handieworke of nien certaine workes are made here so sightlie, & so bewtifull, that they astonishe the eies of the that doe beholde them, what a worke must that be, which is wrought by the hande

The situation and greatnes of the heauellie cittie.

The goodlie worckmanshippe of the buildinge.

Psal. 83. 1.

The state
and condi-
tion of the
cittizens
of heauen.

Apoc. 7. 9.
The nom-
ber of the
blessed in-
habitants
in heauen.

of almightie God himselfe in that royall howse, in that sacred pällace, in that howse of ioye, and solace, which he hath built for the glorie of his electe? O how amiable are thy tabernacles (saith the Prophet) O Lorde God of vertues! My soule desireth and feinteth in beholdinge the pällaces of our Lorde.

The thinge that most principallie commendeth a cittie is the state & condition of the cittizens: to wit, if they be noble, if they be manie, if they liue in peace, and concord amonge them selues. Now who is able to declare the excellencie of this cittie in this behalfe? Al the inhabitantes therein be noble personages, there is no one among them of base linage, forsomuch as they be all the sonnes and children of God. They be so frendly and louinge one towards an other, that they be al (as it were) one soule, and one harte. And they liue in so great peace, & concord, that the verie cittie it selfe is called Ierusalem, that is to saie, the vision of peace. If thou desire to vnderstande the number of the inhabitantes in this cittie, vnto this desire S. Iohn maketh answer in his reuelatiōs, where he saith: That he sawe in spirite such a great companie of blessed Sainctes, that no man was able to reckon them, gathered together of al kindes of nations, people, and tonges, which stode before the throne of almightie God, and of his lambe, appareiled in white garmentes, and

with

with triumphante palmes in their handes, singinge vnto almightie God songes of praise. And vnto this sayeing of S. Iohn, doth that agrie verie well, which is signified by the Prophet Daniel concerning this holie number: where he saith: Thowsande thowsandes serue the Lorde of maiestie, and tenne hundred thowsande thowsandes stande before him.

And thinke not because the number is so great that they be therefore disordered. For there the multitude is no cause of confusion, but of greater order, and armonie. For almightie God that hath with such a wonderful consonance and agrement disposed the mouinges of the heauens, and the courses of the starres, callinge them euerie one by his proper name, hath also ordeined al that innumerable armie of blessed Sainctes with a most wonderful goodlie ordre and disposition, appointing to euerie one his place, & glorie, according to his merite. And so there is one place for the virgins, an other for the Cōfessors, an other for the holie Martirs, an other for the Patriarkes, & Prophets, an other for the Apostles, & Euangelistes, & so forth in al the rest. And in like sorte as men are there diuided, and placed, euen so after their maner are the Angels also, which be diuided into three Hierarchies, and those three Hierarchies into nine orders. And aboue all the Sainctes & Angels is placed the throne of that most excellent Queene of Angels,

Xx 3

Dan. 7. 10

Euerie one
of the
Sainctes
hath his
place &
glorie in
heauen
accordinge
to the de-
gree of eue-
rie one of
their me-
rites in
this lyfe.
There be
nine orders
of Angels
in heauen.

The blessed
virgin
Marie is
placed in

heaven
above all
the An-
gels, and
Saintes.

MEDITATION FOR

the mother of almightie God, who alone is an order by her selfe: forsomuch as she hath no peere, nor anie one that is like vnto her. And aboute the al the holie humanitie of our Sauour Christ hath the cheife place & preeminence, who sitteth at the right hand of the maiestie of almightie God in the highest.

Now (thou Christian sowle) take a vewe of al these orders: walke through these streets: & waies: consider the order of these citizēz, the bewtie of this citie, & the noblenes & worthines of these inhabitantes. Salute the euerie one by their names, & desire them to helpe and succour thee with their prayers. Salute also this sweet & pleasant countrey, & as a pilgrime beholdinge it as yet a farre off, direct thine eies, & withal thy harte vnto it, & saie. Alhaile sweite countrey! the lande of promise! the haue of securitie! the place of refuge! the howse of blessing! the kingdome of al worldes! the paradise of delights! the garden of eternall flowers! the market place of al treasure! the crowne of al iust persons! & the ende of all our desires! Alhaile our mother, & our hope! After thee haue we sighed a longe time! For thee haue we moumed, & doe moune euen at this presente! For the loue of thee haue we foughte and do still fighte a longe battell in this our transitorie lyfe. For we knowe assuredlie, that none sha be rewarded & crowned in thee, but onely such as haue here fowghen faithfullie.

Tim. 5.

OF

SATTVRDAIE NIGHTE.

OF THE SECONDE
IOYE THAT THE SOWLE
shal haue in the kingdome of hea-
uen: which is the enioying of
the companie of the
saintes.

§. II.

Ho is able after this great ioye to declare what a further ioye the sowle shall haue by being in this most happie & blessed companie? For there the vertue of charitie is in her full perfection, the propertie of which vertue is to cause all thinges to be common. There shall that petition be perfectlie fulfilled which our Sauour made, sayeing: I beseech thee o father, that they maie be one (by loue,) as we are one (by nature.) For there shall the electe be more streitlie vnited together in one than the members of one same bodie, because all shal participate of one same spirite, which geueth vnto all one same beinge, and withal one blessed lyfe. If thou imagin it to be otherwise, tell me, what is the cause why the mebers of one bodie haue so great a vnitie and loue one towards an other? The reason is, because they all are partakers of one same forme,

Iob. 17. 21.
Al the elec-
te in hea-
uen shal be
more streit-
lie vnited
together in
one than
the mem-
bers of one
bodie, be-
cause all
shal par-
ticipate of
the spirit
of God.

that is, of one soule, which geueth one same beinge and one lyfe to them al. Now if the spirite of a man haue power to cause so great a vnitie betwene members that are so different in offices, and natures, is it any wonder if the spirite of almightie God by whom al the electe doe liue (which spirite is as it were the common soule to them al) shoulde cause a farre greater and more perfecte vnitie emonge them: especially consideringe that the spirite of God is a more noble cause, and of a more excellent vertue, and power, yea, and geueth also a more noble beinge?

Well now, if this maner of vnitie and loue doe cause al thinges to be common, as well good, as euil, (as we see in the members of one bodie, and in the loue of mothers towards their children, who reioyce as much at their felicitie, as at their owne,) what a wõderful ioye shal one of the electe there haue of the glorie of al the rest, consideringe that he shall loue euerie one of them as wel as him selfe? For as S. Gregorie saith. *That heavenly inheritance vnto all is one, and vnto euerie one is all: forsomuch as euerie one of the blessed Sainctes reioyeth as much at the ioyes and felicities of al others, as if he were him selfe in possession of the same.* But what can we inferre of al this? Marie thus much, that as the number of the blessed Sainctes is after a sorte infinite, euen so the ioyes of each one of them shall also after a sorte be infinite,

S. Gregorie.

and

and that euerie one of the Sainctes shall haue the excellencies of all, forsomuch as whatsoeuer any one of them shall not haue in himselfe, he shall haue it in others. These be spiritually those seuen sonnes of Iob, emonge whom there was such a great loue and communicatinge one to an other, that euerie one of them in his order made a feast one daie of the weke vnto all the reste: whereby it came to passe that euerie one of them was no lesse partaker of the goodes of others, than of his owne proper goodes. And so that which was proper to one was common to all: and that which was common to all was proper to euerie one. This effecte wroughte loue and brotherly affection in those holie brethern. Nowe howe much greater shal the brotherly loue of the electe be in the kingdome of heauen? How much greater shall the number of brothers be there? How much more treasure and riches shall they haue to enioye? Now by this accompte, what a feast shall that be, which the Seraphins shall there make vnto vs, who are in the highest degree of all blessed Spirites, and most neare vnto almightie God, when they shall discouer vnto our eies the noblenes of their state, and condition, the clearenes of their contemplation, and the most seruente burninge heate of their loue? What a feast also shall the Cherubins make, in whom the treasures of the wisdome of almightie God are inclosed?

Iob. 1. 4.

Luc. 19.

Seraphins.

Cherubins

Yy

Thrones.
Domina-
tions.
Jerem. 31.
Martirs.

Virgins.

S. Lauren-
ce.

S. Catheri-
ne.

The holie
Macha-
bees.

S. Iohn Ba-
ptiste.

What a feast likewise shall that be of the Thrones, and Dominations, and of all the other blessed spirites? What a ioye shall it be to see and haue the fruition of that glorious armie of Martirs, clothed with white garmentes, with their palmes in their handes, and with the glorious ensignes of their triumphes? What a ioye shall it be to behold there those eleuen thousande virgins altogether, and those tenne thousande Martirs, which were the true followers of the glorie, and Crosse of Christ, with other innumerable multitudes of them? What a ioye shall it be to see there that glorious Deacon (S. Laurence) with his greedyron in his hande, shyninge nowe much brighter than the flames wherewith he was burned, hauing defyed the cruell tyrantes, and wearied the tormentors with an inuincible patience? What a ioye shall it be to beholde there the bewtifull and glorious virgin S. Catherine crowned with roses, and lillies, who ouercame the wheele of their rascals with the weapons of faith, and hope? What a ioye shall it be to see those seuen noble Machabees with their godly and valiant mother, hauinge contemned all kinde of deaths and tormentes for kepinge the lawe of almightie God? What chaine of golde & pretious stones are so goodly to beholde as the necke of the glorious forerunner of Christ. S. Iohn Baptist, who chose rather to lose his head, than to dissemble the filthines

of the adulterous kinge? What purple shall shyne so brighte as the bodie of blessed S. Bartholomewe, who had his skinne fleyd from his fleashe for our Sauour Christ his sake? What other thinge shal it be to see the bodie of S. Stephen that was brused with the strokes of the stones, than to beholde a riche longe robe trimlie garnished and sett all ouer with goodlie precious rubies, and diamondes? What a ioyful sighte shall it be to see those two glorious princes of Christes Church, S. Peter, and S. Paule, shyninge there verie brightly, the one with his sworde, and the other with the glorious standarte of Christ (to witt, the Crosse) wherewith they were crowned? Nowe what a ioye shal it be to enioye the glories of each one of all these blessed sainctes, as if they were properly our owne? O glorious feast! ô royall bancket! ô table meet for almightie God, and his electe! Wherefore let these worldlinges get them to their filthie and carnall banckettes: let them burst their bellies with their gluttonous excessse, and superfluities: Such a feast as this is where such excellent meates are serued is conuenient for almightie God, and his electe.

Ascende yet vp higher aboue all the orders of Angels, and there shalte thou finde an other singuler glorie that doth wonderfullie reioyce all that supreme Courte, and maketh the cittie of God as it were dronke with meruailous delight. Lift vp thine eies,

S. Bartho-
lomewe.

S. Stephen

S. Peter.
S. Paul.

The blessed virgin
Marie mother of
God.

and beholde (the most blessed virgin Marie) that Queene of mercie full of clearenes, and bewtie, at whose glorie the Angels do wonder, and in whose excellencie men doe glorie. This is the Queene of heauen crowned with starres, clothed with the sonne, shodde with the moone, and blessed aboue all women.

Consider now what a greates ioye it shalbe to beholde this our blessed Ladie, and mother, not kneelinge now vpon her knees before the maunger, not troubled and molested now with the fryghtes and feares of such thinges as holie Simeon prophesied vnto her, not lamentinge and seekinge now her lost childe in all partes, but with inestimable peace & securitie placed at the right hande of her deere sonne, without all feare of euer leeing that her most pretious treasure. Nowe hathe she no neede to seeke the deade time of the secreete night, to deliuer the childe from the conspiracies of Herode, by flyenge into Egipte. Nowe dothe she no more stande at the foote of the crosse, receyuinge vpon her head the droppes of bloude that fel from aboue, and caryenge in her vpper garment a perpetual remembrance of that her greates greife. Now she feelethe no more the greife of that dolefull exchange, when she had assigned vnto her the discipple in steede of the master, and the seruante in steede of the lorde. Now are those sorowfull wordes to be hearde no more which

Lut. 2.

Matth. 2.

Ioan. 19.

the

she vttered with great weeping and lamentation vnder that blouddie tree: sayeing: O that I might die for thee Absolon: my sonne: my sonne Absolon. Now is all this sorowe at an ende, and she that was more afflicted in this worlde than anie other mere creature, is now seene there exalted aboue all creatures, enioyinge for euer that cheifeste goodnes, and sayeing: I haue founde him whom my soule loueth: I will holde him, and will not let him goe.

And if this be so great a ioye, what a ioye shall that be to beholde the most sacred humanitie of our Sauour Christ, and the glorie and bewtie of that bodie, which was so fowlie disfigured for our sakes vpon the crosse? It shalbe vndoubtedly (as S. Bernarde saithe) a thinge full of all sweetnes, and delighte, when men shall there see and beholde a man, the creator of men, and Lorde of all thinges created. We are wonte to esteeme it for a singular honour to our whole familie, to see some one of our kined to be made a Cardinall, or a Pope. Nowe how farre greater honour shall this be vnto vs, to see that Lorde who is of our fleashe, and bloude, sittinge at the right hande of the father, and made kinge both of heauen, and earthe? With what a passinge great ioye shall men stande among the Angels, when they shall see that the Lorde of the whole howse, and the vniuersall creator of all thinges is not an Angell, but a man? For if the members do accompt

4. Reg. 18.

33.

Cant. 3. 4.

The sacred
humanitie
of Christe

S. Bernarde

It shalbe a
greates ioye
to men in
heauen, to
see the
Lorde and
creator of
all thinges

to be (not
an Angell,
but) a mā.

Cant. 8.

that to be an honour vnto them, that is done to their head, (by reason of the great vnion that is betwene them and it,) what shall it be there, where there is suche a straye vnion betwene the members, and the head? What shall it be els, but that euerie one of the saintes shall accompte the glorie of their Lorde as their owne peculiar glorie? This ioye shalbe so passinge great, that no wordes are able to expresse it accordinge to the worthines thereof. Nowe who shalbe so happie, as to be thowghte worthe to enioye so greate a blysse, and felicitie? O that thou were as my brother suckinge the brestes of my mother, that I mighte finde thee without, and kisse thee with the lippes of deuotion, and embrace thee with the armes of loue! O most sweete louinge Lordet! When shall this ioyefull daie come? When shall I appeare before thy face? When shall I be filled with thy excellent bewtie? When shal I see that countenance of thyn, where-vpon the Angels are desirous to beholde?

OF THE THIRDE IOYE

THAT THE SOWLE SHALL
haue in the kingdome of heauen:
which is, the enioyinge of
the cleare vision of
almightie God.

NOW what a ioye shall it be aboute al this to haue a cleare sighte of that diuine face, in the sighte of whom consisteth the essentiall glorie of the Saintes? All the thinges we haue hitherto spoken of are certainly great motives towards the accomplisshemente of glorie: but they all are litle in comparison of the cleare vision of almightie God. Of Isachar it is written, *That he sawe that rest was good, and that the lande was best: and therefore he put his shoulders to labour, and made him selfe subiecte to tribute.* The rest and glorie of the Saintes is good: but the lande that bringeth forth this rest is best in the superlatiue degre. For this lande is the face and bewtie of almightie God, of the vision and beholdinge of whom proceedeth the rest and glorie of the Saintes. This cleare vision of almightie God is the thinge that of it selfe alone is able to geue perfecte rest vnto our sowles. For all the sweetnes and pleasantnes of creatures well maie it geue delighte to the harte of man, but it can neuer wholie satisfie and fill it. Nowe if all these good thinges before reheresed shall so much delighte vs, how much then shall that good thinge delighte vs that containeth in it selfe the perfection and somme of all good thinges? And if the onely sight

In the
cleare vi-
sion of al-
mightie
God con-
sisteth the
essentiall
glorie of
the Sain-
tes.

Gen. 49.15

The harte
of mā can
neuer be
fullie satisf-
ied and
filled but
onely with
the vision
of almight-
ie God.

and beholdinge of creatures be so glorious, what a glorie shall it be to beholde that diuine face, that most brighte light, and that most excellent bewtie of almightie God, in whom all bewties do shyne? What a glorious sighte shall it be to beholde that essence, so wonderfull, so simple, and so communicable, and with one sighte to beholde in the same the misterie of the most blessed Trinitie? The glorie of the father, the wisdom of the sonne, and the goodnes and loue of the holie Ghost?

S. Fulgentius.

There shall we see God, and in God bothe our selues, and all things. *S. Fulgentius* saith, that like as he that hath a glasse before him, seeth the glasse, and him selfe in the glasse, and all other things that are before the glasse, euen so when we shall haue that vnspotted glasse of the maiestie of almightie God present before vs, we shall see him, and our selues in him, and withall whatsoeuer is without him, accordinge to the knowledge (greater, or lesse,) that we shall haue of him. There shall the appetite of our vnderstandinge rest, and shall not desire to knowe anie thinge els, because it shall haue before it all that can be knowne. There shall the appetite of our will rest, in louinge that vniuersall good thinge in whom are all good things, and out of whom there be no more good things to be enjoyed. There shall our desire rest, and be fullie satisfied with the morsel of that

supreme

supreme ioye, which shall in such wise fill the mouthe of our harte, that there shalbe nothinge els for it to desire. There shal those three Theologicall vertues, to witt, Faith, Hope, and Charitie, wherewith almightie God is here honored be perfectly rewarded: when vnto faith shalbe there geuen for a rewarde the cleare vision of almightie God: vnto hope the possession of him: and vnto charitie imperfect, charitie in all her perfection. There shall the electe see, loue, enioye, and prayse almightie God. There shall they be filled without gluttinge, and be hongrie without necessitie.

There is the place where that songe is alwayes songe, that *S. Iohn* hearde in his reuelations, which songe he rearmeth, *Quasi canticum nouum: As it were a newe songe.* For that althowghe the songe be alwayes after one maner, forsomuche as it is one common prayse, answerable to one common glorie, which all that blessed companie enioyeth, yet is it alwaies newe, as concerninge the taste and delighte it hath. For loke what taste it had at the beginninge, the same verie tast also shall it haue for euer, and euer, without ende. The ioye of the Sainctes in heauen shall neuer diminishe, nor decaye, neither shall their bodies euer decaye, or waxe olde. For he that causeth the heauens to be alwaies fresh and newe after so manie thousande yeares as haue passed since they were created, shall also cause the flower of

*How
Faith,
Hope, and
Charitie
shalbe
rewarded
in heauen.*

Apo. 4.

MEDITATION FOR

the glorie of the Sainctes alwaies to be li-
uelie, and florishinge, and neuer to wither
or decaye in anie one poynte.

OF THE FOVRTH
*ioye that the soule shall haue in the
kingdome of heauen: which is the
enioyinge of the glorie
of the bodie.*

§. IIII.

*The bodies
of the
Sainctes
shal also
be glori-
fied in
heauen.*



HE cleare vision of the di-
uine maiestie is (as hath bene
declared) the essentiall glo-
rie of the blessed sowles in
heauen. Howbeit our most
iust iudge and bountifull fa-
ther thinketh it not enoughe to glorifie
the sowles onely, but for the honour of
them extendeth his magnificence and li-
beralitie yet further, euen to glorifie their
bodies also: geuing thus a rowme and place
vnto beastes in his royall and euerlastinge
heauenlie pallace. O louer of men! O ho-
norer of the good, and vertuous! What
hath this rotten and stinckinge fleashe of
ours (which like a beast followeth alwaies
his appetites) to doe with the sanctuarie of
heauen? What? shall this fleashe (which
shoulde rather be tied vp in a stable among
beastes)

SATVRDAIE NIGHTE.

beastes) be placed emonge the Angels in
heauen? Let dust (ô Lorde) continewe with
dust: for it is not seemely that earth should
be placed aboue the heauens.

But he that saiede vnto Abraham, I will
honour and multiplie Ismael, notwithstandinge
he is the sonne of a bondslaue, be-
cause he appertaineth vnto thee, will also
shewe this fauour to the bodies of the
Sainctes, for the nighe kinred that is be-
twene the sowles, and them. It is our Lordes
pleasure also that he that hath holpen to
beare the burthen, shall likewise be partaker
in the diuision of the glorie: and that like
as the soule by conformynge it selfe in this
lyfe vnto the will of God, commeth after-
wardes to be made partaker of the glorie of
God: euen so the bodie which (contrarie
to his nature) was conformable and obe-
dient vnto the will of the soule, shall also
be made partaker of the glorie of the same
soule. And thus shall the iust be glorious
both in bodie, and soule. And (as the Pro-
phet saith: *They shall possesse in their coun-
trei dowble riches*: Whereby is vnderstoode
the glorie of the sowles, and the glorie of
the bodies.

Now what shall I saie of the glorie of the
senses? Eache one of them shall there haue
his owne proper delighte, and glorie. The
eies shalbe renewed and made more cleare
than the lighte of the sonne: They shall
see those royall pallaces, those glorious

Gen. 17. 40

*Note here
the reason
why the
Sainctes
bodies
shall as
well be
glorified in
heauen as
their sou-
les.*

Esay. 61. 7.

*The glorie
of the sen-
ses.
The eies.*

*The eares.**The smelling.**The taste.*

bodies, & those bewtiful feildes, with other infinit goodlie things that are there to be seene. The eares shall alwaies heare that wonderfull musicke, which is so exceeding sweite, and pleasant, that one exceeding sownde of it were able to bringe all the hartes of this worlde a-sleepe. The sense of smelling shall also be recreated with most sweite and pleasant saouours, not of such vaporous things as we haue here, but of such as be proportionable to the glorie that is there. In like maner the taste shall be satisfied with incredible sweetenes, & delights, not for sustentation of lyfe, but for accomplishment of all glorie. Now what an exceeding ioye shall the blessed soule conceyue at that time, when for the mortification and diligente lookinge vnto the senses (which continued so short a time) she seeth her selfe so wholie drowned in that most deepe fountaine of glorie, without findinge anie bothom or ende of so manie and of such passinge greate ioyes? O labours and paines well employed! O seruices well rewarded! O treasure not so much to be spoken of, as to be wisshed, and desired, and to be purchased with a thousande liues, in case we had so manie to geue for the same!

OF

OF THE FYFTE IOYE
IN THE KINGDOME OF
heaven: which is the euerlastinge
continuance of the glorie and
felicitie of the
Saintes.

§. v.

BUT now let vs see for how longe time this great glorie and felicitie is to be enioyed. This is a point that were able alone to cause vs euen to crie out, and desire that al maner of tribulatiōs, afflictions, paynes, and labours, might rayne and powre down vpon vs as thicke as hayle, so that we might serue and please almightie God in this transitorie lyfe, who is to bestowe so great and inestimable benefites vpon vs in the euerlastinge lyfe to come. This rewarde of so great glorie and felicitie in the kingdome of heauen shall endure so manie thousande yeares, as be starres in the firmament, yea, and a greate deale longer: It shall endure so manie hundred thousande millions of yeares, as hane fallen droppes of water vpon the earthe, yea and a great deale longer: yea to conclude, it shall endure so longe as almightie God him selfe shall endure, which shall be euerlastinge worlde without ende. For it is written thus: Our

Psal. 145

Psal. 144.

Lorde shall raigne for euer, and euer. And in
an other place: Thy raigne is the raigne of
al worldes, & thy dominion endureth from
generation to generation.

Psal. 141.

Wherefore (O father of mercies, and God
of al consolation) I humbly beseech thee by
the bowels of thy mercie, that I maie not be
deprived of this supreme glorie, and felici-
tie. O Lorde my God, that hast vouchsafed
to create me after thyne owne image, and
likenes, and to make me capable of thy selfe,
fill this harte of mine) which thou hast
created,) with thy selfe, sith thou hast crea-
ted it for thy selfe. Let my portion (O my
almightie God) be in the lande of the livinge.
O Lorde I beseech thee geue me not in this
transitorie lyfe either rest, or riches: but re-
serue al in store for me for the everlastinge
lyfe to come. I desire not to enherite with
the childre of Ruben in the lade of Galaad,
and to lose my right and title of the lande of
promise. One thinge onely (O Lorde) haue I
demaunded of thee, and this will I alwaies require,
that I maie dwell in the house of our Lorde al the
daies of my lyfe.

Num. 32. 6.

Psal. 16.



SONDAIE NIGHTE.

OF THE BENEFITES OF
ALMIGHTIE GOD.

THIS DAIE (WHEN
THOU HAST MADE THE SIGNE
of the Crosse, and prepared thy selfe hereun-
to,) thou hast to meditate vpon the benefites
of almightie God: that in so doinge thou
mayst geue him thanks for them, & enkindle
in thy selfe a more seruente loue of him, who
hath shewed himselfe so bountifull towards
thee, and withal procure thereby more greife
and sorowe for the sinnes and offences that
thou hast committed against such a louinge
benefactor.

NO albeit the benefites of
almightie God towards vs
be innumerable, yet they all
maie be reduced to fve kin-
des: to witt, to the benefites of
creation, conseruation, redemptiō, vocation,
and to the secrete benefites, that euerie one
hath receyued particularly in him selfe.