221 Eat (*Manducate*)

Eating is triple: bodily, sacramentally, and heavenly. Concerning the corporeal it is to be noted first, lest there be animosity to be pacified, Psal. [127:2]: “For you shall eat the labors of your hands.” Tob. 2[:21]: “Take heed, lest perhaps it be stolen.”

Second, nor let there be a superfluity of satiety, lest man be like the leech[[1]](#endnote-1) drinking what bursts him, Psal. [77:29]: “So they did eat, and were filled exceedingly,” etc. Therefore Eccli. 31[:19]: “Use as a frugal man the things that are set before you: lest if you eat much, you be hated.”

Third, let there be joy in the preparation, Matt. 6[:25]: “Be not solicitous” saying, “what you shall eat,” etc.

¶ The example in the sons of Heli saying that of 1 Kings 2[:15]: “I will not take of you sodden flesh, but raw.”

Fourth, let there not be dishonesty of society because from the assemblage customs are burned. Nor let man be like a chameleon that changes his color according to the color of the watchers, Tob. 4[:18]: “Do not eat and drink with the wicked.” In truth however Christ in Luke 15[:2] he ate with sinners so that thus he might invite them to the good, not however the opposite. That is to the evil.

Fifth, nor let there be an anticipation of the time, lest a man be like Eccle. 10[:16]: “Woe to the land, when your king is a child, and when the princes eat in the morning.”

¶ Concerning the partaking of the sacrament three things are to be examined. First as antecedent which is the love of the gem of charity, for with the Eucharist there is the sacrament of love and the union of food with food, there would be no Eucharist without the union through love, Matt. 26[:26]: “Take, and eat. This is my body.”

Another is communicating, namely, the devout commemoration of the Lord’s passion, 1 Cor. 11[:26]: “For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord.”

¶ Third, as if consequently is the adoption of eternal life, for just as food of the body is ordered to eternal life, John 6[:55]: “He that eats my flesh, and drinks my blood,” namely, worthily, “has everlasting life,” namely, in hope.

Concerning, the heavenly eating, note what is to be sought because it delights without peril, 2 Esdras 8[:10]]: “It is the holy day of the Lord, eat fat meats.”

Second, because he satisfies without fastidiousness, Psal. [77:25]: “Man ate the bread of angels.”

Third, because he overflows without end, John 6[:41, 52]: “I am the living bread which came down from heaven…. If any man eat of this bread.” Luke 14[:15]: “Blessed is he that shall eat bread in the kingdom of heaven.”

For more concerning to eat see above, c. [67] To eat (*Comedere*).

1. Cf. William de Lancea, *Diaetae salutis* 1.8 (8:260b): Et istae dueae filiae sunt illae filiae, de quibus dicitur in *Proverbiis*: *Sanguisugae duae sunt filiae, dicentes: Affer, affer*. Sanguisuga dicitur ventger, quia ad modum sanguisugae citius obruitur quam satiatur, ut dicit Bernardus [Bern., *Apolog*., *ad Guill. abb.*, post med.] Hujusmodi ergo sanguisugae, scilicet ventris, duae sunt filiae, scilicet gastrimargia et ebrietas, dicentes: *Affer*. Nam gatrimagia dicit: *Affer cibum*; ebrietas dicit: *Affer potum*. Una vult aliquantulum comedere post potum; et alia aliquantulum bibere post cibum. Et sic in infinitum. [↑](#endnote-ref-1)