Worcester F 80 Distinctiones

127 Eating is triple (*Manducacio est triplex*)

Eating is triple: bodily, sacramentally, and heavenly.

¶ Concerning the corporeal it is to be noted first, lest there be animosity or rapacity, Psal. [127:2]: “For you shall eat the labors of your hands,” etc. Tob. 2[:21]: “Take heed, lest perhaps it be stolen,” etc. Second, nor let there be a superfluity of satiety, lest man be like the leech[[1]](#endnote-1) drinking so much 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 not be joy in the preparation, Matt. 6[:25]: “Be not solicitous” saying, “what you shall eat.” 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 change of color, Tob. 4[:18]: “Do not eat and drink with the wicked.” In truth however Christ in Luke 15[:2] received sinners and ate with them so that thus he might invite them to the good, not the opposite. They invited him to evil. Fifth, nor let there be an anticipation of the time, lest a man be like the proverb, Eccle. 10[:16]: “Woe to the land, when your king is a child,” etc.

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

¶ 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,” etc.

¶ Third, as if consequently is the adoption of eternal life, for just as food of the body is ordered to the transitory life, so that food is to the eternal, 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

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angels,” etc. Third, because he overflows without end, John 6[:41, 52]: “I am the living bread which came down from heaven. If any man eats,” etc. Luke 14[:15]: “Blessed is he that shall eat bread in the kingdom of heaven.”[[2]](#endnote-2)

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)
2. Here F 128 adds: For more concerning to eat see above, c. [67] To eat (*Comedere*). [↑](#endnote-ref-2)