

THE WHOLE WORKS OF THE RIGHT REV. JEREMY TAYLOR V1 PART

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The Whole Works of the Right Rev. Lord Bishop of Down, Connor, and Dromore. Edited by the Right Rev. Late Lord Bishop of Calcutta. Of the Words of Institution 1. Likewise also the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you. And when he had given thanks he brake it, and said, Take, eat, this is my body which is broken for you: After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: This do ye, as oft as ye drink it, in remembrance of me. Concerning which the consideration is material. Now, concerning this, I have these things to say: By what argument can it be proved, that these words, "Take, and eat," are not as effective of the change, as "Hoc est corpus meum," "This is my body? By what argument will it so much as probably be concluded, that these words, "This is my body," should be the words effective of conversion and consecration? That Christ used these words is true, and so he used all the other; but did not tell which were the consecrating words, nor appoint them to use those words; but to do the thing, and so to remember and represent his death. And for the form of consecration of the eucharist, St. Basil affirms that it is not delivered to us: Gregory affirms concerning the apostles: Mark for one, and St. Paul for the other, in the matter of the chalice especially; and by this difference declared, there is no necessity of one, and therefore no efficacy in any as to this purpose. Thirdly; If they make use of words to signify properly and not figuratively, then it is a declaration of something already in being, and not effective of any thing after it. For else est does not signify is but it shall be; because the conversion is future to the pronounciation: When our blessed Lord "took bread, he gave thanks," said St. Paul; he "blessed it," said St. Paul calls it "the cup of blessing;" and in this very place of St. Basil reads eucaristhsaV instead of euloghsav, either, in this, following the old Greek copies who so read this place, or else by interpretation so rendering it, as being the same [In Regulis Moralibus]; and on the other side St. Cyprian renders eucaristhsaV the word used in the blessing the chalice by "benedixit. But in this he shewed his anger or want of skill; not knowing, or not remembering, that the Hebrews and Hellenist Jews love abbreviature of speech; and, in the Epistle to the Hebrews, St. If no change was consequent, it was an ineffective blessing, a blessing that blessed not: The Greek church universally taught, that the consecration was made by the prayers of the ministering man Justin Martyr [Apol. Celsum] calls it "bread made a body, a holy thing by prayer;"--so Damascen [Lib. Jerome, reproving certain pert deacons for insulting over priests, uses this expression for the honour of priests above the other; "Ad quorum preces Christi corpus sanguisque conficitur;" "By their prayers the body and blood of Christ are in the sacrament. And if these words, which are called the words of consecration, be exegetical, and enunciative of the change, that is made by prayers, and other mystical words; it cannot be possibly inferred from these words, that there is any other change made than what refers to the whole mystery and action: If it was not consecrated when Christ said, "Take eat," then Christ bid them take bread, and eat bread, and they did so: And into the concession of this, Bellarmine is thrust by the force of our argument. Whether these words are to be taken materially or significatively; the expression is barbarous and rude, but they mean, whether they be consecratively or declarative. Aquinas makes them consecratory, and his authority brought that opinion into credit; and yet Scotus and his followers are against it:

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Early life[edit] Taylor was born in Cambridge , the son of a barber. His father was educated and taught him grammar and mathematics. Career under Laud[edit] Archbishop William Laud sent for Taylor to preach in his presence at Lambeth , and took the young man under his wing. Taylor did not vacate his fellowship at Cambridge before , but he spent, apparently, much of his time in London, for Laud desired that his considerable talents should receive better opportunities of study and improvement than the obligations of constant preaching would permit. He seems, however, to have spent little time there. He became chaplain to his patron the archbishop, and chaplain in ordinary to Charles I. At Oxford, William Chillingworth was then busy with his magnum opus, *The Religion of Protestants*, and it is possible that through his discussions with Chillingworth that Taylor may have been turned towards the liberal movement of his age. There he settled down to the work of a country priest. He was well known as a spiritual guide and director, and people came to him from far and wide for advice and counsel. This suspicion seems to have arisen chiefly from his intimacy with Christopher Davenport, better known as Francis a Sancta Clara , a learned Franciscan friar who became chaplain to Queen Henrietta; but it may have been strengthened by his known connection with Laud, as well as by his ascetic habits. More serious consequences followed his attachment to the Royalist cause. The author of *The Sacred Order and Offices of Episcopacy or Episcopacy Asserted against the Arians and Acephali New and Old* , could scarcely hope to retain his parish, which was not, however, sequestrated until Taylor probably accompanied the king to Oxford. In he was presented to the rectory of Overstone, Northamptonshire, by Charles I. There he would be in close connection with his friend and patron Spencer Compton, 2nd Earl of Northampton. He seems to have been in London during the last weeks of Charles I in , from whom he is said to have received his watch and some jewels which had ornamented the ebony case in which he kept his Bible. He had been taken prisoner with other Royalists while besieging Cardigan Castle on 4 February In he is found in partnership with two other deprived clergymen, keeping a school at Newton Hall, in the parish of Llanfihangel Aberbythych , Carmarthenshire. Taylor wrote some of his most distinguished works at Golden Grove. She owned a good estate, though probably impoverished by Parliamentary exactions, at Mandinam, in Carmarthenshire. Several years following their marriage, they moved to Ireland. Two daughters were born to them. From time to time Taylor appears in London in the company of his friend John Evelyn , in whose Diary and correspondence his name repeatedly occurs. He was imprisoned three times: Apology for authorised and set forms of Liturgy against the Pretence of the Spirit Great Exemplar. The scope of the work is described on the title-page. Holy Dying was perhaps even more popular. A very charming piece of work of a lighter kind was inspired by a question from his friend, Mrs Katherine Phillips the matchless Orinda , asking How far is a dear and perfect friendship authorised by the principles of Christianity? In answer to this he dedicated to the most ingenious and excellent Mrs Katherine Phillips his Discourse of the Nature, Offices and Measures of Friendship His Ductor Dubitantium, or the Rule of Conscience. Bishop in Ireland Ulster at the Restoration[edit] He probably left Wales in , and his immediate connection with Golden Grove seems to have ceased two years earlier. In , through the kind offices of his friend John Evelyn , Taylor was offered a lectureship in Lisburn , Co. Antrim , by Edward Conway, 2nd Viscount Conway. At first he declined a post in which the duty as to be shared with a Presbyterian , or, as he expressed it, where a Presbyterian and myself shall be like Castor and Pollux, the one up and the other down, and to which also a very meagre salary was attached. At the Restoration , instead of being recalled to England, as he probably expected and certainly desired, he was appointed to the see of Down and Connor , [4] to which was shortly added the additional responsibility for overseeing the adjacent diocese of Dromore. As bishop he commissioned in the building of a new cathedral

at Dromore for the Dromore diocese. He was also made a member of the Irish privy council and vice-chancellor of the University of Dublin. None of these positions was a sinecure. Of the university he wrote: I found all things in a perfect disorder Accordingly, he set himself vigorously to the task of framing and enforcing regulations for the admission and conduct of members of the university, and also of establishing lectureships. His episcopal labours were still more arduous. There were, at the date of the Restoration, about seventy Presbyterian ministers in the north of Ireland, and most of these were from the west of Scotland, with a dislike for Episcopacy which distinguished the Covenanting party. No wonder that Taylor, writing to James Butler, 1st Duke of Ormonde shortly after his consecration, should have said, "I perceive myself thrown into a place of torment". His letters perhaps somewhat exaggerate the danger in which he lived, but there is no doubt that his authority was resisted and his overtures rejected. Consequently, at his first visitation, he declared thirty-six churches to be vacant; and repossession was secured on his orders. At the same time many of the gentry were apparently won over by his undoubted sincerity and devotedness as well as by his eloquence. With the Roman Catholic element of the population he was less successful. Not knowing the English language, and firmly attached to their traditional forms of worship, they were nonetheless compelled to attend a service they considered profane, conducted in a language they could not understand. As Reginald Heber says No part of the administration of Ireland by the English crown has been more extraordinary and more unfortunate than the system pursued for the introduction of the Reformed religion. At the instance of the Irish bishops Taylor undertook his last great work, the Dissuasive from Popery in two parts, and , but, as he himself seemed partly conscious, he might have more effectually gained his end by adopting the methods of Ussher and William Bedell , and inducing his clergy to acquire the Irish language. The troubles of his episcopate no doubt shortened his life. Nor were domestic sorrows wanting in these later years. In he buried, at Lisburn, Edward, the only surviving son of his second marriage. His eldest son, an officer in the army, was killed in a duel; and his second son, Charles, who was destined for the ministry, left Trinity College and became companion and secretary to George Villiers, 2nd Duke of Buckingham , at whose house he died. He was buried at Dromore Cathedral where an Apsidal Chancel was later built over the crypt where he was laid to rest. His mind was neither scientific nor speculative, and he was attracted rather to questions of casuistry than to the problems of pure theology. His wide reading and capacious memory enabled him to carry in his mind the materials of a sound historical theology, but these materials were unsifted by criticism. His immense learning served him rather as a storehouse of illustrations, or as an armoury out of which he could choose the fittest weapon for discomfiting an opponent, than as a quarry furnishing him with material for building up a completely designed and enduring edifice of systematised truth. Indeed, he had very limited faith in the human mind as an instrument of truth. Theology, he says, is rather a divine life than a divine knowledge. His great plea for toleration is based on the impossibility of erecting theology into a demonstrable science. It is impossible all should be of one mind. And what is impossible to be done is not necessary it should be done. Differences of opinion there must be; but heresy is not an error of the understanding but an error of the will. He would submit all minor questions to the reason of the individual member, but he set certain limits to toleration, excluding whatsoever is against the foundation of faith, or contrary to good life and the laws of obedience, or destructive to human society, and the public and just interests of bodies politic. Peace, he thought, might be made if men would not call all opinions by the name of religion, and superstructures by the name of fundamental articles. Of the propositions of sectarian theologians he said that confidence was the first, and the second, and the third part. Of a genuine poetic temperament, fervid and mobile in feeling, and of a prolific fancy, he had also the sense and wit that come of varied contact with men. All his gifts were made available for influencing other men by his easy command of a style rarely matched in dignity and color. His sermons especially abound in quotations and allusions, which have the air of spontaneously suggesting themselves, but which must sometimes have baffled his hearers. This seeming pedantry is, however, atoned for by the clear practical aim of his sermons, the noble ideal he keeps before his hearers, and the skill with which he handles spiritual experience and urges incentives to virtue. Literary style and influence[edit] Taylor

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is best known as a prose stylist; his chief fame is the result of his twin devotional manual, *Holy Living and Holy Dying*. They are marked by solemn but vivid rhetoric, elaborate periodic sentences, and careful attention to the music and rhythms of words: As our life is very short, so it is very miserable; and therefore it is well that it is short. In Jeremy married Phoebe Langsdale with whom he had several children. Notes[edit] This article includes a list of references, but its sources remain unclear because it has insufficient inline citations. Please help to improve this article by introducing more precise citations.

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