

# The Great Reverence With Which We Should Receive Christ

by Thomas a Kempis

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*We should receive Christ with great reverence and devotion, recognizing the wonderful gift and benefits of the Sacrament.*

**Scripture:** Psalm 24:7, Matthew 11:28, John 6:53, 1 Corinthians 11:27, Hebrews 13:8

**Topics:** "Eucharist Reverence", "Sacramental Theology"

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## Description

Thomas a Kempis, in 'The Disciple,' reflects on the profound invitation of Jesus to come to Him, receive His Body, and find rest for our weary souls. He contemplates on the contrast between the great devotion shown by biblical figures like Noah, Moses, and King David in preparing to honor God, and his own shortcomings in preparing for communion. Kempis emphasizes the hidden grace and transformative power of the Sacrament of the altar, calling for a deeper reverence and love for Christ present in the Eucharist.

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## Transcript

### THE DISCIPLE

THESE are all Your words, O Christ, eternal Truth, though they were not all spoken at one time nor written together in one place. And because they are Yours and true, I must accept them all with faith and gratitude. They are Yours and You have spoken them; they are mine also because You have spoken them for my salvation. Gladly I accept them from Your lips that they may be the more deeply impressed in my heart.

Words of such tenderness, so full of sweetness and love, encourage me; but my sins frighten me and an unclean conscience thunders at me when approaching such great mysteries as these. The sweetness of Your words invites me, but the multitude of my vices oppresses me.

You command me to approach You confidently if I wish to have part with You, and to receive the food of immortality if I desire to obtain life and glory everlasting.

"Come to me," You say, "all you that labor and are burdened, and I will refresh you." [48]

Oh, how sweet and kind to the ear of the sinner is the word by which You, my Lord God, invite the poor and needy to receive Your most holy Body! Who am I, Lord, that I should presume to approach You? Behold, the heaven of heavens cannot contain You, and yet You say: "Come, all of you, to Me."

What means this most gracious honor and this friendly invitation? How shall I dare to come, I who am conscious of no good on which to presume? How shall I lead You into my house, I who have so often offended in Your most kindly sight? Angels and archangels revere You, the holy and the just fear You, and You say: "Come to Me: all of you!" If You, Lord, had not said it, who would have believed it to be true? And if You had not commanded, who would dare approach?

Behold, Noah, a just man, worked a hundred years building the ark that he and a few others might be saved; how, then, can I prepare myself in one hour to receive with reverence the Maker of the world?

Moses, Your great servant and special friend, made an ark of incorruptible wood which he covered with purest gold wherein to place the tables of Your law; shall I, a creature of corruption, dare so easily to receive You, the Maker of law and the Giver of life?

Solomon, the wisest of the kings of Israel, spent seven years building a magnificent temple in praise of Your name, and celebrated its dedication with a feast of eight days. He offered a thousand victims in Your honor and solemnly bore the Ark of the Covenant with trumpeting and jubilation to the place prepared for it; and I, unhappy and poorest of men, how shall I lead You into my house, I who scarcely can spend a half-hour devoutly -- would that I could spend even that as I ought!

O my God, how hard these men tried to please You! Alas, how little is all that I do! How short the time I spend in preparing for Communion! I am seldom wholly recollected, and very seldom, indeed, entirely free from distraction. Yet surely in the presence of Your life-giving Godhead no unbecoming thought should arise and no creature possess my heart, for I am about to receive as my guest, not an angel, but the very Lord of angels.

Very great, too, is the difference between the Ark of the Covenant with its treasures and Your most pure Body with its ineffable virtues, between these sacrifices of the law which were but figures of things to come and the true offering of Your Body which was the fulfillment of all ancient sacrifices.

Why, then, do I not long more ardently for Your adorable presence? Why do I not prepare myself with greater care to receive Your sacred gifts, since those holy patriarchs and prophets of old, as well as kings and princes with all their people, have shown such affectionate devotion for the worship of God?

The most devout King David danced before the ark of God with all his strength as he recalled the benefits once bestowed upon his fathers. He made musical instruments of many kinds. He composed psalms and ordered them sung with joy. He himself often played upon the harp when moved by the grace of the Holy Ghost. He taught the people of Israel to praise God with all their hearts and to raise their voices every day to bless and glorify Him. If such great devotion flourished in those days and such ceremony in praise of God before the Ark of the Covenant, what great devotion ought not I and all Christian people now show in the presence of this Sacrament; what reverence in receiving the most excellent Body of Christ!

Many people travel far to honor the relics of the saints, marveling at their wonderful deeds and at the building of magnificent shrines. They gaze upon and kiss the sacred relics encased in silk and gold; and behold, You are here present before me on the altar, my God, Saint of saints, Creator of men, and Lord of

angels!

Often in looking at such things, men are moved by curiosity, by the novelty of the unseen, and they bear away little fruit for the amendment of their lives, especially when they go from place to place lightly and without true contrition. But here in the Sacrament of the altar You are wholly present, my God, the man Christ Jesus, whence is obtained the full realization of eternal salvation, as often as You are worthily and devoutly received. To this, indeed, we are not drawn by levity, or curiosity, or sensuality, but by firm faith, devout hope, and sincere love.

O God, hidden Creator of the world, how wonderfully You deal with us! How sweetly and graciously You dispose of things with Your elect to whom You offer Yourself to be received in this Sacrament! This, indeed, surpasses all understanding. This in a special manner attracts the hearts of the devout and inflames their love. Your truly faithful servants, who give their whole life to amendment, often receive in Holy Communion the great grace of devotion and love of virtue.

Oh, the wonderful and hidden grace of this Sacrament which only the faithful of Christ understand, which unbelievers and slaves of sin cannot experience! In it spiritual grace is conferred, lost virtue restored, and the beauty, marred by sin, repaired. At times, indeed, its grace is so great that, from the fullness of the devotion, not only the mind but also the frail body feels filled with greater strength.

Nevertheless, our neglect and coldness is much to be deplored and pitied, when we are not moved to receive with greater fervor Christ in Whom is the hope and merit of all who will be saved. He is our sanctification and redemption. He is our consolation in this life and the eternal joy of the blessed in heaven. This being true, it is lamentable that many pay so little heed to the salutary Mystery which fills the heavens with joy and maintains the whole universe in being.

Oh, the blindness and the hardness of the heart of man that does not show more regard for so wonderful a gift, but rather falls into carelessness from its daily use! If this most holy Sacrament were celebrated in only one place and consecrated by only one priest in the whole world, with what great desire, do you think, would men be attracted to that place, to that priest of God, in order to witness the celebration of the divine Mysteries! But now there are many priests and Mass is offered in many places, that God's grace and love for men may appear the more clearly as the Sacred Communion is spread more widely through the world.

Thanks be to You, Jesus, everlasting Good Shepherd, Who have seen fit to feed us poor exiled people with Your precious Body and Blood, and to invite us with words from Your own lips to partake of these sacred Mysteries: "Come to Me, all you who labor and are burdened, and I will refresh you."

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