

SAINT AMBROSE OF MILAN

ON THE DEATH OF HIS BROTHER
SATYRUS

De Excessu Fratris Sui Satyrus

SABBATISMUS

Saint Ambrose of Milan (340–397)
De Excessu Fratris Sui Satyrus · On the Death of His Brother Satyrus

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[DE EXCESSU FRATRIS SUI SATYRUS.]

IN LIBROS DUOS DE EXCESSU FRATRIS SATYRI ADMONITIO.

AMBROSIO praeter Marcellinam sororem, quam perpetuae virginitatis votum professam, Romae ut plurimum habitasse, libri de Virginibus et Ambrosianae ad eam epistolae palam faciunt, fuit etiam germanus frater, cujus obitus hisce opellis causam praebuit. Huic nomen Satyro inditum constat, quo eum sancti Doctoris auctoritate Romanum Martyrologium ad XV Kal. Octob. sanctorum numero inseruit. Sed ipsum insuper Uranium cognominatum esse ex ejus epitaphio, quod tamquam ab ipsomet Ambrosio scriptum refert Dungalus (De cultu Imag. tom. IV Bibl. PP. part. II), intelligitur; nisi malueris τῷ Uranium non cognominis rationem attribuere, sed tantum epitheti quo Satyri, jam in coelum recepti, beatitudo significetur. Nos quidem in medio rem relinquemus, epitaphium vero subjiциemus his praemonitis.

Satyrus itaque primum in foro causas oravit (Lib. I, num. 40), deinde provinciarum administrationi praefectus fuit (Num. 58), quod utrumque commune habuit cum Ambrosio. Sed multo plura in illis emicuerunt quam simillima, et usque adeo alter alterum vultu, corporis habitu, valetudine, ingenio, moribus referebat (Num. 38, 39, 79), ut aliud fratrum par tam perfecte sibi consentiens vix umquam exstiterit. Hinc nata illa, quae arctius quam natura ipsa eos colligabat, intima et mutua charitas (Num. 21, 22); ex qua factum est, ut cum invitus ac reluctans Ambrosius onus subiisset episcopale, Satyrus omnem rerum domesticarum atque temporalium curam in se reciperet (Num. 20 et seq.), hac saltem laboris ac sollicitudinis parte fratrem levaturus. Contigit autem ut Prosper quidam in aliqua provinciarum Africae degens, debitam fratribus pecuniam solvere detrectaret (Num. 24). Eo proficisci, licet fratre admodum refragante ac frequentibus litteris etiam revocante (Num. 25), constituit Satyrus. Verum soluta in ipso cursu nave qua ferebatur, non sine ultimo periculo (Num. 17, 27) appulit ad oram destinatam. Rem ex animi sententia transegit cum Prospero. At in Italiam atque adeo Mediolanum reversus, vix fraternis amplexibus redditus fuerat, cum in gravissimum incidit morbum, cujus vi et atrocitate exstinctus est (Num. 17).

[ON THE DECEASE OF HIS BROTHER SATYRUS.]

NOTICE ON THE TWO BOOKS ON THE DECEASE OF HIS BROTHER SATYRUS.

In addition to his sister Marcellina, whom the books *On Virgins* and the *Ambrosian letters* addressed to her make clear lived mostly in Rome after professing a vow of perpetual virginity, Ambrose also had a full brother, whose death provided the occasion for these small works. It is established that he was given the name Satyrus, by which name the Roman Martyrology, on the authority of the holy Doctor, inserted him into the number of the saints on the 15th of the Kalends of October. However, it is understood from his epitaph, which Dungal reports as having been written by Ambrose himself (*De cultu Imag.* vol. IV Bibl. PP. part II), it is understood; that he was also surnamed Uranius; unless you prefer not to attribute the reason for a surname to the term "Uranius," but only to consider it an epithet signifying the blessedness of Satyrus, already received into heaven. We, for our part, shall leave the matter undecided, but will append the epitaph to these preliminary remarks.

Satyrus, then, first pleaded cases in the forum (Book I, no. 40), and then was appointed to the administration of provinces (No. 58), both of which he had in common with Ambrose. But many more things shone forth in them as most similar, and each so resembled the other in face, bodily habit, health, talent, and character (Nos. 38, 39, 79), that another pair of brothers so perfectly in agreement with one another has scarcely ever existed. From this was born that intimate and mutual charity which bound them more closely than nature itself (Nos. 21, 22); from which it happened that when Ambrose had taken up the episcopal burden unwillingly and reluctantly, Satyrus took upon himself all care of domestic and temporal affairs (No. 20 et seq.), intending to relieve his brother at least of this part of labor and anxiety. It happened, however, that a certain Prosper, living in one of the provinces of Africa, refused to pay the money owed to the brothers (No. 24). Satyrus decided to set out thither, although his brother strongly opposed it and even recalled him by frequent letters (No. 25). But his ship having been wrecked in the very course of his voyage, not without extreme danger (Nos. 17, 27), he reached the destined shore. He settled the matter with Prosper according to his wishes. But having returned to Italy and so to Milan, he had scarcely been restored to his brother's embraces when he fell into a most serious illness, by the force and severity of which he was taken away (No. 17).

Quantum doloris ex ejus morte ceperit Ambrosius, facile quivis ex utriusque amore ac suavissima vitae societate intelligat. Verumtamen hoc casu frangi se nequaquam passus, non modo exanimi corporis oculos manu sua claudere (Num. 19), atque feretro humeros subjicere sibi imperavit (Num. 1): sed etiam consenso ambone basilicae, audiente innumera populi frequentia, et patente praesentis cadaveris facie (Num. 78), eum laudavit priore harum orationum, cujus summam hic exhibemus. Principio (Num. 1 et seq.) gratias agit quod Ecclesiae periculum in familiam suam conversum videatur; et non tam sibi dolendum quod fratrem amiserit, quam gratulandum quod eum quandoque habuerit, profitetur; maxime autem id sibi esse solatio, quod lacrymas suas prosequantur omnium lacrymae (Num. 5), quodque jam ne a fratre umquam divellatur (Num. 6), minime timeat. Hinc ubi multiplicem, quae sibi cum fratre intercedebat, conjunctionem tenerrimo amoris sensu commemoravit (Num. 7 et seq.), dolorem suum ita excusat, ut eum temperandum potius, quam delendum asserat. Colligit tamen quasdam consolationis causas, et potissimum (Num. 17 et seq.) quod fratri ex Africa reduci ultima pietatis officia reddere sibi licuerit. Tum repetitis ejusdem fratris in se meritis, timorem suum ob ejus absentiam, fallacemque ex ipsius reditu laetitiam describit (Num. 20 et seq.). Sub haec, instituta inter fratris atque Tabithae luctum comparatione, cur illi resuscitari non conduxisset, exponit (Num. 28 et seq.). Ubi sua et fratris conditione inter se comparatis (Num. 31 et seq.), denuo ad ea quae sibi ejusdem exasperent desiderium, redit (Num. 34 et seq.). Deinde ad cardinales virtutes sermonem convertens, quantam in Eucharistia fiduciam reposuerit, quantave prudentia caverit, ne a schismatico baptismum acciperet, praedicat (Num. 42 et seq.). Illic ejus eloquentia, fortitudine, simplicitate, castitate, temperantia, et liberalitate erga pauperes commendatis, qualem se in fratres prae buerit, ex eo quod nec patrimonium dividere, nec uxorem ducere, nec testamentum condere substituerit, demonstrat (Num. 49 et seq.). His licet augeatur conceptus dolor, cur tamen moderandus sit, rationes proponit; seque promittit illius memoriam numquam positurum (Num. 63 et seq.). Ultimo nonnullis ad Marcellinae consolationem interjectis, postremum vale fratri amantissime dicit, atque orationem fuis pro ejus pace ac quiete precibus claudit (Num. 76 et seq.).

How much grief Ambrose felt at his death, anyone may easily understand from their mutual love and most sweet companionship in life. Nevertheless, he by no means allowed himself to be broken by this event; not only did he command himself to close the eyes of the lifeless body with his own hand (No. 19), and to place his shoulders under the bier (No. 1): but also, having mounted the ambo of the basilica before a countless throng of people, and while the face of the corpse was exposed to view (No. 78), he praised him in the first of these orations, the summary of which we here present. In the beginning (No. 1 et seq.), he gives thanks that the danger to the Church seems to have been turned upon his own family; and he declares that he should not so much grieve that he has lost a brother, as rejoice that he once had him. But he finds the greatest consolation in the fact that the tears of all follow his own tears (No. 5), and that he no longer fears being ever torn away from his brother (No. 6). From there, when he has commemorated with a most tender sense of love the manifold union that existed between him and his brother (No. 7 et seq.), he excuses his grief in such a way as to assert that it should be tempered rather than destroyed. He gathers, however, certain reasons for consolation, especially (No. 17 et seq.) that he was permitted to pay the last duties of piety to his brother upon his return from Africa. Then, having repeated the merits of the same brother toward him, he describes his fear because of his absence and the deceptive joy at his return (No. 20 et seq.). After this, having instituted a comparison between the mourning for his brother and for Tabitha, he explains why it would not have been beneficial for him to be raised to life (No. 28 et seq.). Where, having compared his own condition and that of his brother (No. 31 et seq.), he returns again to those things which exacerbate his longing for him (No. 34 et seq.). Then, turning his discourse to the cardinal virtues, he proclaims what great confidence he placed in the Eucharist, and with what great prudence he took care not to receive baptism from a schismatic (No. 42 et seq.). There, having commended his eloquence, fortitude, simplicity, chastity, temperance, and liberality toward the poor, he demonstrates what kind of man he showed himself to be toward his siblings from the fact that he chose neither to divide the patrimony, nor to take a wife, nor to make a will (No. 49 et seq.). Although the conceived grief is increased by these things, he nevertheless proposes reasons why it should be moderated, and promises that he will never set aside his memory (No. 63 et seq.). Finally, having interspersed some things for the consolation of Marcellina, he says a last farewell most lovingly to his brother, and closes the oration with prayers poured out for his peace and rest (No. 76 et seq.).

Cum dies septem elapsi essent (Lib. II, num. 2), rediit ad Satyri monumentum populus, ceremonias precesque consuetas celebraturus. Hic alteram harum orationum Ambrosius, quamvis ad meditandam eam temporis angustii coactatus, admodum fusam pronuntiavit hoc ferme sensu. Postquam praemisit priori libro nonnihilo dolori indultum esse, in hoc magis omnium hominum conditionem consideraturum se pollicetur (Num. 1 et seq.). Inde proponit tria tractanda, mortem scilicet communem esse, nos ejus opera saeculi aerumnis tutos effici, ac demum per eam ad resurrectionem aditum dari (Num. 3). Ut persuadeat communem hanc legem ferendam esse, varia exempla in medium affert, puta eorum qui nativitatem planctu, obitum autem plausu prosequabantur: nec non Lyciorum apud quos viri in luctu vestem induere muliebrem legibus cogebantur (Num. 4 et seq.). Dehinc, adjectis rationibus nonnullis, feminarum in maritorum funeribus impotentiam graviter castigat (Num. 8 et seq.): et patientiam in amicorum morte, quam in diutina eorum absentia difficiliorem non esse docet (Num. 15 et seq.). Mox ad secundam partem accedens (Num. 18 et seq.), multiplices exponit humanae vitae calamitates, ex quibus nos nisi per mortem non liberari, sanctorum virorum exemplis probat (Num. 23 et seq.). Ubi vero quantum iidem passi fuerint, amplificavit; metuendam inde colligit (Num. 44 et seq.) mortem non esse, quod requies, lucrum, remedium, ac decus in ea ipsa reperiantur. Transit denique ad postremum membrum, ad quod astruendum triplici genere argumenti utitur, nimirum ratione, universitatis exemplo, testimonio rei gestae (Num. 50, 52). Rationem exigere ut corpus et anima simul aut poenis aut praemiis afficiantur, paucis perstringit. At vero in secunda parte diu moratus (Num. 53 et seq.), pulchre de naturae generationibus ac mutationibus philosophatur: post quae, dubiis quibusdam prudenter exsolutis, resurrectionem Phoenicis, atque humanae generationis exemplo, firmat (Num. 58, 60): expositoque ejusdem resurrectionis ordine ac ratione, indignum esse ait, ut ea non credatur, cum philosophicis de animarum in varia corpora transmigratione deliriis, ac poeticis de serpentinelorum dentium in homines conversione ineptiis fides habeatur (Num. 61, 65, 70). Unde colligit prophetarum testimoniis, quorum locos proponit, atque edisserit, magis credendum (Num. 66 et seq.). Postremo venit ad rei gestae testimonia, ubi exposita trium mortuorum a Christo ad vitam revocatorum historia, nec ii qui ab Elia, Petro et in passione Domini resuscitati sunt, praetermittuntur (Num. 77 et seq.). Contra philosophos sanctus Praesul rursus insurgens, resurrectionem rationi consonam esse luculenter monstrat (Num. 86 et seq.).

When seven days had elapsed (Book II, no. 2), the people returned to the monument of Satyrus to celebrate the customary ceremonies and prayers. Here Ambrose pronounced the second of these orations, which, although he was constrained by lack of time to meditate upon it, was quite extensive and in roughly this sense. After premising that in the previous book he had indulged somewhat in grief, in this one he promises that he will rather consider the condition of all men (No. 1 et seq.). From there he proposes three things to be treated: namely, that death is common to all, that by its work we are made safe from the hardships of the world, and finally that through it an entrance to the resurrection is given (No. 3). To persuade his audience that this common law must be borne, he brings forward various examples, such as those who used to follow birth with mourning and death with applause; as well as the Lycians, among whom men in mourning were compelled by law to wear female attire (No. 4 et seq.). From then on, having added several reasons, he severely chastises the lack of self-control of women at their husbands' funerals (No. 8 et seq.), and teaches that patience at the death of friends is no more difficult than during their long absence (No. 15 et seq.). Soon, approaching the second part (No. 18 et seq.), he explains the manifold calamities of human life, from which he proves by the examples of holy men that we are not liberated except by death (No. 23 et seq.). But when he has amplified how much they suffered, he concludes from there (No. 44 et seq.) that death is not to be feared, because rest, gain, remedy, and honor are found in it. Finally, he passes to the last member, for the establishment of which he uses a threefold kind of argument: namely, by reason, by the example of the universe, and by the testimony of actual events (Nos. 50, 52). He briefly touches upon how reason requires that body and soul be affected by either punishments or rewards together. But having lingered long in the second part (No. 53 et seq.), he philosophizes beautifully on the generations and mutations of nature; after which, having prudently resolved certain doubts, he confirms the resurrection by the example of the Phoenix and of human generation (Nos. 58, 60); having explained the order and reason of the same resurrection, he says it is unworthy that it should not be believed, when faith is given to the philosophical delusions about the transmigration of souls into various bodies, and to the poetic absurdities about the conversion of serpent's teeth into men (Nos. 61, 65, 70). From this he concludes that one should rather believe the testimonies of the prophets, whose passages he proposes and expounds (No. 66 et seq.). Finally, he comes to the testimonies of actual events, where, after setting forth the history of the three dead persons recalled to life by Christ, those who were raised by Elijah, Peter, and during the Lord's Passion are not omitted (No. 77 et seq.). Rising up again against the philosophers, the holy Prelate clearly shows that the resurrection is consonant with reason (No. 86 et seq.).

Adjicit (Num. 90, 91) Deo et Christo, qui causa est resurrectionis, fidem praebe-
dam; et quomodo rapiendus sit in aera Paulus, explanans (Num. 92), patriarchas
vivere docet, de quorum virtutibus pie disputat (Num. 95 et seq.). His qua ratione
Christus inter mortuos liber dicatur, ubi subjunxit, quae de tubis Moses praecepit,
spiritali enarrat sensu (Num. 95, 117); quibus expositionem quorundam e Canticis et
Apocalypsi locorum addit (Num. 118 et seq.). Contracta demum tamquam in mani-
pulum tota oratione, votisque ut fratrem brevi sequatur, palam conceptis, sermonem
absolvit (Num. 130 et seq.).

Extra dubium est hos duos libri constare totidem orationibus, quas in unum opus,
indito librorum titulo, et forte etiam nonnullis adjectis aut immutatis, conjungi voluit
ipsemet Ambrosius; unde statim initio secundi libri haec verba ponit: Superiore libro
aliquid indulsumus, etc. Eadem operi praefigitur in manuscriptis haec inscriptio: Inci-
piunt libri sancti Ambrosii episcopi de Excessu Satyri fratris sui, et de Resurrectione
mortuorum. In quibusdam tamen codicibus aliqua varietas est; exempli causa, in non-
nullis hoc modo inscribitur: Flebilis querimonia beati Ambrosii antistitis de excessu
charissimi sui fratris; sed in similibus librarios maxima licentia usos reperimus. Majoris
auctoritatis est, quod Augustinus (Lib. II de Pecc. Orig. cap. 41) librum secundum his
verbis allegat: In opere quod scripsit de Resurrectione; utrumque autem Ambrosius
(Enarr. Psal. I, n. 51) isto lemmate: In libris Consolationis et Resurrectionis. De
priori hujus inscriptionis parte dicemus in Admonitione ad Orationem de Obitu
Valentiniani, nunc vero tantum monebimus communi titulo sermonis argumentum
liquidius efferri. Quod ad titulum secundi libri, fere is concipitur in illam formam:
De Fide Resurrectionis, vel de Resurrectione mortuorum; et eum aptum esse atque
congruum praemissa analysis ejusdem libri plane convincit.

Illud operis eo ipso anno compositum fuisse, quo Satyrus migravit ad superos, in-
ficias iverit nemo; sed quoto anno haec eadem mors inciderit, obscurius est. Baronius
eumdem illi, quem caedi Gratiani,tribuendum putat, id est 383; suamque opinionem
inde communit, quod belli atque barbarorum timorem, de quo hic agitur, alio referri
posse non existimat, nisi ad irruptionem, quam extincto memorato principe, Maxi-
mus Italiae minitabatur. Verumtamen praeterquam quod neque Maximus, neque
Eugenius barbaros quales priore libro describit sanctus Praesul, secum adduxisse
usquam leguntur;

He adds (Nos. 90, 91) that faith must be given to God and Christ, who is the cause of the resurrection; and explaining how Paul is to be caught up into the air (No. 92), he teaches that the patriarchs are alive, and piously discusses their virtues (No. 95 et seq.). To these things, having subjoined the reason why Christ is called "free among the dead," he expounds in a spiritual sense what Moses commanded concerning the trumpets (Nos. 95, 117); to which he adds the exposition of certain passages from the Canticles and the Apocalypse (No. 118 et seq.). Finally, having contracted the whole oration as if into a bundle, and having openly formed wishes that he might shortly follow his brother, he concludes his discourse (No. 130 et seq.).

It is beyond doubt that these two books consist of as many orations, which Ambrose himself wished to be joined into one work, under the title of "Books," and perhaps also with some things added or changed; hence, immediately at the beginning of the second book, he places these words: "In the previous book we indulged somewhat," etc. The same title is prefixed to the work in manuscripts with this inscription: "Here begin the books of Saint Ambrose the Bishop on the Decease of his brother Satyrus, and on the Resurrection of the dead." In some codices, however, there is some variety; for example, in some it is inscribed in this way: "A mournful complaint of the blessed bishop Ambrose on the decease of his most dear brother"; but we find that in similar cases copyists have used the greatest license. Of greater authority is the fact that Augustine (Book II On Original Sin, ch. 41) cites the second book with these words: "In the work which he wrote on the Resurrection"; and Ambrose himself (Enarr. Psal. I, n. 51) refers to both under this heading: "In the books of Consolation and Resurrection." We shall speak of the first part of this inscription in the Notice to the Oration on the Death of Valentinian, but for now we shall only advise that by the common title the argument of the discourse is more clearly set forth. As for the title of the second book, it is almost always conceived in this form: "On the Faith of the Resurrection," or "On the Resurrection of the dead"; and that it is apt and congruent, the preceding analysis of the same book plainly convinces.

No one would deny that this work was composed in the very year in which Satyrus passed to the heavens; but in what year this same death occurred is more obscure. Baronius thinks it should be attributed to the same year as the slaying of Gratian, that is, 383; and he supports his opinion by the fact that he does not think the fear of war and of barbarians, which is treated here, can be referred to anything else than the incursion which Maximus was threatening against Italy after the death of the aforementioned prince. Nevertheless, besides the fact that neither Maximus nor Eugenius are anywhere recorded as having brought with them barbarians such as the holy Prelate describes in the first book,

quomodo idem Ambrosius aut mentionem tam recentis doloris praetermisisset, aut tam fidenter in domum suam, quidquid timebatur omnibus, fraterna morte conversum esse atque expiatum pronuntiasset? Accedit quod cum Satyri navigationem Ambrosiani pontificatus initio susceptam esse illud suadeat, quod in occasionem non solvendi debiti eandem Ambrosii dignitatem trahebat Prosper, cumque Satyrum in ipso aetatis flore Ambrosius sublatum narret (Lib. I, n. 31); ex his clarum fit bellicos illos motus ac Barbarorum minas cum exitio Valentis imperatoris anno 378, IV kal. Sept. in tugurio combusti, magis quadrare; hac enim tempestate ingens a Barbaris metus Italiam ac vicinas provincias invasit. Quapropter utrumque hunc librum anno insequenti, hoc est, 379 scriptum esse nulli dubitamus; idque sub aetatis initium contigisse argumento est, quod Ambrosius fratrem et per hiberna frigora navigasse, et paucis a reditu mensibus exspirasse testatum facit.

Antiqui moris fuit apud Athenienses, ut qui pro patria fortiter dimicando occubuissent, publica laudatione honorarentur, quemadmodum Plato auctor est in Menexeno: Romani vero illustres viros atque feminas eodem honore prosequerantur, quam consuetudinem a P. Val. Publicola consule, qui Junium collegam publice laudavit, exortam esse observant historici. Sed antiquiora adhuc ejusdem ritus vestigia exstant in libris sacris. Nam vel Davidis planctus super Saule ac Jonatha, qui libro II Regum capite I describitur: vel Jeremiae lamenta super Josia rege, de quibus libro II Paralipomenon, quid aliud sunt, nisi funebres laudationes? Non igitur mirum videri debet, si tot orationes in laudem eorum, sive qui pro Christi fide ac nomine sanguinem profudissent, sive qui virtutum singularium splendore christianum nomen illustravissent, habitae reperiantur apud Patres Ecclesiae Graecae ac Latinae; sed illud forte videbitur insolentius, quod fratris laudes frater ipse celebrare aggressus fuerit. Verum clarissima exempla habet Ambrosius, quibus se defendat. Namque ut omittamus illud profanis usu venisse, ut magni viri mortuorum sibi arctissimo conjunctionis nexu copulatorum encomiastas se praebuerint, quod factum legitur a Julio Caesare, qui Juliam amitam et Corneliam uxorem laudavit e more pro rostris, ut ait Suetonius in ejus Vita; unus Gregorius Nazianzenus, cujus orationes in patris, fratris ac sororis funeribus dictae supersunt, Ambrosio sufficere posset ad patrocinium: postea vero et Gregorium et Ambrosium Bernardus in laudando Girardo fratre imitatus est.

how could the same Ambrose either have omitted mention of such a recent grief, or have pronounced so confidently that whatever was feared by all had been turned upon his own house and expiated by his brother's death? Added to this is the fact that Satyrus's voyage was undertaken at the beginning of Ambrose's pontificate, as is suggested by that fact, that Prosper used Ambrose's own dignity as an occasion for not paying his debt; and since Ambrose narrates that Satyrus was taken away in the very flower of his age (Book I, no. 31); it becomes clear from these things that those warlike movements and threats of the barbarians fit with the death of the Emperor Valens in the year 378, who was burned in a hut on the 4th of the Kalends of September; for at this time a great fear of the barbarians invaded Italy and the neighboring provinces. Therefore, we have no doubt that both these books were written in the following year, that is, 379; and that this happened near the beginning of summer is evidenced by the fact that Ambrose testifies that his brother navigated through the winter cold, and expired a few months after his return.

It was an ancient custom among the Athenians that those who had fallen fighting bravely for their country should be honored with a public eulogy, as Plato testifies in the *Menexenus*: The Romans followed illustrious men and women with the same honor, a custom which historians observe arose from the consul P. Valerius Publicola, who publicly praised his colleague Junius. But even older vestiges of the same rite exist in the sacred books. For either the mourning of David over Saul and Jonathan, which is described in the second book of Kings, chapter I, or the lamentations of Jeremiah over King Josiah, mentioned in the second book of Chronicles—what else are they but funeral eulogies? It should not, therefore, seem surprising if so many orations in praise of those who either shed their blood for the faith and name of Christ, or who illustrated the Christian name with the splendor of singular virtues, are found among the Fathers of the Greek and Latin Church; But it will perhaps seem more unusual that a brother himself undertook to celebrate the praises of a brother. Yet Ambrose has the clearest examples with which to defend himself. For, to pass over the fact that it was customary among the profane for great men to show themselves as panegyrists of those closely joined to them by the bond of connection, as is read of Julius Caesar, who praised his aunt Julia and his wife Cornelia from the rostra according to custom, as Suetonius says in his *Life*; Gregory Nazianzen alone, whose orations delivered at the funerals of his father, brother, and sister survive, could suffice for Ambrose's patronage. Later, indeed, Bernard imitated both Gregory and Ambrose in praising his brother Gerard.

Admonebimus, antequam de tabula manus tollatur, Dungalum a librariis quibusdam, qui ob nonnullam argumenti affinitatem librum de Paradiso his duobus libris una descripserunt, deceptum, eundem librum tamquam tertium de Morte Satyri allegavisse, in quo ipsum graviter allucinasse nemo non videat. Quod autem ad epitaphium ab eo memoratum, haec ejus verba sunt Ambrosio nostro (Loc. sup. cit.) non plane indigna:

Uranio Satyro supremum frater honorem Martyris ad laevam detulit Ambrosius. Haec meriti merces, ut sacri sanguinis humor Finitimas penetrans alluat exuvias.

SANCTI AMBROSII MEDIOLANENSIS EPISCOPI DE
EXCESSU FRATRIS SUI SATYRI LIBRI DUO. (C)
LIBER PRIMUS.

1. Deduximus, fratres dilectissimi, hostiam meam, hostiam incontaminatam, hostiam Deo placentem, domnum et fratrem meum Satyrum. Memineram esse mortalem, nec fefellit opinio, sed superabundavit gratia. Itaque nihil habeo quod querar, et habeo in quo Deo gratias agam; quia semper optavi, ut si quae perturbationes vel Ecclesiam vel me manerent, in me potius ac meam deciderent domum. Deo igitur gratias, quia in hoc omnium metu, cum omnia motibus sint suspecta Barbaricis, communem moerorem privato dolore transegi, et in me conversum est quicquid timebam omnibus. Atque utinam hic consummatum sit, ut dolor meus publici doloris redemptio sit!

Sic et alibi habes: Puer natus est nobis, Filius datus est nobis (Esai. IX, 6). In puero enim nomen aetatis, in Filio plenitudo divinitatis est. Factus ex matre, natus ex Patre; idem tamen et natus est et datus: non diversum, sed unum putes. Unus enim Dei Filius, et natus ex Patre, et ortus ex Virgine, distanti ordine, sed in unum concurrente nomine, sicut et praesens lectio docet, quia et homo factus est in ea, et ipse fundavit eam Altissimus (Psal. LXXXVI, 5), homo utique corpore, altissimus potestate. Et si Deus et homo diversitate naturae; idem tamen non alter in utroque. Aliud ergo speciale naturae suae, aliud commune nobiscum: sed in utroque unus, et utroque perfectus.

We shall advise, before the hand is lifted from the table, that Dungal was deceived by certain copyists who, because of some affinity in the argument, transcribed the book *On Paradise* together with these two books; and he cited that same book as a third one on the death of Satyrus, in which everyone may see that he was gravely mistaken. As for the epitaph mentioned by him, these are the words—not at all unworthy of our Ambrose (*Loc. cit. supra*):

"To Uranius Satyrus, his brother Ambrose paid the last honor to the left of the Martyr. This is the reward of merit, that the moisture of the sacred blood, penetrating, may wash the neighboring remains."

TWO BOOKS BY SAINT AMBROSE, BISHOP OF MILAN, ON THE DECEASE OF HIS BROTHER SATYRUS.

BOOK THE FIRST.

1. We have brought home, most beloved brothers, my victim, an untainted victim, a victim pleasing to God, my lord and brother Satyrus. I remembered that he was mortal, and my opinion did not deceive me, but grace superabounded. Therefore I have nothing to complain of, and I have much for which to give thanks to God; because I always wished that if any disturbances were to await either the Church or myself, they might rather fall upon me and my own house. Thanks be to God, therefore, because in this fear of all, when everything is suspected because of barbarian movements, I have passed through the common sorrow with a private grief, and whatever I feared for all has been turned upon me. And would that it were here completed, so that my grief might be the redemption of the public grief!

So also elsewhere you have: A child is born to us, a Son is given to us (*Esai. IX, 6*). For in "child" is the name of age, in "Son" the fullness of divinity. Made from a mother, born from a Father; yet the same one is both born and given: you should not think him different, but one. For there is one Son of God, both born from the Father and sprung from the Virgin, in a distinct order but concurring in one name, just as the present lesson also teaches, because both a man was made in her, and the Most High himself founded her (*Psal. LXXXVI, 5*)—a man certainly in body, most high in power. And even if God and man by diversity of nature, yet he is the same and not another in both. Therefore, one thing is special to his own nature, another common with us: but in both he is one, and in both perfect.

Non igitur mirandum est, quia et Dominum eum et Christum fecit Deus. Fecit ergo Jesum, eum utique qui ex corpore nomen accepit; fecit eum de quo etiam patriarcha scribit David: Mater Sion dicet: Homo, et homo factus est in ea. (Homo autem factus) dissimilis utique est non divinitate, sed corpore: nec discretus a Patre, sed exceptus in munere: manens in consortio potestatis, segregatus in mysterio passionis.

Plura loci hujus tractatus exposcit, quibus possimus ostendere auctoritatem Patris, proprietatem Filii, Trinitatis totius unitatem: sed consolandi hodie, non tractandi partes recepi; quamquam abducere a moerore animum intentione tractandi consolationis sit usus. Sed temperandus mihi magis moeror, quam alienandus affectus; ut mulceantur magis desideria, quam sopiantur. Non libet enim abire a fratre longius, et occupatione subduci; cum velut comitandi ejus gratia hic sermo susceptus sit, ut diutius sensu prosequar proficiscentem: et quem oculis teneo, mente complectar. In illo enim totam oculorum aciem figere libet, cum illo totis animorum officiis immorari, illum toto blanditiarum ambire obsequio; dum stupet animus, nec amissum credo, quem adhuc cerno praesentem: nec mortuum puto, cujus adhuc officia non requiro, quibus ego vitae meae usum et spirandi omne munus addixeram.

Quid enim referam tantae gratiae, tanto labori? Ego te, frater, haeredem feceram, tu me haeredem reliquisti: ego te superstitem optabam, tu me superstitem dimisisti. Ego pro muneribus tuis, ut compensarem beneficia, vota referebam: nunc et vota perdidi, sed tamen tua beneficia non amisi. Quid agam, mei successor haeredis? quid agam, meae vitae superstes? quid agam exsors hujus, quod capio luminis? quas grates, quae munera referam tibi? Nihil a me praeter lacrymas habes. Aut fortasse securus meriti tui, quas solas superstites habeo lacrymas, non requiris. Nam etiam cum adhuc viveres, flere prohibebas: moeroremque magis nostrum, quam tuam mortem tibi esse testabaris dolori. Prohibent ulterius prodire lacrymae, fletusque revocant. Prohibet etiam tui gratia; ne dum nostra deflemus, de tuis meritis desperare videamur.

At certe nobis tu etiam moeroris istius minuis acerbitem: non habeo quod timeam, qui timebam tibi; non habeo quod mihi jam mundus eripiat. Etsi sancta supersit soror, integritate venerabilis, aequalis moribus, non impar officiis; tibi tamen ambo plus timebamus, in te vitae hujus jucunditatem repositam putabamus. Propter te vivere delectabat, propter te mori non pigebat; te enim ambo superstitem precabamur, tibi nos supervivere non juvabat. Quando non cohorrui animus, cum metus hujusmodi titillaret? Quomodo consternata mens erat aegritudinis tuae nuntio!

It is not, therefore, to be wondered at that God made him both Lord and Christ. He made Jesus, then—him, certainly, who received the name from the body; he made him of whom also the patriarch David writes: Mother Sion shall say: Man, and man was made in her. But having been made man, he is certainly unlike not in divinity, but in body: nor separate from the Father, but excepted in his office: remaining in the partnership of power, set apart in the mystery of the passion.

A treatise on this place demands more words, by which we might show the authority of the Father, the property of the Son, and the unity of the whole Trinity: but today I have taken up the part of consoling, not of treating; although to lead the mind away from sorrow by the intention of treating a subject is a use of consolation. But I must temper my sorrow rather than alienate my affection, so that my longings may be soothed rather than put to sleep. For it is not pleasing to go further away from my brother and be withdrawn by occupation; since this speech was undertaken as if for the sake of accompanying him, so that I may follow him as he departs for a longer time with my sense: and him whom I hold with my eyes, I may embrace with my mind. For it is pleasing to fix the whole gaze of my eyes upon him, to dwell upon him with all the duties of my soul, to surround him with every service of endearment; while my mind is stunned, and I do not believe him lost whom I still see present: nor do I think him dead whose duties I do not yet miss, to which I had assigned the use of my life and the whole office of my breathing.

For what shall I return for such great grace, for such great labor? I had made you, brother, my heir; you have left me your heir. I hoped for you to survive me; you have left me surviving you. I offered vows for your gifts, so that I might compensate for your benefits: now I have both lost my vows, yet I have not lost your benefits. What shall I do, successor of my heir? What shall I do, survivor of my own life? What shall I do, having no part in this light which I receive? What thanks, what gifts shall I return to you? You have nothing from me besides tears. Or perhaps, secure in your merit, you do not require these tears, the only things I have left as a survivor. For even while you were still living, you forbade me to weep: and you testified that our sorrow was more of a grief to you than your own death. My tears forbid me to proceed further, and my sobs call me back. Your grace also forbids it; lest while we bewail our own losses, we seem to despair of your merits.

But certainly you also diminish for us the bitterness of this sorrow: I have nothing to fear, I who feared for you; I have nothing that the world can now snatch from me. Even if a holy sister remains, venerable in her integrity, equal in character, not unequal in duties; yet we both feared more for you, we thought the joy of this life was placed in you. For your sake it was a delight to live, for your sake it was no grief to die; for we both prayed for you to survive us, it was no joy for us to outlive you. When did the soul not shudder, when fear of this kind tickled it? How dismayed was the mind at the news of your illness!

17. Vae miserae opinioni! Putabamus redditum, quem videmus dilatum; tuis enim votis apud sanctum martyrem Laurentium impetratum esse nunc cognoscimus com meatum. Atque utinam non solum commeatum, sed etiam prolixum vitae tempus rogasses! Potuisti annos plurimos impetrare vivendi, qui potuisti commeatum impetrare veniendi. Et quidem tibi, omnipotens aeternae Deus, gratias ago, quod vel haec nobis suprema solatia non negasti, quod amantissimi fratris ex Siculis Africanisve regionibus exoptatum nobis redditum contulisti; ita enim mature, postquam venit, ereptus est; quasi propter hoc solum videretur esse dilatus, ut ad fratres rediret.

18. Habeo plane pignus meum, quod nulla mihi peregrinatio jam possit avellere: habeo quas complectar, reliquias: habeo tumulum, quem corpore tegam; habeo sepulcrum, super quod jaceam; et commendabiliorem Deo futurum esse me credam, quod supra sancti corporis ossa requiescam. Utinam sic potuissem adversus mortem quoque tuam meum corpus objicere! Si gladiis petitus esses, me pro te potius suffigendum dedissem: si exeuntem potuissem revocare animam, meam potius obtulissem.

19. Nihil mihi profuit ultimos hausisse anhelitus, nihil flatus in os inspirasse morienti; putabam enim quod aut tuam mortem ipse susceperem, aut meam vitam in te ipse transfunderem. O infelicia illa, sed tamen dulcia suprema osculorum pignora! O amplexus miseri, inter quos exanimum corpus obriguit, halitus supremus evanuit! Stringebam quidem brachia, sed jam perdideram, quem tenebam; et extremum spiritum ore relegbam, ut consortium mortis haurirem. Sed nescio quomodo vitalis ille mihi halitus factus est, et majorem gratiam in ipsa morte redolebat. Atque utinam si tuam nequivi meo spiritu vitam producere, vel ultimi anhelitus tui vigor transfundi potuisset in meam mentem, et illam tui animi puritatem atque innocentiam noster spirasset affectus! Hanc mihi haereditatem, frater charissime, reliquisses, quae non lacrymabili dolore percuteret affectum, sed memorabili gratia commendaret haereditatem.

20. Quid igitur nunc agam, cum omnes vitae istius suavitates, cuncta solatia, cuncta denique ornamenta amiserim? Tu enim mihi unus eras domi solatio, foris decori: tu, inquam, in consiliis arbiter, curae particeps, deprecator sollicitudinis, depulsor moeroris: tu meorum assertor actuum, cogitationumque defensor: tu postremo unus, in quo domestica sollicitudo resideret, publica cura requiesceret. Testor sanctam animam tuam, me in fabricis Ecclesiae id saepe veritum esse, ne displicerem tibi.

17. Woe to my miserable hope! We thought him returned, whom we see delayed; for we now know that by your prayers to the holy martyr Lawrence, a leave of absence was obtained. And would that you had asked not only for a leave of absence, but also for a long period of life! You could have obtained many years of living, you who were able to obtain leave for coming. And indeed to Thee, almighty eternal God, I give thanks, that Thou hast not denied us even these last consolations, that Thou hast granted us the longed-for return of a most beloved brother from the regions of Sicily or Africa; for he was snatched away so soon after he came, as if he seemed to have been delayed for this alone, that he might return to his brothers.

18. I have clearly my pledge, which no pilgrimage can now tear from me: I have remains that I may embrace: I have a mound with which I may cover your body; I have a tomb upon which I may lie; and I believe that I shall be more commendable to God because I rest above the bones of a holy body. Would that I could have thus thrown my own body against your death also! If you had been sought with swords, I would rather have given myself to be pierced for you: if I could have called back your departing soul, I would rather have offered my own.

19. It profited me nothing to have drawn in your last breaths, nothing to have breathed into your mouth as you were dying; for I thought that either I should take your death upon myself, or that I should transfer my own life into you. O those unhappy, yet sweet last pledges of kisses! O miserable embraces, between which the lifeless body grew stiff, and the last breath vanished! I was indeed straining my arms, but I had already lost him whom I held; and I was gathering back the last breath with my mouth, that I might draw in a partnership of death. But I know not how that breath became vital to me, and it breathed a greater grace in death itself. And would that if I could not prolong your life with my spirit, at least the vigor of your last breath could have been transferred into my mind, and our affection had breathed that purity and innocence of your soul! This inheritance, most dear brother, you would have left to me, which would not strike the affection with tearful grief, but would commend the heir with memorable grace.

20. What then shall I do now, since I have lost all the sweetness of this life, all consolations, finally all ornaments? For you alone were a consolation to me at home, and an honor abroad: you, I say, were the arbiter in counsels, the sharer of care, the solicitor of anxiety, the driver away of sorrow: you were the assertor of my acts, and the defender of my thoughts: you finally were the only one in whom domestic anxiety might reside, and public care might rest. I call your holy soul to witness, that I often feared in the buildings of the Church, lest I should displease you.

Denique ubi rediisti, objurgasti moram: ita domi forisque eruditor quidam et arbiter sacerdotis, ut domestica cogitare non sineres, publica curare censeret. At non verear, ne videar arroganter dicere; haec enim laudis tuae portio est, quia sine offensione ulla et gubernasti fratris domum, et commendasti sacerdotium.

21. Sentio equidem quod repetendis officiis tuis, recensendisque virtutibus, afficiatur animus: sed tamen in ipsa mei affectione requiesco, atque hae mihi recordationes etsi dolorem renovant, tamen afferunt voluptatem. An ego possum aut non cogitare de te, aut umquam sine lacrymis cogitare? Et potero umquam aut tanti non meminisse fratris, aut sine lacrymabili quadam meminisse gratia? Quid enim mihi umquam jucundum, quod non esset ex te profectum? Quid, inquam, mihi sine te, aut tibi umquam sine me voluptati fuit? Quis non usus nobis, et prope visus ipse, somnusque communis? Quae discreta umquam voluntas? Quod non commune vestigium? fere ut cum gradum tollerem, vel tu meum, vel ego tuum corpus videremur attollere.

22. Quod si quando sine altero prodeundum fuit, intectum latus putares, affectum vultum cerneret, moestum animum judicaret: non assueta gratia, non vigor solitus praenitebat: suspecta omnibus solitudo metum alicujus aegritudinis afferebat. Ita novum videbatur omnibus nos dividi! Ego certe fraternae impatiens et non oblitus absentiae, quasi praesentem reflexa saepius cervice quaerebam, et coram alloqui atque aspicere videbar mihi: sed tamquam suspenso collo jugum, ubi speratis excideram, trahere me putabam, difficilis progredi, verecundus videri, et redire properans, quod sine te procedere non liberet.

23. At vero ubi ambobus prodeundum fuit, non plura in itinere vestigia, quam verba; nec incessus, quam sermo crebrior: nec ambulandi cura, sed colloquendi gratia; uterque enim nostrum ex alterius ore pendeat. Non intento aspectu legere iter, sed mutuo sollicitos experiri sermones, haurire oculorum gratiam, spirare fraternae imaginis voluptates. Quam virtutes tuas tacitus mecum ipse mirabar! quam plaudebam mihi, quod tali me Dominus fratre donaverat, tam pudico, tam efficaci, tam innocenti, tam simplici; ut cum tuam innocentiam cogitarem, efficaciam desperarem: cum efficaciam cernerem, innocentiam non putarem! Sed utrumque mira quadam virtute jungebas.

Finally, when you returned, you rebuked my delay: thus at home and abroad you were a kind of teacher and arbiter of the priest, so that you would not allow me to think of domestic things, but judged that I should care for public ones. But let me not fear lest I seem to speak arrogantly; for this is a portion of your praise, because without any offense you both governed your brother's house and commended his priesthood.

21. I feel indeed that by repeating your services, and reviewing your virtues, my mind is affected: but yet I rest in my very affection, and these recollections, although they renew my grief, yet bring pleasure. Can I either not think of you, or ever think of you without tears? And shall I ever be able either not to remember so great a brother, or to remember him without a certain tearful grace? For what was ever pleasant to me that did not proceed from you? What, I say, was a pleasure to me without you, or to you ever without me? What use was not common to us, almost even our very sight and sleep? What will was ever separate? What footprint was not common? so that almost when I lifted my step, either you seemed to lift mine, or I yours.

22. But if at any time it was necessary to go forth without the other, you would have thought it an unprotected side, you would have seen an affected countenance, you would have judged a mournful mind: the accustomed grace did not shine forth, nor the usual vigor: solitude, suspected by all, brought fear of some illness. So new it seemed to all that we were divided! I certainly, impatient of a brother's absence and not forgetful of it, sought him as if present, turning my neck repeatedly, and seemed to myself to address and behold him face to face: but like a yoke on a suspended neck, when I had fallen from my hopes, I thought I was dragging myself along, difficult to advance, ashamed to be seen, and hurrying to return, because it was not pleasant to proceed without you.

23. But truly when both had to go forth, there were no more footsteps on the journey than words; nor was our gait more frequent than our speech: nor was there care for walking, but the grace of talking; for each of us hung from the other's mouth. Not with intent gaze to read the path, but to experience mutually solicitous discourses, to draw in the grace of eyes, to breathe the pleasures of a brother's image. How I wondered at your virtues silently with myself! how I applauded myself, that the Lord had given me such a brother, so modest, so effective, so innocent, so simple; so that when I thought of your innocence, I despaired of your efficacy: when I saw your efficacy, I did not think of your innocence! But you joined both with a certain wonderful virtue.

24. Denique ea quae ambo nequiveramus concludere, solus implesti. Plaudebat sibi, ut audio, Prosper, quod sacerdotii mei occasione redditurum se, quae abstulerat, non putabat: sed vehementiorem tuam unius efficaciam expertus est, quam duorum. Itaque solvit omnia, nec moderationi ingratus tuae, nec illudens pudori: sed et modestiae gratus, nec insolens efficaciae. Sed cui, frater, illa quaesisti? Nos enim idem volebamus laborum tuorum esse praemium, quod documentum erat. Peregisti omnia, et ubi perfunctus omnibus revertisti, tu solus nobis, qui omnibus es praefendus, eriperis; quasi ideo mortem distuleris, ut consummares pietatis officium, palmam efficaciae reportares.

25. Quam nec ipsi nos, frater charissime, saeculi hujus delectabant honores, quod nos a nobis invicem dividebant! Quos ideo adepti sumus, non quia fuit eorum expectanda perceptio, sed ne vilis dissimulatio videretur. Aut fortasse ideo sunt tributis, ut quia immaturo tui obitu nostrae futuris eras voluptatis occasus, sine nobis jam vivere disceremus.

26. Et quidem praesagae mentis agnosco formidinem, dum repeto saepe, quae scripserim. Revocabam te, frater, ne ipse Africam peteres, ac potius aliquem destinares. Timebam te committere viae, fluctibus credere, et solito metus major inceserat animum: sed et peregrinationem explicuisti, et rem ordinasti, et veteri et sentinoso, ut audio, navigio iterum te fluctibus credidisti. Namque cum celeritatem aucuparis, cautelam praetermisisti, avidus nostrae gratiae, dissimulans periculi tui.

27. O fallax laetitia! o incerta humanarum rerum curricula! Ex Africa redditum, ex mari restitutum, ex naufragio servatum, putabamus jam nobis non posse eripi: sed graviora naufragia in terris positi sustinemus; nam quem non potuerunt naufragia maris ad mortem deducere, strenuis natatibus evitata, ejus mors coepit nobis esse naufragio. Quid enim superest suavitatis, quibus tam praedulce decus, tam clarum in his mundi tenebris lumen extinctum est: in quo non nostrae solum familiae, sed totius patriae decus occidit?

24. Finally, those things which we both had been unable to conclude, you alone fulfilled. Prosper, as I hear, was applauding himself, because on the occasion of my priesthood he did not think he would have to return what he had taken away: but he experienced your single efficacy more vehement than that of two. Therefore he paid everything, neither ungrateful for your moderation, nor mocking your shame: but both grateful for your modesty, and not insolent toward your efficacy. But for whom, brother, did you seek those things? For we wished the reward of your labors to be the same as the proof. You performed everything, and when you returned having finished all, you alone, who are to be preferred to all, are snatched from us; as if for this reason you had delayed death, that you might consummate the office of piety, and carry off the palm of efficacy.

25. How the honors of this world did not delight even us ourselves, most dear brother, because they divided us from each other! Which we therefore attained, not because the perception of them was to be sought, but lest a vile dissimulation should seem. Or perhaps for this reason they were granted, that because by your premature death the sunset of our pleasure was to be, we might now learn to live without ourselves.

26. And indeed I recognize the dread of a presaging mind, while I often repeat what I have written. I was calling you back, brother, lest you should go to Africa yourself, but rather should designate someone else. I feared to commit you to the way, to trust you to the waves, and a greater fear than usual had invaded my mind: but you both explained the pilgrimage and ordained the matter, and to an old and leaky ship, as I hear, you again committed yourself to the waves. For while you catch at speed, you neglected caution, greedy for our grace, dissimulating your danger.

27. O deceitful joy! O uncertain courses of human things! Him returned from Africa, restored from the sea, saved from shipwreck, we thought could no longer be snatched from us: but we endure more grievous shipwrecks placed on land; for him whom the shipwrecks of the sea could not lead to death, avoided by strenuous swimming, his death began to be a shipwreck for us. For what of sweetness remains to those for whom so very sweet a glory, so clear a light in these darknesses of the world has been extinguished: in whom the glory not only of our family, but of the whole fatherland has fallen?

28. Habeo sane vobis, fratres dilectissimi, plebs sancta, maximam gratiam, quod non alium dolorem meum, quam vestrum putatis; quod vobis accidisse hanc nostri creditis solitudinem, quod fletum totius civitatis, aetatum omnium, ordinum omnium vota, nova quadam pietate deferitis. Non enim misericordiae privatae dolor, sed quoddam publicae officium et munus est gratiae: aut si qua vos mei tangit misericordia, quod talem fratrem amiserim, habeo fructum uberem, habeo vestri pignus affectus. Mallem fratrem viventem; sed tamen publicum officium in secundis rebus jucundius est, in adversis gratus.

29. Neque vero mihi mediocre meritum tanti videtur officii. Neque enim otiose vel in Actibus apostolorum (Act. IX, 39), Thabita mortua, flentes viduae describuntur, vel in Evangelio (Luc. VII, 12) mota lacrymis viduae prosequens turba funus adolescentis inducitur, cui resurrectio debebatur; illam tamen Thabitam viduae, hunc tota civitas flevit. Non ergo dubium est vestris lacrymis apostolorum patrocinium comparari: non, inquam, dubium est Christum misericordia motum, cum vos flentes videret. Etsi nunc non tetigit loculum, suscepit tamen commendatum spiritum: et si non appellavit corporis voce defunctum; divinae tamen potestatis auctoritate a cruciatibus mortis, et a nequitiae spiritalis incursionibus ejus animam liberavit: et si non resedit in loculo, qui erat mortuus; tamen requievit in Christo: et si non locutus est nobis; tamen ea quae supra nos sunt, cernit: et quae potiora sunt nobis, jam se videre laetatur. Per ea enim quae in Evangelio legimus, quae futura sunt intelligimus: et praesentium species indicium est futurorum.

30. Non opus fuit ei resurrectio temporalis, cui aeterna debetur. Quid enim in hanc miseram et aerumnosissimam recideret labem, atque in hanc flebilem vitam rediret, quem raptum magis esse ex tam imminentibus malis urgentibusque periculis gaudere debemus? Nam si pacato saeculo, bellisque cessantibus, raptum Enoch (Gen. V, 24) nemo deflevit, sed magis propheta laudavit, sicut de illo Scriptura dixit: Raptus est, ne malitia mutaret cor ejus (Sap. IV, 11); quanto magis nunc jure dicendum est, cum ad saeculi lubricum, vitae accedat ambiguum! Raptus est, ne in manus incideret Barbarorum: raptus est, ne totius orbis excidia, mundi finem, propinquorum funera, civium mortes, ne postremo sanctarum virginum atque viduarum, quod omni morte acerbius est, colluvionem videret.

28. I have indeed the greatest gratitude to you, most beloved brothers, holy people, that you do not think my grief other than your own; that you believe this solitude of ours has happened to you, that you offer the weeping of the whole city, of all ages, the vows of all orders, with a certain new piety. For this is not a grief of private mercy, but a certain public office and gift of grace: or if any mercy for me touches you, because I have lost such a brother, I have a rich fruit, I have the pledge of your affection. I would rather have a living brother; but yet a public office is more pleasant in prosperous things, more grateful in adverse ones.

29. Nor indeed does the merit of so great an office seem to me mediocre. For not idly either in the Acts of the Apostles (Acts 9:39), when Tabitha was dead, are the weeping widows described, or in the Gospel (Luke 7:12) is the crowd following the funeral of the youth moved by the tears of the widow introduced, to whom resurrection was due; yet the widows wept for that Tabitha, but the whole city for this one. There is no doubt, therefore, that the patronage of the apostles is compared to your tears: there is no doubt, I say, that Christ was moved by mercy when He saw you weeping. Even if He did not now touch the bier, He nevertheless received the commended spirit: and if He did not call the deceased with a bodily voice, nevertheless by the authority of divine power He delivered his soul from the tortures of death and from the incursions of spiritual wickedness: and if he did not sit up in the bier, he who was dead, yet he rested in Christ: and if he did not speak to us, yet he beholds those things which are above us, and rejoices already to see those things which are better than ours. For through those things which we read in the Gospel, we understand those things which are to come: and the appearance of present things is an indication of future things.

30. There was no need for him of a temporal resurrection, to whom an eternal one is due. For why should he fall back into this miserable and most laborious ruin, and return into this tearful life, he whom we ought rather to rejoice has been snatched from such imminent evils and pressing dangers? For if when the world was at peace and wars had ceased, no one wept for the snatched Enoch (Gen. 5:24), but rather the prophet praised him, as the Scripture said of him: "He was snatched away, lest malice should change his heart" (Wis. 4:11); how much more should it now be rightly said, when to the slipperiness of the age is added the ambiguity of life! He was snatched away, lest he should fall into the hands of the barbarians: he was snatched away, lest he should see the ruins of the whole world, the end of the world, the funerals of relatives, the deaths of citizens, finally lest he should see the pollution of holy virgins and widows, which is more bitter than any death.

31. Ego vero te, frater, cum vitae tuae flore, tum mortis commoditate beatum arbitror. Non enim nobis ereptus es, sed periculis: non vitam amisisti, sed ingruentium acerbis formidine caruisti. Nam qua eras sanctae mentis misericordia in tuos, si nunc urgeri Italiam tam propinquo hoste cognosceres, quantum ingemisceres, quam doleres in Alpium vallo summam nostrae salutis consistere, lignorumque concaedibus construi murum pudoris! Qua afflictione moereres tam tenui discrimine tuos ab hoste distineri, ab hoste impuro atque crudeli, qui nec pudicitiae parceret, nec saluti!

32. Quonam, inquam, haec modo ferres, quae nos perpeti, et fortasse (quod gravius est) spectare cogemur, rapi virgines, et avulsos a complexu parentum parvulos liberos supra tela jactari, incestari sacrata Deo corpora, et senilem viduae maturioris uterum in usus desuetos oncrum redire, non pignorum? Quonam, inquam, modo ista tolerares, qui etiam ultimo spiritu tui jam fortassis oblitus, et adhuc nostri non immemor, de cavenda incursione Barbarorum nos saepius admonebas, commemorans non frustra te dixisse fugiendum. Fortasse ideo quod nos destitui tua morte cernebas: quod non infirmitate animi, sed pietate faciebas; et si infirmus pro nobis, tamen firmus tibi. Qui cum a viro nobili revocareris Symmacho tuo parente, quod ardere bello Italia diceretur, quod in periculum tenderes, quod in hostem incurreres; respondisti hanc ipsam tibi causam esse veniendi, ne nostro deesses periculo, ut consortem te fraterni discriminis exhiberes.

33. Felix igitur tam opportuno obitu, quia non est in hunc servatus dolorem. Certe felicius quam sancta soror, quae tuo solatio destituta, de suo pudore sollicita, duobus nuper beata germanis, nunc ex duobus fratribus aerumnosa, neque alterum sequi potest, neque alterum derelinquere: cui tumulus hospitium tuus, et corporis tui sepulcrum est domus. Atque utinam vel hoc tutum diversorium! Cibus in fletibus, potus in lacrymis; cibum etenim dedisti nobis panem lacrymarum, et potum dedisti nobis in lacrymis in mensura, aut fortasse ultra mensuram (Psal. LXXIX, 6).

31. I indeed judge you blessed, brother, both in the flower of your life and in the convenience of your death. For you were not snatched from us, but from dangers: you did not lose life, but you were free from the dread of threatening bitterness. For with such mercy of a holy mind as you had toward your own, if you now knew that Italy was being pressed by so near an enemy, how much would you groan, how much would you grieve that the sum of our safety consists in the rampart of the Alps, and that a wall of modesty is constructed with barricades of wood! With what affliction would you mourn that your people are separated from the enemy by so thin a distinction, from an impure and cruel enemy, who would spare neither modesty nor safety!

32. In what way, I say, would you bear these things, which we are compelled to endure, and perhaps (which is more grievous) to behold: virgins being snatched away, and little children torn from the embrace of parents being tossed upon weapons, bodies sacred to God being violated, and the elderly womb of a more mature widow returning into unusual uses of burdens, not of pledges? In what way, I say, would you tolerate those things, you who even with your last breath, perhaps already forgetful of yourself and not yet unmindful of us, quite often warned us about avoiding the incursion of the barbarians, reminding us that you had said not in vain that we must flee. Perhaps because you saw that we were being destitute by your death: which you did not do from infirmity of mind, but from piety; and if infirm for us, yet firm for yourself. Who, when you were called back by the noble man Symmachus your relative, because Italy was said to burn with war, because you would tend into danger, because you would run into the enemy; you responded that this very thing was the cause of your coming, lest you should be wanting to our danger, that you might exhibit yourself as a partner of your brother's peril.

33. Happy therefore in so opportune a death, because he was not reserved for this sorrow. Certainly happier than our holy sister, who, destitute of your consolation, solicitous for her own modesty, lately blessed with two brothers, now miserable from two brothers, can neither follow the one nor leave the other: for whom your tomb is a lodging, and the sepulchre of your body is a home. And would that even this were a safe retreat! Food in wailing, drink in tears; for Thou hast given us the bread of tears for food, and Thou hast given us to drink in tears in measure, or perhaps beyond measure (Ps. 80:5).

34. Nam quid de me loquar, cui neque mori licet, ne sororem relinquam: neque vivere libet, ne a te avellar? Quid enim mihi sine te potest esse jucundum, in quo omnis semper fuit nostra jucunditas? aut quid diutius in hac vita degere juvat, atque in terris morari, in quibus tamdiu jucunde viximus, quamdiu simul viximus! Etsi esset quod hic delectare nos posset, sine te delectare non posset: et si quando voluissemus impense vitam producere, jam tamen sine te esse nollemus.

35. Haec intolerabilia. Quid enim tolerabile sine te tanto vitae comite, tanto laborum meorum officiorumque consorte? Cujus ego casum quo esset tolerabilior, nec praemeditari potui; ita pavebat animus de illo tale aliquid cogitare! non quo conditionem ignorarem, sed quidam votorum usus sensum communis fragilitatis obdukerat; ut de illo nisi secunda omnia cogitare nescirem.

36. Denique proxime cum gravi (quodam atque utinam supremo!) urgerer casu; hoc solum dolebam, quod non ipse assideres lectulo, ac votivum mihi cum sancta sorore partitus officium, morientis oculos digitis tuis clauderes. Quid optaveram! Quid rependo! Quae vota deficiunt! Quae ministeria succedunt! Aliud praeparabam, aliud exhibere compellor; non jam ipse ministerium funeris, sed minister. O dura oculorum lumina, quae potuistis fratrem videre morientem! O immites et asperae manus, quae clausistis oculos, in quibus plus videbam! O durior cervix, quae tam lugubre onus, consolabili licet obsequio, gestare potuisti!

37. Haec tu, frater, mihi justius exhiberes. Haec ego a te exspectabam, haec ego officia desiderabam. Nunc vero ipsae meae vitae superstes, quod sine te solatium capiam, qui solus moerentem solari solebas, excitare laetitiam, moestitudinem propulsare? Qualem te nunc ego, frater, aspicio, jam nulla mihi verba referentem, jam nulla offerentem oscula! Quamquam ita mutuus semper utrique nostrum insederit amor, ut interiore potius foveretur affectu, quam forensi blanditia divulgaretur; neque enim aliorum quaerebamus testimonium, qui tantam nostri gratiam tenebamus. Ita virilis se utrique nostrum germanitatis succus infuderat, ut non blanditiis probare amorem, sed conscia mente pietatis interno amore contenti, fucum blanditiarum non requirere videremur, quos et ipsa in amorem mutuum imago formaret; nescio enim qua expressione mentis, qua corporis similitudine alter in altero videbamur.

34. For what shall I say of myself, for whom it is neither permitted to die, lest I leave my sister: nor is it pleasant to live, lest I be torn from you? For what can be pleasant to me without you, in whom all our pleasantness always was? or why does it delight me to spend longer in this life, and to linger on the earth, in which we lived pleasantly as long as we lived together! Even if there were that which could delight us here, it could not delight us without you: and if at any time we had desired intensely to prolong life, yet now we would not wish to be without you.

35. These things are intolerable. For what is tolerable without you, so great a companion of life, so great a sharer of my labors and offices? Whose fall, that it might be more tolerable, I could not even premeditate; so my mind feared to think anything of the kind concerning it! not because I was ignorant of the condition, but a certain use of vows had obscured the sense of common fragility; so that I knew not how to think anything except prosperity concerning him.

36. Finally, lately when I was pressed by a certain grave (and would that it were the last!) setting; this alone I grieved, that you yourself were not sitting by my bed, and having shared the vowed office with our holy sister, were closing the eyes of the dying with your fingers. What had I desired! What do I repay! What vows fail! What ministries succeed! One thing I was preparing, another I am compelled to exhibit; no longer himself the minister of the funeral, but the minister. O hard lights of the eyes, which were able to see a brother dying! O pitiless and harsh hands, which closed the eyes in which I saw more! O harder neck, which were able to bear so mournful a burden, although with consolable service!

37. You, brother, would more justly exhibit these things to me. These things I was expecting from you, these offices I was desiring. Now indeed, surviving my own life, what consolation shall I take, who alone were wont to console the grieving, to excite joy, to drive away sadness? In what way do I now behold you, brother, no longer returning any words to me, now offering no kisses! Although such mutual love always sat in each of us, that it was fostered rather by interior affection than divulged by forensic blandishment; for we did not seek the testimony of others, who held so much grace of our own. Thus the sap of manly brotherhood had infused itself into each of us, that we seemed not to prove love with blandishments, but content with the internal love of a mind conscious of piety, not to require the paint of blandishments, whom even the very image formed into mutual love; for I know not by what expression of mind, by what similitude of body, we seemed one in the other.

38. Quis te aspexit, qui non me visum putaret? Quoties aliquos salutavi, qui quoniam te prius consalutaverant, se a me jam dicerent salutatos! Quanti tibi dixerunt aliquid, qui se mihi dixisse memorarent! Quae mihi hinc gaudia, quanta frequenter oborta laetitia, quod eos errare in nobis cernerem! Quam gratus error, quam jucunda prolapsio, quam religiosa fallacia, quam suavis calumnia! Neque enim de tuis erat aliquid aut factis aut sermonibus, quod timerem, qui mihi tua laetabar ascribi.

39. Tamen si vehementius contenderent, quod se mihi aliquid intimasse memorarent, respondebam ridens et gaudens: Videte ne fratri dixeritis. Nam cum omnia nobis essent nostra communia, individuus spiritus, individuus affectus; solum tamen commune non erat secretum amicorum: non quo conferendi periculum vereremur, sed tenendi servaremus fidem. Sane si consilio pendenda res esset, erat semper commune consilium, nec semper commune secretum. Nam etsi amici ita alteri nostrum dicerent, ut dicta sua ad alterum pervenirent; tamen scio plerumque ita fidem secreti esse servatam, ut nec fratri committeretur. Erat enim fidele indicium, et extraneo non esse proditum, quod non esset cum fratre collatum.

40. His igitur tantis ac talibus bonis in excessum quemdam, fateor, mentis elatus, superstitem me timere desieram, quod illum vita crederer digniorem: et ideo excepi plagam, quam ferre non possum; tolerabiliora enim tanti doloris praemeditata, quam inexplorata vulnera. Quis jam moestum solabitur? Quis afflictum levabit? Cum quo participabo curas? Quis me ab istius mundi vindicabit usura? Tu enim auctor negotiorum, censor servulorum, arbiter fratrum; non litis, sed pietatis arbiter.

41. Nam si quando aliquid cum sancta sorore mihi conferendum fuit, utra melior videretur sententia, te iudicem sumebamus, qui nullius laederes os, atque utrique satisfacere gestiens, et amandi affectum tenebas, et censendi modum; ut et utrumque gratum dimitteres, et utriusque tibi gratiam vindicares. Aut si ipse aliquid disceptandum deferres, quam grata contentio tua! quam sine felle ipsa indignatio! quam servulis ipsis coercitio non amara; cum te fratribus magis deferre, quam ex affectu disceres vindicare! Nobis enim professio repressit studia coercendi; immo tu, frater, ab omni nos abducebas coercionis affectu, vindicare pollicens, et lenire desiderans.

38. Who beheld you, who would not think that I was seen? As often as I saluted any, who because they had first saluted you, would say that they had already been saluted by me! How many said something to you, who would remember that they had said it to me! What joys hence for me, how much joy frequently arose, because I saw them err in us! How grateful the error, how pleasant the slip, how religious the deceit, how sweet the calumny! For there was nothing of yours either in deeds or words that I feared, who rejoiced that yours were ascribed to me.

39. Nevertheless, if they contended more vehemently, that they remembered having intimated something to me, I responded laughing and rejoicing: See that you do not tell it to my brother. For since all our things were common to us, an undivided spirit, an undivided affection; yet secret of friends alone was not common: not because we feared the danger of conferring, but that we might preserve the faith of holding. Truly if the matter were to be weighed by counsel, there was always common counsel, nor always a common secret. For even if friends so spoke to one of us, that their words reached the other; yet I know that for the most part the faith of the secret was so preserved, that it was not committed even to a brother. For it was a faithful proof, that it was not betrayed even to a stranger, which had not been shared with a brother.

40. Having been elevated therefore by these so great and such goods into a certain excess of mind, I confess, I had ceased to fear for myself as a survivor, because I believed him more worthy of life: and therefore I received a wound which I cannot bear; for pre-meditated wounds of so great a grief are more tolerable than unexplored ones. Who now will console the mournful? Who will lift up the afflicted? With whom shall I share cares? Who will vindicate me from the usury of this world? For you were the author of businesses, the censor of servants, the arbiter of brothers; not an arbiter of strife, but of piety.

41. For if at any time anything was to be shared with our holy sister, as to which opinion seemed better, we took you as judge, who would hurt no one's mouth, and desiring to satisfy both, you held both the affection of loving and the measure of judging; so that you would dismiss both grateful, and vindicate for yourself the gratitude of both. Or if you yourself brought anything to be discussed, how grateful was your contention! how without gall was that very indignation! how not bitter was the coercion toward the servants themselves; when you learned to defer to brothers rather than to vindicate from affection! For to us the profession repressed the studies of coercing; nay you, brother, drew us away from every affection of coercion, promising to vindicate, and desiring to soften.

42. Non mediocris igitur prudentiae testimonium, quae ita a sapientibus definitur: Bonorum primum esse Deum scire, et verum illud atque divinum pia mente venerari, illam amabilem et concupiscendam aeternae pulchritudinem veritatis tota mentis charitate diligere. Secundum autem, in proximos a divino illo fonte atque coelesti naturae derivare pietatem: quod etiam mundi sapientes nostris hausere de legibus. Neque enim derivare ista in hominum disciplinas, nisi de coelesti illo divinae legis fonte potuissent.

43. Quid igitur observantiam ejus erga Dei cultum praedicem? Qui priusquam perfectioribus esset initiatus mysteriis, in naufragio constitutus, cum ea qua veheretur, navis scopuloso illisa vado, et urgentibus hinc atque inde fluctibus solveretur, non mortem metuens, sed ne vacuus mysterii exiret e vita; quos initiatos esse cognoverat, ab his divinum illud fidelium sacramentum poposcit: non ut curiosos oculos inferret arcanis, sed ut fidei suae consequeretur auxilium. Etenim ligari fecit in orario, et orarium involvit collo, atque ita se dejecit in mare, non requirens de navis compage resolutam tabulam, cui supernatans juvaretur, quoniam fidei solius arma quaesierat. Itaque his se tectum atque munitum satis credens, alia auxilia non desideravit.

44. Simul fortitudinem ejus spectare licet, qui fatiscente remigio, non quasi naufragus tabulam sumpserit, sed quasi fortis ex se ipso adminiculum suae virtutis assumpserit: nec deseruit spes, nec fefellit opinio. Denique primus servatus ex undis, et in portum terrenae stationis evectus, praesulem suum, cui se crediderat, recognovit: statimque ubi etiam caeteros servulos suos vel ipse liberavit, vel liberatos comperit, negligens facultatum, nec amissa desiderans, Dei ecclesiam requisivit; ut ageret gratias liberatus, et mysteria aeterna cognosceret, pronuntians nullum referenda gratia majus esse officium. Quod si homini non referre, simile homicidio judicatum est; quantum crimen est non referre Deo!

45. Est ergo prudentis agnoscere se ipsum, et quemadmodum a sapientibus definitum est, secundum naturam vivere. Quid enim est tam secundum naturam, quam referre auctori gratiam? Aspice coelum hoc; nonne auctori refert gratiam, cum videtur? Coeli enim enarrant gloriam Dei, et opera manuum ejus annuntiat firmamentum (Psal. XVIII, 2). Mare ipsum cum sedatum atque tranquillum est, divinae serenitatis testatur indicium: cum movetur, indignatio superna terrori est.

42. No mediocre testimony of prudence, therefore, which is thus defined by the wise: That the first of goods is to know God, and to venerate that true and divine thing with a pious mind, to love that lovable and desirable beauty of eternal truth with the whole charity of the mind. But second, to derive piety toward neighbors from that divine source and heavenly nature: which also the wise of the world drew from our laws. For they could not have derived those things into the disciplines of men, except from that heavenly source of the divine law.

43. What then shall I proclaim concerning his observance toward the cult of God? Who before he had been initiated into the more perfect mysteries, being placed in shipwreck, when the ship by which he was carried, having been struck on a rocky shoal and being dissolved by the waves pressing from here and there, not fearing death, but lest he should depart from life empty of the mystery; he asked from those whom he had known to be initiated, that divine sacrament of the faithful: not that he might bring curious eyes into the secrets, but that he might obtain the aid of his faith. For he caused it to be bound in a stole (orarium), and he wrapped the stole around his neck, and thus he cast himself into the sea, not requiring a plank loosened from the frame of the ship, upon which floating he might be aided, since he had sought the arms of faith alone. Therefore believing himself sufficiently covered and fortified by these, he did not desire other aids.

44. At the same time his fortitude may be seen, who with the rowing failing, did not take a plank as one shipwrecked, but as one brave took from himself the support of his own virtue: nor did hope desert him, nor opinion deceive him. Finally, saved first from the waves, and carried into the port of a land station, he recognized his leader, to whom he had committed himself: and immediately where he either liberated his other servants, or found them liberated, neglecting resources, nor desiring things lost, he sought the church of God; that being liberated he might give thanks, and might know the eternal mysteries, pronouncing that no office is greater than returning thanks. But if not to return to a man was judged similar to homicide; how great a crime is it not to return to God!

45. It is therefore of the prudent man to know himself, and as it has been defined by the wise, to live according to nature. For what is so according to nature, as to return thanks to the author? Behold this heaven; does it not return thanks to the author, when it is seen? For the heavens declare the glory of God, and the firmament announces the works of His hands (Ps. 19:1). The sea itself when it is calm and tranquil, witnesses the indication of divine serenity: when it is moved, supernal indignation is for terror.

Nonne omnes Dei gratiam jure miramur, cum advertimus quod insensibilis natura quadam sensibili ratione suos fluctus coerceat, et fines suos unda cognoscat? Nam de terris quid loquar, quae divino obedientes praecepto omnibus sponte animantibus pabulum subministrant (Gen. I, 11); atque id quod acceperint agri, velut crescentibus usuris multiplicatum, cumulatummque restituunt?

46. Ergo ille qui natura duce divini rationem operis igneo mentis vigore perceperat, scivit primo omnium servatori suo gratiam esse referendam: sed quia referre non poterat, habere poterat. Est enim hujuscemodi gratiae vis, ut et cum refertur, habeatur; et habendo referatur. Referebat igitur gratiam, deferebat fidem. Nam qui tantum mysterii coelestis involuti in orario praesidium fuisset expertus, quantum arbitrabatur si ore sumeret, et toto pectoris hauriret arcano! quam majus putabat fusum in viscera, quod tantum sibi tectum orario profuisset!

47. Sed non ita avidus fuit, ut esset incautus; scimus enim plerosque aviditate studii praetermittere cautionem. Advocavit ad se episcopum, nec ullam veram putavit nisi verae fidei gratiam, percontatusque ex eo est utrumnam cum episcopis catholicis, hoc est, cum Romana Ecclesia conveniret? Et forte ad id locorum in schismate regionis illius Ecclesia erat; Lucifer enim se a nostra tunc temporis communione dividerat, et quamquam pro fide exsulasset, et fidei suae reliquisset haeredes; non putavit tamen fidem esse in schismate. Nam etsi fidem erga Deum tenerent, tamen erga Dei Ecclesiam non tenebant, cujus patiebantur velut quosdam artus dividi, et membra lacerari. Etenim cum propter Ecclesiam Christus passus sit, et Christi corpus Ecclesia sit (Ephes. V, 25); non videtur ab his exhiberi Christo fides, a quibus evacuatur ejus passio, corpusque distrahitur.

48. Itaque quamvis gratiae fenus teneret, et metueret tanti nominis debitor navigare; tamen eo transire maluit, ubi tuto posset exsolvere: judicabat enim divinae solutionem gratiae in affectu ac fide esse; quam quidem statim ubi primum copia liberior Ecclesiae fuit, implere non distulit. Deique gratiam et accepit desideratam, et servavit acceptam. Nihil igitur ea prudentia sapientius, quae divina et humana secernit.

49. Nam quid spectatam in stipendiis forensibus ejus facundiam loquar? Quam incredibili admiratione in auditorio praefecturae sublimis emicuit! Sed malo illa laudare, quae perceptis mysteriis Dei duxit humanis esse potiora.

Do we not all rightly wonder at the grace of God, when we observe that insensible nature by a certain sensible reason restrains its waves, and the wave knows its boundaries? For what shall I say of the lands, which obeying the divine precept minister food spontaneously to all living things (Gen. 1:11); and that which the fields have received, they restore as if multiplied and heaped up with increasing usuries?

46. Therefore, he who, with nature as his guide, had perceived the reason of the divine work with the fiery vigor of his mind, knew first of all that thanks must be returned to his Savior: but because he could not return it, he could have it. For the power of this kind of grace is such, that both when it is returned, it is held; and by being held, it is returned. He returned thanks therefore, and he deferred faith. For he who had experienced so great a protection of the heavenly mystery wrapped in a stole (orarium), how much did he think it would be if he received it with his mouth, and drew it in with the whole secret of his breast! how much greater did he think that which was poured into his vitals, which being only covered by a stole had profited him so much!

47. But he was not so greedy as to be incautious; for we know that many, through greed for study, pass over caution. He called a bishop to him, nor did he think any grace to be true except that of the true faith, and he inquired from him whether he agreed with the Catholic bishops, that is, with the Roman Church? And by chance at that place the Church was in the schism of that region; for Lucifer had divided himself from our communion at that time, and although he had gone into exile for the faith, and had left heirs of his faith; yet he did not think the faith was in schism. For even if they held faith toward God, yet they did not hold it toward the Church of God, whose members they allowed to be divided as it were, and whose limbs were being torn. For since Christ suffered for the Church, and the Church is the body of Christ (Eph. 5:25); faith does not seem to be exhibited to Christ by those by whom His passion is made void, and His body is distracted.

48. And so, although he held the interest of grace, and feared as a debtor of so great a name to sail; yet he preferred to pass over to where he could safely pay: for he judged that the payment of divine grace was in affection and faith; which indeed, as soon as there was first a freer opportunity for the Church, he did not delay to fulfill. And he both received the desired grace of God, and preserved it once received. Nothing, therefore, is wiser than that prudence which distinguishes divine and human things.

49. For what shall I say of his eloquence witnessed in the forensic stipends? With what incredible admiration did he shine in the auditorium of the sublime prefecture! But I prefer to praise those things which, having perceived the mysteries of God, he led to be more powerful than human things.

50. Fortitudinem quoque ejus si quis plenius spectare volet, consideret quoties post naufragium invicto quodam contemptu vitae hujus, maria transfretaverit: diffusasque regiones obeundo peragravit: postremo quod hoc ipso tempore periculum non refugerit, sed ad periculum venerit, patiens injuriae, negligens frigoris, atque utinam sollicitus cautionis! Sed hoc ipso beatus, quod dum licuit vigore uti corporis, inoffenso ad exsequenda quae vellet, functus juventutis officio, vitam vixit, debilitatem ignoravit.

51. Qua vero prosecutione simplicitatem ejus edisseram? Ea est enim quaedam morum temperantia, mentisque sobrietas. Date, quaeso, veniam, et permittite dolori meo; ut de eo mihi paulo uberius liceat loqui, cum quo jam non conceditur colloqui. Certe et vobis proficit, ut advertatis non fragilitate quadam vos hoc officium, sed judicio detulisse: nec misericordia mortis impulsos, sed virtutum honorificentia provocatos; anima enim benedicta omnis simplex (Prov., XI). Tanta autem simplicitas erat, ut conversus in puerum, simplicitate illius aetatis innoxiae, perfectae virtutis effigie, et quodam innocentium morum speculo eluceret. Intravit igitur in regnum coelorum, quoniam credidit Dei verbo; quoniam sicut puer artem repulit adulandi, injuriae dolorem clementer absorbit, quam inclementius vindicavit: querelae quam dolo promptior, satisfactioni facilis, difficilis ambitioni, sanctus pudori; ut frequenter in eo superfluum magis verecundiam praedicares, quam necessariam quaereres.

52. Sed numquam superflua fundamenta virtutis; pudor enim non revocat, sed commendat officium. Itaque velut quadam virginali verecundia suffusus ora, cum vultu affectum proderet, si forte aliquam subito veniens offendisset parentem, velut depressus et quasi demersus in terram, licet in ipso nequaquam dissimilis coetu virorum, rarus attollere os, elevare oculos, referre sermonem: quod pudico quodam mentis pudore faciebat, cum quo castimonia quoque corporis congruebat. Etenim intemerata sacri baptismatis dona servavit, mundus corpore, purior corde: non minus adulterini sermonis opprobrium, quam corporis perhorrescens: non minorem ratus pudicitiae reverentiam deferendam integritate verborum, quam corporis castitate.

53. Denique in tantum castimonia dilexit, ut nec uxorem expeteret; licet in eo non solum castitatis appetentia fuerit, sed etiam pietatis gratia. Miro autem modo et conjugium dissimulabat, et jactantiam declinabat: tantaque erat dissimulatio, ut nobis quoque urgentibus, differre magis consortium, quam refugere videretur. Hoc unum itaque fuit, quod nec fratribus crederet: non aliqua cunctationis haesitantia, sed virtutis verecundia.

50. His fortitude also, if anyone wishes to view it more fully, let him consider how many times after the shipwreck, with a certain invincible contempt for this life, he crossed the seas: and traversed diffused regions by going around: finally, that at this very time he did not flee danger, but came to danger, patient of injury, negligent of cold, and would that he were solicitous of caution! But in this itself blessed, that while it was permitted to use the vigor of the body, unimpeded to follow out what he wished, having performed the office of youth, he lived his life, and knew no debility.

51. With what prosecution, indeed, shall I set forth his simplicity? For it is a certain temperance of morals, and sobriety of mind. Give, I pray, pardon, and permit my grief; that it may be permitted me to speak a little more abundantly of him, with whom it is no longer granted to talk. Certainly it also profits you, that you should observe that you have deferred this office not by a certain fragility, but by judgment: nor impelled by mercy for death, but provoked by the honor of virtues; for every simple soul is blessed (Prov. 11:25). But so great was his simplicity, that being turned into a child, by the simplicity of that innocent age, he shone as an effigy of perfect virtue, and as a certain mirror of innocent morals. He entered, therefore, into the kingdom of heaven, because he believed the word of God; because as a child he repelled the art of flattering, he clemently absorbed the pain of injury, which he more inclemency vindicated: more prompt to complaint than to guile, easy for satisfaction, difficult for ambition, holy for shame; so that you would frequently proclaim in him a superfluous modesty rather than seek a necessary one.

52. But the foundations of virtue are never superfluous; for shame does not recall, but commends an office. And so as if suffused with a certain virginal modesty in his face, when he betrayed his affection with his countenance, if by chance coming suddenly he had offended a parent, as if depressed and as if submerged into the earth, although in that very gathering of men he was in no way dissimilar, he was rare to lift his face, to elevate his eyes, to return a speech: which he did with a certain modest shame of mind, with which the chastity of the body also agreed. For he preserved the undefiled gifts of holy baptism, clean in body, purer in heart: dreading no less the reproach of adulterous speech than of the body: thinking no less reverence to be deferred to modesty by integrity of words than by chastity of body.

53. Finally, he loved chastity to such an extent, that he did not even seek a wife; although in him there was not only a desire for chastity, but also the grace of piety. Moreover, in a wonderful way he both dissimulated marriage and declined boastfulness: and so great was the dissimulation, that even with us urging, he seemed rather to delay the partnership (consortium) than to refuse it. This one thing, therefore, was what he did not trust even to his brothers: not by any hesitation of delay, but by the modesty of virtue.

54. Quis igitur non miretur virum inter fratres duos alterum virginem, alterum sacerdotem, aetate medium, magnanimitate non imparem, ita inter duo maxima munera praestitisse; ut alterius muneris castitatem, alterius sanctitatem referret, non professionis vinculo, sed virtutis officio? Ergo si libido atque iracundia reliquorum vitiorum educatrices sunt, jure castitatem atque clementiam dixerim quasdam virtutum parentes; quamquam pietas quoque ut omnium principatus bonorum, ita etiam seminarium virtutum est caeterarum.

55. Nam de parcimonia quid loquar, et quadam habendi castitate? Is enim non quaerit aliena, qui sua servat: nec inflatur immodico, qui contentus est proprio. Nihil ergo aliud nisi proprium recuperare voluit; magis ne fraudaretur, quam ut ditaretur. Nam eos qui aliena quaerent, recte accipitres pecuniae nominabat. Quod si radix malorum omnium avaritia est; utique vitia exuit, qui pecuniam non requirit (I Tim. VI, 10).

56. Non umquam accuratioribus epulis aut congestis ferculis delectatus est, nisi cum amicos rogaret: quantum naturae satis esset, non quantum voluptati superesset, requirens. Et certe erat non pauper opibus, sed tamen pauper spiritu. De istius beatitudine (Matth. V, 3) nequaquam utique dubitare debemus, qui neque ut opulens, exsultavit in divitiis: neque ut pauper, exiguum quod habuit, iudicavit.

57. Superest ut ad conclusionem cardinalium virtutum, etiam justitiae partes in eo debeamus advertere. Nam etsi cognatae sint inter se, concretaeque virtutes; tamen singularum quaedam forma expressior desideratur, maximeque justitiae. Ea enim sibi parior foris tota est, et quidquid habet quadam inclementia sui, dum rapitur amore communi, transfundit in proximos.

58. Sed hujus multiplex est species. Alia erga propinquos, alia erga universos, alia erga Dei cultum, vel adjumentum inopum. Itaque qualis in universos fuerit, provincialium, quibus praefuit, studia docent: qui parentem magis fuisse proprium, quam iudicem loquebantur: gratum piaev necessitudinis arbitrum, constantem aequi juris disceptatorem.

59. Inter fratres autem qualis fuerit, licet omne hominum genus benevolentia complecteretur, indivisum patrimonium docet: nec distributa aut delibata, sed reservata haereditas. Etenim pietatem sibi causam esse negavit testandi. Nam hoc quoque ultimo sermone signavit, cum quos dilexerat, commendaret; sibi nec uxoris arbitrium fuisse ducendae, ne a fratribus divelleretur: nec testamenti faciendi voluntatem, ne nostrum in aliquo arbitrium laederetur.

Who, therefore, would not wonder at a man between two brothers, the one a virgin, the other a priest, middle in age, not unequal in magnanimity, having so stood between two greatest gifts; that he returned the chastity of the one gift, the holiness of the other, not by the bond of profession, but by the office of virtue? Therefore if lust and anger are the nurses of the remaining vices, I might rightly call chastity and clemency certain parents of virtues; although piety also, as it is the primacy of all goods, so also is the nursery of the other virtues.

55. For what shall I say of parsimony, and a certain chastity of possessing? For he does not seek the things of others, who preserves his own: nor is he puffed up by the immoderate, who is content with his own. He wished, therefore, to recover nothing else but his own; more lest he should be defrauded than that he might be enriched. For those who sought the things of others, he rightly named hawks of money. But if the root of all evils is avarice; certainly he puts off vices who does not seek money (1 Tim. 6:10).

56. Not ever was he delighted by more accurate feasts or heaped-up dishes, except when he asked friends: requiring as much as was enough for nature, not as much as was superfluous for pleasure. And certainly he was not poor in riches, but yet poor in spirit. Concerning his beatitude (Matt. 5:3) we ought by no means to doubt, who neither as opulent exulted in riches: nor as poor judged as small that which he had.

57. It remains that for the conclusion of the cardinal virtues, we ought also to observe the parts of justice in him. For even if virtues are cognate among themselves and concrete; yet a certain more expressed form of each is desired, and especially of justice. For she is more sparing to herself outside in all things, and whatever she has by a certain inclemency of herself, while she is snatched by common love, she transfuses into neighbors.

58. But of this there is a manifold species. One toward relatives, another toward all, another toward the cult of God, or the aid of the needy. Therefore of what sort he was toward all, the studies of the provincials over whom he presided teach: who said that he had been more a proper parent than a judge: a grateful arbiter of pious necessity, a constant discussor of equitable law.

59. But among brothers what sort he was, although he embraced every kind of men with benevolence, the undivided patrimony teaches: and the inheritance not distributed or diminished, but reserved. For he denied that piety was a cause for him of making a will. For this also he signed in his last speech, when he commended those whom he had loved; that for him there had been no decision of taking a wife, lest he should be torn from his brothers: nor the will of making a testament, lest our decision should be hurt in anything.

Denique et oratus et obsecratus a nobis, nihil tamen condendum putavit: non oblitus tamen pauperum, sed tantum obsecrans essetribuendum, quantum nobis justum videretur.

60. Quo uno satis et divini timoris expressit indicium, et humanae edidit religionis exemplum. Nam quod pauperibus contulit, Deo detulit; quoniam qui largitur pauperi, Deo fenerat (Prov. XIX, 17): et postulando quod justum est, non exiguum, sed totum reliquit. Haec enim est summa justitiae, vendere quae habeas, et conferre pauperibus. Qui enim dispersit, dedit pauperibus, justitia ejus manet in aeternum (Psal. CXI, 9). Ergo dispensatores nos, non haeredes reliquit; nam haereditas successori quaeritur, dispensatio pauperibus obligatur.

61. Unde non immerito quantus fuerit, hodie quoque per vocem lectoris parvuli, Spiritus sanctus expressit: Innocens manibus, et mundo corde, qui non accepit in vanum animam suam, nec fecit proximo suo dolum: haec est generatio requirentium Deum (Psal. XXIII, 4, 6). Hic ergo et in montem Domini ascendet, et in tabernaculo habitabit Dei; quia ingressus sine macula, operatus est justitiam, locutus est veritatem, non decepit proximum (Psal. XIV, 2, 3): nec pecuniam feneratus est suam, qui semper voluit recuperare haereditariam. Agnosco oraculum; quod enim nulla ordinavit dispositio, Spiritus revelavit.

62. Quid vero illud recenseam, quod supra ipsam justitiam pietate progressus; cum quaedam incubatori communium fructuum mei contemplatione muneris putasset esse tribuenda, largitatis me jactabat auctorem, portionis suae lucrum ad commune consortium conferebat.

63. Haec et alia, quae mihi tunc erant voluptati, maxime nunc recordationem doloris exasperant. Manent tamen, eruntque semper, nec umquam velut umbra praetereunt, neque enim virtutis gratia cum corpore occidit, nec idem naturae meritumque finis; licet ipsius naturae usus non in aeternum occidat, sed temporali quadam vacatione requiescat.

64. Talibus igitur perfunctum virtutibus, ereptum periculis desiderio magis quam amissione flebo. Suadet enim ipsa opportunitas mortis, ut prosequendum magis gratia, quam dolendum putemus; scriptum est enim in communi dolore proprium vacare debere (IV Esdr. X, 11 et seq.). Neque enim propheticis sermone uni illi mulieri, quae figuratur, sed singulis dicitur, cum Ecclesiae dictum videtur.

Finally, having been both prayed and besought by us, he yet thought nothing was to be established: yet not unmindful of the poor, but only beseeching that as much should be bestowed as should seem just to us.

60. By which one thing he sufficiently expressed the indication of divine fear, and published an example of human religion. For what he bestowed on the poor, he deferred to God; since he who gives to the poor, lends to God (Prov. 19:17): and by asking what is just, he left not a small part, but the whole. For this is the sum of justice: to sell what you have, and bestow it on the poor. For he who has dispersed and given to the poor, his justice remains forever (Ps. 112:9). Therefore he left us as stewards, not as heirs; for an inheritance is sought for a successor, stewardship is obligated to the poor.

61. Whence not undeservedly how great he was, today also through the voice of a little reader, the Holy Spirit expressed: Innocent in hands, and clean in heart, who has not received his soul in vain, nor done guile to his neighbor: this is the generation of those seeking God (Ps. 24:4, 6). He, therefore, shall both ascend into the mountain of the Lord, and shall dwell in the tabernacle of God; because having entered without spot, he has worked justice, spoken the truth, and not deceived his neighbor (Ps. 15:2, 3): nor did he lend his own money at interest, who always wished to recover the hereditary. I recognize the oracle; for what no arrangement ordained, the Spirit revealed.

62. But why should I recount that, having progressed beyond justice itself in piety; when he had thought that certain things were to be bestowed on the incubator of common fruits in contemplation of my office, he boasted of me as the author of the largess, and he brought the gain of his own portion to the common partnership.

63. These and other things, which then were for my pleasure, now especially exasperate the record of grief. They remain, however, and they will be always, nor do they ever pass away like a shadow; for the grace of virtue does not die with the body, nor is there the same end for nature and for merits; although the use of nature itself does not die forever, but rests in a certain temporal vacation.

64. Therefore I will weep for one who has performed such virtues, and been snatched from dangers, with desire rather than with loss. For the very opportunity of death persuades, that we should think him one to be followed with grace, rather than to be grieved for; for it is written that in common grief one's own ought to be vacant (4 Ezra 10:11 et seq.). For it is said in prophetic speech not to that one woman alone who is figured, but to individuals, since it seems to have been said to the Church.

65. Dicitur ergo et ad me, et dicit Scriptura coelestis: Hoccine doces, sic instituis Dei plebem? An nescis quia exemplum tuum periculum caeterorum est? Nisi forte exauditus non esse te quereris. Primum istud arrogantis est impudentiae, mereri solum velle, quod multis etiam sanctis negatum noveris; cum scias, quia non est personarum acceptor Deus (Act. X, 34). Nam etsi misericors Deus, tamen si semper exaudiret omnes, non jam ex voluntate libera, sed ex quadam velut necessitate facere videretur; Deinde cum omnes rogent, si exaudiret omnes, nemo moreretur. Pro quantis ergo quotidie rogas! Numquid constitutio Dei contemplatione solvenda est tui? Cur ergo non impetratum aliquando doles, quod non semper impetrabile esse cognoscis?

66. Stulte, inquit, super omnes mulieres, nonne vides luctum nostrum, et quae nobis contigerunt, quoniam Sion mater nostra omnium tristitia contristatur, et humilitate humiliata est. Lugete validissime et nunc, quoniam omnes lugemus; et tristes sitis, quoniam omnes contristati sumus: tu enim contristaris in fratre. Interroga terram et dicet tibi, quoniam haec est quae debeat lugere, tantorum superstes germinum: et ex ipsa, inquit, ab initio omnes nati, et alii venient, et ecce pene omnes in perditionem ambulant, et in exterminium fit multitudo eorum. Et quis ergo debet lugere magis, nisi quae tam magnam multitudinem perdidit, quam tu qui pro uno doles (IV Reg. X, 6 et seq.)?

67. Absorbeat igitur nostrum dolorem communis dolor, et acerbitem proprii moeroris excludat. Non enim dolere debemus eos, quos cernimus liberatos; neque enim otiose tam sanctas hoc tempore animas corporeis vinculis reminiscimur absolutas. Namque velut divino iudicio tam graves viduas, ita uno tempore defunctas videmus, ut profectionis quidam videatur excessus, non mortis occasus; ne veterana emeritis stipendiis pudicitia in dubium diu servati pudoris incideret. Quos gemitus mihi, quos dolores tam acerba excitat recordatio! Et si moeroribus non vacabam; tamen in ipso dolore privato, in ipso tantorum amisso flore meritorum, communis quaedam naturae me conditio solabatur: defixusque in uno dolor acerbitem publici funeris, domesticae specie pietatis obduxerat.

68. Repeto ergo, sacra Scriptura, solatia tua; juvat enim tuis praeceptis, tuis sententiis immorari. Quam facilius est coelum et terram praeterire, quam de Lege unum apicem cadere (Luc. XVI, 17)! Sed jam audiamus quae scripta sunt: Nunc, inquit, retine apud te ipsum dolorem tuum, et fortiter fer, qui tibi contigerunt, casus. Si enim justificaveris terminum Dei, et filium tuum recipies in tempore, et in mulieribus collaudaberis (IV Esdr. X, 15, 16). Si hoc ad mulierem, quanto magis ad sacerdotem?

65. It is said therefore also to me, and the heavenly Scripture says: Do you teach this, do you thus institute the people of God? Or do you not know that your example is the danger of the rest? Unless by chance you complain that you have not been heard. First, that is of arrogant impudence, to wish to merit alone what you have known to be denied to many even holy men; when you know that God is no respecter of persons (Acts 10:34). For even if God is merciful, yet if He always heard all, He would seem to act no longer from free will, but from a certain as it were necessity; then when all ask, if He heard all, no one would die. For how many then do you ask daily! Is the constitution of God to be dissolved in contemplation of you? Why then do you grieve that something was not obtained at some time, which you know is not always obtainable?

Foolish man, she says, above all women, do you not see our mourning, and the things which have happened to us, since Sion our mother is saddened with the sadness of all, and has been humbled with humility. Mourn most strongly also now, since we all mourn; and be sad, since we all have been saddened: for you are saddened in a brother. Interrogate the earth and it will tell you, since it is she who ought to mourn, as a survivor of so many seeds: and from her, she says, from the beginning all have been born, and others will come, and behold almost all walk into perdition, and their multitude becomes an extermination. And who then ought to mourn more, except she who has lost so great a multitude, than you who grieve for one (4 Ezra 10:6 et seq.)?

67. Therefore let the common grief absorb our grief, and exclude the bitterness of private sorrow. For we ought not to grieve for those whom we perceive to be liberated; nor indeed do we pointlessly remember such holy souls as having been absolved at this time from corporeal bonds. For we see such grave widows, as if by divine judgment, deceased at one time, so that it seems a certain excess of departure, not a setting of death; lest veteran modesty, having earned its stipends, should fall into a doubt of long-preserved shame. What groans, what pains such a bitter record excites in me! And if I was not vacant from sorrows; yet in that very private grief, in that very loss of the flower of so many merits, a certain common condition of nature consoled me: and grief fixed in one had covered the bitterness of a public funeral with the appearance of domestic piety.

68. I repeat therefore, O holy Scripture, your solaces; for it is pleasing to dwell in your precepts, in your sentences. How much easier is it for heaven and earth to pass away, than for one apex to fall from the Law (Luke 16:17)! But now let us hear what things are written: Now, it says, retain within yourself your grief, and bear strongly the cases which have happened to you. For if you justify the boundary of God, you will both receive your son in time, and you will be praised among women (4 Ezra 10:15, 16). If this is to a woman, how much more to a priest?

Si de filio, non utique absurdum etiam de fratrum amissione talia posse memorari; quamquam si mihi fuisset filius, numquam eum amplius dilexissem. Nam sicut in obitu liberorum effusi labores, suscepti frustra dolores moerorem videntur augere; ita etiam in fratribus consuetudinis usus atque collegii acerbitem doloris accendunt.

69. Sed ecce dicentem Scripturam audio: Noli facere hunc sermonem, sed consenti persuaderi. Qui enim casus Sion? Consolare propter dolorem Hierusalem. Vides enim quia sancta nostra contaminata sunt, et nomen quod nominatum est super nos, pene profanatum est, et illi nostri contumeliam passi sunt, et sacerdotes nostri succensi sunt, et levitae nostri in captivitate fuerunt, et mulieres nostrae contaminatae sunt, et virgines nostrae vim passae, et iusti nostri rapti, et parvuli nostri proditi sunt, et juvenes nostri servierunt, et fortes nostri invalidi facti sunt. Et quod omnium majus, signaculum Sion quoniam resignata est de gloria sua, nunc et tradita est in manibus eorum, qui nos oderunt. Tu ergo excute tuam multam tristitiam, et depone abs te multitudinem dolorum; ut tibi repropitiatur fortis, et requiem faciat tibi Altissimus requietione dolorum (Ibid., 20 et seq.).

70. Cessabunt igitur lacrymae, parendum est enim remediis salutaribus, quia debet aliquid inter fidos et perfidos interesse. Fleant ergo qui spem resurrectionis habere non possunt, quam non sententia Dei eripit, sed fidei inclementia. Intersit inter Christi servulos, idolorumque cultores; ut illi fleant suos, quos in perpetuum existimant interiisse: illi nullas habeant lacrymarum ferias, nullam tristitiae requiem consequantur, qui nullam putant requiem mortuorum. Nobis vero quibus mors non naturae, sed vitae istius finis est; quoniam in melius ipsa natura reparatur, fletus omnes casus mortis abstergat.

71. Certe si illi sibi aliqua solatia repererunt, qui finem sensus, defectumque naturae mortem arbitrati sunt; quanto magis nos, quibus meliora post mortem praemia bonorum factorum conscientia pollicetur! Habent gentiles solatia sua, quia requiem malorum omnium mortem existimant: et ut vitae fructu carent, ita etiam caruisse se putant omni sensu et dolore poenarum, quas in hac vita graves et assiduas sustinemus. Nos vero ut erectiores praemio, ita etiam patientiores solatio esse debemus; non enim amitti, sed praemitti videntur, quos non assumptura mors, sed aeternitas receptura est.

72. Cessabunt ergo lacrymae: aut si cessare non poterunt, in communibus lamentis flebo te, frater, et sub dolore publico domesticos gemitus tegam. Nam cessare qui poterunt, cum ad omnem sonum nominis tui lacrymae subrepant, vel cum usus ipse recordationem excitat, vel cum affectus imaginem repraesentat, vel cum recordatio dolorem renovat? Quando enim dees, qui tantis officiis repraesentaris?

If concerning a son, it is not surely absurd that such things can be remembered also concerning the loss of brothers; although if I had had a son, I would never have loved him more. For as in the death of children poured-out labors and sorrows taken up in vain seem to increase mourning; so also in brothers the use of custom and of college enkindle the bitterness of grief.

69. But behold I hear the Scripture saying: Do not make this speech, but consent to be persuaded. For what is the case of Sion? Be consoled on account of the grief of Jerusalem. For you see that our holy things have been contaminated, and the name which has been named over us is almost profaned, and those of ours have suffered contumely, and our priests have been burned, and our levites have been in captivity, and our women have been contaminated, and our virgins have suffered violence, and our just have been snatched away, and our little ones betrayed, and our youths have served, and our strong have been made weak. And what is greater than all, the seal of Sion, since she has been resigned from her glory, now also has been delivered into the hands of those who hate us. You therefore shake off your much sadness, and lay aside from you the multitude of sorrows; that the Strong One may be repropitiated to you, and the Most High may make rest for you with a rest from sorrows (4 Ezra 10:20 et seq.).

70. Tears shall therefore cease, for one must obey salutary remedies, because there ought to be something between the faithful and the unfaithful. Let them weep, therefore, who cannot have the hope of resurrection, which not the sentence of God takes away, but the inclemency of faith. Let there be a difference between the servants of Christ and the cultists of idols; that those may weep for theirs, whom they think to have perished forever: let those have no holidays of tears, let them follow after no rest from sadness, who think there is no rest for the dead. But for us to whom death is the end not of nature but of this life; since nature itself is repaired for the better, let all the cases of death wipe away our weeping.

71. Certainly if they have found for themselves some solaces, who thought death to be the end of sense and the defect of nature; how much more we, to whom a better reward of good deeds is promised by the conscience after death! The gentiles have their solaces, because they think death to be the rest from all evils: and as they lack the fruit of life, so also they think themselves to have lacked all sense and pain of punishments, which we sustain heavy and assiduous in this life. But we ought to be as more erect by the reward, so also more patient for solace; for they seem not to be lost, but sent ahead, whom death is not about to assume, but eternity about to receive.

72. Tears shall therefore cease: or if they cannot cease, I will weep for you, brother, in common lamentations, and I will cover domestic groans under public grief. For how can they cease, when at every sound of your name tears creep in, or when custom itself excites record, or when affection represents the image, or when record renews grief? For when are you absent, who are represented by such great offices?

Ades, inquam, et semper offunderis, et toto te animo ac mente complector, aspicio, alloquor, osculor, comprehendo vel in ipsa quiete nocturna, vel in luce clara; cum revisere et consolari dignaris moerentem. Denique ipsae jam noctes, quae quasi molestiores, vivente te, videbantur; quod mutui conspectus copiam denegarent: ipse jam somnus colloquiorum nostrorum dudum interruptor inamabilis, dulcis esse jam coepit; quia te mihi reddidit. Non igitur miseri, sed beati; quorum nec praesentia deficit, nec cura minuitur, et augetur gratia. Etenim somni similis imago mortis.

Quod si in quiete nocturna vinculis adhuc corporeis inhaerentes, et quasi inter carceraria religatae claustra membrorum; possunt tamen animae altiora et discreta perspicere: quanto magis spectant haec, cum jam puro aethereoque sensu nulla corporeae labis impedimenta patiuntur! Meritoque mihi conquerenti, vergente quodam jam in occasum die, quod non reviseres quiescentem, totus omni tempore individuus adfui-sti; ita ut illo perfusus sopore membrorum, cum ego vigilarem tibi, tu viveres mihi, dicerem: Quid est mors, frater? Nam certe nullis a me separabare momentis; ita enim ubique praesto eras, ut quam in istius vitae usu habere nostri copiam nequibamus, nunc nobis semper et ubique praesto sit. Nam tunc utique omnia praesto esse non poterant; nec enim complexiones nostrae, conspectusque et osculorum corporalium suavitates locis omnibus et omnibus temporibus suppetebant. Animorum imagines semper nobiscum erant, etiam quando non eramus una: quae ne nunc quidem occiderunt, assiduoque advolant, quo majore desiderio, eo majore copia.

74. Teneo igitur te, frater, nec mihi te aut mors aut tempus avellet. Ipsae dulces lacrymae sunt, ipsi fletus jucundi, quibus restinguitur ardor animi, et quasi relaxatus evaporat affectus. Neque enim sine te esse possum, aut tui non meminisse umquam, aut meminisse sine lacrymis. O amari dies, qui interruptam copulam proditis! O flebiles noctes, quae tam bonum consortem quietis, et individuum mihi comitem perdidistis! Quas ederetis cruces, nisi se offunderet imago praesentis, nisi visiones animi repraesentarent, quem species corporis denegaret!

75. Jam jam, frater animo meo charissime, quamquam tu immaturo decesseris obitu; beatus tamen, qui ista non sustines, nec amissum fratrem moerere compelleris, quem absentem diu ferre non poteras, sed recursu celeri revisebas. Quod si tunc solitudinis meae taedia repellere, moestitiam fraternae mentis ablevare properabas; quanto nunc crebrius afflictum animum debes revisere, et ex te conceptum, per te lenire moerorem!

You are present, I say, and always you are poured around, and with my whole soul and mind I embrace you, I view you, I talk to you, I kiss you, I hold you either in that very nocturnal rest or in clear light; when you deign to revisit and console the mournful. Finally, those very nights, which seemed as it were more troublesome while you were living, because they denied the abundance of mutual sight; that very sleep, once an unlovable interrupter of our colloquies, has now begun to be sweet; because it has restored you to me. Not therefore miserable, but blessed; whose neither presence fails, nor care is diminished, and grace is increased. For sleep is like the image of death.

But if in nocturnal rest, still adhering to corporeal bonds, and as it were bound between the prison-like enclosures of the members; souls can yet perceive higher and discrete things: how much more do they view these, when now with pure and ethereal sense they suffer no impediments of corporeal stain! And rightly to me complaining, with the day now verging toward setting, that you did not revisit me resting, you were present whole and indivisible at every time; so that being suffused with that sleep of the members, while I watched for you, you lived for me, and I would say: What is death, brother? For certainly you were separated from me by no moments; for thus everywhere you were ready at hand, so that the abundance of ourselves which we were unable to have in the use of this life, is now ready at hand for us always and everywhere. For then certainly all things could not be ready at hand; nor did our embraces, and sights and the sweetnesses of corporeal kisses supply in all places and at all times. The images of minds were always with us, even when we were not together: which even now have not died, and they fly to us with assiduity, with as much more abundance as with greater desire.

74. I hold you therefore, brother, nor will either death or time snatch you from me. Tears themselves are sweet, the very weepings are pleasant, by which the heat of the mind is extinguished, and the affection as if relaxed evaporates. For I cannot be without you, or ever not remember you, or remember you without tears. O bitter days, which betray the interrupted bond! O mournful nights, which have lost so good a partner of rest, and an indivisible companion to me! What crosses you would give forth, unless the image of the one present poured itself around, unless the visions of the mind represented him whom the appearance of the body denied!

75. Now now, brother most dear to my soul, although you have departed with an immature death; blessed yet, who do not sustain these things, nor are compelled to mourn a lost brother, whom being long absent you could not bear, but revisited with swift recourse. But if then you hastened to repel the tediums of my solitude, to alleviate the sadness of a brotherly mind; how much more now ought you to revisit the afflicted soul, and to soothe the grief conceived from you, through yourself!

76. At mihi tamen dat aliquas officii usus inducias, et obsequii sacerdotalis intentio abducit animum: sanctae vero sorori quid fiet, quae licet divino metu pietatem temperet; rursus tamen ipsum pietatis dolorem studio religionis accendit, strata humi et totum gremio sui complexa tumulum, laborioso fessa incessu, tristis affectu, dies noctesque moerorem integrat? Nam licet fletum plerumque sermone suspendat, in oratione renovat: et quamvis Scripturarum memoria consolationes serentibus praecurrat; flendi tamen desiderium precandi assiduitate compensat, lacrymarum ubertatem tunc praecipue, quando nemo interrumpere possit, instaurans. Ita quod miserearis, habes: quod reprehendas, non habes; flere enim in oratione virtutis est. Et quamquam istud familiare virginibus, quibus mollior sexus, tenerior affectus, contuitu communis fragilitatis in lacrymas etiam sine domestici sensu doloris exuberat; tamen cum major causa moerendi est, finis moeroribus excluditur.

77. Deest igitur consolandi via, quia suppetit excusandi gratia. Neque enim possis prohibere, quod doceas; praesertim cum religionis astruat lacrymas, non doloris; et communis seriem deplorationis metu pudoris obtexat. Consolare ergo qui potes adire animum, penetrare mentem. Cernat te esse praesentem, sentiat non esse defunctum; ut cujus secunda de merito, ejus functa solatio, discat pro eo non graviter dolere, qui se admonuerit non esse dolendum.

78. Sed quid ego te morer, frater? quid exspectem, ut nostra tecum commoriatur, et quasi consepeliatur oratio? Licet ipsa species et exanimis corporis forma soletur, oculosque manens gratia et permanens figura demulceat; nihil, inquam, moror, procedamus ad tumulum. Sed prius ultimum coram populo vale dico, pacem praedico, osculum solvo. Praecedat ad illam communem omnibus et debitam, sed jam mihi prae caeteris desiderabilem domum. Para hospiti consortium; et quemadmodum hic omnia nobis fuere communia, ita illic quoque jus divinum nesciamus.

79. Ne, quaeso, cupientem tui diu differas, properantem exspecta, festinantem adjuva, et si diutius morari tibi videbor, accerse. Neque enim umquam prolixius abfuimus a nobis, tu tamen solebas revisere. Nunc quoniam tu redire jam non potes, nos ad te ibimus: aequum est ut officium rependamus, subeamus vicem. Numquam nobis fuit vitae conditio discretior: semper aut sanitas aut aegritudo communis; ut cum alter aegresceret, alter in morbum incurreret: et cum alter revaleretur, uterque consurgeret. Quomodo jus nostrum amisimus? Et nunc consortium aegritudinis fuit, quomodo mortis consortium non fuit?

But yet the use of office gives me some truces, and the intention of priestly service leads away the mind: but for our holy sister what will happen, who although she tempers piety with divine fear; yet again she enkindles that very grief of piety with the study of religion, prostrate on the ground and embracing the whole tomb in her bosom, weary with laborious gait, sad in affection, she renews grief days and nights? For although she frequently suspends weeping with speech, she renews it in prayer: and although the memory of the Scriptures precedes those sowing consolations; yet she compensates the desire of weeping with assiduity of praying, instaurating the abundance of tears especially then, when no one can interrupt. So you have what you may pity: what you may reprehend, you have not; for to weep in prayer is of virtue. And although that is familiar to virgins, for whom the sex is softer, the affection more tender, overflowing into tears at the sight of common fragility even without the sense of domestic grief; yet when there is a greater cause for mourning, an end is excluded from sorrows.

77. Therefore the way of consoling is absent, because the grace of excusing is supplied. For you cannot prohibit what you may teach; especially when she ascribes tears of religion, not of grief; and covers the series of common deploration with the fear of shame. Console therefore you who can approach the soul, penetrate the mind. Let her perceive you to be present, let her feel you not to be dead; so that she, secure concerning your merit, having performed your consolation, may learn not to grieve heavily for him, who has admonished her that he should not be grieved for.

78. But why should I delay you, brother? why should I wait, that our oration may die with you, and as it were be buried with you? Although the very appearance and form of the lifeless body may console, and the remaining grace and permanent figure may soothe the eyes; I delay nothing, I say, let us proceed to the tomb. But first I say a last farewell before the people, I preach peace, I loose the kiss. Precede to that house common to all and due, but now desirable to me beyond others. Prepare a partnership for your guest; and just as here all things were common to us, so there also let us not know a divided right.

79. Do not, I beseech, defer me desiring you for long, wait for me hastening, help me hurrying, and if I shall seem to you to stay longer, summon me. For never have we been more proximately absent from ourselves, yet you were wont to revisit. Now since you can no longer return, we will go to you: it is just that we repay the office, that we undergo the turn. Never was the condition of life more discrete for us: always either health or sickness was common; so that when one was sick, the other would fall into disease: and when one was recovering, both would rise together. How have we lost our right? And now there was a partnership of sickness, how was there not a partnership of death?

80. Tibi nunc, omnipotens Deus, innoxiam commendo animam, tibi hostiam meam offero: cape propitius ac serenus fraternum munus, sacrificium sacerdotis. Haec mei jam libamina praemitto, in hoc ad te pignore venio, non pecuniae, sed vitae pignore; ne me diutius residere facias tanti fenoris debitorem. Non mediocris est fraterni amoris usura, nec vilis naturae sors, quam cumulant incrementa virtutis. Possum ferre, si cito cogar exsolvere.

LIBER SECUNDUS.

DE FIDE RESURRECTIONIS.

1. Superiore libro aliquid indulgimus desiderio, ne tamquam ferventi plagae austeriora adhibita medicamenta exasperarent magis, quam lenirent dolorem: simul quia fratrem saepius allocuti sumus, et oculis tenebamus, absurdum non fuit relaxare paulisper affectum naturae, qui lacrymis magis pascitur, fletibus delinitur, stupore defigitur. Mollis enim et tenera species est forma pietatis, nihil insolens amat, nihil immitte, nihil durum: ferendo autem magis probatur patientia, quam resistendo.

2. Ergo quia dudum dies mortis inter lacrymabiles aspectus debuit animum declinare fraternum, quia totum tenebat; nunc quoniam die septimo ad sepulcrum redimus, qui dies symbolum futurae quietis est, a fratre paululum ad communem humani generis cohortationem juvat derivare mentem, intentionemque transfundere; ita ut neque toti sensibus defigamur in fratre, ne obrepat affectus: neque tantae exsules pietatis et gratiae eum, quem diligimus, deseramus; et vere ipsi nobis tanti doloris augeamus injuriam, si hodie nobis et in sermone moriatur.

3. Unde, proposuimus, fratres charissimi, solari nos communi usu, nec duro putare, quidquid universos maneret; et ideo mortem non esse lugendam: primum, quia communis sit, et cunctis debita: deinde, quia nos saeculi hujus absolvat aerumnis: postremo, quia somni specie ubi ab istius mundi labore requietum sit, vigor nobis vivacior refundatur. Quem dolorem non soletur resurrectionis gratia? quem non excludat moerorem, si credas nihil perire morte; immo ipsius mortis celeritate fieri, ut plus perire non possit? Erit ergo, fratres charissimi, ut in adhortatione communi, etiam fratri nostrum pendamus affectum: nec ab eo longius deviasse videamur, si per resurrectionis spem, et futurae gloriae suavitatem, etiam in sermone nobis hodie reviviscat.

80. To you now, almighty God, I commend the innocent soul, to you I offer my victim: take propitiously and serenely the brotherly gift, the sacrifice of the priest. These libations of mine I now send before, in this pledge I come to you, not a pledge of money, but of life; lest you make me reside longer as a debtor of so great a fee. Not mediocre is the usury of brotherly love, nor vile the lot of nature, which the increments of virtue accumulate. I can bear it, if I am quickly compelled to pay.

BOOK THE SECOND.

CONCERNING THE FAITH OF THE RESURRECTION.

1. In the former book we indulged something to desire, lest harsher medicines applied as if to a burning wound should exasperate more than soothe the grief: at the same time because we spoke more often to our brother, and held him with our eyes, it was not absurd to relax for a little while the affection of nature, which is fed more by tears, soothed by weepings, fixed by stupor. For the appearance of form of piety is soft and tender, it loves nothing insolent, nothing ungente, nothing hard: but patience is proved more by bearing than by resisting.

2. Therefore because long since the day of death among mournful sights ought to have declined the brotherly soul, because it held the whole; now since on the seventh day we return to the sepulcher, which day is a symbol of future rest, it is pleasing to derive the mind a little from our brother to the common exhortation of the human race, and to transfuse the intention; so that we may neither be fixed with our whole senses in our brother, lest affection creep in: nor as exiles of so great piety and grace may we desert him whom we love; and truly augment for ourselves the injury of so great grief, if today he should die for us even in our speech.

3. Wherefore, most dear brothers, we have proposed to console ourselves by common use, and not to think hard whatever should await all; and therefore that death is not to be mourned: first, because it is common and due to all: next, because it absolves us from the miseries of this world: lastly, because in the appearance of sleep where there is rest from the labor of this world, a more lively vigor is poured back into us. Whom does not the grace of resurrection console? what grief does it not exclude, if you believe that nothing perishes by death; nay rather that by the very celerity of death it is brought to pass that more cannot perish? It will be therefore, most dear brothers, that in common exhortation, we also pay our affection to our brother: nor may we seem to have deviated further from him, if through the hope of resurrection, and the sweetness of future glory, he should revive for us today even in our speech.

4. Ordiamur igitur ab eo, ut lugendum nobis nostrorum obitum non esse doceamus. Quid enim absurdius, quam ut id quod scias omnibus esse praescriptum, quasi speciale deploras? Hoc est animum supra conditionem extollere, legem non recipere communem, naturae consortium recusare, mentem carnis inflari, et carnis ipsius nescire mensuram. Quid absurdius, quam nescire qui sis, affectare quod non sis? Aut quid imprudentius, quam quod futurum scias, id cum acciderit, ferre non posse? Natura ipsa nos revocat, et ab huiusmodi moeroribus quadam sui consolatione subducit. Quis est enim tam gravis luctus, aut tam acerbus dolor, in quo non interdum relaxetur animus? Habet hoc natura, ut quamvis homines in tristibus rebus sint; tamen si modo homines sunt, a moerore mentem paulisper abducant.

5. Fuisse etiam quidam feruntur populi, qui ortus hominum lugerent, obitusque celebrarent. Nec imprudenter; eos enim qui in hoc vitae salum venissent, moerendos putabant: eos vero qui ex istius mundi procellis et fluctibus emersissent, non injusto gaudio prosequendos arbitrabantur. Nos quoque ipsi natales dies defunctorum obliviscimur, et eum quo obierunt diem, celebri solemnitate renovamus.

6. Non est ergo gravis subeundus moeror secundum naturam; ne aut excellentiorem aliquam naturae exceptionem nobis arrogare videamur, aut communem recusare. Etenim mors aequalis est omnibus, indiscreta pauperibus, inexcepta divitibus. Et ideo licet per unius peccatum, in omnes tamen pertransivit (Rom. V, 18); ut quem generis non refugimus auctorem, non refugiamus et mortis: et sit nobis sicut per unum mors, ita per unum etiam resurrectio; nec recusemus aerumnam, ut perveniamus ad gratiam: Venit enim, ut legimus, Christus salvum facere, quod perierat (Luc. XIX, 10): et ut non solum vivorum, sed etiam mortuorum dominetur (Rom. XIV, 9). Lapsus sum in Adam, de paradiso ejectus in Adam, mortuus in Adam; quomodo revocet, nisi me in Adam invenerit, ut in illo culpa obnoxium, morti debitum, ita in Christo justificatum? Si ergo debitum est mortis, solutio debet esse tolerabilis. Sed hic locus posterioribus partibus reservandus.

7. Nunc propositum est asserere mortem graviori non debere esse moerori, quod eum natura ipsa respuat. Denique Lyciorum feruntur esse praecepta, quae viros jubeant mulierum vestem induere, si moerori indulgeant; eo quod mollem et effeminatum judicaverint in viro luctum. Deforme est enim eos qui pro fide, pro religione, pro patria, pro aequitate iudicii, atque intentione virtutis obvium morti debent pectus offerre, moerere in alio gravius, quod in se, si causa exegerit, sit expetendum. Nam quemadmodum potes in te non refugere, quod impatientius alii doleas accidisse? Depone moerorem, si potes: include, si non potes.

4. Let us begin therefore from this, that we may teach that the departure of our own is not to be mourned by us. For what is more absurd, than that you should deplore as if special that which you know to be prescribed to all? This is to extol the soul above its condition, not to receive the common law, to refuse the partnership of nature, to be puffed up in the mind of the flesh, and not to know the measure of the flesh itself. What is more absurd, than not to know who you are, to affect what you are not? Or what more imprudent, than that which you know will be, you cannot bear when it has happened? Nature itself recalls us, and withdraws us from mournings of this kind with a certain consolation of itself. For who is of so heavy mourning, or so bitter grief, in which the soul is not sometimes relaxed? Nature has this, that although men are in sad things; yet if only they are men, they lead away the mind a little from mourning.

5. Certain peoples are also said to have been, who mourned the births of men, and celebrated their departures. Nor imprudently; for they thought those who had come into this sea of life were to be mourned: but they thought those who had emerged from the tempests and waves of this world were to be followed with no unjust joy. We also ourselves forget the birthdays of the deceased, and that day on which they died, we renew with celebrated solemnity.

6. Therefore a heavy mourning is not to be undergone according to nature; lest we seem either to arrogate to ourselves some more excellent exception of nature, or to refuse the common one. For death is equal to all, indiscriminate to the poor, unexcepted to the rich. And therefore although through the sin of one, yet it passed into all (Rom. 5:18); so that him whom as the author of our race we did not flee, we may not flee also as the author of death: and let it be to us just as through one death, so through one also resurrection; nor let us refuse the misery, that we may arrive at grace: For he came, as we read, Christ to save that which had perished (Luke 19:10): and that he might rule not only of the living, but also of the dead (Rom. 14:9). I fell in Adam, I was cast out of paradise in Adam, I died in Adam; how should he recall me, unless he found me in Adam, so that as in him obnoxious to fault, due to death, so in Christ justified? If therefore it is a debt of death, the payment ought to be tolerable. But this place is to be reserved for the later parts.

7. Now it is proposed to assert that death ought not to be for a heavier mourning, because nature itself rejects it. Finally there are said to be the precepts of the Lycians, which command men to put on the dress of women if they indulge in mourning; for the reason that they judged grief in a man to be soft and effeminate. For it is base that those who for faith, for religion, for country, for equity of judgment, and intention of virtue, ought to offer their breast meeting death, should mourn more heavily in another than which in themselves, if cause required, is to be sought. For how can you not flee in yourself, what you grieve more impatiently to have happened to another? Lay aside the mourning, if you can: shut it in, if you cannot.

8. Aut absorbendus omnis, aut premendus est dolor. Cur enim moestitiam tuam non ratio potius, quam dies leniat? Non quod obliteratura est temporis series, melius prudentia mitigabit. Quin etiam hoc ipsum irreligiosum puto erga ipsorum memoriam, quos dolemus amissos; ut oblivisci eorum malimus, quam consolatione mulceri: aut cum horrore reminisci, quam meminisse cum gratia: recordationem timere, quorum imago debeat esse voluptati: diffidere potius quam sperare de meritis defunctorum: et poenae addictos, quam immortalitati debitos, quos dilexeris, aestimare.

9. Sed dicis: Quos diligebamus, amissimus. Nonne haec nobis cum ipso mundo elementisque communia sunt; quia ad tempus credita in perpetuum tenere non possumus? Gemit terra sub aratris, imbribus caeditur, tempestate concutitur, stringitur frigore, sole torretur: ut fructus annuos feta parturiat: et cum se vario flore vestierit, proprio exiit et spoliatur ornatu. Quantos haec raptores habet? Nec fructum suum queritur amissum, quem ideo generavit, ut amitteret: nec imposterum negat, quem sibi meminit auferendum.

10. Coelum ipsum non semper stellarum micantium globis fulget, quibus quasi quibusdam insignitur coronis. Non semper ortu lucis albescit, radiis solis irrutilat: sed assiduis vicibus ille quidam mundi vultus gratissimus, humenti noctium caligat horrore. Quid gratius luce? quid sole jacundius? quae quotidie occidunt; decessisse tamen haec nobis non moleste ferimus, quia eum redire praesumimus. Doceris in his quam in tuis debeas exhibere patientiam. Si superiora tibi occidunt, nec dolori sunt; cur si occiderint humana, doleantur?

11. Sit tamen patiens dolor, sit in tristibus modus, qui exigitur in secundis. An si immoderate gaudere non convenit, lugere convenit? Non enim mediocre malum est immoderatio doloris, aut metus mortis. Quantos ad laqueum impulit, armavit ad gladium; ut in eo ipso amentiam suam proderent, mortem non ferentes, et mortem appetentes: et quod pro malo fugerent, pro remedio adsciscerent? Qui quoniam consentaneum naturae suae ferre ac perpeti nequiverunt, contrarium voto incidunt; ut ab his in perpetuum separentur, quos sequi desideraverint. Sed haec rara; quoniam natura ipsa revocat, etsi praecipitet amentia.

8. Either all grief is to be absorbed, or it is to be pressed down. For why should reason rather than the day soothe your sadness? What the series of time is about to obliterate, prudence will better mitigate. Nay even this very thing I think irreligious toward the memory of those themselves whom we grieve lost; that we should prefer to forget them, than to be soothed by consolation: or to remember with horror, than to remember with grace: to fear the record of those whose image ought to be for pleasure: to distrust rather than to hope concerning the merits of the deceased: and to estimate those whom you have loved as addicted to punishment, rather than as due to immortality.

9. But you say: We have lost those whom we loved. Are not these things common to us with the world itself and the elements; because what is credited for a time we cannot hold forever? The earth groans under the plows, is beaten by rains, shaken by tempest, bound by cold, parched by the sun: so that being pregnant it may bring forth annual fruits: and when it has clothed itself with varied flower, it is stripped and despoiled of its own ornament. How many ravishers this has? Nor does it complain its fruit lost, which it therefore generated, that it might lose: nor for the future does it deny, what it remembers must be taken from itself.

10. Heaven itself does not always shine with the globes of twinkling stars, with which as with certain crowns it is distinguished. It does not always grow white with the rising of light, or redden with the rays of the sun: but with assiduous turns that most grateful countenance of the world grows dark with the moist horror of nights. What more grateful than light? what more pleasant than the sun? which daily set; yet that these have departed we do not bear with trouble, because we presume that they return. You are taught in these what patience you ought to exhibit in yours. If the higher things set for you, and are not for grief; why if human things set, should they be grieved?

11. Yet let grief be patient, let there be a measure in sad things, which is required in favorable ones. Or if it is not fitting to rejoice immoderately, is it fitting to mourn? For the immoderation of grief, or the fear of death, is no mediocre evil. How many it has driven to the snare, armed for the sword; so that in that very thing they betrayed their madness, not bearing death, and seeking death: and what they fled as an evil, they adopted as a remedy? Who since they were unable to bear and suffer what is agreeable to their nature, fall into the contrary to their wish; so that they are separated forever from those whom they desired to follow. But these are rare; since nature itself recalls, even if madness precipitates.

12. Illud vero frequens in mulieribus, ut clamores publicos serant, quasi metuant ne earum ignoretur aerumna: ut illuviem vestis affectent, quasi in ea sit sensus dolendi: ut impexum sordibus immadident caput: ut postremo, quod plerisque in locis vulgo fieri solet, discisso amictu, diloricata veste, secreti pudoris nuda prostituant, quasi ipsum lenocinentur pudorem, quia pudoris sui praemia perdiderunt. Sic procaces oculi provocantur, ut concupiscant, ut amare incipiant membra nudata: quae si non aspicerent, non amarent. Atque utinam sordidata illa tegumenta corporis non speciem, sed mentem obnuberent! Latet plerumque sub tristi amictu mentis lascivia: et deformis horror vestis obtexitur; ut secreta petulantium tegantur animorum.

13. Satis pie virum luget, quae servat pudorem, non deserit fidem. Haec bene defunctis officia impenduntur, ut vivant in mentibus, in affectibus perseverent. Non amisit virum, quae exhibet castitatem: non est viduata conjugio, quae non mutavit nomen mariti. Nec tu perdidisti haeredom, quae adjuvas cohaeredom: sed pro successore corruptibilium, mutasti consortem immortalium. Habes qui tibi repraesentet haeredom: solve pauperi, quod debetur haeredi; ut non solum maternae aut paternae senectutis, sed etiam vitae propriae sit superstes. Plus successori tuo relinquis, si portio ejus non ad luxum praesentium proficiat, sed ad pretium futurorum.

14. Sed desideramus amissos. Duo sunt enim quae maxime angunt, aut desiderium eorum, quos amiserimus, sicut meo exemplo metior: aut quod eos vitae suavitate privatos, creptos laboris sui fructibus arbitremur. Tenera enim amoris est titillatio, quae improvisum affectum excitat, ut sedandi magis, quam excludendi doloris facultas relinquatur: simul quia pium videtur desiderare quod amiseris, et specie virtutis adolescit infirmitas.

15. Sed cur tu putes patientiorem illam esse debere, quae dilectum ad peregrina dimiserit, et militiae gratia, vel susceptae administrationis officio, vel negotiandi usu transfretasse compererit; quam te qui non fortuito arbitrio derelinqueris, aut studio pecuniae, sed lege naturae? At recuperandi tibi interclusa spes: quasi cuiquam certa sit redeundi. Et plerumque dubia plus fatigant, ubi periculi metus integer, graviusque est timere, ne acciderit, quam tolerare quod jam noveris accidisse. Aliud enim summam formidinis coacervat, aliud finem expectat doloris.

12. But that is frequent in women, that they sow public cries, as if they feared lest their misery should be ignored: that they affect the filth of dress, as if in it were the sense of grieving: that they soak the uncombed head with sordes: that finally, what in most places is wont to be done commonly, with rent garment and torn dress, they prostitute the nudes of secret shame, as if they played the bawd to shame itself, because they have lost the rewards of their shame. Thus forward eyes are provoked, so that they may lust, so that they may begin to love the bared members: which if they did not view, they would not love. And would that those soiled coverings of the body did not cloud the appearance, but the mind! For the most part the lasciviousness of the mind lies hid under sad dress: and the deformed horror of dress is covered; so that the secrets of petulant souls may be concealed.

13. She mourns her husband piously enough, who preserves her shame, and does not desert her faith. These offices are well paid to the deceased, so that they may live in minds, and persevere in affections. She has not lost her husband, who exhibits chastity: she is not widowed of marriage, who has not changed the name of her husband. Nor have you lost an heir, who help a co-heir: but instead of a successor of corruptible things, you have changed a partner of immortal ones. You have one who may represent the heir to you: pay to the poor what is due to the heir; so that he may be a survivor not only of maternal or paternal old age, but also of his own life. You leave more to your successor, if his portion does not profit for the luxury of present things, but for the price of future ones.

14. But we desire the lost. For there are two things which especially anguish, either the desire of those whom we have lost, as I measure by my own example: or because we think them deprived of the sweetness of life, snatched from the fruits of their labor. For tender is the tickling of love, which excites an unforeseen affection, so that the faculty of soothing rather than excluding grief is left: at the same time because it seems pious to desire what you have lost, and infirmity grows in the appearance of virtue.

15. But why should you think that she ought to be more patient, who has dismissed her beloved to foreign parts, and has found him to have crossed the sea for the sake of military service, or the office of an administration undertaken, or the use of trading; than you who are not left by fortuitous choice, or by the study of money, but by the law of nature? But the hope of recovering is closed to you: as if it were certain to anyone to return. And for the most part doubts fatigue more, where the fear of danger is whole, and it is heavier to fear lest it should happen, than to tolerate what you already know to have happened. For one heaps up the sum of dread, the other expects the end of grief.

16. An dominis jus est, quo decreverint, transferre mancipia, Deo non est? Sed non suppetit expectare remeantem; suppetit tamen praecedentem sequi. Et certe brevis vitae usus nec illi multum videtur eripuisse, qui ante praecessit: nec te differre diutius, qui remanseris.

17. Quod si desiderium tuum mitigare non possis; nonne tamen videtur indignum pro desiderii tui studio rerum ordinem velle converti? Amantium ardentiora utique desideria sunt, et tamen necessitatis contuitu temperantur: et si dolent deseri, lugere tamen non solent: destituti amare impatientius erubescunt. Ita patientia desiderii plus probatur.

18. Quid autem de his loquar, qui defunctos putant vitae suavitate privari? Nulla potest esse jucunditas inter has vitae nostrae amaritudines aut dolores, quae vel ex corporis ipsius infirmitate, vel extrinsecus accidentium incommoditate generantur. Anxii enim semper, et ad ipsa laetiorum vota suspensi, quodam fluctuamus incerto, sperantes dubia pro certis, incommoda pro secundis, caduca pro solidis: nihil habentes potestatis in arbitrio, nihil firmitatis in voto. At si aliquid contra voluntatem acciderit, perditos nos putamus; plusque adversorum dolore frangimur, quam secundorum fructu potimur. Quibus igitur carent bonis, qui magis eripiuntur incommodis?

19. Valetudo, credo, bona plus adjuvat, quam affligit mala: aut opulentia plus delectat, quam egestas afficit: aut filiorum magis amabilis gratia, quam lugubris amissio: aut adolescentia jucundior, quam senectus tristior. Quam plerumque suorum taedet votorum et optati poenitet; ut doleat impetratum, quod non impetrare metuebat. Exsilia vero, et caeterarum poenarum acerbitates, quae potest compensare patria? que voluptates? Quae etiam cum adsunt; debilitantur tamen, aut non utendi affectu, aut amittendi metu.

20. Esto tamen: maneat inoffensus, immunis a doloribus, perpes in voluptatibus vitae cursus humanae; quid tamen commodi consequi potest anima in istiusmodi corporis inclusa compagibus, et quibusdam membrorum angustiis coarctata? Si caro nostra carcerem fugit, si detestatur omne quidquid evagandi facultatem negat; quae utique parvis ultra se audiendi videndique excurrere videtur sensibus: quanto magis anima nostra corporeum istud evadere gestit ergastulum, quae motu aereo libera, nescimus quo vadat, aut unde veniat (Joan. III, 8)!

16. Or is there a right to masters to transfer slaves where they have decreed, and is there not to God? But it is not supplied to expect the one returning; yet it is supplied to follow the one preceding. And certainly the use of a short life does not seem to have snatched much either from him who preceded before: nor to defer you longer who have remained.

17. But if you cannot mitigate your desire; does it not yet seem unworthy to wish the order of things to be converted for the study of your desire? The desires of lovers are certainly more ardent, and yet they are tempered by the sight of necessity: and if they grieve to be deserted, yet they are not wont to mourn: being destitute they blush to love more impatiently. Thus the patience of desire is more proved.

18. But what should I speak of those, who think the deceased are deprived of the sweetness of life? No pleasantness can be among these bitternesses or griefs of our life, which are generated either from the infirmity of the body itself, or from the inconvenience of things happening from without. For always anxious, and suspended at the very wishes of more joyful things, we fluctuate with a certain uncertainty, hoping for doubtful things instead of certain ones, inconveniences instead of favorable ones, falling things instead of solid ones: having nothing of power in our choice, nothing of firmness in our wish. But if anything should happen against our will, we think ourselves lost; and we are broken more by the grief of adverse things, than we enjoy the fruit of favorable ones. Of what goods therefore do they lack, who are rather snatched from inconveniences?

19. Good health, I believe, helps more than sickness afflicts: or opulence delights more than want affects: or the more lovable grace of children than their mournful loss: or more pleasant youth than sadder old age. How often one is weary of his own wishes and repents of what was desired; so that he grieves for what was obtained, which he feared not to obtain. But exiles, and the bitternesses of other punishments, what country can compensate? what pleasures? Which even when they are present, are yet weakened either by the affection of not using, or by the fear of losing.

20. Be it so: let the course of human life remain unoffended, immune from griefs, perpetual in pleasures; yet what advantage can the soul follow included in joints of this kind of body, and coerced by certain narrows of the members? If our flesh flees prison, if it detests everything whatever denies the faculty of wandering; which certainly seems to run out by small senses to hearing and seeing beyond itself: how much more does our soul desire to escape this corporeal workhouse, which being free by aerial motion, we know not where it goes, or whence it comes (John 3:8)!

21. Scimus tamen quod corpori supervivat, et ea, jam depositis proprii sensus repagulis expedita, libero cernat obtutu, quae ante sita in corpore non videbat. Quod exemplo dormientium possumus aestimare (quorum animi velut sepulto quieti corpore, ad altiora se subrigunt, et renuntiant corpori) rerum absentium, vel etiam coelestium visiones. Ergo si mors carnis ex saeculi nos absolvit aerummis, utique malum non est, quae libertatem restituit, excludit dolorem.

22. Hinc igitur nobis adoriendus disputandi locus mortem malum non esse; quia aerumnarum omnium malorumque perfugium est, et fida statio securitatis, ac portus quietis. Nam quid in hac vita non experimur adversi? Quas non procellas, tempestatesque perpetimur? quibus non exagitamur incommodis? cujus parcityr meritis?

23. Sanctus patriarcha Israel profugus patria, fratre, parentibus, domum mutavit exsilio (Gen. XXVIII, 5), stuprum filiae (Gen. XXXIV, 2), generi necem flevit (Gen. XLIX, 5), famen pertulit, sepulturam defunctus amisit; transferri enim ossa sua, ne vel mortuus requiesceret, obsecravit.

24. Sanctus Joseph odia fratrum, insidias invidorum, servulorum obsequia, mercatorum imperia (Genes. XXXVII, 4 et seq.), dominae petulantiam, mariti inscitiam, carceris quoque est expertus aerumnam (Gen. XXXIX, 12 et seq.).

25. Sanctus David filios amisit duos: unum incestum (II Reg. XIII, 29), alterum parricidam (II Reg. XVIII, 14). Hos habuisse pudoris est, doloris est perdidisse. Amisit et thirdum, quem amabat, parvulum. Hunc viventem adhuc flevit, mortuum non desideravit. Sic enim legimus (II Reg. XII, 18) quod, aegrotante puero, deprecabatur David Dominum pro eo, et jejunavit, et in cilicio jacuit, et astantibus majoribus natu, ut excitarent eum de terra, nec surgendum sibi, nec coenandum putavit. Ubi vero defunctum puerum comperit surrexit de terra, lavit illico, unctus est, vestimenta mutavit, adoravit Dominum, cibum sumpsit (Ibid., 20). Cum haec miranda pueris suis viderentur, respondit eis recte se, infante vivente, jejunasse et plorasse; quia jure arbitrabatur Dominum posse misereri, nec dubitandum quod vitam posset servare viventis, qui posset vivificare defunctos: jam vero, obita morte, quid jejunaret, qui jam non posset reducere mortuum exanimemque revocare: Ego, inquit, ibo ad eum: ipse autem non revertetur ad me (Ib. 23).

21. Yet we know that it survives the body, and that it, the bars of its own sense now being laid aside, perceives with free sight those things which before being placed in the body it did not see. Which we can estimate by the example of those sleeping (whose minds as if the body were buried in rest, lift themselves up to higher things, and report to the body) the visions of absent things, or even of celestial ones. Therefore if the death of the flesh absolves us from the miseries of the world, certainly it is not an evil, which restores liberty, and excludes grief.

22. Hence therefore the place of disputing is to be attacked by us, that death is not an evil; because it is the refuge of all miseries and evils, and the faithful station of security, and the port of rest. For what adverse thing do we not experience in this life? What tempests and storms do we not suffer? by what inconveniences are we not agitated? whose merits are spared?

23. The holy patriarch Israel, a fugitive from his country, his brother, his parents, changed his home for exile (Gen. 28:5), wept for the rape of his daughter (Gen. 34:2), the slaughter of his sons-in-law (Gen. 49:5), suffered famine, and being deceased lost his burial; for he besought that his bones should be transferred, lest he should rest even being dead.

24. Holy Joseph experienced the hatreds of his brothers, the snares of the envious, the obediences of servants, the commands of merchants (Gen. 37:4 et seq.), the petulance of a mistress, the ignorance of a husband, also the misery of a prison (Gen. 39:12 et seq.).

25. Holy David lost two sons: one incestuous (2 Sam. 13:29), the other a parricide (2 Sam. 18:14). To have had these is of shame, to have lost them is of grief. He lost also a third, a little one whom he loved. This one while still living he wept, when dead he did not desire him. For thus we read (2 Sam. 12:18) that while the boy was sick, David besought the Lord for him, and fasted, and lay in sackcloth, and to the elders standing by, that they might raise him from the ground, he thought that he should neither rise, nor dine. But when he found the boy deceased he rose from the ground, washed immediately, was anointed, changed his garments, adored the Lord, took food (Ibid. 20). When these things seemed wonderful to his boys, he answered them that he had rightly fasted and wept while the infant was living; because he rightly thought that the Lord could pity, nor was it to be doubted that he could preserve the life of the living, who could quicken the dead: but now, with death having occurred, why should he fast, who could no longer bring back the dead and recall the lifeless: I, he said, shall go to him: but he shall not return to me (Ib. 23).

26. O maximum solatium desiderantis! O verum sapientis iudicium! O miram sapientiam servientis! ut nemo sibi adversi aliquid accidisse indigne ferat, et contra meritum suum se queratur afflicto. Quis enim tu es, qui de tuo merito ante pronunties? Cur praevenire desideras cognitorem? Cur eripis sententiam iudicaturus? Nec sanctis istud permissum est, nec a sanctis impune umquam est usurpatum. David se propterea flagellatum suo carmine confitetur: Ecce ipsi peccatores et abundantes in saeculo, obtinuerunt divitias. Ergo sine causa justificavi cor meum, et lavi inter innocentes manus meas: et fui flagellatus tota die, et index meus in matutinum (Ps. LXXII, 12 et seq.).

27. Petrus quoque quamvis plenus fide devotionis; tamen quia nondum conscius nostrae infirmitatis praesumptive dixerat Domino: Animam meam pro te ponam (Joan. XIII, 37); tentationem praesumptionis antequam tertio gallus cantaret incurrit (Joan. XVIII, 27). Licet illa tentatio documentum fuerit ad salutem; ut discamus non contemnere carnis infirmitatem, ne contemnendo tentemur. Si Petrus tentatus est, quis praesumat, quis astruat se non posse tentari? Atque haud dubie pro nobis tentatus est Petrus, ut in fortiore non esset tentamenti periculum: sed in illo disceremus quemadmodum in persecutionibus resistentes, etsi vitae studio tentaremur; tentationis tamen aculeum patientiae lacrymis vinceremus.

28. Idem tamen David, ne quem fortassis Scripturarum tenacem moveat factorum diversitas: idem, inquam, David parricidam mortuum flevit, qui non fleverat innocentem. Denique cum ploraret et lugeret, dixit: Filius meus Abessalon, filius meus Abessalon; quis dabit mihi mortem pro te (II Reg. XVIII, 33)? Non solus ergo fletur Abessalon, fletur parricida, fletur Ammon (II Reg. XIII, 36). Non solum fletur incestus, sed etiam vindicatur: alter contemptu regni, alter fratris exsilio. Fletur sceleratus, non fletur dilectus. Quae causa? quae ratio? Non mediocris igitur in prudentibus deliberatione, sapientibus confirmatio; magna enim prudentiae in tanta factorum diversitate constantia, una fides. Et illos mortuos flevit, et flendum infantem mortuum non putavit; illos enim sibi periisse credebat, hunc resurrecturum sperabat.

26. O greatest consolation of one who longs! O true judgment of a wise man! O wonderful wisdom of a servant! so that no one may bear it unworthily that anything adverse has happened to him, and complain that he is afflicted against his merit. For who are you, who would pronounce beforehand concerning your merit? Why do you desire to anticipate the one who knows? Why do you snatch the sentence from the one who is about to judge? This was not permitted even to the saints, nor was it ever usurped by the saints with impunity. David confesses in his song that he was scourged for this reason: Behold, these are the sinners and they abound in the world, they have obtained riches. Therefore without cause have I justified my heart, and washed my hands among the innocent: and I have been scourged all the day long, and my chastisement in the morning (Ps. 72:12 et seq.).

27. Peter also, although full of the faith of devotion; yet because he was not yet conscious of our infirmity, had said presumptuously to the Lord: I will lay down my life for thee (John 13:37); he incurred the temptation of presumption before the cock crowed the third time (John 18:27). Although that temptation was a lesson for salvation; that we might learn not to despise the infirmity of the flesh, lest by despising we be tempted. If Peter was tempted, who would presume, who would assert that he cannot be tempted? And without doubt Peter was tempted for us, so that in the stronger there might not be the danger of temptation: but in him we might learn how, resisting in persecutions, even if we were tempted by the love of life; yet we might overcome the sting of temptation with the tears of patience.

28. Yet the same David, lest perhaps the diversity of facts should move anyone tenacious of the Scriptures: the same David, I say, wept for the dead parricide, who had not wept for the innocent one. Finally, when he wept and mourned, he said: My son Absalom, my son Absalom; who will give me death for thee (2 Sam. 18:33)? Not alone therefore is Absalom wept for, the parricide is wept for, Amnon is wept for (2 Sam. 13:36). Not only is incest wept for, but it is also avenged: the one by contempt of the kingdom, the other by the exile of his brother. The wicked one is wept for, the beloved one is not wept for. What is the cause? what is the reason? Therefore, there is no small deliberation among the prudent, and confirmation for the wise; for there is great constancy of prudence in such diversity of facts, one faith. He wept for those dead, and did not think the dead infant was to be wept for; for he believed that those had perished to him, but he hoped that this one would rise again.

29. Sed de resurrectione posterius, nunc ad proposita revertamur. Praemisimus enim etiam sanctos viros gravia in hoc mundo et multa perpressos sine suffragatione meritorum, cum aerumna laborum. Unde regressus ad se David, in posterioribus dicit: Memento, Domine, quia pulvis sumus, homo tamquam foenum, dies ejus (Ps. CII, 15); et alibi: Homo vanitati similis factus est, dies ejus sicut umbra praetereunt (Ps. CXLIII, 4). Quid enim nobis miserius, qui tamquam spoliati et nudi projicimur in hanc vitam, corpore fragili, corde lubrico, imbecillo animo, anxii ad sollicitudines, desidiosius ad labores, proni ad voluptates?

30. Non nasci igitur longe optimum, secundum sancti Salomonis sententiam. Ipsum enim etiam ii qui sibi visi sunt in philosophia excellere secuti sunt. Nam ipse illis anterior, nostris posterior, ita in Ecclesiaste locutus est: Et laudavi ego omnes defunctos qui jam mortui sunt, magis quam viventes, quicumque vivunt usque adhuc. Et optimus super hos duos, qui nondum natus est, et qui non vidit hoc opus malum, quod factum est sub sole. Et vidi ego universum laborem, et omnem virtutem operis hujus; quia aemulatio viro ab altero ejus. Et quidem hoc vanitas, et praesumptio spiritus (Eccles. IV, 2 et seq.).

31. Et quis hoc dixit, nisi ille qui sapientiam poposcit et impetravit (Sap. VII, 7); ut sciret compositionem orbis terrarum, et virtutem elementorum, anni cursus, et stellarum dispositiones, non ignoraret naturas animalium, et iras colligeret bestiarum, vim ventorum, et cogitationes hominum deprehenderet? Quem igitur non latuerunt coelestia, quemadmodum laterent mortalia? Qui cogitationem mulieris investigavit sibi infantem vindicantis alienum (III Reg. III, 27), qui naturas animalium, quas non acceperat, divina tamen gratia aspirante cognovit (Sap. VII, 20): hic de suae conditione naturae, quam in se expertus est, errare aut mentiri potuit?

32. Sed non solus hoc sensit, etsi solus expressit. Legerat sanctum dixisse Job: Pereat dies ille, in quo natus sum (Job. III, 3); et cognoverat nasci malorum omnium esse principium: et ideo diem quo natus est, perire optavit; ut tolleretur origo incommodorum: et optavit perire diem generationis suae; ut diem resurrectionis acciperet. Audierat etiam Salomon dixisse patrem suum: Notum fac mihi, Domine, finem meum, et numerum, dierum meorum; ut sciam quid desit mihi (Ps. XXXVIII, 5). Noverat enim David non posse id quod perfectum est, hic comprehendere, et ideo ad ea quae sunt futura, properabat. Nunc enim ex parte scimus, et ex parte cognoscimus: tunc autem id quod perfectum est, poterit comprehendere; cum revelata facie nobis speculandae majestatis aeternitatisque divinae coeperit relucere non umbra, sed veritas (I Cor. XIII, 12).

29. But concerning the resurrection later, now let us return to the things proposed. For we have sent before that even holy men suffered heavy and many things in this world without the suffrage of merits, with the misery of labors. Whence David, returning to himself, says in the later parts: Remember, O Lord, that we are dust, man as grass, his days (Ps. 102:15); and elsewhere: Man is made like to vanity, his days pass away like a shadow (Ps. 143:4). For what is more miserable than we, who as if spoiled and naked are cast forth into this life, with a fragile body, a slippery heart, a weak mind, anxious for sollicitudes, sluggish for labors, prone to pleasures?

30. Therefore it is far best not to be born, according to the sentence of holy Solomon. For even those who seemed to themselves to excel in philosophy followed him. For he himself, prior to them, posterior to our own, spoke thus in Ecclesiastes: And I praised all the deceased who are already dead, more than the living, whoever live until now. And better than these both is he who is not yet born, and who has not seen this evil work, which is done under the sun. And I saw all labor, and every virtue of this work; because emulation of a man is from another. and indeed this is vanity, and presumption of spirit (Eccles. 4:2 et seq.).

31. And who said this, except he who asked for and obtained wisdom (Wis. 7:7); so that he might know the composition of the globe of the earth, and the virtue of the elements, the courses of the year, and the dispositions of the stars, might not be ignorant of the natures of animals, and might collect the wraths of wild beasts, the force of the winds, and might apprehend the thoughts of men? How then should mortal things be hidden from him, from whom celestial things were not hidden? He who investigated the thought of the woman claiming for herself the infant of another (1 Kings 3:27), who knew the natures of animals, which he had not received, yet by divine grace breathing upon him (Wis. 7:20): could he err or lie concerning the condition of his own nature, which he experienced in himself?

32. But not he alone felt this, although he alone expressed it. He had read that holy Job said: Let that day perish in which I was born (Job 3:3); and he had known that to be born is the beginning of all evils: and therefore he desired that the day in which he was born should perish; so that the origin of inconveniences might be taken away: and he desired that the day of his generation should perish; so that he might receive the day of resurrection. He had also heard Solomon say what his father said: Make known to me, O Lord, my end, and the number of my days; that I may know what is wanting to me (Ps. 38:5). For David knew that that which is perfect cannot be comprehended here, and therefore he hastened to those things which are to come. For now we know in part, and we recognize in part: but then that which is perfect can be comprehended; when with revealed face the truth, not the shadow, shall begin to shine back to us for the purpose of contemplating the majesty and divine eternity (1 Cor. 13:12).

33. Nemo tamen festinaret ad finem, nisi vitae istius fugeret incommoditatem. Et ideo etiam David quare ad finem festinet, exposuit dicens: Ecce veteres posuisti dies meos, et habitudo mea tamquam nihil ante te: verumtamen universa vanitas, omnis homo vivens (Ps. XXXVIII, 6). Quid igitur moramur fugere vanitatem? aut quid nos delectat in hoc saeculo vane conturbari, thesaurum pecuniarum condere, et ignorare cui congregamus haeredi? Petamus amoveri a nobis plagas, eripi nos ex insipienti saeculo, carere peregrinatione diuturna, ad illam redire patriam et naturalem domum. In hac enim terra advenae sumus atque peregrini (Ephes. II, 19): remigrandum eo, unde descendimus: ambiendum et obsecrandum non perfunctorie, sed obnix; ut a dolis et ab iniquitate loquacium liberemur. Et ille qui remedium noverat, prolongatum tamen suum ingemit incolatum, et cum peccatoribus et iniquis se habitare deplorat (Ps. CXIX, 5). Quid ego faciam, qui et peccatum habeo, et ignoro remedium?

34. Hieremias quoque quod generatus sit, et ipse deplorat his verbis, dicens: Heu me, mater! ut quid me peperisti virum causam dicentem iudicii in omni terra? Non profui, neque profuit mihi quisquam: virtus mea defecit (Jerem. XV, 10). Si igitur sancti viri vitam fugiunt, quorum vita etsi nobis utilis, sibi tamen inutilis aestimatur; quid nos facere oportet, qui nec aliis prodesse possumus, et nobis vitam hanc quasi fenebrem pecuniam usurario quodam cumulo gravescentem onerari in dies peccatorum aere sentimus?

35. Quotidie morior, Apostolus dicit (I Cor. XV, 31). Melius utique, quam illi, qui meditationem mortis philosophiam esse dixerunt: illi enim studium praedicarunt, hic usum ipsum mortis exercuit. Et illi quidem propter se: Paulus autem ipse perfectus moriebatur non propter suam, sed propter nostram infirmitatem. Quid autem est mortis meditatio, nisi quaedam corporis et animae segregatio; quia mors ipsa non aliud quam corporis atque animae secessio definitur? Sed hoc secundum communem opinionem.

36. Secundum Scripturas autem triplicem esse mortem accipimus. Una est cum morimur peccato, Deo vivimus (Rom. VI, 10). Beata igitur mors, quae culpae refuga, Domino dedita, a mortali nos separat, immortalis nos consecrat. Alia mors est vitae hujus excessus, qua mortuus est patriarcha Abraham, patriarcha David, et sepulti sunt cum patribus suis; cum anima nexu corporis liberatur. Tertia mors est, de qua dictum est: Dimitte mortuos sepelire mortuos suos (Matth. VIII, 22). Ea morte non solum caro, sed etiam anima moritur: Anima enim quae peccaverit, ipsa morietur (Ezech. XVIII, 4). Moritur enim Domino, non naturae infirmitate, sed culpae. Sed haec mors non perfunctio hujus est vitae, sed lapsus erroris.

33. Yet no one would hasten to the end, unless he fled the inconvenience of this life. And therefore also David set forth why he hastened to the end, saying: Behold thou hast made my days old, and my substance is as nothing before thee: nevertheless all is vanity, every man living (Ps. 38:6). Why then do we delay to flee vanity? or what delights us in this world to be vainly troubled, to store up a treasure of money, and not know for what heir we gather it? Let us ask that plagues be removed from us, that we be snatched from the foolish world, that we lack long pilgrimage, and return to that country and natural home. For in this earth we are strangers and pilgrims (Eph. 2:19): we must migrate back thither, whence we descended: we must go about and beseech not perfunctorily, but earnestly; that we may be delivered from the deceits and from the iniquity of the talkative. And he who knew the remedy, yet groans for his prolonged stay, and deplores that he dwells with sinners and the iniquitous (Ps. 119:5). What shall I do, who both have sin and am ignorant of the remedy?

34. Jeremiah also deplores that he was generated in these words, saying: Woe to me, my mother! why didst thou bear me a man pleading the cause of judgment in all the earth? I have not been profitable, nor has anyone been profitable to me: my virtue has failed (Jer. 15:10). If therefore holy men flee life, whose life even if useful to us, is yet estimated as useless to themselves; what ought we to do, who can neither profit others, and feel this life to be like borrowed money growing heavy in daily copper of sins by a certain usurious heap?

35. I die daily, the Apostle says (1 Cor. 15:31). Better certainly than those who said that the meditation of death is philosophy: for those preached the study, he exercised the use of death itself. And those indeed for themselves: but Paul himself, being perfect, died not for his own, but for our infirmity. But what is the meditation of death, except a certain segregation of body and soul; because death itself is defined as nothing other than the withdrawal of body and soul? But this according to common opinion.

36. But according to the Scriptures we receive that there is a threefold death. One is when we die to sin, and live to God (Rom. 6:10). Blessed therefore is the death which, a fugitive from fault, and given to the Lord, separates us from the mortal, and consecrates us to the immortal. Another death is the departure from this life, by which the patriarch Abraham and the patriarch David died, and were buried with their fathers; when the soul is delivered from the bond of the body. The third death is that of which it is said: Let the dead bury their dead (Matt. 8:22). In that death not only the flesh, but also the soul dies: For the soul that shall sin, the same shall die (Ezek. 18:4). For it dies to the Lord, not by the infirmity of nature, but by fault. But this death is not the performance of this life, but the lapse of error.

37. Una ergo est mors spiritalis, alia naturalis, tertia poenalis. Sed non quae naturalis, eadem poenalis; non enim pro poena Dominus, sed pro remedio dedit mortem. Denique Adae peccanti praescriptum est aliud pro poena, aliud pro remedio; pro poena, cum dicitur: Quoniam audisti vocem uxoris tuae, et manducasti de ligno, de quo praeceperam tibi ab eo solo ne manducares, maledicta terra in operibus tuis: in tristitia manducabis fructum ejus omnibus diebus vitae tuae. Spinas et tribulos germinabit tibi, et edes pabulum agri. Cum sudore vultus tui manducabis panem tuum, donec revertaris in terram, de qua assumptus es (Gen. III, 17 et seq.).

38. Habes poenarum ferias, quia adversus spinas saeculi hujus et sollicitudines mundi, voluptatesque divitiarum, quae Verbum excludunt, poenam includunt (Luc. VIII, 12); mors pro remedio data est, quasi finis malorum. Non enim dixit: Quoniam audisti vocem mulieris, reverteris in terram; haec enim esset poenalis sententia, quemadmodum est illa: Maledicta terra spinas et tribulos germinabit tibi; sed dixit: Manducabis panem tuum in sudore, donec revertaris in terram. Vides mortem magis metam esse nostrarum poenarum, qua cursus hujus vitae inciditur?

39. Ergo mors non solum malum non est, sed etiam bonum est. Denique pro bono quaeritur, sicut scriptum est: Quaerent homines mortem et non invenient eam (Apoc. IX, 6). Quaerent enim illi qui dicturi sunt montibus: Cadite super nos, et collibus: Operite nos (Luc. XXIII, 30). Quaeret etiam anima illa, quae peccat. Quaerit dives ille positus in inferno, qui vult digito Lazari refrigerari linguam suam (Luc. XVI, 24).

40. Videmus itaque quod et mors haec lucrum est, et vita poena est. Unde et Paulus ait: Mihi vivere Christus est, et mori lucrum (Phil. I, 21). Quid est Christus, nisi mors corporis, spiritus vitae? Et ideo commoriamur cum eo, ut vivamus cum eo. Sit quidam quotidianus usus in nobis, affectusque moriendi; ut per illam, quam diximus, segregationem a corporeis cupiditatibus anima nostra se discat extrahere, et tamquam in sublimi locata, quo terrenae adire libidines, et eam sibi glutinare non possint, suscipiat mortis imaginem, ne poenam mortis incurrat. Repugnat enim lex carnis legi mentis, et eam legi erroris addicit, sicut Apostolus revelavit, dicens: Video enim legem carnis meae repugnantem legi mentis meae, et captivantem me in lege peccati (Rom. VII, 23). Omnes impugnamur, omnes sentimus: sed non omnes liberamur. Et ideo infelix ego homo, nisi remedium quaeram.

37. Therefore one death is spiritual, another natural, a third penal. But that which is natural is not the same as the penal; for the Lord gave death not for punishment, but for a remedy. Finally, to Adam sinning another thing was prescribed for punishment, another for remedy; for punishment, when it is said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee that thou shouldst not eat of it alone, cursed is the earth in thy works: in sadness shalt thou eat the fruit thereof all the days of thy life. Thorns and thistles shall it bring forth to thee, and thou shalt eat the herbs of the field. In the sweat of thy face shalt thou eat thy bread, until thou return to the earth, out of which thou wast taken (Gen. 3:17 et seq.).

38. You have a respite from punishments, because against the thorns of this world and the solitudes of the world, and the pleasures of riches, which exclude the Word, and include punishment (Luke 8:12); death was given for a remedy, as if the end of evils. For He did not say: Because thou hast hearkened to the voice of the woman, thou shalt return to the earth; for this would be a penal sentence, just as that is: Cursed is the earth, thorns and thistles shall it bring forth to thee; but He said: Thou shalt eat thy bread in sweat, until thou return to the earth. Do you see that death is rather the goal of our punishments, by which the course of this life is cut off?

39. Therefore death not only is not an evil, but also is a good. Finally, it is sought for a good, as it is written: Men shall seek death and shall not find it (Rev. 9:6). For those shall seek it who are about to say to the mountains: Fall upon us, and to the hills: Cover us (Luke 23:30). That soul also which sins shall seek it. That rich man placed in hell seeks it, who wishes his tongue to be cooled by the finger of Lazarus (Luke 16:24).

40. We see therefore that both this death is gain, and life is punishment. Whence also Paul says: To me to live is Christ, and to die is gain (Phil. 1:21). What is Christ, except the death of the body, the spirit of life? And therefore let us die together with Him, that we may live together with Him. Let there be a certain daily use in us, and an affection of dying; that through that segregation from corporeal desires, of which we have spoken, our soul may learn to extract itself, and as if located on high, where earthly lusts cannot approach and glue it to themselves, let it receive the image of death, lest it incur the punishment of death. For the law of the flesh fights against the law of the mind, and adds it to the law of error, as the Apostle revealed, saying: For I see the law of my flesh fighting against the law of my mind, and captivating me in the law of sin (Rom. 7:23). We are all attacked, we all feel it: but not all are delivered. And therefore unhappy man that I am, unless I seek a remedy.

41. Sed quod remedium? Quis me liberabit de corpore mortis hujus? Gratia Dei per Jesum Christum Dominum nostrum (Ibid., 24, 25). Habemus medicum, sequamur remedium. Remedium nostrum Christi gratia est, et corpus mortis corpus est nostrum. Ergo peregrinemur a corpore, ne peregrinemur a Christo: etsi in corpore sumus, tamen quae sunt corporis non sequamur, nec deseramus jura naturae, sed dona gratiae praeoptemus: Dissolvi enim, et cum Christo esse multo melius: permanere autem in carne magis necessarium propter vos (Phil. I, 23, 24).

42. Sed non omnibus necessarium, Domine Jesu: non mihi, qui nulli utilis sum; nam mihi lucrum est mori, ne plura peccem. Lucrum mihi est mori, qui ipso libro quo alios consolor, quasi vehementiore monitore ad desiderium amissi fratris impellor; quoniam me ejus non sinit oblivisci. Nunc magis amo, et vehementius desidero. Desidero cum loquor, desidero cum relego; et ideo hoc potius scribendum arbitror, ne quando ab ejus recordatione divellar. Quod non contra Scripturas facio, sed cum Scripturis sentio; ut patientius doleam, impatientius desiderem.

43. Praestitisti mihi, frater, ne mortem timerem, atque utinam moriatur anima mea in anima tua; hoc enim sibi Balaam pro maximo bono optat, donatus Spiritu prophetandi: Moriatur, inquit, anima mea in animis justorum, et fiat semen meum sicut semen istorum (Num. XXIII, 10). Et vere hoc secundum prophetiam optat; qui enim viderat ortum Christi, vidit ejus triumphale, vidit mortem, vidit in eo perennem hominum resurrectionem; et ideo mori non timet resurrecturus. Non moriatur ergo anima mea in peccato, neque peccatum in se recipiat: sed moriatur in anima justi: ut ejus recipiat aequitatem. Denique qui moritur in Christo, fit ejus gratiae particeps in lavacro.

44. Non ergo formidabilis mors, nec amara egentibus, nec gravior divitibus, nec injusta senioribus, nec ignava fortibus, nec perpetua fidelibus, nec improvisa sapientibus. Quam multi enim vitam solo mortis titulo consecrarunt, quantos vivere puduit, mori profuit? Morte unius plerumque accepimus maximos populos liberatos: morte imperatoris fugatos exercitus hostium, quos vivus vincere nequivisset.

45. Morte martyrum religio defensa, cumulata fides, Ecclesia roborata est: vicerunt mortui, victi persecutores sunt. Itaque quorum vitam nescimus, horum mortem celebramus. Unde et David prophetice gloriatus in suae mentis excessu: Pretiosa, inquit, in conspectu Domini mors sanctorum ejus (Psal. CXV, 15). Mortem maluit praeferre, quam vitam. Ipsa mors martyrum praemium vitae est. Morte etiam inimicorum odia solvuntur.

41. But what remedy? Who shall deliver me from the body of this death? The grace of God through Jesus Christ our Lord (ibid. 24, 25). We have a physician, let us follow the remedy. Our remedy is the grace of Christ, and the body of death is our body. Therefore let us be pilgrims from the body, lest we be pilgrims from Christ: even if we are in the body, yet let us not follow those things which are of the body, nor let us desert the laws of nature, but let us prefer the gifts of grace: For to be dissolved and to be with Christ is much better: but to remain in the flesh is more necessary for your sake (Phil. 1:23, 24).

42. But not for all is it necessary, Lord Jesus: not for me, who am useful to no one; for to me it is gain to die, lest I sin more. To me it is gain to die, who by the very book with which I console others, am impelled as by a more vehement monitor to the desire of my lost brother; because it does not allow me to forget him. Now I love more, and more vehemently do I long. I long when I speak, I long when I read again; and therefore I think this is rather to be written, lest at any time I be torn away from the record of him. Which I do not against the Scriptures, but feel with the Scriptures; that I may grieve more patiently, and long more impatiently.

43. You have provided for me, brother, that I should not fear death, and would that my soul might die in your soul; for this Balaam desires for himself as the greatest good, being given the Spirit of prophesying: Let my soul die, he said, in the souls of the just, and let my seed be as the seed of those (Num. 23:10). And truly he desires this according to prophecy; for he who had seen the rising of Christ, saw His triumphal act, saw death, saw in Him the perennial resurrection of men; and therefore he does not fear to die, being about to rise again. Therefore let not my soul die in sin, nor receive sin into itself: but let it die in the soul of the just: that it may receive his equity. Finally, he who dies in Christ, becomes a participant of His grace in the laver.

44. Therefore death is not formidable, nor bitter to those in want, nor heavier to the rich, nor unjust to the old, nor cowardly to the brave, nor perpetual to the faithful, nor unforeseen to the wise. For how many consecrated their life by the title of death alone, to how many was it a shame to live, and a profit to die? By the death of one we have mostly received the greatest peoples delivered: by the death of an emperor the armies of enemies were put to flight, whom living he could not have conquered.

45. By the death of martyrs religion was defended, faith was increased, the Church was strengthened: the dead conquered, the persecutors were conquered. Therefore, those whose life we do not know, their death we celebrate. Whence also David prophetically gloried in the excess of his mind: Precious, he said, in the sight of the Lord is the death of His saints (Ps. 116:15). He preferred to put forward death rather than life. The death of martyrs is itself the reward of life. By death also the hatreds of enemies are dissolved.

46. Quid plura? Unius morte mundus redemptus est. Potuit enim Christus non mori, si voluisset: sed neque refugiendam mortem quasi ignavam putavit, neque melius nos quam moriendo servasset. Itaque mors ejus vita est omnium. Morte ejus signamur, mortem ejus orantes annuntiamus, mortem ejus offerentes praedicamus: mors ejus victoria est, mors ejus sacramentum est, mors ejus annua solemnitas mundi est. Quid praeterea de ejus morte dicamus, cum divino probemus exemplo, quia immortalitatem mors sola quaesivit, atque ipsa se mors redemit? Non igitur moerenda mors, quae causa salutis est publicae: non fugienda mors, quam Dei Filius non dedignatus est, non refugit. Non solvendus ordo naturae; quod enim commune est omnibus, exceptum in singulis esse non potest.

47. Et mors quidem in natura non fuit, sed conversa est in naturam; non enim a principio Deus mortem instituit, sed pro remedio dedit. Et consideremus ne videatur esse contrarium. Nam si bonum est mors, cur scriptum est, quia Deus mortem non fecit: sed malitia hominum mors introivit in orbem terrarum (Sap. I, 13; II, 24). Revera enim mors divino operi necessaria non fuit, cum in paradiso positus bonorum omnium jugis successus afflueret; sed praevaricatione damnata in labore diuturno, gemituque intolerando vita hominum coepit esse miserabilis: debuitque dari finis malorum, ut mors restitueret, quod vita amiserat. Immortalitas enim oneri potius quam usui est, nisi aspiret gratia.

48. Et si bene discutias, non naturae mors ista est, sed malitiae; manet enim natura, malitia moritur. Resurgit quod fuit: atque utinam ut jam peccandi liberum, ita vacuum culpa prioris! Sed hoc ipsum indicio est mortem non esse naturae, quia iidem erimus, qui fuimus. Itaque aut peccatorum nostrorum supplicia pendemus, aut bene gestorum gratiam consequemur. Resurget enim natura eadem, jam stipendiis mortis honoratior. Denique mortui, qui in Christo sunt, resurgent primi: deinde et nos qui vivimus, inquit, simul cum illis rapiemur in nubibus obviam Christo in aera; et ita semper cum Domino erimus (I Thess. IV, 15, 16). Illi primi, viventes autem secundi. Illi cum Jesu, viventes per Jesum. Illis dulcior vita post requiem: viventibus etsi grata compendia, tamen ignota remedia.

49. Nihil est igitur quod in morte timeamus, nihil quod debeamus dolere; si aut naturae repetenti vita, quae accepta est, rependatur: aut petenti impendatur officio, in quo religionis cultus, aut virtutis usus est. Neque enim quisquam sibi, ut sic maneret, optavit. Joanni promissum aestimatum est, sed non est creditum. Verba tenemus, sententiam derivamus. Ipse in libro negat sibi, quod non moreretur, esse promissum; ne quem vana spes exemplo incesseret. Quod si id velle spes insolens; quanto insolentius, quod non praeter modum acciderit, ultra modum dolere?

46. What more? By the death of one the world was redeemed. For Christ could have not died, if He had willed: but neither did He think that death was to be fled from as if cowardly, nor would He have saved us better than by dying. Therefore His death is the life of all. By His death we are signed, His death we announce praying, His death we preach offering: His death is victory, His death is a sacrament, His death is the annual solemnity of the world. What besides should we say of His death, since we prove by divine example, that death alone sought immortality, and death itself redeemed itself? Therefore death is not to be mourned, which is the cause of public salvation: death is not to be fled, which the Son of God did not disdain, nor did He flee. The order of nature is not to be dissolved; for what is common to all, cannot be excepted in individuals.

47. And death indeed was not in nature, but was converted into nature; for from the beginning God did not institute death, but gave it for a remedy. And let us consider lest it seem to be contrary. For if death is good, why is it written, that God made not death: but by the malice of men death entered into the world (Wis. 1:13; 2:24). For in truth death was not necessary for the divine work, since to those placed in paradise a continual success of all goods flowed; but by prevarication condemned to daily labor, and with intolerable groaning, the life of men began to be miserable: and an end of evils ought to be given, so that death might restore what life had lost. For immortality is rather for a burden than for use, unless grace breathes upon it.

48. And if you discuss it well, that death is not of nature, but of malice; for nature remains, malice dies. That which was rises again: and would that as it is now free from sinning, so it were void of the prior fault! But this very thing is for a sign that death is not of nature, because we shall be the same ones who we were. Therefore either we shall weigh the punishments of our sins, or we shall follow the grace of well-performed deeds. For the same nature shall rise again, now more honored by the stipends of death. Finally, the dead who are in Christ shall rise first: then also we who live, he said, together with them shall be caught up in the clouds to meet Christ in the air; and so we shall always be with the Lord (1 Thess. 4:15, 16). Those first, but the living second. Those with Jesus, the living through Jesus. To those life is sweeter after rest: to the living although there are grateful shortcuts, yet the remedies are unknown.

49. Therefore there is nothing that we should fear in death, nothing for which we ought to grieve; whether life, which was received, be repaid to nature demanding it back: or be expended in a demanding office, in which is the cult of religion, or the use of virtue. For neither did anyone desire for himself that he should remain thus. To John it was estimated as promised, but it was not believed. We hold the words, we derive the sentence. He himself in the book denies that it was promised to him that he should not die; lest a vain hope should attack anyone by example. But if to will that be an insolent hope; how much more insolent is it to grieve beyond measure for that which has not happened beyond measure?

50. Gentiles plerumque se consolantur viri, vel de communitate aerumnae, vel de jure naturae, vel de immortalitate animae. Quibus utinam sermo constaret, ac non miseram animam in varia portentorum ludibria formasque transfunderent! Quid igitur nos facere oportet, quorum stipendium resurrectio est? cujus gratiam quoniam negare plerique non possunt, fidem abnuunt. Et ideo eam non uno argumento aliquo, sed pluribus modis, ut possumus, astruamus.

51. Et quidem omnia aut usu, aut ratione, aut exemplo, aut eo quia decorum sit ea esse, ideo esse creduntur; et ad fidem singula suffragantur. Usus, quia movemur: ratio, quia quod movet, virtutis alterius convenit aestimari: exemplum, quia generavit ager fruges, et ideo generaturum esse praesumimus: decorum, quia et ubi fructum non putamus, decere tamen credimus, ut virtutis opera minime deseramus.

52. Singula igitur singulis astruuntur. Tribus tamen evidentius colligitur resurrectionis fides, quibus omnia comprehenduntur: ratione, universitatis exemplo, testimonio rei gestae; quia plurimi surrexerunt. Ratio evidens est; quia cum omnis vitae nostrae usus in corporis animaeque consortio sit, resurrectio autem aut boni actus praemium habeat, aut poenam improbi; necesse sit corpus resurgere, cujus actus expenditur. Quomodo enim in iudicium vocabitur anima sine corpore, cum de suo et corporis contubernio ratio praestanda sit?

53. Resurrectio omnibus attributa est: sed ideo difficile creditur, quia non nostrum meritum, sed Dei munus est. Prima igitur resurrectionis fides usus est mundi, rerumque status omnium, generationum series, successionum vices, obitus ortusque signorum, diei et noctis occasus, eorumque quotidie tamquam rediviva successio. Temperamenti quoque genitalis hujus terrae aliter ratio subesse non posset, nisi humoris ipsius quo omnia terrena generantur, quantum diurni solis aestus excoqueret, tantum rore nocturno dispositio divina repararet. Nam quid de fructibus loquar? Nonne tibi videntur occidere, cum decidunt: resurgere, cum revirescunt? Quod satum est, resurgit: quod mortuum est, resurgit; et in eadem genera, in easdem species reformatur. Hos terra primum reddidit fructus, in his primum natura nostra speciem resurrectionis imitata est.

50. Gentile men mostly console themselves, either from the community of misery, or from the law of nature, or from the immortality of the soul. Would that their speech were consistent, and that they did not transfuse the miserable soul into various mockeries and forms of portents! What therefore ought we to do, whose reward is the resurrection? the grace of which since most cannot deny, they refuse faith. And therefore let us build it up not by some one argument, but in many ways, as we can.

51. And indeed all things are believed to be either by use, or by reason, or by example, or because it is decorous that they be, therefore they are; and each one votes for faith. Use, because we are moved: reason, because that which moves, is conveniently estimated of another virtue: example, because the field has generated fruits, and therefore we presume it will generate again: decorum, because even where we do not think there is fruit, we yet believe it to become, so that we may by no means desert the works of virtue.

52. Single things therefore are built up for single ones. Yet the faith of the resurrection is gathered more evidently by three things, by which all are comprehended: by reason, by the example of the universe, by the testimony of a fact performed; because very many have risen. The reason is evident; because since every use of our life is in the partnership of body and soul, and the resurrection either has the reward of a good act, or the punishment of a wicked one; it is necessary that the body rise again, whose act is weighed. For how shall the soul be called into judgment without the body, since an account is to be rendered concerning its own and the body's companionship?

53. Resurrection is attributed to all: but therefore it is difficult to believe, because it is not our merit, but the gift of God. Therefore the first faith of the resurrection is the use of the world, and the state of all things, the series of generations, the changes of successions, the departure and rising of signs, the setting of day and night, and their daily as if revived succession. Also the reason of the genital temperament of this earth could not underlie otherwise, unless divine disposition repaired by nocturnal dew as much of that humor itself by which all earthly things are generated, as the heat of the daily sun dried up. For what shall I say of fruits? Do they not seem to you to die, when they fall: to rise again, when they grow green again? That which is sown, rises again: that which is dead, rises again; and is reformed into the same genera, into the same species. These fruits the earth first rendered, in these first our nature imitated the species of resurrection.

54. Quid dubitas de corpore corpus resurgere? Granum seritur, granum resurgit: pomum decedit, pomum resurgit; sed flore granum induitur, folliculoque vestitur: Et hoc mortale oportet induere immortalitatem, et hoc corruptibile induere incorruptionem (I Cor. XV, 53). Flos resurrectionis immortalitas est, flos resurrectionis incorruptio est. Quid enim uberius quiete perpetua? quid locupletius securitate diuturna? Hic est multiplex fructus, cujus proventu pullulat fecundior hominum natura post mortem.

55. Sed miraris quemadmodum putrefacta solidentur, dispersa coeant, absumpta reparentur, non miraris quemadmodum semina vapore et compressu terrae soluta viridescant. Nam utique etiam ipsa terreno coalitu putrefacta solvuntur, et cum occaecata et mortua soli genitalis succus animaverit, quodam calore vitali spiritum quemdam herbae viridantis exhalant. Deinde paulatim teneram spicae adolescentis aetatem culmo erigit, et vaginis quibusdam natura tamquam sedula mater includit; ne pubescentem glacies adurat aspera, atque a nimio solis defendat ardore: frugem quoque ipsam adhuc quasi primis erumpentem cunabulis, mox adultam ne pluvia decutiat, ne aura dispergat, ne avium minorum morsus interimat, vallo aristarum sepire consuevit.

56. Quid igitur miraris si homines, quos acceperit, terra restituat; cum seminum corpora quaecumque suscepit, vivificet, erigat, vestiatur, muniat, atque defendat? Desine ergo dubitare quod depositum generis humani terrae fides reddat, quae commendata sibi semina usurario quodam fenore multiplicata restituat. Nam quid de generibus arborum loquar, quae posito surgunt de semine, fructusque resolutos rediviva fecunditate resuscitant, et formae veteri atque imagini suae reddunt, multasque aetates quaedam arborum corpora reparata transmittunt; ut ipsa durando vincant saecula? Putrescere videmus acinum, vitem resurgere: surculus inseritur, arbor renascitur. An de reparandis arboribus divina est providentia, de hominibus nulla cura? Et qui ea quae ad usus hominum dedit, perire non passus est; hominem perire patietur, quem ad imaginem sui fecit?

57. Sed incredibile tibi videtur, ut mortui reviviscant: Insipiens tu ipse quod seminas, nonne prius moritur, ut vivificetur (Ibid., 36)? Sere quemlibet fructum arentem, resuscitatur. Sed habet succum. Et nostrum corpus habet sanguinem suum, habet humorem suum. Hic nostri succus est corporis. Unde illud quoque explosum arbitror, quod arentem surculum quidam reviviscere negant, idque ad praeiudicium carnis derivare nituntur. Non enim caro arida, cum caro omnis e limo sit, limus in humore, humor e terris.

54. Why do you doubt that from the body the body rises again? Grain is sown, grain rises again: an apple falls, an apple rises again; but the grain is clothed with a flower, and dressed with a husk: And this mortal must put on immortality, and this corruptible must put on incorruption (1 Cor. 15:53). The flower of resurrection is immortality, the flower of resurrection is incorruption. For what is more abundant than perpetual rest? what is richer than long-lasting security? This is the manifold fruit, by the produce of which the more fertile nature of men buds after death.

55. But you wonder how putrefied things are solidified, dispersed things come together, consumed things are repaired, yet you do not wonder how seeds dissolved by the vapor and compression of the earth grow green. For certainly even those, being putrefied by earthly coalition, are dissolved, and when the juice of the genital soil has animated the darkened and dead ones, they exhale a certain spirit of greening herb with a certain vital heat. Then gradually it raises the tender age of the adolescent ear with a stalk, and nature as if a diligent mother encloses it in certain sheaths; lest the harsh ice burn the budding one, and she defends it from the excessive heat of the sun: the fruit itself also while yet as if breaking out from its first cradles, soon when adult nature is wont to fence it with a rampart of awns, lest the rain beat it down, lest the breeze disperse it, lest the bite of smaller birds destroy it.

56. Why then do you wonder if the earth restores men whom it has received; since it quickens, raises, clothes, fortifies, and defends whatever bodies of seeds it has received? Cease therefore to doubt that the faith of the earth restores the deposit of the human race, which earth restores the seeds commended to itself multiplied by a certain usurious interest. For what shall I say of the kinds of trees, which rise from the seed placed, and resuscitate the released fruits by a revived fecundity, and restore them to their old form and image, and certain repaired bodies of trees transmit many ages; so that they themselves by enduring overcome the centuries? We see the grape-stone putrefy, the vine rise again: a sprout is grafted, the tree is born again. Is there divine providence concerning the repairing of trees, but no care for men? And He who did not allow those things which He gave for the uses of men to perish; will He allow man to perish, whom He made after His own image?

57. But it seems incredible to you, that the dead should live again: Fool, that which thou sowest, is it not first dead, that it may be quickened (ibid. 36)? Sow any dried fruit, it is resuscitated. But it has juice. And our body has its own blood, it has its own humor. This is the juice of our body. Whence also I think that is exploded, which some deny that a dry sprout lives again, and strive to derive that to the prejudice of the flesh. For the flesh is not dry, since all flesh is from mud, mud in humor, humor from the lands.

Denique multa gignentia quamvis jugi serenitate humo arida arenosaeque nascuntur; quoniam ipsa sibi terra humorem sufficit. Num igitur in hominibus terra degenerat, quae omnia regenerare consuevit? Unde claret non esse dubitandum quod secundum naturam magis, quam contra naturam est; ex natura enim est resurgere nascentia omnia, contra naturam est interire.

58. Sequitur illud quod gentiles plerumque perturbat, quomodo fieri possit ut quos mare absorbuerit, ferae dilaceraverint, bestiae devoraverint, terra restituat. Quo ita demum veniatur necesse est, ut non de fide resurrectionis, sed de parte dubitetur. Esto enim ut laceratorum corpora non resurgant, resurgunt caeteri: nec resurrectio destruitur, si conditio excipitur. Miror tamen cur vel de his dubitandum putent, quasi non omnia quae ex terris sunt, in terram redeant, et in terram resolvantur (Eccles. III, 20). Mare quoque ipsum quaecumque corpora humana demerserit, vicinis expuit unda plerumque littoribus. Quod ni ita esset, difficile, credo, Deo foret dispersa connectere, dissipata sociare; cui mundus obtemperat, muta obsequuntur elementa, servit natura: quasi non majoris miraculi sit limum animare quam jungere?

59. Avis in regione Arabiae, cui nomen est phoenix, redivivo suae carnis humore reparabilis, cum mortua fuerit, reviviscit; solos non credimus homines resuscitari? Atqui hoc relatione crebra, et scripturarum auctoritate cognovimus memoratam avem quingentorum annorum spatia vitalis usus habere praescripta; eamque cum sibi finem vitae adesse praesaga quadam naturae suae aestimatione cognoverit, thecam sibi de thure et myrrha, et caeteris odoribus adornare, completoque opere pariter ac tempore, intrare illo, atque emori: ex cujus humore oriri vermem, paulatimque eum in avis ejusdem figuram con crescere, usumque formari, subnixam quoque remigio penarum, renovatae vitae officia munere pietatis ordiri. Nam thecam illam, vel tumulum corporis, vel incunabulum resurgentis, in qua deficiens occidit, et occidens resurgit, ex Aethiopia in Lycaoniam vehit: atque ita resurrectione avis hujus, locorum incolae completum quingentorum annorum tempus intelligunt. Ergo isti avi quingentesimus resurrectionis annus est, nobis millesimus: illi in hoc saeculo, nobis in consummatione mundi. Plerique etiam opinantur quod avis haec rogam sibi ipsa succendat, et rursus de favillis suis et cineribus reviviscat.

Finally many things produced, although in continual serenity, are born from dry and sandy soil; because the earth itself suffices humor for itself. Does then the earth degenerate in men, which is accustomed to regenerate all things? Whence it is clear that it is not to be doubted which is more according to nature than against nature; for it is from nature that all things being born rise again, it is against nature to perish.

58. That follows which mostly disturbs the Gentiles, how it can happen that those whom the sea has absorbed, wild beasts have torn, beasts have devoured, the earth should restore. Thither at last it is necessary that it come, that it be doubted not concerning the faith of the resurrection, but concerning a part. For be it that the bodies of those torn do not rise again, the rest rise: nor is the resurrection destroyed, if a condition is excepted. Yet I wonder why they think even concerning these it should be doubted, as if all things which are from the lands, do not return to the earth, and are resolved into earth (Eccles. 3:20). The sea also itself, whatever human bodies it has submerged, the wave mostly spits out on neighboring shores. Which unless it were so, it would be difficult, I believe, for God to connect dispersed things, to associate dissipated ones; whom the world obeys, the mute elements comply with, nature serves: as if it were not of a greater miracle to animate mud than to join it?

59. A bird in the region of Arabia, whose name is the phoenix, repairable by the revived humor of its own flesh, when it has died, lives again; do we not believe that men alone are resuscitated? And yet we have known this by frequent report and by the authority of the scriptures, that the mentioned bird has prescribed spaces of five hundred years of vital use; and when it has known by a certain presaging estimation of its nature that the end of life is at hand for it, it prepares for itself a case of frankincense and myrrh and other odors, and the work as well as the time being completed, it enters there and dies: from whose humor a worm arises, and gradually it grows together into the figure of the same bird, and its use is formed, and supported by the rowing of its wings, it begins the offices of renewed life as a duty of piety. For that case, or mound of the body, or cradle of the rising one, in which failing it falls, and falling it rises again, it carries from Ethiopia into Lycaonia: and so by the resurrection of this bird, the inhabitants of those places understand that the time of five hundred years is completed. Therefore for this bird it is the five hundredth year of resurrection, for us the thousandth: for it in this age, for us in the consummation of the world. Most also think that this bird itself kindles a pyre for itself, and lives again from its own embers and ashes.

60. Sed fortasse natura discretior, fidei quoque discretionem videatur afferre: in originem principiumque hominis procreandi mens nostra redeat. Viri estis, feminae estis quae humana sunt, non ignoratis: et si qui ignoratis, ex nihilo putatis esse, quod nascimur. Quam ex parvo quanti exurgimus! Et si non exprimimus, intelligitis tamen quid velimus, vel potius quid nolumus dicere. Unde hoc caput, et vultus iste mirabilis, cujus artificem non videmus, opus videmus, in varia officia ususque formatur? Unde forma erectior, status excelsior, faciendi vis, sentiendi vivacitas, gradiendi facultas? Ignota certe nobis sunt naturae organa, sed nota ministeria. Et tu semen fuisti, et tuum corpus semen est resurrecturi. Audi Paulum, et discere quia semen es: Seminatur in corruptione, surget in incorruptione: seminatur in ignobilitate, surget in gloria: seminatur in infirmitate, surget in virtute, seminatur corpus animale, surget corpus spiritale (I Cor. XV, 42 et seq.). Et tu ergo seminaris ut caetera, quid miraris si resurges ut caetera? Sed illa credis, quia vides: ista non credis, quia non vides: Beati qui non viderunt, et crediderunt (Joan. XX, 29).

61. Tamen antequam tempus veniat, nec illa creduntur; non enim omne tempus accommodum ad resuscitanda semina. Alio triticum seminatur, alio nascitur: alio vitis inseritur, alio gemmantia sarmenta pubescunt, luxuriat pampinus, uva formatur: alio plantatur olea, alio velut alvo gravis et onusta prole baccarum, fructus sui ubertate curvescit. Ante vero quam suum cuique tempus adveniat, fetura restrictior est: nec generationis aetatem habet in potestate generandi ipsa, quae generat. Nunc informem situ, nunc fetu nudam, nunc virentem floribus, nunc arentem ipsam omnium cernas parentem. Quae utique vellet omnibus se vestire temporibus, nec umquam aurea segetum aut viridantia pratorum indumenta deponere: ipsa sui egens, et proventuum suorum, quae in alios transfuderit, indotata compendiis.

62. Ergo et nostram resurrectionem et si non credis fide, non credis exemplo, usu es crediturus. Et aliis quidem fructibus, ut viti, oleae, pomisque diversis anni aetas extrema habilis maturandis: nobis quoque mundi consummatio tamquam extremus anni finis accommodam resurgendi praescripsit aetatem. Et bene in consummatione mundi resurrectio mortuorum est; ne post resurrectionem in hoc malum nobis esset saeculum recidendum. Ideo enim Christus est passus, ut nos ex hoc malo saeculo liberaret; ne iterum nos hujus saeculi tentamenta subruerent et obesset renasci, si renasceremur ad culpam.

60. But perhaps a more discrete nature might seem to bring also a discretion of faith: let our mind return to the origin and principle of procreating man. You are men, you are women; you are not ignorant of human things: and if any are ignorant, you think that we are born from nothing. From how small we rise to how great! And if we do not express it, you yet understand what we wish, or rather what we do not wish to say. Whence this head, and this wonderful face, whose artificer we do not see, but see the work, is formed into various offices and uses? Whence the more erect form, the higher status, the power of doing, the vivacity of feeling, the faculty of walking? Unknown certainly to us are the organs of nature, but the ministries are known. And you were seed, and your body is the seed of the one who will rise again. Hear Paul, and learn that you are seed: It is sown in corruption, it shall rise in incorruption: it is sown in dishonor, it shall rise in glory: it is sown in infirmity, it shall rise in power: it is sown a natural body, it shall rise a spiritual body (1 Cor. 15:42 et seq.). And you therefore are sown as the rest, why do you wonder if you rise as the rest? But those things you believe, because you see: these you do not believe, because you do not see: Blessed are they who have not seen, and have believed (John 20:29).

61. Yet before the time comes, those things also are not believed; for not every time is suitable for resuscitating seeds. At one time wheat is sown, at another it is born: at another the vine is inserted, at another the budding branches grow, the vine-tendril luxuriates, the grape is formed: at another the olive is planted, at another as if heavy in the womb and burdened with a progeny of berries, it curves by the abundance of its fruit. But before its own time arrives for each, the offspring is more restricted: nor does she who generates have the age of generation in the power of generating. Now you may see the parent of all herself shapeless by site, now naked of offspring, now green with flowers, now dry. Who certainly would wish to clothe herself at all times, and never lay aside the golden garments of the harvests or the greening ones of the meadows: she herself being in want, and undowered by the shortcuts of her own produce, which she has transfused into others.

62. Therefore even if you do not believe our resurrection by faith, nor believe it by example, you are going to believe it by use. And for other fruits indeed, as for the vine, the olive, and various apples, the extreme age of the year is fit for maturing: for us also the consummation of the world as if the extreme end of the year has prescribed a suitable age for rising again. And well is the resurrection of the dead in the consummation of the world; lest after the resurrection we should have to fall back into this evil world. For therefore Christ suffered, that He might deliver us from this evil world; lest again the temptations of this world should submerge us and it should be a hindrance to be born again, if we were born again to fault.

63. Et rationem igitur resurrectionis, et tempus tenemus: rationem quia in omnibus sibi fetibus aequae natura respondet, nec in sola hominum successione degenerat: tempus, quia omnia in anni fine generantur. Mundi tempora annus unus est. Et quid mirum si annus unus est, quando dies una est? Una enim die Dominus operarios conduxit ad vineam, dicens: Quid hic statis tota die otiosi (Matth. XX, 6)?

64. Causae originum semina sunt. Semen esse corpus humanum gentium Doctor asseruit (I Cor. XV, 42). Est ergo substantia resurgendi, quando est series seminandi. Quod si substantia aut causa non esset, arduum quisquam putaret Deo unde vellet, vel quomodo vellet, homines regenerare, qui mundum ex nulla materia, nulla substantia esse iussit, et factus est? Coelum aspice, terram intueri. Unde stellarum ignes? unde orbis solis et radii? unde lunae globus? unde montium vertex, dura saxorum, nemorosa silvarum? unde vel diffusus aer, vel infusae vel superfusae aquae? Sed si haec omnia Deus fecit ex nihilo (Ipse enim (Psal. CXLVIII, 5) dixit et facta sunt: ipse mandavit, et creata sunt), cur miremur renasci posse, quod fuerit; cum videamus natum esse, quod non fuit?

65. Illud mirum, quod cum resurrectionem non credant, tamen ne genus pereat hominum, clementi quadam benignitate prospiciunt; et ideo transire ac demigrare in corpora dicunt animas, ne mundus intereat. Sed quid sit difficilius, ipsi asserant, transire animas an redire: sua repetere, an nova quaerere.

66. Sed illi dubitent, qui non didicerunt: nos vero qui legimus Legem, prophetas, apostolos, Evangelium, dubitare fas non est. Quis enim dubitet, cum legit: Et in tempore illo salvabitur omnis plebs tua, quae scripta est in libro: et multi dormientium in terrae fosis, una apertione exsurgent, hi in vitam aeternam, et hi in opprobrium et in confusionem perpetuam: et intelligentes splendent ut splendor firmamenti, et ex iustis multi sicut stellae in saecula (Dan. XII, 1 et seq.)? Bene itaque dormientium dixit quietem, ut intelligas mortem non esse perpetuam, quae somni vice initur ad tempus, et ad tempus excluditur: melioremque profectum vitae ejus ostendit, quae futura post mortem est, quam ejus quae ante mortem moerore ac dolore transigitur. Siquidem illa stellis comparatur, haec aerumnae addicitur.

63. We have therefore both the reason of the resurrection and the time: the reason because in all its offspring nature responds equally, nor does it degenerate in the succession of men alone: the time, because all things are generated in the end of the year. The times of the world are one year. And what wonder if it is one year, when it is one day? For in one day the Lord hired laborers into His vineyard, saying: Why stand you here all the day idle? (Matt. 20:6).

64. The causes of origins are seeds. The Doctor of the Gentiles asserted that the human body is seed (1 Cor. 15:42). Therefore there is a substance of rising again, when there is a series of sowing. But if there were not a substance or cause, would anyone think it hard for God to regenerate men from whence He would, or how He would, who commanded the world to be from no matter, no substance, and it was made? Behold the heaven, look upon the earth. Whence the fires of the stars? whence the orb of the sun and its rays? whence the globe of the moon? whence the summits of mountains, the hardness of rocks, the woodiness of forests? whence either the diffused air, or the infused or superinfused waters? But if God made all these from nothing (for He spoke and they were made: He commanded and they were created (Ps. 148:5)), why should we wonder that that which was can be born again; when we see that that was born which was not?

That is wonderful, that although they do not believe the resurrection, yet lest the human race perish, they provide with a certain clement benignity; and therefore they say that souls pass and migrate into bodies, lest the world should perish. But let them assert which is more difficult, that souls should pass or return: to seek their own again, or to seek new ones.

But let those doubt, who have not learned: but for us who read the Law, the prophets, the apostles, the Gospel, it is not lawful to doubt. For who would doubt, when he reads: And at that time all thy people shall be saved, who are written in the book: and many of those who sleep in the ditches of the earth shall rise, some to eternal life, and some to reproach and everlasting confusion: and the intelligent shall shine as the brightness of the firmament, and many of the just as stars for ever (Dan. 12:1 et seq.)? Well therefore He spoke of the rest of those sleeping, that you might understand that death is not perpetual, which is entered into for a time in the place of sleep, and is excluded for a time: and He showed a better progress of that life, which is to be after death, than of that which before death is passed in mourning and grief. Since that is compared to stars, this is added to misery.

67. Nam quid illa contexam, quae alio loco scripta sunt: Suscitabis me et confitebor tibi? Quid etiam illud, quod Job sanctus vitae istius expertus injurias, et adversa omnia patientia virtutis exsuperans, compensationem sibi malorum praesentium de resurrectione promisit dicens: Suscitabis corpus meum hoc, quod multa mala passum est (Job. XIX, 26)? Esaias quoque resurrectionem populis annuntians, Dominici se nuntium dixit esse responsi; sic enim habes: Os enim Domini locutum est, et dicent die illa (Esai. XXV, 8). Quid igitur os Domini locutum sit populos esse dicturos, in posterioribus declaratur, ubi scriptum est: Propter timorem tuum, Domine, in utero accepimus et parturivimus spiritum salutis tuae, quem effudisti super terram. Cadent qui inhabitant terram, resurgent qui in monumentis sunt (Esai. XXVI, 18): ros enim qui abs te, sanitas est illis, terra vero impiorum peribit. Ambula, populus meus, et intra in recessus tuos. Abscondere aliquantulum, donec transeat ira Dei.

78. Audivit ergo defunctus, et exivit foras de monumento, ligatus pedes et manus institis, et facies ejus orario colligata erat (Joan. XI, 44). Comprehende, si potes, quemadmodum clausis oculis iter carpat, vinctis pedibus gradum dirigat, inseparabili gressu, separabilique progressu. Manebant vincula, nec tenebant: tegebantur oculi, sed videbant. Videbat denique qui resurgebat, qui ambulabat, qui deserebat sepulcrum. Virtute enim divinae praeceptionis operante, natura suum non requirebat officium; et tamquam in excessu posita, non jam suo ordini, sed divino nutui serviebat. Rumpebantur prius mortis quam sepulturae vincula: agebatur priusquam parabatur incessus.

79. Si miraris haec, disce quis imperaverit, ut mirari desinas. Jesus Christus Dei virtus; vita, lux, resurrectio mortuorum: virtus erexit jacentem, vita gressum extulit, lux fugavit tenebras, reparavit obtutum, resurrectio vivendi gratiam reformavit.

80. Fortasse moveat quod Judaei lapidem tollunt, Judaei institas solvunt; ne forte et tu sollicitus sis, quis lapidem de monumento tuo tollat (Ibid., 41). Quasi vero qui spiritum refundere poterat, lapidem remove non poterat: aut vincula rumpere, qui vinctum fecerat ambulare: aut deoperire faciem, qui opertis oculis lumen infuderat: aut findere petram, qui poterat reformare naturam? Sed ut vel oculis suis crederent, qui credere mente nolebant, remonent lapidem, vident cadaver, fetorem sentiunt, institas rumpunt.

For why should I weave together those things which are written in another place: Thou shalt raise me up and I will confess to Thee? What also of that, that holy Job having experienced the injuries of this life, and overcoming all adverse things by the patience of virtue, promised to himself a compensation of present evils from the resurrection saying: Thou shalt raise up this my body, which has suffered many evils (Job 19:26)? Isaiah also announcing the resurrection to the peoples, said that he was the messenger of the Lord's answer; for thus you have it: For the mouth of the Lord hath spoken, and they shall say in that day (Isa. 25:8). What therefore the mouth of the Lord spoke which the peoples are to say, is declared in the later parts, where it is written: Because of Thy fear, O Lord, we have conceived in the womb and have brought forth the spirit of Thy salvation, which Thou hast poured out upon the earth. Those who inhabit the earth shall fall, those who are in the monuments shall rise again (Isa. 26:18): for the dew which is from Thee is health to them, but the land of the impious shall perish. Go, my people, and enter into thy chambers. Hide thyself a little while, until the wrath of God pass away.

78. The dead man therefore heard, and came forth from the tomb, bound feet and hands with bandages, and his face was bound about with a napkin (John 11:44). Understand, if you can, how with closed eyes he should make his way, with bound feet direct his step, with an inseparable gait and a separable progress. The bonds remained, yet they did not hold him: his eyes were covered, but they saw. Finally, he who was rising saw, he who was walking, he who was leaving the sepulcher. For while the power of the divine command was working, nature did not require its own office; and as if placed in an ecstasy, it no longer served its own order, but the divine nod. The bonds of death were broken before those of burial: the movement was performed before it was prepared.

79. If you wonder at these things, learn who gave the command, that you may cease to wonder. Jesus Christ is the power of God; life, light, the resurrection of the dead: power raised him who lay prostrate, life led forth his step, light put to flight the darkness, restored his sight, the resurrection renewed the grace of living.

80. Perhaps it may move you that the Jews take away the stone, the Jews loose the bandages; lest perhaps you also should be anxious as to who may take away the stone from your tomb (John 11:41). As if indeed He who could pour back the spirit, could not remove the stone: or break the bonds, who had made the bound man walk: or uncover the face, who had infused light into covered eyes: or cleave the rock, who could reform nature? But that they might believe even with their eyes, who were unwilling to believe with their mind, they remove the stone, they see the corpse, they perceive the stench, they break the bandages.

Non possunt negare defunctum, quem aspiciunt resurgentem, vident signa mortis, et vitae munera. Quid si dum conantur, labore ipso emendantur? quid si dum audiunt, vel auribus suis credunt? quid si dum intuentur, vel oculis suis corriguntur? quid si dum rumpunt vincula, mentes suas solvunt? quid si dum Lazarus exiit, populus liberatur? dum Lazarum abire permittunt, ipsi ad Dominum revertuntur? Denique multi qui venerant ad Mariam, videntes quae facta sunt, crediderunt (Ibid., 45).

81. Nec hoc solum exemplum edidit Dominus noster Jesus Christus; sed alios quoque resuscitavit, ut nos vel exemplis uberioribus crederemus. Resuscitavit adolescentem fletu viduae matris inflexus, quando accessit et tetigit loculum, dicens: Adolescens, tibi dico surge: et resedit qui erat mortuus, et coepit loqui (Luc. VII, 14). Statim ut audivit, statim resedit, statim locutus est. Alia ergo virtutis gratia, alius ordo naturae.

82. Nam quid de archisynagogi filia loquar, in cujus obitu flebant turbae, tibicines personabant? Etenim ad fidem mortis pompa funeris exhibetur. Quam cito ad vocem Domini convertitur spiritus, redivivum corpus erigitur, cibus sumitur; ut vitae testimonium crederetur.

83. Et quid miremur ad vocem Dei refundi animam, redire ossibus viscera; cum meminerimus prophetici tactu corporis mortuum suscitatum (IV Reg. 13, 21)? Elias oravit, et defunctum suscitavit infantem (III Reg. XVII, 22): Petrus in nomine Christi Tabitham surgere atque ambulare praecepit, et reddidit sibi pauperes gratulati crediderunt pro alimentis (Act. IX, 40); et nos adhuc pro salute non credimus? Illi resurrectionem alienam suis lacrymis redemerunt, nos nostram nec Christi credimus passione? Qui cum emitteret spiritum, ut ostenderet pro nostra resurrectione se mortuum, seriem ipsam resurrectionis exercuit; simul enim ut clamans iterum voce magna emisit spiritum; et terra mota est, et petrae scissae sunt, et monumenta aperta sunt, et multa corpora sanctorum dormientium resurrexerunt, et exeuntes de monumento post resurrectionem ejus venerunt in sanctam civitatem, et multis apparuerunt (Matth. XXVII, 51, 52).

84. Si haec facta sunt, cum emitteret spiritum, cur incredibilia putamus, cum redire coeperit ad iudicium? praesertim cum haec resurrectio documentum illius resurrectionis, et futurae sit veritatis exemplum: minus autem exemplum est, quam veritas. Quis igitur in Domini passione monumenta aperuit, manum resurgentibus dedit, viam qua civitatem sanctam peterent, demonstravit? si nemo fuit, fuit utique vis divina, quae operaretur in corporibus mortuorum. Hominis tu quaeris auxilium, ubi opus Dei cernis?

They cannot deny the dead man, whom they behold rising, they see the signs of death, and the gifts of life. What if while they strive, they are amended by the labor itself? what if while they hear, they believe even with their ears? what if while they gaze, they are corrected even with their eyes? what if while they break the bonds, they loose their own minds? what if while Lazarus is stripped, the people are set free? while they permit Lazarus to go away, they themselves return to the Lord? Finally, many who had come to Mary, seeing the things that were done, believed (John 11:45).

81. Nor did our Lord Jesus Christ show this example alone; but He raised others also, that we might believe even by more abundant examples. He raised the young man, being moved by the weeping of his widowed mother, when He came near and touched the bier, saying: Young man, I say to thee, arise: and he that was dead sat up, and began to speak (Luke 7:14). Immediately as he heard, immediately he sat up, immediately he spoke. There was therefore another grace of power, another order of nature.

82. For why should I speak of the daughter of the ruler of the synagogue, at whose death the crowds wept, and the flute-players were sounding? For indeed the pomp of the funeral is exhibited for the proof of death. How quickly at the voice of the Lord the spirit is turned back, the revived body is raised up, food is taken; that the testimony of life might be believed.

83. And why should we wonder that at the voice of God the soul is poured back, and the vitals return to the bones; when we remember that by the touch of a prophetic body a dead man was raised (2 Kings 13:21)? Elijah prayed, and raised the dead child (1 Kings 17:22): Peter in the name of Christ commanded Tabitha to rise and walk, and the poor, rejoicing that she was restored to them, believed for the sake of their nourishment (Acts 9:40); and do we still not believe for our salvation? They redeemed another's resurrection with their tears, and do we not believe our own even by Christ's passion? Who when He gave up the spirit, that He might show that He had died for our resurrection, exercised the very series of the resurrection; for at the same time as, crying again with a loud voice, He gave up the spirit; the earth was shaken, and the rocks were rent, and the monuments were opened, and many bodies of the saints who slept arose, and coming out of the monument after His resurrection they came into the holy city, and appeared to many (Matt. 27:51, 52).

84. If these things were done when He gave up the spirit, why do we think them incredible when He shall begin to return to judgment? especially since this resurrection is a proof of that resurrection, and an example of the future truth: but it is less an example than the truth itself. Who then at the Lord's passion opened the monuments, gave a hand to those rising, showed the way by which they should seek the holy city? if there was no one, it was certainly the divine power which worked in the bodies of the dead. Do you seek the help of man, where you behold the work of God?

85. Non egent humanis divina ministeriis. Coelum Deus fieri jussit, et factum est: terram creari statuit, et creata est (Gen. I, 6 et seq.). Quis humeris saxa convexit? quis congegisset impensas? quis laboranti Deo suam operam ministravit? In momento haec facta sunt. Vis scire quam brevi? Dixit, et facta sunt (Psal. CXLVIII, 5). Si dicto elementa consurgunt, cur dicto mortui non resurgant? Qui licet mortui sint, tamen aliquando vixerunt, habuerunt spiritum sentiendi, habuerunt vires agendi; plurimumque refert capax animi non fuisse, et exanimum remansisse. Diabolus dixit: Dic lapidi huic, ut fiat panis (Luc. IV, 3). Confitetur, jubente Deo, converti posse naturam; tu non credis, jubente Deo, reformari posse naturam?

86. De solis cursu coelique ratione philosophi disputant, et sunt qui putant his esse credendum; cum quid loquantur, ignorent. Neque enim coelum ascenderunt, axem dimensi, mundum oculis perscrutati sunt; quia nullus eorum cum Deo in principio fuit, nullus eorum de Deo dixit: Cum pararet coelum, cum ipso eram, et eram cum eo componens, ego eram cui adgaudebat (Prov. VIII, 27, 30). Si ergo illis creditur, non creditur Deo, qui ait: Quemadmodum coelum novum, et terra nova, quae ego facio manere coram me, dicit Dominus, sic stabit nomen vestrum, et semen vestrum: et erit mensis ex mense, et sabbatum ex sabbato: et veniet omnis caro in conspectu meo, ut adorent in Hierusalem, dicit Dominus Deus: et exhibunt, et videbunt membra hominum, qui praevaricati sunt in me. Nam vermis eorum non morietur, et ignis eorum non exstinguetur, et erunt in aspectum universae carni (Esai. LXVI, 22 et seq.)

87. Si terra renovatur et coelum, cur dubitemus hominem posse renovari, propter quem terra facta et coelum est? Si praevaricator servatur ad poenam, cur justus non perpetuatur ad gloriam? Si vermis non moritur peccatorum, quemadmodum interibit caro justorum? Haec est enim resurrectio, sicut verbi ipsius sonus exprimit; ut quod cecidit, hoc resurgat: quod mortuum fuerit, reviviscat.

88. Et haec est series et causa justitiae, ut quoniam corporis animique communis est actus (quia quae animus cogitavit, corpus effecit) utrumque in iudicium veniat, utrumque aut poenae dedatur, aut gloriae reservetur. Nam propemodum absurdum videtur, ut cum animi legem lex carnis impugnet, et mens plerumque quod odit, hoc faciat, quando inhabitans in homine peccatum carnis operatur; animus subdatur injuriae alienae reus culpaе, caro quiete potiatur auctor aerumnarum: et solus atteratur, qui non solus erravit: aut solus gloriam referat, qui non solus gratiae militavit.

85. Divine ministries do not need human ones. God commanded the heaven to be made, and it was made: He decreed the earth to be created, and it was created (Gen. 1:6 et seq.). Who carried the rocks on his shoulders? who gathered the costs? who ministered his own labor to God as He worked? In a moment these things were done. Do you wish to know in how short a time? He spoke, and they were made (Psalm 148:5). If at a word the elements arise, why at a word should the dead not rise again? Who, though they be dead, yet once lived, had the spirit of perceiving, had the powers of acting; and it matters a great deal not to have been capable of mind, and to have remained inanimate. The devil said: Speak to this stone, that it become bread (Luke 4:3). He confesses that, at the command of God, nature can be converted; do you not believe that, at the command of God, nature can be reformed?

86. Philosophers dispute about the course of the sun and the reason of the heaven, and there are those who think they should be believed; while they are ignorant of what they speak. For they did not ascend to heaven, nor measure the axis, nor scrutinize the world with their eyes; because none of them was with God in the beginning, none of them said of God: When He prepared the heaven, I was with him, and I was with him composing, I was he in whom he rejoiced (Prov. 8:27, 30). If therefore they are believed, is God not believed, who says: Just as the new heaven and the new earth, which I make to remain before me, saith the Lord, so shall your name and your seed stand: and it shall be month from month, and sabbath from sabbath: and all flesh shall come into my presence, that they may adore in Jerusalem, saith the Lord God: and they shall go out, and see the members of the men who have prevaricated against me. For their worm shall not die, and their fire shall not be extinguished, and they shall be in the sight of all flesh (Isa. 66:22 et seq.).

87. If the earth and the heaven are renewed, why should we doubt that man can be renewed, for whose sake the earth and the heaven were made? If the prevaricator is kept for punishment, why is the just man not perpetuated for glory? If the worm of sinners dies not, how shall the flesh of the just perish? For this is the resurrection, just as the sound of the word itself expresses; that what has fallen, this should rise again: what has been dead, should live again.

88. And this is the series and cause of justice, that since the act of the body and soul is common (because what the mind thought, the body performed), both should come into judgment, both either be given up to punishment, or be reserved for glory. For it seems almost absurd that when the law of the flesh fights against the law of the mind, and the mind for the most part does that which it hates, when sin dwelling in man works in the flesh; the mind should be subjected to the injury of another's guilt, while the flesh, the author of the misery, should enjoy rest: and he alone be worn down who did not err alone: or he alone receive glory who did not serve the grace alone.

89. Plena, ni fallor, et justa ratio: sed ego rationem a Christo non exigo. Si ratione convincor, fidem abnuo. Credidit Abraham Deo (Gen. XV, 6), et nos credamus; ut qui sumus generis, etiam fidei simus haeredes. Credidit et David, propter quod et locutus est (Psal. CXV, 10): et nos credamus, ut possimus loqui, scientes quoniam, qui suscitavit Dominum Jesum Christum, et nos cum Jesu suscitabit (II Cor. IV, 14). Hoc enim promisit, qui numquam mentitur, Deus (Tit. I, 2): hoc promisit veritas in Evangelio suo, dicens: Haec est autem voluntas ejus qui misit me, ut omne quod dedit mihi, non perdam ex eo: sed resuscitem illud in novissimo die (Joan. VI, 39). Nec satis putavit semel dixisse, sed etiam repetita expressione signavit; sic enim sequitur: Haec est enim voluntas Patris mei, qui misit me, ut omnis qui videt Filium, et credit in eum, habeat vitam aeternam, et ego resuscitabo eum in novissimo die (Ibid., 40).

90. Quis hoc dicit? Utique is qui mortuus plurima defunctorum corpora suscitavit. Si Deo non credimus, nec exemplo credimus? Non credimus quod promisit; quando etiam quod non promisit, effecit? Ipse autem quam causam moriendi habuisset, nisi habuisset et causam resurgendi? Etenim quoniam Deus mori non poterat, mori non poterat sapientia: resurgere autem non poterat, quod mortuum non erat; assumitur caro, quae mori posset; ut dum moritur, quod solet, quod mortuum fuerat, hoc resurgeret. Neque enim poterat esse nisi per hominem resurrectio; quoniam sicut per hominem mors, ita et per hominem resurrectio mortuorum (I Cor. XV, 21).

91. Ergo resurrexit homo, quoniam homo mortuus est: resuscitatus homo, sed resuscitans Deus. Tunc secundum carnem homo, nunc per omnia Deus: nunc enim secundum carnem jam non novimus Christum, sed carnis gratiam tenemus; ut ipsum primitias quiescentium, ipsum primogenitum ex mortuis noverimus. Primitiae utique ejusdem sunt generis atque naturae, cujus et reliqui fructus quorum pro laetiore proventu primitiva Deo munera deferuntur, sacrum munus pro omnibus, et quasi reparatae quaedam libamina naturae. Primitiae ergo quiescentium Christus. Sed utrum suorum quiescentium, qui quasi mortis exsortes dulci quodam sopore teneantur, an omnium mortuorum? Sed sicut in Adam omnes moriuntur, ita et in Christo omnes vivificabuntur (I Cor. XV, 22). Itaque sicut primitiae mortis in Adam, ita etiam primitiae resurrectionis in Christo.

92. Omnes resurgunt, sed nemo desperet, neque justus doleat commune consortium resurgendi; cum praecipuum fructum virtutis exspectet. Omnes quidem resurgent, sed unusquisque, ut ait Apostolus, in suo ordine (Ibid., 23). Communis est divinae fructus clementiae, sed distinctus ordo meritorum. Dies omnibus lucet, sol omnes populos fovet, pluvia possessiones omnium uberiore imbre fecundat.

89. Full, if I am not mistaken, and just is the reason: but I do not demand a reason from Christ. If I am convinced by reason, I refuse faith. Abraham believed God (Gen. 15:6), and let us also believe; that we who are of the same kind, may also be heirs of the faith. David also believed, on which account he also spoke (Psalm 116:10): and let us believe, that we may be able to speak, knowing that He who raised up the Lord Jesus Christ, will also raise us up with Jesus (2 Cor. 4:14). For He who never lies, God, has promised this (Tit. 1:2): the Truth has promised this in His Gospel, saying: And this is the will of him who sent me, that of all that he has given me, I should lose nothing: but should raise it up again at the last day (John 6:39). Nor did He think it enough to have said it once, but He also marked it with repeated expression; for thus it follows: For this is the will of my Father, who sent me, that everyone who seeth the Son, and believeth in him, may have eternal life, and I will raise him up at the last day (Ibid., 40).

90. Who says this? Surely He who being dead raised many bodies of the deceased. If we do not believe God, do we not even believe the example? Do we not believe what He promised; when He even performed what He did not promise? But what cause for dying would He Himself have had, unless He had also a cause for rising? For since God could not die, Wisdom could not die: and that which had not been dead, could not rise again; flesh is assumed, which could die; that while it dies, that which is customary, that which had been dead, this should rise again. For there could not be a resurrection except through man; since as through man death, so also through man the resurrection of the dead (1 Cor. 15:21).

91. Therefore man rose again, since man died: man was raised up, but God was the one raising. Then according to the flesh He was man, now in all things God: for now according to the flesh we no longer know Christ, but we hold the grace of the flesh; that we might know Him as the firstfruits of those who sleep, the firstborn from the dead. The firstfruits are surely of the same kind and nature, as are also the rest of the fruits for whose more joyful harvest the first gifts are offered to God, a sacred gift for all, and as it were certain first-offerings of a repaired nature. Christ therefore is the firstfruits of those who sleep. But whether of His own sleeping ones, who as if free from death are held by a certain sweet slumber, or of all the dead? But just as in Adam all die, so also in Christ shall all be made alive (1 Cor. 15:22). Therefore just as the firstfruits of death were in Adam, so also the firstfruits of resurrection are in Christ.

92. All rise again, but let no one despair, nor let the just man grieve at the common fellowship of rising; since he expects the chief fruit of virtue. All indeed shall rise again, but each one, as the Apostle says, in his own order (Ibid., 23). Common is the fruit of divine mercy, but distinct is the order of merits. The day shines for all, the sun warms all peoples, the rain fecundates the possessions of all with a more abundant shower.

93. Omnes nascimur, omnes resurgemus: sed in utroque vel vivendi, vel reviviscendi gratia dispar, diversa conditio. In momento enim, in ictu oculi, in novissima tuba mortui resurgent incorrupti, et nos immutabimur (Ibid., 52). Quinetiam in ipsa morte quiescunt alii, vivunt alii. Bona quies, sed vita melior. Denique Paulus ad vitam excitat quiescentem, dicens: Surge, qui dormis, et exsurge a mortuis, et illuminabit tibi Christus (Ephes. V, 14). Ergo hic excitatur, ut vivat, ut similis Pauli sit, ut possit dicere: Quia nos qui vivimus, non praeveniemus eos qui dormierunt (I Thess. IV, 14). Non enim communem hunc vivendi loquitur usum, spirandique commercium, sed meritum resurgendi. Nam cum dixisset. Et mortui qui in Christo sunt, resurgent primi (Ibid., 15); subiecit deinde: Et nos qui vivimus, simul cum illis rapiemur in nubibus obviam Christo in aera.

94. Utique mortuus est Paulus, et passione venerabili vitam corporis cum immortalis gloria commutavit: num fefellit ergo qui se viventem scripsit in nubibus obviam Christo esse rapiendum? Hoc enim de Enoch legimus (Gen. V, 24), aut Elia (IV Reg. II, 11): sed et tu rapieris in spiritu. Ecce currus Eliae, ecce ignes, etsi non videntur, parantur; ut justus ascendat, innocens transferatur, et tua vita mori nesciat. Denique apostoli mori nescierunt; unde et dictum est: Amen, amen dico vobis, multi ex his astantibus non gustabunt mortem, donec videant Filium hominis venientem in regno suo (Matth. XVI, 28). Vivit enim qui non habet, quod moriatur in eo, qui non habet ex Aegypto calceamentum aliquod aut vinculum: sed exiit illud priusquam corporis hujus deponat officium. Non solus itaque Enoch vivit, quia non solus est raptus: rapitur et Paulus obviam Christo.

95. Vivunt etiam patriarchae; neque enim aliter Deus Abraham, Deus Isaac, et Deus Jacob, nisi mortui viverent, diceretur; Deus enim mortuorum non est, sed viventium (Luc. XX, 38). Vivemus et nos, si gesta moresque majorum voluerimus imitari. Miramur patriarcharum praemia, imitemur obsequia: praedicamus gratiam, sequamur obedientiam, non escis inducti, saeculi laqueos incidamus. Arripiamus opportunitatem temporis, praescriptum Legis, clementiam vocationis, desiderium passionis. Exierunt de terra sua patriarchae, et nos exeamus proposito de corporis potestate; nos exeamus proposito, illi exsilio: sed exsiliium non putarunt, quod devotio obiret, non necessitas imperaret. Illi terram solo mutarunt, nos terram coelo muteamus: illi habitatione, nos spiritu. Illis illuminatum stellis coelum ostenderit sapientia, nostri cordis oculos illuminet. Sic typus veritati, et veritas concurrit typo.

93. We are all born, we shall all rise again: but in both the grace of living, or of reviving, is unequal, the condition diverse. For in a moment, in the twinkling of an eye, at the last trumpet the dead shall rise incorruptible, and we shall be changed (*Ibid.*, 52). Moreover, in death itself some rest, others live. Rest is good, but life is better. Finally, Paul rouses the sleeper to life, saying: Arise, thou that sleepest, and arise from the dead, and Christ shall enlighten thee (*Eph.* 5:14). Therefore he is roused here, that he may live, that he may be like Paul, that he may be able to say: For we who live, shall not prevent those who have fallen asleep (*1 Thess.* 4:15). For he does not speak of this common use of living, and the commerce of breathing, but of the merit of rising. For when he had said: And the dead who are in Christ, shall rise first (*Ibid.*, 16); he then added: And we who live, shall be caught up together with them in the clouds to meet Christ into the air.

94. Certainly Paul is dead, and by a venerable passion he has exchanged the life of the body for immortal glory: did he then deceive, who wrote that he living was to be caught up in the clouds to meet Christ? For we read this of Enoch (*Gen.* 5:24), or of Elijah (*2 Kings* 2:11): but you also shall be caught up in the spirit. Behold the chariot of Elijah, behold the fires, although they are not seen, they are prepared; that the just man may ascend, the innocent be translated, and your life may not know how to die. Finally, the apostles did not know how to die; whence it was also said: Amen, amen I say to you, many of those standing here shall not taste death, until they see the Son of Man coming in His kingdom (*Matt.* 16:28). For he lives who has nothing that can die in him, who has no shoe or bond from Egypt: but he puts it off before he lays down the office of this body. Not Enoch alone, therefore, lives, because he alone was not caught up: Paul also is caught up to meet Christ.

95. The patriarchs also live; for neither otherwise would God be called the God of Abraham, the God of Isaac, and the God of Jacob, unless the dead lived; for God is not the God of the dead, but of the living (*Luke* 20:38). We also shall live, if we shall wish to imitate the deeds and manners of our ancestors. We wonder at the rewards of the patriarchs, let us imitate their obsequiousness: we preach their grace, let us follow their obedience, not being led away by foods, let us fall into the snares of the world. Let us seize the opportunity of time, the prescription of the Law, the clemency of the calling, the desire of the passion. The patriarchs went out from their own land, and let us go out in purpose from the power of the body; let us go out in purpose, they in exile: but they did not think it exile, which devotion undertook, not necessity commanded. They changed land for soil, let us change land for heaven: they in habitation, we in spirit. To them wisdom showed the heaven enlightened by stars, let it enlighten the eyes of our heart. Thus the type runs to the truth, and the truth to the type.

96. Abraham paratus excipiendis hospitibus (Gen. XVIII, 2), fidelis Deo, impiger ministerio promptus officio, Trinitatem in typo vidit, hospitalitatem religione cumulavit, tres suspiciens, unum adorans; et personarum distinctione servata, unum tamen Dominum nominabat, tribus honorificentiam muneris deferens, et unam significans potestatem. Loquebatur enim in eo non doctrina, sed gratia: et melius credebat ille, quod non didicerat, quam nos qui didicimus. Nemo enim typum falsaverat veritatis, et ideo tres videt, sed unitatem veneratur. Tres mensuras similaginis promit, unum immolat vitulum; satis credens unum esse sacrificium, trium munus: unam hostiam, trium gratiam. Nam in quatuor regibus (Gen. XIV, 1 et seq.) quis non intelligat quod materialis elementa naturae, praefiguratae Dominicae passionis indicio, et omnia sibi mundana subjecerit? Fidelis in bello, abstemius in triumpho, qui donis non hominum ditescere, sed Dei mallet.

97. Generare se posse filium senex credidit, immolare posse se filium pater iudicavit (Gen. XXII, 11): nec patrius trepidavit affectus, cum senis dexteram pietas adjuvaret; sciebat enim acceptiorem Deo filium immolatum esse, quam sanum. Ergo adducit ad sacrificium filium dilectissimum; et quem sero susceperat, cito obtulit: nec paterni nominis appellatione revocatur, cum ille patrem vocaret, hic filium. Chara quidem nominum pignora, sed amabiliora Dei praecepta. Itaque licet compaterentur corda, vota durabant. Distrinxit super filium gladium paterna manu, et patrio percussit affectu, ne periret poena: trepidavit, ne ictus erraret, dextera deficeret. Sensit pietatis affectum, sed non omisit devotionis negotium: et properabat obsequium, etiam cum audiret oraculum. Unde nos quoque Deum omnibus, quos diligimus, praeferamus, patri, fratribus, matri; ut possit nobis servare dilectos, sicut in Abraham uberiorem remuneratorem, quam ministrum videmus.

98. Obtulit quidem filium pater, sed Deus non sanguine, sed pietate placatur. Ovem pro homine demonstravit in ligno; ut et filium patri redderet, nec periret hostia sacerdoti. Itaque nec Abraham parricidio cruentatus est, nec Deus sacrificio defraudatus. Vidit propheta, nec affectavit jactantiam, nec tenuit pertinaciam: ovem pro homine mutavit. Quo magis ostenditur, quam religiose obtulerit, quem tam libenter recepit. Et tu si Deo munus tuum offeras, non amittis. Sed avari sumus. Deus unicum Filium morti pro nobis obtulit (Rom. VIII, 32), nos nostros negamus. Vidit Abraham, et agnovit mysterium, salutem nobis in ligno futuram: nec latuit in uno eodemque sacrificio aliud esse quod videretur offerri, aliud quod posset occidi.

96. Abraham, ready for receiving guests (Gen. 18:2), faithful to God, diligent in ministry, prompt in office, saw the Trinity in a type, and added religion to hospitality, looking up at three, adoring one; and the distinction of persons being preserved, he nevertheless named one Lord, deferring the honor of the gift to three, and signifying one power. For not doctrine, but grace spoke in him: and he believed better that which he had not learned, than we who have learned. For no one had falsified the type of the truth, and therefore he sees three, but venerates the unity. He brings forth three measures of fine flour, he immolates one calf; believing sufficiently that there is one sacrifice, the gift of three: one victim, the grace of three. For in the four kings (Gen. 14:1 et seq.), who does not understand that he subjected the elements of material nature to himself, by the indication of the prefigured Passion of the Lord, and all worldly things? Faithful in war, abstemious in triumph, who preferred not to be enriched by the gifts of men, but by those of God.

97. Being an old man he believed that he could generate a son, being a father he judged that he could immolate his son (Gen. 22:11): nor did fatherly affection tremble, when piety helped the right hand of the old man; for he knew that the immolated son was more acceptable to God than one who was whole. Therefore he leads to sacrifice his most beloved son; and him whom he had received late, he offered quickly: nor is he called back by the appellation of the fatherly name, when the one called him father, the other son. Dear indeed are the pledges of names, but more amiable are the precepts of God. Therefore although hearts suffered together, vows remained firm. He drew the sword over his son with a fatherly hand, and struck with fatherly affection, lest he should perish by punishment: he trembled lest the blow should err, or the right hand fail. He felt the affection of piety, but he did not omit the business of devotion: and he hastened the obedience, even when he heard the oracle. Whence let us also prefer God to all whom we love, father, brothers, mother; that He may be able to preserve our beloved ones for us, just as in Abraham we see a more abundant remunerator than a minister.

98. A father indeed offered his son, but God is not appeased by blood, but by piety. He showed a sheep instead of the man on the wood; that He might both restore the son to the father, and that the victim might not perish for the priest. Therefore Abraham was neither stained by parricide, nor was God defrauded of a sacrifice. The prophet saw, and neither affected boastfulness, nor held to pertinacity: he changed the sheep for the man. By which it is shown all the more, how religiously he offered what he received so willingly. And you, if you offer your gift to God, do not lose it. But we are greedy. God offered His only Son to death for us (Rom. 8:32), and we deny our own. Abraham saw this, and recognized the mystery, that our salvation was to be in the wood: nor was it hidden in one and the same sacrifice that it was one thing which seemed to be offered, another which could be slain.

99. Imitemur ergo Abrahae devotionem, imitemur Isaac bonitatem, imitemur castimoniam. Bonus plane et pudicus vir, devotus Deo, castus uxori: qui injuriam non reddidit, excludentibus cessit, poenitentes eosdem recepit, nec protervus contumaciae, nec durus gratiae. Litium fugitans, cum recederet: facilis veniae, cum reciperet: profusior bonitate, cum ignosceret. Petebatur societatis consortium, adjunxit convivium voluptatis.

100. Imitemur etiam in Jacob typum Christi, sit ejus in nobis aliqua similitudo factorum. Erimus consortes, si fuerimus imitatores. Matri obedivit, fratri cessit, socero servivit, mercedem de lucris, non de gregis divisione quaesivit. Non avara divisio, ubi lucrativa portio. Nec illa otiosa significatio, scala de coelo (Gen. XXVIII, 12), quod per crucem Christi angelorum atque hominum futura consortia viderentur. Cui obstupefactum est femur (Gen. XXXII, 29), ut in femore suo agnosceret generationis haeredem, et obstupefactio femoris passionem prophetaret haeredis.

101. Videmus igitur coelum patere virtuti, nec hoc esse paucorum: Multi enim venient ab Oriente, et ab Occidente, et Aquilone et Austro, et recumbent in regno Dei (Matth. VIII, 11), delectationem perpetuae quietis sepultis animorum motibus exprimentes. Sequamur Abraham moribus, ut nos recipiat in gremium suum, et tamquam Lazarum suae humilitatis haeredem (Luc. XVI, 23) propriis circumfusus virtutibus pio foveat amplexu. Non enim nos in gremio corporali, sed in quodam bonorum factorum amictu sancti patriarchae probata Deo successio fovet. Nolite, inquit, seduci, Deus non deridetur (Galat. VI, 7).

102. Advertimus quam grave sit sacrilegium resurrectionem non credere; si enim non resurgimus, ergo Christus gratis mortuus est, ergo Christus non surrexit (I Cor. XV, 13). Si enim nobis non surrexit, utique non surrexit, qui sibi cur resurgeret, non habebat. Resurrexit in eo mundus, resurrexit in eo coelum, resurrexit in eo terra; erit enim coelum novum et terra nova (Apoc. XXI, 1). Sibi autem ubi erat necessaria resurrectio, quem mortis vincula non tenebant? Nam etsi secundum hominem mortuus, in ipsis tamen erat liber infernis.

103. Vis scire quam liber? Factus sum sicut homo sine adjutorio, inter mortuos liber (Psal. LXXXVII, 5). Et bene liber, qui se poterat suscitare, juxta quod scriptum est: Solvite hoc templum, et in triduo resuscitabo illud (Joan. II, 19). Et bene liber, qui alios descenderat redempturus. Factus est autem sicut homo, non specie utique, sed veritate formatus; quia et homo est, et quis cognoscet eum?

99. Let us therefore imitate the devotion of Abraham, let us imitate the goodness of Isaac, let us imitate his chastity. A clearly good and modest man, devoted to God, chaste to his wife: who did not return injury, yielded to those excluding him, and received those same when they were penitent, neither forward in contumacy, nor hard in grace. Fleeing from strifes when he withdrew: easy of pardon when he received: more profuse in goodness when he forgave. When the fellowship of society was sought, he added a banquet of pleasure.

100. Let us also imitate in Jacob the type of Christ, let there be in us some similarity of deeds. We shall be sharers, if we shall be imitators. He obeyed his mother, yielded to his brother, served his father-in-law, sought a reward from gains, not from the division of the flock. Not a greedy division, where there is a lucrative portion. Nor was that an idle significance, the ladder from heaven (Gen. 28:12), which showed the future fellowships of angels and men through the cross of Christ. Whose thigh was numbed (Gen. 32:29), that in his thigh he might recognize the heir of the generation, and the numbing of the thigh might prophesy the passion of the heir.

101. We see therefore that heaven lies open to virtue, and that this is not of a few: For many shall come from the East and from the West, and from the North and from the South, and shall recline in the kingdom of God (Matt. 8:11), expressing the delight of perpetual rest, the movements of their souls being buried. Let us follow Abraham in manners, that he may receive us into his bosom, and as if a Lazarus the heir of his humility (Luke 16:23) surrounded by his own virtues he may cherish with a pious embrace. For a succession approved by God of the holy patriarch cherishes us not in a bodily bosom, but in a certain cloak of good deeds. Do not, he says, be seduced, God is not mocked (Gal. 6:7).

102. We observe how grave a sacrilege it is not to believe in the resurrection; for if we do not rise again, then Christ died in vain, then Christ has not risen (1 Cor. 15:13). For if He did not rise for us, surely He did not rise, who had no reason why He should rise for Himself. In Him the world rose again, in Him the heaven rose again, in Him the earth rose again; for there shall be a new heaven and a new earth (Rev. 21:1). But where was resurrection necessary for Him, whom the bonds of death did not hold? For although dead according to man, yet He was free in the very lower regions.

103. Do you wish to know how free? I am become as a man without help, free among the dead (Psalm 88:4). And well free, who could raise Himself up, according to what is written: Destroy this temple, and in three days I will raise it up (John 2:19). And well free, who had descended to redeem others. But He was made as a man, not surely in appearance, but formed in truth; because He is both man, and who shall know Him?

Etenim in similitudinem hominum factus, et specie inventus ut homo, humiliavit semetipsum, factus obediens usque ad mortem (Phil. II, 7, 8); ut per illam scilicet obedientiam ejus gloriam videremus, gloriam quasi unigeniti a Patre secundum Joannem sanctum (Joan. I, 14). Ita enim Scripturae figura servatur, ut et unigeniti gloria, et perfecti hominis natura servetur in Christo.

104. Itaque adiutore non eguit: neque enim eguit, cum faceret mundum; ut egeret, cum redimeret. Non legatus, non nuntius, sed ipse Lord salvum fecit eum: Ipse dixit, et facta sunt (Psal. XXXII, 9). Ipse Lord salvum fecit eum: ubique ipse, quia per ipsum omnia (Coloss. I, 17). Quis autem adjuvaret eum, in quo creata sunt omnia, et omnia in ipso constant? Quis adjuvaret eum, qui omnia in momento facit, et in novissima tuba mortuos suscitatur (I Cor. XV, 52)? Non quia aut prima, aut secunda non possit, aut tertia: sed ordo servatur, non quo difficultas sero vincenda, sed legitimus numerus explicandus sit.

105. Tempus autem, arbitror, de tubarum specie dicere, quoniam sermo propinquat ad finem; ut nostri quoque consummandi eloquii tuba sit signum. Septem tubas legimus in Apocalypsi Joannis, quas septem sumpsere angeli (Apoc. VIII, 2). Ubi habes quoniam septimus angelus tuba cecinit, et facta est vox magna de coelo dicens: Factum est regnum hujus mundi Dei nostri, et Christi ejus, et regnabit in saecula saeculorum (Apoc. XI, 15). Tuba quidem et pro voce accipitur, quia habes: Quoniam ecce ostium apertum in coelo, et vox prima, quam audivi, sicut tubam loquentem mecum et dicentem: Ascende huc, et ostendam tibi quae oportet fieri (Apoc. IV, 1). Legimus etiam: Canite initio mensis tuba (Psal. LXXX, 4); sed etiam alibi: Laudate eum in sono tubae (Psal. CL, 3).

106. Ergo quid sibi velit tubarum significatio, omni virtute debemus advertere; ne quasi fabulam aniliter accipientes periclitemur, si indigna dogmate spiritali, nec convenientia Scripturarum eminentiae sentiamus. Nam cum legerimus bellum nobis esse non adversus carnem et sanguinem, sed adversus spiritalia nequitiae, quae sunt in coelestibus (Ephes. VI, 12); non carnalia utique arma, sed fortia Deo aestimare debemus (II Cor. X, 4). Non enim satis est tubam te videre, nec sonum ejus audire, nisi proprietatem sonitus intelligas. Etenim si incertam vocem det tuba, quomodo quis parabit se ad bellum? Unde oportet vocis tubae nos scire virtutem, ne videamur barbari, cum tubas hujusmodi aut audimus, aut loquimur. Et ideo cum loquimur, oremus ut eas nobis Spiritus sanctus interpretetur.

For being made in the likeness of men, and in appearance found as a man, He humbled Himself, being made obedient unto death (Phil. 2:7, 8); that through that obedience forsooth we might see His glory, the glory as of the only-begotten from the Father according to holy John (John 1:14). For thus the figure of the Scripture is preserved, so that both the glory of the only-begotten, and the nature of perfect man is preserved in Christ.

104. Therefore He did not need a helper: nor indeed did He need one, when He made the world; so that He should need one, when He redeemed it. Not a legate, not a messenger, but the Lord Himself saved him: He spoke, and they were made (Psalm 33:9). The Lord Himself saved him: everywhere He Himself, because through Him are all things (Col. 1:17). But who should help Him, in whom all things were created, and all things consist in Him? Who should help Him, who makes all things in a moment, and in the last trumpet raises the dead (1 Cor. 15:52)? Not because He cannot either at the first, or second, or third: but the order is preserved, by which not a difficulty is finally to be overcome, but the legitimate number is to be unfolded.

105. But it is time, I think, to speak of the species of trumpets, since the discourse approaches its end; so that for our speech also which is to be finished, the trumpet may be a sign. We read of seven trumpets in the Apocalypse of John, which seven angels took (Rev. 8:2). Where you have it that the seventh angel sounded the trumpet, and there was a great voice from heaven saying: The kingdom of this world is become our God's, and His Christ's, and He shall reign for ever and ever (Rev. 11:15). A trumpet indeed is also taken for a voice, because you have: For behold a door opened in heaven, and the first voice, which I heard, as it were a trumpet speaking with me and saying: Ascend hither, and I will show thee the things which must come to pass (Rev. 4:1). We read also: Blow the trumpet at the beginning of the month (Psalm 81:3); but also elsewhere: Praise Him with the sound of the trumpet (Psalm 150:3).

106. Therefore what the significance of the trumpets may mean for itself, we ought to observe with all virtue; lest as if receiving a fable in an old-womanish way we should be in danger, if we should think things unworthy of the spiritual dogma, nor convenient to the eminence of the Scriptures. For when we have read that we have a war not against flesh and blood, but against spiritual wickednesses, which are in the high places (Eph. 6:12); we ought to estimate weapons not carnal surely, but strong to God (2 Cor. 10:4). For it is not enough for you to see the trumpet, nor to hear its sound, unless you understand the property of the sound. For if the trumpet give an uncertain voice, how shall anyone prepare himself for war? Whence it behooves us to know the power of the voice of the trumpet, lest we seem barbarians, when we either hear or speak trumpets of this kind. And therefore when we speak, let us pray that the Holy Spirit may interpret them to us.

107. Requiramus igitur in Scripturis veteribus quid de tubarum genere legerimus, consentientes eas solemnitates, quae Judaeis Lege praescriptae sunt, superiorum esse umbram celebritatum, coelestiumque festorum. Hic enim umbra, illic veritas. Per umbram ad veritatem pervenire nitamur. Cujus figura etiam alibi expressa est hoc modo; habes enim quia locutus est Dominus ad Moysen: Loquere filiis Israel, dicens: Mense septimo, una mensis, erit vobis requies in memoriale tubarum, vocata sancta erit vobis. Omne opus servile non facietis, et accendetis holocaustum Domino (Levit. XXIII, 24). In Numeris autem: Locutus est Dominus ad Moysen, dicens: Fac tibi duas tubas ductiles, argenteas facies eas, et erunt tibi ad evocandam synagogam, et promovenda castra: et tuba canes in illis, et colligetur omnis turba ad ostium tabernaculi testimonii. Si autem in una tuba cecineris, ad te venient omnes principes et duces Israel, et tuba canetis significationem primam, et promovebunt castra, et constituentur ad Orientem. Et tuba canetis significationem secundam, et promovebunt castra, et constituentur ad Libanum. Et tuba canetis significationem tertiam, et promovebunt castra, quae constituentur ad Boream. Et tuba canetis significationem quartam, et promovebunt castra, quae constituentur ad Aquilonem. Significationem tuba canent in promotu eorum. Et cum congregabitis synagogam, tuba canite, et non significationem. Et filii Aaron sacerdotes tubis canent, et erit vobis legitimum aeternum in progenies vestras. Si autem exieritis in bellum in terram vestram ad adversarios, qui resistunt vobis, significabitis tubis, et reminiscemini coram Domino, et liberationem habebitis a mortuis vestris. Et in diebus laetitiae vestrae, et in diebus festis vestris, et in neomeniis vestris concinite tubis, et in holocaustis et sacrificiis salutaribus vestris, et erit vobis in commemoratione vestra coram Domino, ait Dominus (Num. X, 1 et seq.).

108. Quid igitur, dies festos in potu et in epulis aestimabimus? Sed nemo nos in manducando dijudicet; novimus enim quia Lex spiritalis est (Rom. VII, 14): Nemo ergo nos judicet in escis aliquibus aut in potu, aut in parte diei festi, aut neomeniis, aut sabbato; quae sunt umbra futurorum, corpus autem Christi (Coloss. II, 16).

107. Let us therefore seek in the old Scriptures what we have read about the kind of trumpets, agreeing that those solemnities which are prescribed to the Jews by the Law, are a shadow of the higher celebrations, and of the heavenly feasts. For here is the shadow, there the truth. Through the shadow let us strive to reach the truth. Whose figure is also expressed elsewhere in this way; for you have that the Lord spoke to Moses: Speak to the children of Israel, saying: In the seventh month, on the first of the month, there shall be for you a rest in a memorial of trumpets, a holy calling it shall be for you. Every servile work you shall not do, and you shall kindle a holocaust to the Lord (Lev. 23:24). But in Numbers: The Lord spoke to Moses, saying: Make for thyself two ductile trumpets, of silver thou shalt make them, and they shall be to thee for calling together the synagogue, and moving the camps: and thou shalt sound with them in the trumpets, and all the multitude shall be gathered to the door of the tabernacle of testimony. But if thou shalt sound with one trumpet, all the princes and leaders of Israel shall come to thee, and you shall sound with the trumpet the first signal, and they shall move the camps, and they shall be stationed toward the East. And you shall sound with the trumpet the second signal, and they shall move the camps, and they shall be stationed toward Libanus. And you shall sound with the trumpet the third signal, and they shall move the camps, which shall be stationed toward the North (Borea). And you shall sound with the trumpet the fourth signal, and they shall move the camps, which shall be stationed toward the North (Aquilone). They shall sound with the trumpet the signal in their moving. And when you shall gather together the synagogue, sound with the trumpet, and not the signal. And the sons of Aaron the priests shall sound with the trumpets, and it shall be for you a legitimate eternity in your generations. But if you shall go out to war in your land against the adversaries who resist you, you shall signal with the trumpets, and you shall be remembered before the Lord, and you shall have liberation from your dead. And in the days of your joy, and in your feast days, and in your new-moons, sound together with the trumpets, both in your holocausts and salutary sacrifices, and it shall be for you in your commemoration before the Lord, saith the Lord (Num. 10:1 et seq.).

108. What therefore, shall we estimate the feast days in drink and in banquets? But let no one judge us in eating; for we know that the Law is spiritual (Rom. 7:14): Let no one therefore judge us in any foods or in drink, or in part of a feast day, or new-moons, or the sabbath; which are a shadow of things to come, but the body is Christ's (Col. 2:16).

Corpus Christi quod iterum tuba nobis novissima revelabit; quoniam ipse Dominus in jussu archangeli, et in tuba Dei descendet de coelo: et mortui qui in Christo sunt, resurgent (I Thess. IV, 15); ubi enim corpus, illic et aquilae (Luc. XVII, 37): ubi Christi corpus, ibi veritas.

109. Septima igitur tuba hebdomadis requiem videtur significare, quae non solum in diebus et annis et periodis aestimatur (unde et jubilaus sacratus est numerus), sed etiam annum septuagesimum comprehendit, quando in Hierusalem regressus est populus, qui septuaginta annis in captivitate duravit. In centesimis quoque et in millesimis sacri observatio numeri minime praeteritur; neque enim otiose Deus dixit: Reliqui mihi septem millia virorum, qui non curvaverunt genua ante Baal (III Reg. XIX, 18). Ergo umbra futurae quietis in diebus, mensibus, annis, mundi ipsius tempore figuratur; et odeo per Moysen mandatur filiis Israel, ut septimo mense, una mensis, singulis fiat requies in memoriale tubarum: nec servile aliquod opus, sed Deo sacrificium offeratur; eo quod in ipso fine hebdomadis, quasi mundi sabbato, spiritualia a nobis non carnalia opera flagitantur. Quod enim carnale, servile; quia animo caro servit: liberum vero innocentia facit, culpa vernaculum.

109. Oportuit igitur per speculum et in aenigmate fieri spiritualia: Nunc enim per speculum videmus, tunc autem facie ad faciem (I Cor. XIII, 12). Nunc secundum carnem militamus, tunc spiritu videbimus divina mysteria. Et ideo verae legis character in nostris moribus exprimitur, qui in Dei ambulamos imagine; quoniam jam legis umbra transivit: umbra Judaeis carnalibus, imago nobis, veritas resurrecturis. Tria enim haec secundum Legem esse cognovimus, umbram, imaginem, veritatem: umbram in Lege, imaginem in Evangelio, veritatem in iudicio. Sed Christi omnia, et in Christo omnia, quem nunc secundum veritatem videre non possumus: sed videmus quasi in quadam imagine futurorum, quorum umbram in Lege perspeximus. Ergo Christus non umbra, sed imago Dei: non vacua imago, sed veritas. Et ideo per Moysen Lex; quia umbra per hominem, figura per Legem, per Jesum veritas (Joan. I, 17). Neque enim veritas aliunde, nisi ex veritate procederet.

the body of Christ which again the last trumpet will reveal to us; since the Lord Himself in the command of the archangel, and in the trumpet of God shall descend from heaven: and the dead who are in Christ, shall rise again (1 Thess. 4:15); for where the body is, there also are the eagles (Luke 17:37): where Christ's body is, there is the truth.

109. Therefore the seventh trumpet seems to signify the rest of the week, which is not only estimated in days and years and periods (whence also the jubilee number was consecrated), but also comprises the seventieth year, when the people returned to Jerusalem, who for seventy years endured in captivity. Also in the hundreds and in the thousands the observation of the sacred number is by no means passed over; for not idly did God say: I have left to myself seven thousand men, who have not bowed their knees before Baal (1 Kings 19:18). Therefore the shadow of the future rest in days, months, years, is figured by the time of the world itself; and therefore through Moses it is commanded to the children of Israel, that in the seventh month, on the first of the month, for each there should be a rest in a memorial of trumpets: nor any servile work, but a sacrifice should be offered to God; because in that very end of the week, as if the sabbath of the world, spiritual works are demanded of us, not carnal ones. For what is carnal, is servile; because the flesh serves the mind: but innocence makes a man free, guilt a slave.

109. It was necessary, therefore, that spiritual things should be done through a mirror and in an enigma: "For now we see through a mirror, but then face to face" (1 Cor. 13:12). Now we war according to the flesh, then by the spirit we shall see the divine mysteries. And therefore let the character of the true law be expressed in our conduct, we who walk in the image of God; since now the shadow of the law has passed: a shadow for the carnal Jews, an image for us, the truth for those about to rise again. For we know that according to the Law there are these three: shadow, image, truth: the shadow in the Law, the image in the Gospel, the truth in the judgment. But all things are Christ's, and all things are in Christ, whom now we cannot see according to the truth: but we see as if in a certain image of things to come, whose shadow we perceived in the Law. Therefore Christ is not a shadow, but the image of God: not an empty image, but the truth. And therefore through Moses is the Law; because the shadow is through man, the figure through the Law, the truth through Jesus (John 1:17). For truth would not proceed from anywhere else, except from the truth.

110. Si quis ergo hanc imaginem Dei videre desiderat, debet diligere Deum ut diligatur a Deo: et sit jam non servus, sed amicus, qui mandata Dei fecerit; ut possit introire in nubem, ubi est Deus (Exod. XXIV, 15). Ipse faciat sibi rationabiles tubas duas ductiles argento probato (Num. X, 1), hoc est, pretioso verbo compositas et ornatas; quibus non raucum increpans, terribili sonitu murmur interstrepit, sed sublimes gratiae Deo continua jubilatione fundantur. Talium enim tubarum sonitu mortui suscitantur, non crepitu utique aeris, sed verbo veritatis animati. Et fortasse duae istae tubae sunt, per quas divino spiritu Paulus increpuit dicens: Orabo spiritu, orabo et mente: psallam spiritu, psallam et mente (I Cor. XIV, 15); alterum enim sine altero nequaquam videtur evocationem habere perfectam.

111. Nec tamen omnium est utraque canere tuba, nec est omnium universam colligere synagogam: sed solis sacerdotibus, et ministris Dei canentibus ista praerogativa defertur (Num. X, 2 et seq.); ut quicumque audierit, secutus eo fuerit, ubi est Dei gloria, et ad tabernaculum testimonii praematura intentione convenit: et opera possit spectare divina, et legitimum illud aeternumque domicilium in suae posteritatis seriem promereri. Tunc enim bellum conficitur, hostis fugatur; quando Spiritus gratia concinit, et mentis industria.

112. Sunt et illae salutare tubae, si corde credas, et ore confitearis: Corde enim creditur ad justitiam ore autem confessio fit ad salutem (Rom. X, 10). Hac igitur gemina tuba ad illam sanctam terram, resurrectionis scilicet gratiam, pervenitur; et ideo semper tibi concinant, ut semper audias Dei vocem: semper te angelorum prophetarumque oracula excitent atque commoveant, ut ad superiora festines.

113. Hanc intentionem David versabat in pectore, cum dicebat: Quoniam transibo in locum tabernaculi admirabilis, usque ad domum Dei; in voce exultationis et confessionis, sonus epulantis (Psal. XLI, 5). Non enim soli hostes harum tubarum sonitu vincuntur: sed et delectationes, et dies festi, et neomeniae sine his esse non possunt. Nemo enim potest nisi divini hauriat promissa sermonis, et resultantibus credat oraculis, exsultare laetitia, dies festos aut neomenias agere, quibus se corporali gratia, et saeculari occupatione vacuatum, Christi repleti luce desideret. Sacrificia quoque ipsa Deo probata esse non possunt, nisi confessio vocis aspiret, quae sacerdotali oblatione ad obsecrandam Dei gratiam populos excitare consuevit.

110. If anyone, therefore, desires to see this image of God, he ought to love God so that he may be loved by God: and let him now be not a servant, but a friend, who has done the commands of God; so that he may be able to enter into the cloud, where God is (Exod. 24:15). Let him make for himself two rational ductile trumpets of refined silver (Num. 10:1), that is, composed and adorned with precious words; with which no hoarse rebuking murmur may interrupt with a terrible sound, but sublime thanks may be poured out to God with continual jubilation. For by the sound of such trumpets the dead are raised, not indeed by the rattling of the air, but animated by the word of truth. And perhaps these are the two trumpets through which Paul, by the divine spirit, rebuked saying: "I will pray with the spirit, I will pray also with the mind: I will sing with the spirit, I will sing also with the mind" (1 Cor. 14:15); for the one without the other by no means seems to have a perfect calling forth.

111. Yet it is not for all to sound both trumpets, nor is it for all to gather together the universal synagogue: but this prerogative is granted only to the priests and the ministers of God sounding them (Num. 10:2 et seq.); so that whoever shall hear, may follow him thither where is the glory of God, and may come together to the tabernacle of testimony with a premature intention: and may be able to behold the divine works, and merit that legitimate and eternal dwelling in the series of his posterity. For then the war is finished, the enemy is put to flight; when the grace of the Spirit sounds in harmony, and the industry of the mind.

112. Those are also salutary trumpets, if you believe with the heart, and confess with the mouth: "For with the heart one believes unto justice, but with the mouth confession is made unto salvation" (Rom. 10:10). By this twin trumpet, therefore, one arrives at that holy land, namely the grace of resurrection; and therefore let them always sound in harmony for you, that you may always hear the voice of God: let the oracles of the angels and prophets always excite and move you, that you may hasten to the things above.

113. David revolved this intention in his breast when he said: "For I shall pass into the place of the wonderful tabernacle, even to the house of God; in the voice of exultation and confession, the sound of one feasting" (Ps. 41:5). For not only are the enemies conquered by the sound of these trumpets: but also pleasures, and feast days, and new moons cannot be without these. For no one can exult with joy, or keep feast days or new moons, unless he draws the promises of the divine word, and believes the resounding oracles, by which he desires to be filled with the light of Christ, being emptied of bodily grace and secular occupation. The sacrifices themselves also cannot be approved by God, unless the confession of the voice aspires, which by priestly oblation has been accustomed to excite the peoples to implore the grace of God.

114. Itaque simus praedicatores Domini, et laudemus eum in voce tubae (Psal. CL, 3), non exigua de virtute ejus et vilia sentientes, sed ea quae possint aurem mentis implere, et intimae conscientiae penetrare secretum; ut ea quae corpori conveniunt, divinitati non putemus aptanda: nec divinae magnitudinem potestatis humanis viribus metiamur; ut quaeramus quomodo quis resurgat, aut quali corpore veniat, aut quemadmodum soluta coeant, lapsa reparentur; haec enim arbitrio Dei simul ut statuuntur, implentur. Nec sensibilis tubarum exspectatur auditus, sed invisibilis potentia magnificentiae coelestis operatur; Deo enim velle pro facto est: nec resurrectionis requirendus nisus, sed fructus nobis est expetendus. Quae proclivius celebrabitur, si exinaniti vitiis plenitudinem spiritalis mysterii consequamur, gratiamque renovata caro sumat a spiritu, et fulgorem lucis aeternae anima mutuetur a Christo.

115. Sed non solum singulorum, verum etiam universitatis sunt ista mysteria. Adverte enim juxta typum Legis, ordinem gratiae. Cum tuba prima cecinerit, orientales congregat, quasi praecipuos et electos: cum secunda, supparet meritis, qui secundum libanum siti, dereliquerint ludibria nationum: cum tertia, eos qui tamquam in mari exagitati istius freto mundi, saeculi hujus fluctibus vacillaverint: cum quarta, illos qui duritiam mentium nequaquam satis potuerint eloquii spiritalis mollire praecepto; et ideo secundum boream vocati sunt, boreas enim secundum Salomonem durus est ventus (Prov. XXVII, 16).

116. Itaque licet momento resuscitentur omnes, omnes tamen meritorum ordine suscitantur. Et ideo primi resurgunt, qui maturo devotionis occursu, et quodam antelucano fidei exortu prodeuntes, solis aeterni radios receperunt. Quod vel de patriarchis juxta veteris seriem Testamenti, vel de apostolis juxta Evangelium jure memoraverim. Secundi autem, qui ritum gentium relinquentes, ab errore sacrilego transierunt in Ecclesiae disciplinam. Et ideo illi primi ex patribus, isti secundi ex gentibus; ab illis enim lux fidei coepit, in istis usque ad mundi occasum suscepta duravit. Tertii suscitantur, et quarti, qui ab austro, et qui ab aquilone sunt. His quatuor terra distinguitur, his quatuor annus includitur, his quatuor mundus impletur, his quatuor Ecclesia congregatur. Omnes enim qui sacrosanctae Ecclesiae copulati, divini nominis appellatione censentur, praerogativam resurrectionis et delectationis aeternae gratiam consequentur; quoniam venient ab Oriente et Occidente, ab Aquilone et Austro, et recumbent in regno Dei (Luc. XIII, 29).

114. Therefore let us be preachers of the Lord, and let us praise Him in the sound of the trumpet (Ps. 150:3), not thinking small and vile things about His power, but those which can fill the ear of the mind, and penetrate the secret of the innermost conscience; so that those things which are suitable to the body, we may not think to be adapted to the divinity: nor let us measure the magnitude of divine power by human strength; so that we may seek how one rises again, or with what kind of body he comes, or in what manner the dissolved things come together, the fallen are repaired; for these things are fulfilled by the will of God at the same time as they are ordained. Nor is a sensible hearing of trumpets expected, but the invisible power of heavenly magnificence works; for with God to will is to do: nor is the effort of resurrection to be sought, but the fruit for us is to be desired. Which will be more readily celebrated, if being emptied of vices we attain the fullness of the spiritual mystery, and the renewed flesh receives grace from the spirit, and the soul borrows the brightness of eternal light from Christ.

115. But not only of individuals, but also of the universe are these mysteries. For observe, according to the type of the Law, the order of grace. When the first trumpet shall sound, it gathers the Orientals, as if the principal and elect: when the second, those equal in merits, who situated near Libanus, have left the mockeries of the nations: when the third, those who as if tossed on the sea in the strait of this world, have wavered in the waves of this age: when the fourth, those who by no means could sufficiently soften the hardness of their minds by the precept of spiritual eloquence; and therefore they are called according to the north (Borea), for the north (Borea) according to Solomon is a hard wind (Prov. 27:16).

116. Therefore although all are raised in a moment, yet all are raised in the order of merits. And therefore they rise first, who proceeding in a mature meeting of devotion, and as it were in a certain dawn-rising of faith, received the rays of the eternal sun. Which I may rightly record either of the patriarchs according to the series of the Old Testament, or of the apostles according to the Gospel. But the second, who leaving the rite of the gentiles, passed from sacrilegious error into the discipline of the Church. And therefore those first from the fathers, these second from the gentiles; for from those the light of faith began, in these it lasted being received even to the setting of the world. The third are raised, and the fourth, those who are from the south (Austro), and those who are from the north (Aquilone). By these four the earth is distinguished, by these four the year is included, by these four the world is filled, by these four the Church is gathered. For all who being coupled to the holy Church, are reckoned by the calling of the divine name, shall attain the prerogative of resurrection and the grace of eternal delight; since "they shall come from the East and the West, from the North and the South, and shall sit down in the kingdom of God" (Luke 13:29).

117. Non enim exigua mundum suum Christus luce complectitur; quandoquidem a summo coelo egressio ejus, et occursus ejus usque ad summum ejus: nec est qui se abscondat a calore ejus (Psal. XVIII, 7). Omnes enim benignus illustrat, nec refutare levem, sed emendare vult: nec excludere durum Ecclesia, sed mollire desiderat. Et ideo in Canticis canticorum eos Ecclesia, in Evangelio Christus invitat dicens: Venite ad me omnes qui laboratis, et onerati estis: et ego reficiam vos. Tollite jugum meum super vos, et discite a me quia mitis sum et humilis corde (Mat. XI, 28, 29).

118. Ecclesiae quoque vocem invitantis agnosce; dicit enim: Exsurge, aquilo, et veni, auster; perfla hortum meum, et defluant unguenta mea. Descendat frater meus in hortum suum, et edat fructum pomiferarum suarum (Cant. IV, 16; V, 1). Sciens enim jam tunc etiam horum tibi fore opera fructuosa, Christo tuo fructum de talibus pollicebare: et quae primo te in cubiculum dixisti Regis inductam, diligens ubera super vinum, cum diligentem amares, lactantem quaereres, pericula pro religione contemneres.

119. Deinde a Libano, sponsa, rogaris ut venias, judicio Domini adhuc tota formosa, adhuc tota irreprehensibilis. Sic enim scriptum est: Tota es formosa, proxima mea, et reprehensio non est in te. Ades huc a Libano, sponsa, ades huc a Libano (Cant. IV, 7, 8).

120. Postea ipsa jam nullos aquae lapsus, jam nullos impetus descendentes a Libano pertimescens, aquilonem et austrum advocas, perflari cupiens hortum tuum; ut in aliis unguenta tua defluant, in aliis multiplices fecunditatis tuae fructus offeras Christo.

121. Et ideo beatus qui custodit verba prophetiae hujus (Apoc. XXIII, 7), quae nobis resurrectionem evidentioribus testimoniis revelavit dicens: Et vidi mortuos magnos et pusillos stantes ante sedem, et libros aperuerunt: et alius liber apertus est, qui est vitae: et judicati sunt mortui de scriptis in libris, secundum facta sua. Et dedit mare mortuos, qui in ipso erant: et inferi dederunt mortuos, qui penes se erant (Apoc. XX 12). Ne ergo dubites quemadmodum resurgant, quor inferi revomunt, mare reddidit.

122. Accipe etiam quando promittatur gratia futura justorum: Et audiivi, inquit, vocem magnam de throno dicentem: Ecce tabernaculum Dei cum hominibus, et habitabit cum illis; et ipsi populus ejus erunt, et ipse Deus cum illis erit illorum Deus. Et delebit omnem lacrymam de oculis eorum, et mors non erit amplius, neque luctus, neque clamor, neque dolor ultra erit. (Apoc. XXI, 3, 4).

117. For Christ does not embrace His world with a small light; since "His going forth is from the highest heaven, and His circuit even to the end thereof: and there is no one who may hide himself from His heat" (Ps. 18:7). For He graciously illumines all, nor does He wish to reject the light, but to amend: nor does the Church desire to exclude the hard, but to soften. And therefore in the Song of Songs the Church invites them, in the Gospel Christ invites saying: "Come to me all you who labor, and are burdened: and I will refresh you. Take my yoke upon you, and learn from me that I am meek and humble of heart" (Matt. 11:28, 29).

118. Acknowledge also the voice of the Church inviting; for she says: "Arise, O north wind, and come, O south wind; blow through my garden, and let my ointments flow down. Let my brother descend into his garden, and eat the fruit of his fruit-bearing trees" (Cant. 4:16; 5:1). For knowing even then that the works of these would be fruitful for thee, thou didst promise fruit to thy Christ from such; and thou who first saidst that thou wast led by the King into the chamber, loving the breasts above wine, when thou didst love the one loving, didst seek the one suckling, didst despise dangers for religion.

119. Then from Libanus, O spouse, thou art asked to come, still all beautiful by the judgment of the Lord, still all irreproachable. For thus it is written: "Thou art all beautiful, my near one, and there is no reproach in thee. Come hither from Libanus, spouse, come hither from Libanus" (Cant. 4:7, 8).

120. Afterwards, thou thyself fearing no more any falling of water, no more any impulses descending from Libanus, callest the north wind and the south wind, desiring thy garden to be blown through; so that in some thy ointments may flow down, in others thou mayest offer to Christ the manifold fruits of thy fecundity.

121. And therefore "blessed is he who keeps the words of this prophecy" (Apoc. 22:7), which revealed the resurrection to us by more evident testimonies saying: "And I saw the dead, great and small, standing before the throne, and they opened the books: and another book was opened, which is the book of life: and the dead were judged from the things written in the books, according to their deeds. And the sea gave up the dead that were in it: and the depths gave up the dead that were with them" (Apoc. 20:12). Therefore do not doubt how they rise again, whom the depths vomit back, the sea has restored.

122. Receive also when the future grace of the just is promised: "And I heard," he said, "a great voice from the throne saying: Behold the tabernacle of God with men, and He will dwell with them; and they shall be His people, and God Himself with them shall be their God. And He shall wipe away every tear from their eyes, and death shall be no more, neither mourning, nor crying out, nor shall there be pain any more" (Apoc. 21:3, 4).

123. Compara nunc, si placet, atque contende vitam hanc cum illa vita, et elige, si potes, perpetuam corporis vitam in labore aerumnaque miserabili tantarum commutationum, votorumque taedio, fastidio voluptatum. Nonne si Deus ista perpetuare velit, illa deligeres? Nam si per se ipsa vita fugienda est, ut sit molestiarum fuga, requies aerumnarum; quanto magis ea requies est expetenda, cui futurae resurrectionis voluptas perpetua succedet; ubi nulla criminum series, nulla illecebra delictorum?

124. Quis in dolore tam patiens, qui non mortem oret? quis in infirmitate tam constans, ut non optet mori se potius, quam debilem vivere? quis in moerore tam fortis, ut non desideret eo se vel moriendo defungi? Quod si ipsi nobis dum vivimus, displicemus, cum vivendo finem praestitum esse noverimus; quanto amplius vitae nos taederet istius, si sine fine futuros nobis labores hujus corporis cerneremus? Quis est igitur qui se velit mortis exsortem? Aut quid gravius immortalitate miserabili? Si in hac vita, inquit, in Christo tantum sperantes sumus, miserabiliores sumus omnibus hominibus (I Cor. XV, 19); non quod in Christo sperare sit miserum, sed quia Christus sperantibus in se vitam alteram praeparaverit. Haec enim peccato obnoxia est, illa praemio reservata.

124. Ipsos cursus breves nostrarum aetatum quantum videmus nobis afferre fastidium? Puer adolescentiam desiderat, adolescens annos sibi majoris metitur aetatis, juvenis beneficio aevi florentis ingratus, senilem honorificentiam concupiscit. Ita omnibus ex natura venit velle mutari; quia ejus nos quod sumus, poenitet. Denique etiam ipsa post usum vota fastidio sunt: et quae mereri optavimus, cum meruerimus, abdicamus.

125. Unde non immerito etiam sancti viri prolongatum incolatum suum saepe doluerunt (Psal. CXIX, 5): doluit David, doluit Jeremias (Jerem. XX, 17), doluit Elias (III Reg. XIX, 4). Si sapientibus creditur, et hi in quibus divinus Spiritus loquebatur, ad meliora properabant: si reliquorum judicia sciscitamus, ut cognoscamus omnes in unam convenire sententiam; quanti mortem moerori, quanti mortem formidini praetulerunt? judicantes videlicet graviolem metum mortis esse, quam mortem. Adeo suis malis mors non timetur, sed vitae miseriis antefertur! cum expetitur morientis exitus, et evitatur formido viventis.

123. Compare now, if it please you, and contend this life with that life, and choose, if you can, a perpetual life of the body in the miserable labor and misery of such great changes, and in the weariness of vows, the loathing of pleasures. Would you not, if God should wish to perpetuate these things, prefer those? For if life is to be fled from for its own sake, so that it may be a flight from troubles, a rest from miseries; how much more is that rest to be desired, which the perpetual pleasure of the future resurrection shall succeed; where there is no series of crimes, no enticement of sins?

124. Who is so patient in pain, who does not pray for death? who so constant in infirmity, that he does not wish himself to die rather than to live weak? who so strong in sorrow, that he does not desire to be discharged from it even by dying? But if we ourselves, while we live, are displeased with ourselves, since by living we know that the appointed end has been given; how much more would we be weary of this life, if we saw that the labors of this body would be for us without end? Who is he therefore who would wish to be without part in death? Or what is more grievous than a miserable immortality? "If in this life," he said, "hoping in Christ only we are, we are more miserable than all men" (1 Cor. 15:19); not because it is miserable to hope in Christ, but because Christ has prepared another life for those hoping in Him. For this one is obnoxious to sin, that one is reserved for the reward.

124. How much do we see the short courses themselves of our ages bring loathing to us? The boy desires youth, the youth measures the years of a greater age for himself, the young man ungrateful for the benefit of a flourishing age, covets senile honor. Thus to all it comes from nature to wish to be changed; because it repents us of that which we are. Finally even the vows themselves after use are for a loathing; and what we opted to merit, when we have merited, we abdicate.

125. Whence not undeservedly even holy men have often grieved for their prolonged sojourn (Ps. 119:5): David grieved, Jeremiah grieved (Jer. 20:17), Elijah grieved (1 Kings 19:4). If the wise are believed, and these in whom the divine Spirit spoke, were hastening to better things: if we ask the judgments of the rest, that we may know all to meet in one opinion; how many have preferred death to sorrow, how many have preferred death to fear? judging namely the fear of death to be more grievous than death. So much is death not feared for its own evils, but preferred to the miseries of life! when the exit of the dying is desired, and the fear of the living is avoided.

126. Sed esto, huic vitae resurrectio praeferatur. Quid, philosophi ipsi genus post mortem aliquod repererunt, quo nos uti magis, quam resurgere delectabit? Et illi quidem qui dicunt animas immortales esse, non satis mulcere me possunt, cum pro parte me redimunt. Nam quae potest esse gratia, ubi non totus evasi? quae vita, si in me opus Dei occidat? quae justitia, si naturae finis mors sit, erranti justove communis? quae veritas, ut quia ipsa se moveat, et semper moveatur anima, immortalis esse credatur? Quod nobis in corpore commune cum bestiis, ante corpus quid geratur incertum; nec ex contrariis colligatur veritas, sed destruat.

127. An vero illorum sententia placet, qui nostras animas, ubi ex hoc corpore emigraverint, in corpora ferarum, variorumque animantium transire commemorant? At certe haec circeis medicamentorum illecebris composita esse ludibria poetarum ipsi philosophi disserere solent: nec tam illos qui perpersi ista simulentur, quam sensus eorum qui ista confinxerint, velut circeo poculo ferunt in varia bestiarum monstra conversos. Quid enim tam simile prodigii, quam homines credere in habitum ferarum potuisse mutari? Quanto majoris est prodigii gubernatricem hominis animam, adversam humano generi bestiarum suscipere naturam, capacemque rationis ad irrationabile animal posse transire, quam corporis effigies esse mutatas? Vos ipsi haec destruitis, qui docetis. Nam magicis incantata carminibus portentosae hujus conversionis genera tradidistis.

128. Ludunt haec poetae, reprehendunt philosophi: et quae putant ficta de viventibus, haec arbitrantur vera de mortuis. Illi autem qui ista finxerunt, non suam probare fabulam, sed philosophorum errores irridere voluerunt: qui putant quod illa anima quae miti humilique proposito iracundiam vincere, patientiam assumere, cruore abstinere consueverat, eadem frementi motu leonis incensa, irae impatiens, effrena rabie, sitire sanguinem, caedemque possit expetere: et illa quae populorum fremitus varios regi quodam consilio temperabat, et rationabili voce mulcebat; eadem se inter devia atque deserta ritu luporum patiatur ululare: aut quae injusto sub onere gemeus, dures aratri labores questu miserabili mugiebat; eadem postea in figuram hominis commutata, levi cornua quaerat in fronte: vel illa quam praepetes prius pennae usque ad alta coeli per sublime aeris alarum remigiis evehebant; eadem postea volatus jam non suos requirat, et se humani doleat corporis gravitate pigrescere.

126. But let it be, let resurrection be preferred to this life. What, have the philosophers themselves found some kind of life after death, which will delight us more than to rise again? And indeed those who say that souls are immortal, cannot sufficiently soothe me, since they redeem me only in part. For what grace can there be, where I have not escaped whole? what life, if in me the work of God should die? what justice, if death be the end of nature, common to the erring or the just? what truth, that because it moves itself, and the soul is always moved, it is believed to be immortal? That which is common to us in the body with the beasts, what may be done before the body is uncertain; nor is the truth gathered from contraries, but destroyed.

127. Or indeed does the opinion of those please, who relate that our souls, when they have emigrated from this body, pass into the bodies of wild beasts, and of various living things? But certainly these are the mockeries of the poets composed with the circean enticements of medicaments, as the philosophers themselves are accustomed to discuss: nor do they say that those who suffered those things are transformed, so much as the senses of those who imagined those things, are turned into various monsters of beasts as if by a circean cup. For what is so similar to a prodigy, as to believe that men could be changed into the habit of wild beasts? How much greater is the prodigy for the soul, the governess of man, to receive the nature of beasts adverse to the human race, and for the soul capable of reason to be able to pass to an irrational animal, than for the effigies of the body to be changed? You yourselves who teach these things, destroy them. For you have handed down the kinds of this portentous conversion enchanted by magic songs.

128. The poets play at these things, the philosophers reprehend them: and what they think feigned about the living, these they think true about the dead. But those who imagined those things, wished not to prove their own fable, but to deride the errors of the philosophers: who think that that soul which with a mild and humble purpose was accustomed to conquer anger, to assume patience, to abstain from blood, the same being incited by the roaring motion of a lion, impatient of anger, with unbridled rage, could thirst for blood, and seek slaughter: and that which used to temper the various murmurs of the peoples by a certain royal counsel, and to soothe with a rational voice; the same should suffer itself to howl among the pathless ways and deserts in the manner of wolves: or that which groaning under an unjust burden, was lowing the hard labors of the plough with a miserable complaint; the same afterwards being changed into the figure of a man, should seek light horns on its forehead: or that which swift feathers before used to carry even to the heights of heaven through the sublime of the air by the rowing of wings; the same afterwards should no more seek its own flights, and should grieve that it is becoming sluggish by the gravity of the human body.

129. Hinc fortasse et illum Icarum perdidistis, quod persuasionibus vestris indutus adolescens, prius avem se fuisse fortasse crediderat. Hinc etiam senes plerique decepti sunt, ut gravi immorerentur dolori, cygneis male creduli fabulis, dum putant modulis se mulcendo flebilibus albertem molli pluma mutare canitiem.

130. Haec quam incredibilia! quam deformia! Quanto illud est convenientius, ut credas secundum naturam, credas secundum usum fructuum caeterorum, credas secundum gestorum exempla, oracula prophetarum, Christi coeleste promissum. Quid vero praestantius, quam ut opus Dei iudices non perire, et secundum imaginem et similitudinem Dei factos transferri non posse in effigies bestiarum; cum utique ad similitudinem Dei non corporis sit imago, sed spiritus? Nam quemadmodum homo, cui subjecta sunt animantium genera caeterorum, in subjectum sibi animal meliore sui parte demigret? Non patitur hoc natura, et si pateretur natura, non pateretur gratia.

131. Sed videro quid vos de vobis, gentes, opinionis habeatis; neque enim mirum debet videri, quod creditis vos in bestias posse mutari, qui bestias adoratis. Ego tamen malim de vestro merito melius iudicetis; ut non inter coetus ferarum, sed inter angelorum consortia vos credatis futuros.

132. Habet animus ex hoc jam vitae anfractu, et terreni corporis colluvione discedere, et ad illa concilia superna contendere, etsi sanctorum sit pervenire, laudem dicere Deo (quam citharizantes illos (Apoc. XIV, 2) dicere prophetica lectione (Apoc. XV, 3, 4) comperimus: Quia magna mirabilia opera tua, Domine Deus omnipotens: justae et verae viae tuae, Rex gentium! Quis non timebit et magnificabit nomen tuum; quia solus sanctus es, quia omnes gentes venient et adorabunt ante te; videre quoque tuas, Jesu, nuptias, in quibus de terrenis ad coelestia, concinentibus omnium gaudiis sponsa deducitur; ad te enim omnis caro veniet (Psal. LXIV, 3), jam non saeculo obnoxia, sed spiritui copulata: videre thalamos ornatos byssino, rosis, liliis, et coronis. Cujus enim alterius sic ornantur nuptiae? Ornantur enim confessorum livore, martyrum sanguine, lillis virginum, coronis etiam sacerdotum?

133. Hoc sibi prae caeteris David sanctus optavit, ut haec spectaret et cerneret. Denique ait: Unam petivi a Domino, hanc requiram; ut inhabitem in domo Domini omnes dies vitae meae, et videam voluptatem Domini (Ps. XXVI, 4, 5).

129. Hence perhaps you also lost that Icarus, because the youth induced by your persuasions, had perhaps believed that he had been a bird before. Hence also many old men have been deceived, so that they died in heavy sorrow, being evilly credulous of the swan fables, while they think that by soothing themselves with mournful measures they change their whitening hoariness with soft feathers.

130. How incredible are these things! how deformed! How much more suitable is it, that you should believe according to nature, believe according to the use of the rest of the fruits, believe according to the examples of deeds, the oracles of the prophets, the heavenly promise of Christ. What indeed is more excellent, than that you should judge that the work of God does not perish, and that those made according to the image and likeness of God cannot be transferred into the effigies of beasts; since indeed the image to the likeness of God is not of the body, but of the spirit? For how should man, to whom the other kinds of living things are subject, emigrate in the better part of himself into an animal subject to him? Nature does not suffer this, and if nature should suffer it, grace would not suffer it.

131. But I shall see what opinion you, O gentiles, have of yourselves; for it ought not to seem a wonder that you believe yourselves able to be changed into beasts, you who adore beasts. I however would prefer that you should judge better of your merit; so that you may believe yourselves to be hereafter not among the assemblies of wild beasts, but among the fellowships of angels.

132. The mind has from this now to depart from the winding of life, and the pollution of the earthly body, and to contend to those supernal assemblies, even if it be of the saints to arrive, to say praise to God (whom we have found by prophetic reading those harpers saying: "Because great and wonderful are Thy works, O Lord God Almighty: just and true are Thy ways, O King of nations! Who shall not fear and magnify Thy name; for Thou alone art holy, because all nations shall come and shall adore before Thee; also to see Thy nuptials, O Jesus, in which the spouse is led from earthly things to heavenly things, with the joys of all singing in harmony; for "all flesh shall come to Thee" (Ps. 64:3), no longer obnoxious to the world, but coupled to the spirit: to see the chambers adorned with fine linen, roses, lilies, and crowns. For of what other are the nuptials thus adorned? For they are adorned with the lividness of the confessors, the blood of the martyrs, the lilies of the virgins, also with the crowns of the priests?

133. This holy David opted for himself above the rest, that he might behold and see these things. Finally he says: "One thing I have asked from the Lord, this I will seek; that I may dwell in the house of the Lord all the days of my life, and that I may see the pleasure of the Lord" (Ps. 26:4, 5).

134. Juvat hoc credere, sperare delectat: certe non credidisse poena est, sperasse gratia. Quod si in hoc erro, quia angelis me post mortem sociari malo, quam bestiis; libenter in hoc erro, neque umquam hac me opinione, dum vivo, fraudari patiar.

135. Quid enim mihi superest solatii, quam quod me citius ad te, frater, spero venturum, nec digressus tui inter nos longa divortia fore; tuisque intercessionibus mihi hoc posse conferri, ut citius desiderantem tui advoces. Quis enim est, qui non sibi debeat istud optare prae caeteris; ut corruptibile hoc induat incorruptelam, et mortale hoc induat immortalitatem (I Cor. XV, 53)? ut qui nunc morti corporis fragilitate succumbimus, supra naturam siti, mortem jam timere nequeamus.

134. It helps to believe this, to hope delights: certainly not to have believed is a punishment, to have hoped is grace. But if I err in this, because I prefer to be associated with the angels after death rather than with the beasts; I err willingly in this, nor shall I ever suffer myself, while I live, to be defrauded of this opinion.

135. For what of solace remains for me, than that I hope I shall come more quickly to thee, O brother, and that the long separations of thy departure among us will not be; and that by thy intercessions this can be conferred on me, that thou mayest call me more quickly desiring thee. For who is he, who ought not to opt for this for himself above the rest; "that this corruptible may put on incorruption, and this mortal may put on immortality" (1 Cor. 15:53)? so that we who now succumb to death by the fragility of the body, being situated above nature, can no more fear death.