SAINT GREGORY THE GREAT

Homilies on the Gospels

Homiliae in Evangelia

SABBATISMUS

Saint Gregory the Great (540–604)
Homiliae in Evangelia · Homilies on the Gospels

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[HOMILIAE IN EVANGELIA.]

ADMONITIO IN OPUS SUBSEQUENS.

I. In subsequentes homilias longius praefari nos vetat quae ipsis praefationis vice praemittitur sancti Gregorii epistola, in qua fere quidquid ad illas scitu dignum occurrit explicatur. Illas autem homiliis in Ezechielem ea ratione subjecimus, qua, in sacrarum Scripturarum serie, libris Veteris Testamenti Evangelia et quaeque ad Novum pertinent postponuntur. Alioquin habitas illas fuisse, saltem aliquas, antequam sanctus Doctor Ezechielem prophetam populo exponere inciperet legenti primam statim constabit. Nimirum pastor optimus, ut verbo simul et exemplo iis quibus praeerat prodesset, statim ac apostolicam cathedram conscendit, nullam verbi divini praedicandi vacationem, etiamsi assiduis morbis vexaretur, innumerisque distraheretur curis, sibi indulgendam putavit.

II. Mira aviditate statim exceptas illas homilias mirabiliori modestia conquestus est humilis noster Ecclesiastes, in sua ad Secundinum epistola mox subjicienda. Certe quanto semper in pretio sint habitae, inde liquet, quod omnes, una forsitan excepta aut altera, divinis officiis, prae caeteris sanctorum Patrum homiliis, jam olim fuerint insertae. Nec immerito quidem, cum in ipsis, litterali sensu prius breviter exposito, fluat sententiarum ad mores spectantium uberrima copia, quarum sane plurimae sunt quae aureis litteris describantur dignae. Utinam vero humanis in cordibus assidua lectione ac meditatione insculpantur et incidantur! Ex his aliquas olim selegimus et observavimus in Vita sancti Doctoris Gallice scripta, lib. IV, c. ult., num. 13.

III. Neque vero solum Christianorum mores his in homiliis erudiuntur, sed etiam fidei dogmata confirmantur et contra futuros praemuniuntur haereticos. Incarnationis mysterium ab oppositis invicemque pugnantibus Nestorianorum Eutychianorumque erroribus passim defenditur, sed potissimum hom. 38, n. 3. Quidquid fere Christianis in scholis de angelis doceri solet, id ex hom. 38 eruitur, a num. 7 ad 15. De confessionis et absolutionis sacerdotalis necessitate agitur fuse hom. 26, num. 5 et 6, necnon hom. 40, num. 2, sed praesertim impium dogma Calvini Christum Dominum damnatorum poenas perpessum esse asserentis jugulatur hom. 21.

[HOMILIES ON THE GOSPELS.]

ADMONITION ON THE SUBSEQUENT WORK.

I. In the subsequent homilies, the epistle of Saint Gregory, which is placed before them in place of a preface, forbids us from speaking at length in a preface, for in it almost everything worthy of being known regarding them is explained. We have placed them after the homilies on Ezekiel for the reason that, in the series of the Holy Scriptures, the Gospels and whatever pertains to the New Testament are placed after the books of the Old Testament. Otherwise, it will immediately be clear to anyone reading the first part that these were held, at least some of them, before the holy Doctor began to explain the prophet Ezekiel to the people. Indeed, the excellent pastor, so that he might benefit those over whom he presided by word and example at the same time, as soon as he ascended the apostolic chair, thought that no vacation from preaching the divine word should be indulged by himself, even if he were vexed by constant illnesses and distracted by innumerable cares.

II. Our humble Ecclesiastes, in his epistle to Secundinus soon to be subjoined, complained with a more wonderful modesty that those homilies were immediately received with a wonderful greed. Certainly, how much they have always been held in esteem is clear from the fact that all of them, with perhaps one or two exceptions, have long since been inserted into the divine offices, above the homilies of the other holy Fathers. And not indeed without merit, since in them, after the literal sense has first been briefly explained, a most abundant flow of opinions regarding morals flows, of which indeed very many are worthy of being described in golden letters. Would that they truly be engraved and cut into human hearts by constant reading and meditation! Some of these we formerly selected and observed in the Life of the holy Doctor written in French, book IV, last chapter, number 13.

III. Nor indeed are only the morals of Christians instructed in these homilies, but also the dogmas of faith are confirmed and fortified against future heretics. The mystery of the Incarnation is defended everywhere against the opposite and mutually conflicting errors of the Nestorians and Eutychians, but especially in Homily 38, n. 3. Almost whatever is usually taught in Christian schools concerning angels is drawn from Homily 38, from number 7 to 15. The necessity of confession and priestly absolution is treated at length in Homily 26, numbers 5 and 6, as well as in Homily 40, number 2, but especially the impious dogma of Calvin, asserting that Christ the Lord suffered the punishments of the damned, is cut down in Homily 21.

Haec sunt Calvini verba, l. II Instit., c. 16, § 10, ubi probandum sibi proponit Jesum Christum in locum sceleratorum sponsorem, vadem, ideoque instar rei submissum: ut sciamus, inquit, non modo corpus Christi in pretium redemptionis fuisse traditum; sed aliud majus et excellentius pretium fuisse, quod diros in anima cruciatus damnati (horresco referens) ac perditi hominis pertulerit. Haec autem contumeliosa in Christum inferni mortisque debellatorem sententia validissime refellitur a nostro Gregorio, scilicet hom. 21, num. 7, ubi, proposito Samsonis typo, docet Dominum liberum et victorem non solum ex inferno exiisse, sed ipsa etiam inferni claustra destruxisse.

IV. Ex his et aliis longe plurimis mirum in modum Ecclesiae causa contra impugnantes heterodoxos adjuvatur. Neque omittendum illas Evangeliorum sectiones quae a Gregorio hic exponuntur, Et inter sacra missarum solemnia certis diebus jam tunc ex more legebantur, easdem esse quae fere iisdem adhuc diebus recitantur. Unde patet quam tenax sit suorum rituum Ecclesia Romana. Inde etiam astruitur antiqua processionum et stationum, publicarumque supplicationum in basilicis et coemeteriis martyrum, consuetudo. Quippe, ut observavit Joan. Diaconus, lib. II, Vitae sancti Gregorii, c. 18, et lib. IV, c. 74, in illis processionibus aut stationibus vigilantissimus pastor homilias in Evangelia aut pronuntiavit, aut pronuntiandas dictavit.

V. Porro in assignandis illis stationibus nonnihil est controversiae inter eruditos, neque mss. Codices ubique consentiunt. Codex enim Lateranensis nullibi designat basilicam sancti Joannis Baptistae quae dicitur Constantiniana, quamvis in aliis optimae notae Codicibus saepissime occurrat, maxime in Corb. Germ., Belvac.-Bigot., praesertim vero in Codice reginae Sueciae, ubi quoties in Lateranensi aut aliis legitur, basilica sancti Salvatoris, quae dicitur Constantiniana, toties recurrit nomen sancti Joannis Baptistae. Contendit quoque Joannes Fronto, in praenotatis ad kalendarium Romanum, pag. 80, nullam fuisse basilicam Constantinianam praeter Ecclesiam sancti Salvatoris; sed id minime probat vir doctissimus. Infirmum est enim quod ait Anastasium Bibliothecarium, in Vita Leonis papae, qui sedit an. 595, meminisse Ecclesiae sancti Joannis Baptistae quae ponitur juxta patriarchium Lateranense; at non appellasse Constantinianam, cum basilicam sancti Salvatoris semper Constantinianam dicat.

These are the words of Calvin, book II of the Institutes, chapter 16, § 10, where he proposes to prove that Jesus Christ was submitted as a sponsor, a surety, and therefore like a guilty person in the place of the wicked: "so that we may know," he says, "not only that the body of Christ was given as the price of redemption; but that there was another greater and more excellent price, because he endured the dire tortures in his soul of a damned (I shudder to relate it) and lost man." But this insulting opinion against Christ, the conqueror of hell and death, is most strongly refuted by our Gregory, namely in Homily 21, number 7, where, the type of Samson having been proposed, he teaches that the Lord, free and a victor, not only went out from hell, but also destroyed the very bars of hell.

IV. From these and far more others, the cause of the Church is helped in a wonderful way against the attacking heterodox. Nor should it be omitted that those sections of the Gospels which are explained here by Gregory, "And during the sacred solemnities of the masses on certain days they were already then read according to custom," are the same ones which are still recited on almost the same days. From which it is clear how tenacious the Roman Church is of its rites. From there also is established the ancient custom of processions and stations, and of public supplications in the basilicas and cemeteries of the martyrs. Indeed, as John the Deacon observed, book II, Life of Saint Gregory, chapter 18, and book IV, chapter 74, in those processions or stations the most vigilant pastor either pronounced the homilies on the Gospels, or dictated them to be pronounced.

V. Furthermore, in assigning those stations, there is some controversy among the learned, and the manuscript codices do not everywhere agree. For the Lateran Codex nowhere designates the basilica of Saint John the Baptist which is called the Constantinian, although it occurs very frequently in other codices of the best mark, especially in the Corb. Germ., the Belvac.-Bigot., and especially indeed in the Codex of the Queen of Sweden, where as often as is read in the Lateran or others, "the basilica of Saint Saviour, which is called the Constantinian," so often the name of Saint John the Baptist recurs. John Fronto also contends, in the pre-noted to the Roman calendar, page 80, that there was no Constantinian basilica except the Church of Saint Saviour; but that most learned man by no means proves it. For what he says is weak, that Anastasius the Librarian, in the Life of Pope Leo, who sat in the year 595, remembered the Church of Saint John the Baptist which is placed next to the Lateran patriarchate; but did not call it the Constantinian, although he always calls the basilica of Saint Saviour the Constantinian.

Sed quid roboris habet illud argumentum negans contra tot Mss. clara et indubitata testimonia; nimirum Belvac., Bigot., Carnot., Gemet., Reg. Sueciae, maxime vero Corbeiensis Germ., qui aetate non est Anastasio posterior? Hoc in Codice, homilia 16, in Evangelium ductus est Jesus in desertum, legitur habita ad populum in basilica sancti Joannis quae appellatur Constantiniana. Idem praemittitur hom. 22. 25, 39.

VI. Addit Joan. Fronto basilicam sancti Joannis Baptistae fuisse monasterium. Porro in monasteriorum oratoriis olim non fieri stationes et populi confluxus. Refellitur vir eruditus ipsius Gregorii auctoritate ad septiformem litaniam seu supplicationem et processionem assignantis ecclesiam sancti Joannis Baptistae (non appellat oratorium), quo convenire, et unde procederet litania clericorum; quod testimonio quoque confirmatur Joan. Diac., l. I, capp. 41 et 42. Praeterea basilica sancti Pancratii locus stationis erat sancti Gregorii temporibus, ut ex hom. 27 ibidem habita manifestum est, atque postea stationem in ea perseverasse ex antiquis Ecclesiae monumentis constat. Ecclesia tamen sancti Pancratii quam prius obtinebant presbyteri, his expulsis propter incuriam et negligentiam, monachis cesserat jubente sanctissimo papa, ut palam fit ex epist. 18 libri alias III, nunc IV, indict. 12. Denique homilia 5 est habita in basilica sancti Andreae apostoli ejusdem natalis die nimirum in ecclesia monasterii quod Gregorius ipse condiderat. Ergo lex illa quae, monachorum quieti prospiciens, vetabat in eorum ecclesiis stationes et populi concursus fieri, multis patebat exceptionibus.

VII. In eodem calendario Rom. a Joanne Frontone edito non eaedem ubique stationes ac in Gregorianis homiliis videntur assignatae, nec mirum. Primo enim calendarium illud exaratum fuit, Joannis Frontonis judicio, saeculo tantum octavo, circiter an. 731, hoc est saeculo integro et pene dimidio post habitas a Gregorio in Evangelia homilias; unde facile potuit tanto temporis intervallo aliquid in stationibus immutari. Secundo in homiliarum collectione indicatur quo in loco habitae sint, et in calendario stationis locus; at nihil cogit dicere in loco stationis habitam semper fuisse concionem; quid enim credere vetat praemissam aliquando, maxime aestivo tempore, fuisse processioni?

VIII. Solutis omnibus quae vel ex calendario Rom. vel ex ejus Editoris observationibus opponi poterant difficultatibus, de hac novissima laudatarum homiliarum Editione nunc pauca subjungenda et attexenda.

But what strength does that argument have, denying against so many manuscripts clear and indubitable testimonies; namely the Belvac., Bigot., Carnot., Gemet., the Queen of Sweden, and especially indeed the Corbeiensis Germ., which is not later than Anastasius in age? In this Codex, in homily 16, on the Gospel "Jesus was led into the desert," it is read as held to the people "in the basilica of Saint John which is called the Constantinian." The same is prefixed to homilies 22, 25, 39.

VI. John Fronto adds that the basilica of Saint John the Baptist was a monastery. Furthermore, that in the oratories of monasteries formerly stations and gatherings of the people were not made. The learned man is refuted by the authority of Gregory himself assigning to the septiform litany or supplication and procession the church of Saint John the Baptist (he does not call it an oratory), where they should meet, and from which the litany of the clergy should proceed; which is also confirmed by the testimony of John the Deacon, book I, chapters 41 and 42. Moreover, the basilica of Saint Pancras was the place of a station in the times of Saint Gregory, as is manifest from homily 27 held there, and afterwards it is clear from the ancient monuments of the Church that the station persevered in it. Nevertheless, the church of Saint Pancras, which the priests previously held, those having been expelled because of carelessness and negligence, had yielded to the monks at the command of the most holy pope, as becomes plain from epistle 18 of book formerly III, now IV, indiction 12. Finally, homily 5 was held in the basilica of Saint Andrew the apostle on the day of his birth, namely in the church of the monastery which Gregory himself had founded. Therefore, that law which, providing for the quiet of the monks, forbade stations and gatherings of the people to be made in their churches, was open to many exceptions.

In the same Roman calendar edited by John Fronto, the same stations do not everywhere seem assigned as in the Gregorian homilies, nor is it a wonder. For first, that calendar was written, in the judgment of John Fronto, only in the eighth century, around the year 731, that is, a whole century and almost a half after the homilies on the Gospels were held by Gregory; whence something could easily be changed in the stations in such an interval of time. Secondly, in the collection of homilies it is indicated in what place they were held, and in the calendar the place of the station; but nothing compels one to say that the sermon was always held in the place of the station; for what forbids one to believe that it was sometimes sent before the procession, especially in the summer time?

VIII. Having solved all the difficulties which could be opposed either from the Roman calendar or from the observations of its editor, a few things must now be subjoined and attached concerning this newest edition of the praised homilies.

Quamvis in antiquis Mss. et veteribus Editis uno eodemque libro comprehendantur homiliae quadraginta, morem tamen gerendum duximus ipsimet Gregorio, qui in epist. ad Secundinum ait: Easdem quoque homilias, eo quo dictae sunt ordine, in duobus Codicibus ponere curavi; ut et priores viginti quae dictatae sunt, et posteriores totidem quae sub oculis dictae, in singulis essent distinctae corporibus. Porro licet earum unus idemque non sit ordo nostris in Mss. (tres enim scilicet Lateran., Corb. et Reg. Sueciae a caeteris et ab invicem discrepant), cum tamen alii omnes consentiant, iique vetustiores, eadem serie qua jam antea semper excusae sunt ipsas excudi curavimus. Breviores columnis notas subjecimus, in quibus aut variae lectiones continentur, aut restitutionum a nobis factarum, sane non paucarum nec contemnendarum, rationes afferimus, aut aliquas sancti Gregorii sententias illustramus, et si quid difficultatis occurrerit, enodamus.

IX. Ut ex locis a nobis emendatis nonnulla commemoremus, in homilia 2 quatuor sunt. Num. 1: Caecus quippe est genus humanum, pro caecum est, etc. Num. 4: sed quid ad haec, pro sed qui adhuc. Num. 5: Jesum menti figimus, pro Jesum figimus. Num. denique 7: mente salvatum, pro mente illuminatum. Homilia 3, num. 3, restituimus obtinuit, pro sustinuit, et num. 4: nos in auram maledictionis impingimus, pro nos injuriam maledictionis in auram maledictoris impingimus, quod ab Editoribus sine ulla causa fictum. Hom. 5, num. 4, nunc legitur nihil unquam appetere, nihil vel sine appetitu possidere, ubi prius legebatur nihil umquam appetere, nihil etiam cum appetitu possidere, corrupto sensu. Hom. 6, num. 2, reposuimus nec cujuslibet detractio in ira asperum faciebat, pro nec cujuslibet detractionis ira asperum faciebat. Num. 3, expressione, pro sanctitate. Ibid., pilis contextis vestitus, pro pilis contextis vestibus, quod vitiose legitur in Gussanv. Hom. 7, num. 3, non lavat, pro non sanat, et sine tempore est a Patre generatus, pro sine matre ante tempora est a Patre generatus. Num. 4, in Gussanv. legitur Israeliticum populum contradictione possidere, pro sine ulla postmodum contradictione possidere. Homil. 9, num. 3, in fine, magnam Editionis Gussanv., Vatic., aliarumque recentiorum lacunam replevimus. Recentiores autem Editiones appellamus quae a medio saeculo decimo sexto sunt adornatae. Hom. 11, num. 3, restituimus ducta, pro invicta. Nimius essem si caetera prosequerer. Unicum ergo locum ex tot a nobis sanatis addidisse sufficiet, hom. videlicet 21, ex cujus vitio error dimanare videtur contra Christi divinitatem.

Although in the ancient manuscripts and old editions forty homilies are contained in one and the same book, nevertheless we thought that the custom of Gregory himself should be followed, who says in the epistle to Secundinus: "I have also taken care to place the same homilies, in the order in which they were spoken, in two codices; so that both the first twenty which were dictated, and the later twenty which were spoken under the eyes [in person], might be distinct in individual bodies." Furthermore, although there is not one and the same order of them in our manuscripts (for three, namely the Lateran, Corbeiensis, and Queen of Sweden, differ from the others and from each other), since however all others agree, and those the more ancient, we have taken care that they be printed in the same series in which they have always been printed before. We have placed shorter notes under the columns, in which either variant readings are contained, or we bring forward the reasons for the restitutions made by us, certainly not few nor to be despised, or we illustrate some opinions of Saint Gregory, and if any difficulty should occur, we untie it.

IX. To commemorate some of the places amended by us, in homily 2 there are four. Number 1: "The human race is indeed blind," for "it is blind," etc. Number 4: "but what as to these," for "but who until now." Number 5: "we fix Jesus in the mind," for "we fix Jesus." Finally number 7: "saved in mind," for "enlightened in mind." In homily 3, number 3, we restored "obtained," for "sustained," and in number 4: "we strike into the aura of malediction," for "we strike the injury of malediction into the aura of the curser," which was feigned by the editors without any cause. In homily 5, number 4, it is now read "never to desire anything, to possess nothing even without desire," where previously it was read "never to desire anything, to possess nothing even with desire," the sense being corrupted. In homily 6, number 2, we replaced "nor did the detraction of anyone make him harsh in anger," for "nor did the anger of the detraction of anyone make him harsh." Number 3, "by expression," for "by holiness." Ibid., "clothed in woven hairs," for "clothed in woven hair garments," which is read faultily in Gussanville. In homily 7, number 3, "does not wash," for "does not heal," and "was begotten by the Father without time," for "was begotten by the Father without a mother before the times." Number 4, in Gussanville it is read "to possess the Israelite people by contradiction," for "to possess without any contradiction afterwards." In homily 9, number 3, at the end, we filled a great gap in the edition of Gussanville, the Vatican, and other more recent ones. But we call more recent editions those which were adorned from the middle of the sixteenth century. In homily 11, number 3, we restored "led," for "unconquered." I would be too much if I followed the others. It will suffice therefore to have added a single place from so many healed by us, namely in homily 21, from the fault of which an error seems to flow against the divinity of Christ.

Scilicet, num. 4, prius lectum in Excusis: non est hic (Christus), dicitur, per praesentiam majestatis. At ex Mss. legendum, juxta sanam Ecclesiae doctrinam: non est hic, dicitur per praesentiam carnis, qui tamen nusquam deerit per praesentiam majestatis. Hinc, ni fallor, liquet quae jam emissae sunt Editiones iterum a nobis necessario fuisse recensendas, et ex mss. Codicibus emendandas Codicum autem a nobis adhibitorum hic indicem accipe.

X. Codex pervetustus membraneus tabularii basilicae Constantinianae sancti Salvatoris, in Laterano inscriptus 1674.

Codex Corbeiensis, nunc in bibliotheca sancti Germani a Pratis asservatus, quem idcirco Corbeiensis Germanensem appellamus, notatus 166. Hunc nono saltem saeculo scriptum esse pene constat ex characterum forma. In eadem bibliotheca duos alios veteres Codices consuluimus, quos vel Sangermanenses, vel simpliciter German, sumus appellaturi. Codicem bibliothecae Regiae certis in locis tantum, non ex integro cum Editis contulimus.

Codex Ecclesiae Belvacensis nono saeculo exeunte, aut decimo incipiente videtur exaratus. In fine leguntur carmina recentiori manu descripta de Rogerio episcopo nuper defuncto, qui in fine decimi saeculi, et initio undecimi Belvacensem Ecclesiam rexit.

Codex Corbeiensis numero 163, antiquitate cum omnibus superioribus contendit.

Codex Turonensis insignis Ecclesiae sancti Martini non inferioris aetatis continet tantum viginti priores homilias.

Codex reginae Sueciae inscriptus 43.

Duo Codices monasterii sancti Petri Carnut. sexcentorum annorum.

Codex Bigotianus quingentorum annorum aetatem praefert.

Codex Gemeticensis non minoris aetatis videtur. Duo alii Codices ejusdem celebris monasterii vix trecentorum sunt annorum. Prior saepe convenit cum antiquiori, secus alter.

Codex monasterii Vallis Clarae ord. Cisterciensis.

Codex monasterii Longipontis ejusdem ordinis.

His accedant quatuor exemplaria Anglicana, quorum variantes lectiones suppeditavit Thomas Jamezius.

Adhibendum quoque putavimus subsidium veterum Editionum, Antuerpianae an. 1509, Rothomagensis apud Franciscum Regnaut (quae mendose legitur facta an. 1421), Parisiensium, annorum 1518 et 1571, aliarum denique recentiorum.

That is, in number 4, it was previously read in the printed editions: "he is not here (Christ), it is said, through the presence of majesty." But from the manuscripts it must be read, according to the sound doctrine of the Church: "he is not here, it is said through the presence of the flesh, who nevertheless will nowhere be wanting through the presence of majesty." From here, unless I am mistaken, it is clear that the editions which have already been sent out necessarily had to be reviewed again by us, and amended from the manuscript codices; but receive here an index of the codices employed by us.

X. A very old parchment codex of the archive of the Constantinian basilica of Saint Saviour, inscribed in the Lateran 1674.

The Corbeiensis codex, now preserved in the library of Saint Germain-des-Prés, which for that reason we call the Corbeiensis Germanensis, marked 166. That this was written at least in the ninth century is almost certain from the form of the characters. In the same library we consulted two other old codices, which we are going to call either Sangermanenses, or simply German. We collated the codex of the Royal library with the printed editions only in certain places, not in its entirety.

The Codex of the Church of Beauvais seems to have been written at the end of the ninth century or the beginning of the tenth. At the end are read songs written by a more recent hand concerning Bishop Roger, recently deceased, who at the end of the tenth century and the beginning of the eleventh ruled the Church of Beauvais.

Corbeiensis Codex number 163, contends in antiquity with all the superior ones.

The Turonensis Codex of the distinguished Church of Saint Martin, of no inferior age, contains only the first twenty homilies.

The Codex of the Queen of Sweden, inscribed 43.

Two Codices of the monastery of Saint Peter of Chartres, of six hundred years.

The Bigotianus Codex, prefers an age of five hundred years.

The Gemeticensis Codex seems of no inferior age. Two other Codices of the same celebrated monastery are scarcely of three hundred years. The former often agrees with the older, otherwise the latter.

The Codex of the monastery of Vauclair, of the Cistercian order.

The Codex of the monastery of Longpont, of the same order.

To these let four English copies be added, whose variant readings Thomas James supplied.

We also thought that the support of old editions should be employed: the Antwerp of the year 1509, the Rouen at Francis Regnaut (which is faultily read as made in the year 1421), the Parisian of the years 1518 and 1571, and finally of other more recent ones.

XI. In calce addendum censuimus sermonem a sancto Gregorio habitum de mortalitate (sic in veteribus membranis inscribitur) postquam ad Romanam sedem fuisset electus. Jam editus fuerat inter Gregorianas epistolas, ipso in limine libri alias XI, nunc XIII, indict. 6, in Vita ejusdem sancti Doctoris, auctore Joanne. Diacono, lib. I, capp. 41 et 42, et inter Gregorii Turonici opera orationem hanc referentis lib. X Hist., c. 1. Eadem denuo recensuimus et contulimus ad duos Codices bibliothecae Bigotianae apud Rothomagum, unum quadraginta homilias in Evangelia complectentem, et alterum Vitam sancti Gregorii a Joan. Diacono conscriptam; ad unum Codicem Uticensem seu sancti Ebrulphi ejusdem Vitae; denique ad Corb. Germ. quadraginta homiliarum in Evang., ad cujus calcem rejectus est hic sermo. Exstat etiam in nonnullis Codd. mss. Registri ante omnes epistolas, scilicet in duobus Tellerianis, qui nunc sunt Bibliothecae Regiae, et in Colbertino. Utere jam labore nostro, pie lector, et gratus hac in palaestra desudantibus nobis bene precari memineris.

SANCTI GREGORII MAGNI ROMANI PONTIFICIS XL HOMILIARUM IN EVANGELIA LIBRI DUO. (C,S)

Praefatio. AD SECUNDINUM TAUROMENITANUM EPISCOPUM.

Reverentissimo et sanctissimo fratri Secundino episcopo, Gregorius servus servorum Dei.

Inter sacra missarum solemnia, ex his quae diebus certis in hac Ecclesia legi ex more solent sancti Evangelii quadraginta lectiones exposui. Et quarumdam quidem dictata expositio, assistente plebe, est per notarium recitata; quarumdam vero explanationem coram populo ipse locutus sum, atque ita ut loquebar excepta est. Sed quidam fratres, sacri verbi studio ferventes, antequam ad propositum modum ea quae dixeram subtili emendatione perducerem, transtulerunt. Quos recte ego quasi quibusdam famelicis similes dixerim, qui prius escas edere appetunt quam plenius excoquantur. Hoc vero ubi scriptum est: Ductus est Jesus in desertum a spiritu, ut tentaretur a diabolo (Matth. IV), prius quidem quasi sub quadam ambiguitate exposui, sed eamdem dubitationem postmodum certa notatione correxi. Easdem quoque homilias, eo quo dictae sunt ordine, in duobus Codicibus ponere curavi, ut et priores viginti, quae dictatae sunt, et posteriores totidem, quae sub oculis dictae, in singulis essent distinctae corporibus. Quod vero quaedam antepositae sunt quae in Evangelio post leguntur, quaedam vero postpositae quae ante per evangelistam scriptae sunt inveniuntur, nequaquam movere tuam fraternitatem debet, quia sicut a me diversis temporibus dictae sunt, ita quoque sunt ab exceptoribus in Codicibus affixae.

XI. We thought that a sermon held by Saint Gregory "on mortality" (so it is inscribed in the old parchments) after he had been elected to the Roman see should be added at the end. It had already been edited among the Gregorian epistles, in the very threshold of book formerly XI, now XIII, indiction 6, in the Life of the same holy Doctor by John the Deacon, book I, chapters 41 and 42, and among the works of Gregory of Tours, who relates this speech in book X of the History, chapter 1. We have reviewed and collated the same again with two codices of the Bigotiana library at Rouen, one containing the forty homilies on the Gospels, and the other the Life of Saint Gregory written by John the Deacon; with one Uticensis codex or of Saint Evroul of the same Life; and finally with the Corb. Germ. of the forty homilies on the Gospels, at the end of which this sermon is cast. It exists also in some manuscript codices of the Register before all the epistles, namely in the two Tellerian, which are now in the Royal Library, and in the Colbertine. Use now our labor, pious reader, and remember to pray well for us, being grateful as we sweat in this wrestling ground.

SAINT GREGORY THE GREAT, ROMAN PONTIFF, TWO BOOKS OF FORTY HOMILIES ON THE GOSPELS.

Preface. TO SECUNDINUS, BISHOP OF TAORMINA.

To the most reverend and most holy brother Secundinus, bishop, Gregory, servant of the servants of God.

During the sacred solemnities of the masses, I have expounded forty lessons of the holy Gospel from those which are customarily read on certain days in this Church. And indeed of some the dictated exposition, while the people were present, was recited by a notary; but the explanation of some I spoke myself before the people, and it was taken down just as I spoke. But certain brothers, fervent in the study of the sacred word, transcribed them before I could bring those things which I had said to the proposed measure by subtle emendation. These I might rightly call like certain famished people, who desire to eat foods before they are more fully cooked. Truly this, where it is written: "Jesus was led into the desert by the spirit, to be tempted by the devil" (Matthew 4), I previously indeed expounded as if under a certain ambiguity, but afterwards I corrected that same doubt with a certain notation. I have also taken care to place the same homilies, in the order in which they were spoken, in two codices, so that both the first twenty, which were dictated, and the later twenty, which were spoken under the eyes [in person], might be distinct in individual bodies. That indeed some things were placed before which are read later in the Gospel, and some were placed after which are found written before by the evangelist, ought by no means to move your fraternity, because as they were spoken by me at different times, so also they were fixed in the codices by the transcribers.

Tua itaque fraternitas, sacris semper lectionibus intenta, si praedictum locum Evangelii invenerit sub dubietate prolatum, vel easdem homilias repererit ita ut praedixi non esse dispositas, has inemendatas remansisse cognoscat, et juxta eas quas per praesentem portitorem mittere studui corrigat, nulleque modo illas sine emendatione remanere permittat. Editae autem in scrinio sanctae Ecclesiae nostrae retinentur, ut si qui forte a tua fraternitate longe sunt, hic inveniant, unde in his quae emendatae sunt certiores fiant.

Therefore, let your fraternity, always intent on the sacred readings, if you should find the aforesaid place of the Gospel brought forth under doubt, or should find the same homilies not arranged as I have said, know that these have remained unamended, and correct them according to those which I have been careful to send by the present bearer, and by no means permit those to remain without emendation. Moreover, the edited ones are retained in the archive of our holy Church, so that if any perchance are far from your fraternity, they may find here from where they may become more certain in those things which have been amended.

LIBER PRIMUS.

HOMILIA PRIMA. Habita ad populum in basilica sancti Petri apostoli, Dominica secunda Adventus Domini. LECTIO EVANGELII SEC. LUC. XXI, 25-32. In illo tempore, dixit Jesus discipulis suis: Erunt signa in sole, et luna, et stellis, et in terris pressura gentium, prae confusione sonitus maris et fluctuum, arescentibus hominibus prae timore et exspectatione quae supervenient universo orbi. Nam virtutes coelorum movebuntur. Et tunc videbunt Filium hominis venientem in nubibus cum potestate magna et majestate. His autem fieri incipientibus, respicite, et levate capita vestra, quoniam appropinquat redemptio vestra. Et dixit illis similitudinem: Videte ficulneam, et omnes arbores, cum producunt jam ex se fructum, scitis quoniam prope est aestas. Ita et vos, cum videritis haec fieri, scitote quoniam prope est regnum Dei. Amen dico vobis, quia non praeteribit generatio haec, donec omnia fiant. Coelum et terra transibunt, verba autem mea non transibunt.

Dominus ac Redemptor noster, fratres charissimi, paratos nos invenire desiderans, senescentem mundum quae mala sequantur denuntiat, ut nos ab ejus amore compescat. Appropinquantem ejus terminum quantae percussiones praeveniant innotescit, ut si Deum metuere in tranquillitate non volumus, vicinum ejus judicium vel percussionibus attriti timeamus. Huic etenim lectioni sancti Evangelii, quam modo vestra fraternitas audivit, paulo superius Dominus praemisit, dicens: Exsurget gens contra gentem, et regnum adversus regnum; et erunt terraemotus magni per loca, et pestilentiae, et fames (Luc. XXI, 10). Et quibusdam interpositis, hoc quod modo audistis adjunxit: Erunt signa in sole, et luna, et stellis, et in terris pressura gentium, prae confusione sonitus maris et fluctuum. Ex quibus profecto omnibus alia jam facta cernimus, alia e proximo ventura formidamus. Nam gentem super gentem exsurgere, earumque pressuram terris insistere, plus jam in nostris temporibus cernimus quam in Codicibus legimus. Quod terrae motus urbes innumeras subruat, ex aliis mundi partibus scitis quam frequenter audivimus. Pestilentias sine cessatione patimur. Signa vero in sole, et luna, et stellis, adhuc aperte minime videmus, sed quia et haec non longe sint, ex ipsa jam aeris immutatione colligimus. Quamvis priusquam Italia gentili gladio ferienda traderetur, igneas in coelo acies vidimus, ipsum qui postea humani generis fusus est sanguinem coruscantem.

BOOK ONE.

HOMILY ONE. Delivered to the people in the basilica of Saint Peter the apostle, on the second Sunday of the Advent of the Lord. READING OF THE GOSPEL ACCORDING TO LUKE 21:25-32. At that time, Jesus said to his disciples: There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves; men withering away for fear and expectation of what shall come upon the whole world. For the powers of heaven shall be moved. And then they shall see the Son of man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up, and lift up your heads, because your redemption is at hand. And he spoke to them a similitude: See the fig tree, and all the trees; when they now shoot forth their fruit, you know that summer is nigh. So you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen, I say to you, this generation shall not pass away, till all things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

Our Lord and Redeemer, dearly beloved brothers, desiring to find us prepared, denounces the evils that follow the aging world, so that he may restrain us from its love. He makes known how many strokes precede its approaching end, so that if we do not wish to fear God in tranquility, we may at least fear his nearby judgment when worn down by strokes. For to this reading of the holy Gospel, which your fraternity has just heard, the Lord a little before prefaces, saying: "Nation shall rise against nation, and kingdom against kingdom; and there shall be great earthquakes in places, and pestilences, and famines" (Luke 21:10). And with certain things interposed, he added this which you have just heard: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves." From all of which certainly we already see some things done, and we dread others coming from nearby. For we already see in our times nation rising against nation, and their distress pressing upon the lands, more than we read in the Codices. That earthquake overthrows innumerable cities, you know from other parts of the world how frequently we have heard. We suffer pestilences without cessation. Truly, signs in the sun, and in the moon, and in the stars, we see as yet very little openly, but because these also are not far off, we already gather from the very change of the air. Although before Italy was delivered to be struck by the gentile sword, we saw fiery battle lines in the sky, even the very blood which was afterwards shed from the human race gleaming.

Confusio autem maris et fluctuum necdum nova exorta est. Sed cum multa praenuntiata jam completa sint, dubium non est quin sequantur etiam pauca quae restant, quia sequentium rerum certitudo est praeteritarum exhibitio.

Haec nos, fratres charissimi, idcirco dicimus, ut ad cautelae studium vestrae mentes evigilent, ne securitate torpeant, ne ignorantia languescant, sed semper eas et timor sollicitet, et in bono opere sollicitudo confirmet, pensantes hoc quod Redemptoris nostri voce subjungitur: Arescentibus hominibus prae timore et exspectatione quae supervenient universo orbi. Nam virtutes coelorum movebuntur. Quid etenim Dominus virtutes coelorum nisi angelos, archangelos, thronos, dominationes, principatus et potestates appellat, quae in adventu districti judicis nostris tunc oculis visibiliter apparebunt, ut districte tunc a nobis exigant hoc, quod nos modo invisibilis conditor aequanimiter portat? Ubi et subditur: Et tunc videbunt Filium hominis venientem in nubibus cum potestate magna et majestate. Ac si aperte diceretur: In potestate et majestate visuri sunt quem in humilitate positum audire noluerunt, ut virtutem ejus tanto tunc districtius sentiant, quanto nunc cervicem cordis ad ejus patientiam non inclinant.

Sed quia haec contra reprobos dicta sunt, mox ad electorum consolationem verba vertuntur. Nam et subditur: His autem fieri incipientibus, respicite et levate vos capita vestra, quoniam appropinquat redemptio vestra. Ac si aperte Veritas electos suos admoneat, dicens: Cum plagae mundi crebrescunt, cum terror judicii virtutibus commotis ostenditur, levate capita, id est exhilarate corda, quia dum finitur mundus, cui amici non estis, prope fit redemptio quam quaesistis. In Scriptura etenim sacra saepe caput pro mente ponitur, quia sicut capite reguntur membra, ita et cogitationes mente disponuntur. Levare itaque capita est mentes nostras ad gaudia patriae coelestis erigere. Qui ergo Deum diligunt ex mundi fine gaudere atque hilarescere jubentur, quia videlicet eum quem amant mox inveniunt, dum transit is quem non amaverunt. Absit enim ut fidelis quisque qui Deum videre desiderat de mundi percussionibus lugeat, quem finiri eisdem suis percussionibus non ignorat. Scriptum namque est: Quicunque voluerit amicus esse saeculi hujus, inimicus Dei constituitur (Jac. IV, 4). Qui ergo appropinquante mundi fine non gaudet, amicum se illius esse testatur, atque per hoc inimicus Dei esse convincitur. Sed absit hoc a fidelium cordibus, absit ab his qui et esse aliam vitam per fidem credunt, et eam per operationem diligunt. Ex mundi enim destructione lugere eorum est qui radices cordis in ejus amore plantaverunt, qui sequentem vitam non quaerunt, qui illam neque esse suspicantur.

Moreover, the confusion of the sea and of the waves has not yet arisen as something new. But since many things foretold are already completed, there is no doubt but that the few which remain will also follow, because the certainty of things following is the manifestation of things past.

These things we say, dearly beloved brothers, for this reason, that your minds may wake up to the study of caution, lest they grow numb with security, lest they languish with ignorance, but that fear may always solicit them, and solicitude may confirm them in good work, weighing this which is subjoined by the voice of our Redeemer: "Men withering away for fear and expectation of what shall come upon the whole world." For the powers of heaven shall be moved. For what does the Lord call the powers of heaven but the angels, archangels, thrones, dominations, principalities, and powers, which at the coming of the strict judge will then appear visibly to our eyes, so that they may then strictly exact from us that which the invisible Creator now equanimously bears? Where it is also added: "And then they shall see the Son of man coming in clouds with great power and majesty." As if it were openly said: In power and majesty they are to see him whom they were unwilling to hear placed in humility, so that they may then feel his power so much more strictly, as they do not now incline the neck of the heart to his patience.

But because these things were said against the reprobate, soon the words are turned to the consolation of the elect. For it is also subjoined: "But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand." As if the Truth openly admonishes his elect, saying: When the plagues of the world increase, when the terror of judgment is shown with the powers moved, lift up your heads, that is, gladden your hearts, because while the world is ending, of which you are not friends, the redemption which you have sought becomes near. For in sacred Scripture the head is often put for the mind, because just as the members are ruled by the head, so also thoughts are arranged by the mind. To lift up the heads, therefore, is to raise our minds to the joys of the heavenly fatherland. Those, therefore, who love God are commanded to rejoice and be cheerful at the end of the world, because forsooth they soon find him whom they love, while that which they did not love passes away. For far be it that any faithful person who desires to see God should mourn over the strokes of the world, which he is not ignorant is being ended by those same strokes of its own. For it is written: "Whosoever will be a friend of this world, is made an enemy of God" (James 4:4). He, therefore, who does not rejoice as the end of the world approaches, testifies that he is a friend of it, and by this is convicted of being an enemy of God. But let this be far from the hearts of the faithful, far from those who both believe by faith that there is another life, and love it through operation. For to mourn over the destruction of the world is for those who have planted the roots of their heart in its love, who do not seek the following life, who do not even suspect that it exists.

Nos autem qui coelestis patriae gaudia aeterna cognovimus, festinare ad ea quantocius debemus. Optandum nobis est citius pergere, atque ad illam breviore via pervenire. Quibus enim malis mundus non urgetur? Quae nos tristitia, quae adversitas non angustat? Quid est vita mortalis, nisi via? Et quale sit, fratres mei, perpendite, in labore viae lassescere, et tamen eamdem viam nolle finiri. Quod autem calcari mundus ac despici debeat, Redemptor noster provida comparatione manifestat, cum protinus adjungit: Videte ficulneam et omnes arbores, cum producunt jam ex se fructum, scitis quia prope est aestas. Ita et vos cum videritis haec fieri, scitote quoniam prope est regnum Dei. Ac si aperte dicat: Quia sicut ex fructu arborum vicina aestas cognoscitur, ita ex ruina mundi prope esse agnoscitur regnum Dei. Quibus profecto verbis ostenditur quia fructus mundi ruina est. Ad hoc enim crescit, ut cadat. Ad hoc germinat, ut quaecunque germinaverit, cladibus consumat. Bene autem regnum Dei aestati comparatur, quia tunc moeroris nostri nubila transeunt, et vitae dies aeterni solis claritate fulgescunt.

Quae omnia sub magna certitudine confirmantur, cum sententia subjungitur qua dicitur: Amen dico vobis, quia non praeteribit generatio haec, donec omnia fiant. Coelum et terra transibunt, verba autem mea non transibunt. Nihil enim in rerum corporalium natura coelo et terra durabilius, et nihil in rerum natura tam velociter quam sermo transit. Verba enim quousque imperfecta sunt, verba non sunt; cum vero perfecta fuerint, omnino jam non sunt, quia nec perfici nisi transeundo possunt. Ait ergo: Coelum et terra transibunt, verba autem mea non transibunt. Ac si aperte dicat: Omne quod apud vos durabile est, sine immutatione durabile ad aeternitatem non est; et omne quod apud me transire cernitur, fixum et sine transitu tenetur, quia sine mutabilitate manentes sententias exprimit meus sermo qui transit.

Ecce, fratres mei, jam cernimus quod audiebamus. Novis quotidie et crebrescentibus malis mundus urgetur. Ex illa plebe innumera quanti remanseritis aspicitis; et tamen adhuc quotidie flagella urgent repentini casus opprimunt, novae nos et improvisae clades affligunt. Sicut enim in juventute viget corpus, forte et incolume manet pectus, torosa cervix, plena sunt bronchia; in annis autem senilibus statura curvatur, cervix exsiccata deponitur, frequentibus suspiriis pectus urgetur, virtus deficit, loquentis verba anhelitus intercidit; nam etsi languor desit, plerumque sensibus ipsa sua salus aegritudo est: ita mundus in annis prioribus velut in juventute viguit, ad propagandam humani generis prolem robustus fuit, salute corporum viridis, opulentia rerum pinguis; at nunc ipsa sua senectute deprimitur, et quasi ad vicinam mortem molestiis crescentibus urgetur.

But we, who have known the eternal joys of the heavenly fatherland, ought to hasten to them as soon as possible. We ought to desire to go more quickly, and to arrive at it by a shorter way. For by what evils is the world not pressed? What sadness, what adversity does not distress us? What is mortal life, but a way? And consider, my brothers, what it may be to grow weary in the labor of the way, and yet to be unwilling for that same way to be ended. But that the world ought to be trodden upon and despised, our Redeemer manifests by a provident comparison, when he immediately adds: "See the fig tree and all the trees; when they now shoot forth their fruit, you know that summer is nigh." So you also, when you shall see these things come to pass, know that the kingdom of God is at hand. As if he said openly: Because just as from the fruit of the trees the nearby summer is known, so from the ruin of the world the kingdom of God is recognized to be near. By which words it is certainly shown that the fruit of the world is ruin. For to this it grows, that it may fall. To this it buds, that whatever it has budded, it may consume with calamities. But well is the kingdom of God compared to summer, because then the clouds of our sorrow pass away, and the days of life shine with the brightness of the eternal sun.

All of which are confirmed under great certainty, when the sentence is subjoined by which it is said: "Amen, I say to you, this generation shall not pass away, till all things be fulfilled." Heaven and earth shall pass away, but my words shall not pass away. For nothing in the nature of corporeal things is more durable than heaven and earth, and nothing in the nature of things passes as swiftly as a word. For words, as long as they are imperfect, are not words; but when they have been perfected, they are altogether no longer, because they cannot be perfected except by passing. He says therefore: "Heaven and earth shall pass away, but my words shall not pass away." As if he said openly: Everything that is durable among you, is not durable to eternity without change; and everything that among me is seen to pass, is held fixed and without passing, because my word which passes expresses sentences remaining without mutability.

Behold, my brothers, now we see what we were hearing. The world is pressed by new and increasing evils every day. You see how many of you have remained from that innumerable people; and yet still every day strokes press, sudden falls overwhelm, new and unforeseen calamities afflict us. For just as in youth the body is vigorous, the heart remains strong and sound, the neck is muscular, the lungs are full; but in senile years the stature is curved, the dried-up neck is lowered, the breast is pressed by frequent sighs, strength fails, the breath cuts off the words of the speaker; for even if disease be absent, for the most part health itself is a sickness to the senses: so the world in its prior years was as if vigorous in youth, it was robust for propagating the offspring of the human race, green with the health of bodies, fat with the opulence of things; but now it is weighed down by its very old age, and as if toward nearby death it is pressed by increasing troubles.

Nolite ergo, fratres mei, diligere quem videtis diu stare non posse. Praecepta apostolica in animo ponite, quibus nos admonet, dicens: Nolite diligere mundum, neque ea quae in mundo sunt, quia si quis diligit mundum, non est charitas Patris in eo (I Joan., II, 15). Nudius tertius, fratres, agnovistis quod subito turbine annosa arbusta eruta, destructae domus, atque Ecclesiae a fundamentis eversae sunt. Quanti ad vesperum sani atque incolumes acturos se in crastinum aliquid putabant, et tamen nocte eadem repentina morte defuncti sunt, in laqueo ruinae deprehensi?

Sed considerandum nobis est, dilectissimi, quod ad haec agenda invisibilis judex venti tenuissimi spiritum movit, unius procellam nubis excitavit, et terram subruit, casura tot aedificiorum fundamenta concussit. Quid ergo judex iste facturus est, cum per semetipsum venerit, et in ultionem peccatorum ira ejus exarserit, si portari non potest cum nos per tenuissimam nubem ferit? In irae ejus praesentia quae caro subsistet, si ventum movit, et terram subruit, concitavit aera, et tot aedificia stravit? Hanc districtionem venturi judicis Paulus considerans, ait: Horrendum est incidere in manus Dei viventis (Hebr. X, 31). Hanc Psalmista exprimit, dicens: Deus manifeste veniet, Deus noster, et non silebit. Ignis in conspectu ejus ardebit, et in circuitu ejus tempestas valida (Psal. XLIX, 3). Districtionem quippe tantae justitiae tempestas ignisque comitantur, quia tempestas examinat, quos ignis exurat. Illum ergo diem, fratres charissimi, ante oculos ponite, et quidquid modo grave creditur in ejus comparatione levigatur. De illo etenim die per prophetam dicitur: Juxta est dies Domini magnus, juxta et velox nimis. Vox diei Domini amara, tribulabitur ibi fortis. Dies irae, dies illa, dies tribulationis et angustiae, dies calamitatis et miseriae, dies tenebrarum et caliginis, dies nebulae et turbinis, dies tubae et clangoris (Sophon. I, 14, seq.). De hac die Dominus iterum per prophetam dicit: Adhuc semel et ego movebo non solum terram, sed etiam coelum (Aggaei II, 22). Ecce, ut praediximus, aerem movit, et terra non subsistit; quis ergo ferat, cum coelum moverit? Quid autem terrores quos cernimus, nisi sequentis irae praecones dixerimus? Unde et considerare necesse est quia ab illa tribulatione ultima tantum sunt, istae tribulationes dissimiles quantum a potentia judicis persona praeconis distat. Illum ergo diem, fratres charissimi, tota intentione cogitate, vitam corrigite, mores mutate, mala tentantia resistendo vincite, perpetrata autem fletibus punite. Adventum namque aeterni judicis tanto securiores quandoque videbitis, quanto nunc districtionem illius timendo praevenitis.

HOMILIA II.

Do not, therefore, my brothers, love that which you see cannot stand for long. Place in your mind the apostolic precepts, by which he admonishes us, saying: "Love not the world, nor the things which are in the world, because if any man love the world, the charity of the Father is not in him" (1 John 2:15). Two days ago, brothers, you recognized that by a sudden whirlwind old groves were uprooted, houses destroyed, and churches overturned from their foundations. How many healthy and sound in the evening thought they would do something on the morrow, and yet that same night they died by sudden death, caught in the snare of ruin?

But we must consider, most beloved, that for these things to be done the invisible judge moved the breath of a very thin wind, excited the storm of one cloud, and subverted the earth, shook so many foundations of buildings about to fall. What therefore is that judge going to do, when he shall come by himself, and his wrath shall burn in vengeance for sins, if he cannot be borne when he strikes us through a very thin cloud? In the presence of his wrath what flesh shall stand, if he moved the wind, and subverted the earth, stirred the air, and threw down so many buildings? Paul considering this strictness of the coming judge, says: "It is a fearful thing to fall into the hands of the living God" (Hebrews 10:31). The Psalmist expresses this, saying: "God shall come manifestly, our God, and shall not keep silence. A fire shall burn in his sight, and a mighty tempest round about him" (Psalm 49:3). For a tempest and fire accompany the strictness of such great justice, because the tempest examines those whom the fire is to burn. Therefore, place that day before your eyes, dearly beloved brothers, and whatever is now believed heavy is lightened in comparison with it. For of that day it is said through the prophet: "The great day of the Lord is near, it is near and exceeding swift. The voice of the day of the Lord is bitter, the strong man shall be troubled there. That day is a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and obscurity, a day of cloud and whirlwind, a day of the trumpet and alarm" (Zephaniah 1:14-16). Of this day the Lord says again through the prophet: "Yet once more and I will move not only the earth, but also the heaven" (Haggai 2:22). Behold, as we said before, he moved the air, and the earth does not stand; who therefore may bear it, when he shall move the heaven? But what are the terrors which we see, unless we should call them heralds of the following wrath? Whence also it is necessary to consider that these tribulations are as different from that last tribulation as the person of the herald differs from the power of the judge. Therefore, think of that day, dearly beloved brothers, with all intention, correct your life, change your manners, conquer tempting evils by resisting, but punish those perpetrated by weeping. For you will see the coming of the eternal judge so much more secure some day, as you now prevent his strictness by fearing.

HOMILY II.

Habita ad populum in basilica sancti Petri apostoli, Dominica in Quinquagesima. LECTIO S. EVANGELII SEC. LUC. XVIII, 31-44.

In illo tempore, assumpsit Jesus duodecim discipulos suos, et ait illis: Ecce ascendimus Jerosolymam, et consummabuntur omnia quae scripta sunt per prophetas de Filio hominis. Tradetur enim gentibus, et illudetur, et flagellabitur, et conspuetur. Et postquam flagellaverint, occident eum, et die tertia resurget. Et ipsi nihil horum intellexerunt. Erat autem verbum istud absconditum ab eis, et non intelligebant quae dicebantur. Factum est autem, cum appropinquaret Jericho, caecus quidam sedebat secus viam, mendicans. Et cum audiret turbam praetereuntem, interrogabat quid hoc esset. Dixerunt autem ei quod Jesus Nazarenus transiret. Et exclamavit, dicens: Jesu fili David, miserere mei. Et qui praeibant increpabant eum, ut taceret. Ipse vero multo magis clamabat: Fili David, miserere mei. Stans autem Jesus jussit illum adduci ad se. Et cum appropinquasset, interrogavit illum, dicens: Quid tibi vis faciam? At ille dixit: Domine, ut videam. Et dixit illi Jesus: Respice, fides tua te salvum fecit. Et confestim vidit, et sequebatur illum, magnificans Deum. Et omnis plebs, ut vidit, dedit laudem Deo.

Redemptor noster praevidens ex passione sua discipulorum animos perturbandos, eis longe ante et ejusdem passionis poenam, et resurrectionis suae gloriam praedicit, ut cum eum morientem, sicut praedictum est, cernerent, etiam resurrecturum non dubitarent. Sed quia carnales adhuc discipuli nullo modo valebant capere verba mysterii, venitur ad miraculum. Ante eorum oculos caecus lumen recipit, ut qui coelestis mysterii verba non caperent, eos ad fidem coelestia facta solidarent. Sed miracula Domini et Salvatoris nostri sic accipienda sunt, fratres charissimi, ut et in veritate credantur facta, et tamen per significationem nobis aliquid innuant. Opera quippe ejus et per potentiam aliud ostendunt, et per mysterium aliud loquuntur. Ecce enim quis juxta historiam caecus iste fuerit ignoramus, sed tamen quem per mysterium significet novimus. Caecus quippe est genus humanum, quod in parente primo a paradisi gaudiis expulsum, claritatem supernae lucis ignorans, damnationis suae tenebras patitur; sed tamen per Redemptoris sui praesentiam illuminatur, ut internae lucis gaudia jam per desiderium videat, atque in via vitae boni operis gressus ponat.

Delivered to the people in the basilica of Saint Peter the apostle, on Quinquagesima Sunday. READING OF THE HOLY GOSPEL ACCORDING TO LUKE 18:31-44.

At that time, Jesus took to him the twelve disciples, and said to them: Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon. And after they have scourged him, they will put him to death; and the third day he shall rise again. And they understood none of these things. And this word was hid from them, and they understood not the things that were said. Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the way side, begging. And when he heard the multitude passing by, he asked what this might be. And they told him that Jesus of Nazareth was passing by. And he cried out, saying: "Jesus, son of David, have mercy on me." And they that went before rebuked him, that he should hold his peace. But he cried out much more: "Son of David, have mercy on me." And Jesus standing, commanded him to be brought unto him. And when he was come near, he asked him, saying: "What wilt thou that I do to thee?" But he said: "Lord, that I may see." And Jesus said to him: "Receive thy sight, thy faith hath made thee whole." And immediately he saw, and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

Our Redeemer, foreseeing that the minds of the disciples would be perturbed by his passion, tells them long before both the pain of the same passion and the glory of his resurrection, so that when they saw him dying, as was foretold, they might also not doubt that he would rise again. But because the carnal disciples were as yet by no means able to grasp the words of the mystery, it comes to a miracle. Before their eyes a blind man receives light, so that those who did not grasp the words of the heavenly mystery, heavenly deeds might solidify in faith. But the miracles of our Lord and Savior are to be so accepted, dearly beloved brothers, that they are both believed to have been done in truth, and yet by signification they intimate something to us. For his works both show one thing through power and speak another through mystery. For behold, according to the history we are ignorant who this blind man was, but yet we know whom he signifies through mystery. For the blind man is the human race, which in its first parent, expelled from the joys of paradise, ignorant of the clarity of supernal light, suffers the darkness of its damnation; but yet is enlightened through the presence of its Redeemer, so that it may now see the joys of internal light through desire, and place its steps in the way of the life of good work.

Notandum vero est quod cum Jesus Jericho appropinquare dicitur, caecus illuminatur. Jericho quippe luna interpretatur, luna autem in sacro eloquio pro defectu carnis ponitur, quia dum menstruis momentis decrescit, defectum nostrae mortalitatis designat. Dum igitur conditor noster appropinquat Jericho, caecus ad lumen redit, quia dum divinitas defectum nostrae carnis suscepit, humanum genus lumen, quod amiserat, recepit. Unde enim Deus humana patitur, inde homo ad divina sublevatur. Qui videlicet caecus recte et juxta viam sedere et mendicans esse describitur; ipsa enim Veritas dicit: Ego sum via (Joan. XIV, 6). Qui ergo aeternae lucis claritatem nescit, caecus est; sed si jam in Redemptorem credit, juxta viam sedet; si autem jam credit, sed ut aeternam lucem recipiat rogare dissimulat, atque a precibus cessat, caecus quidem juxta viam sedet, sed minime mendicat. Si vero et crediderit, et caecitatem cordis sui cognoverit, et ut lumen veritatis recipiat postulat, juxta viam caecus sedet, et mendicat. Quisquis ergo caecitatis suae tenebras agnoscit, quisquis hoc, quod sibi deest, lumen aeternitatis intelligit, clamet medullis cordis, clamet et vocibus mentis, dicens: Jesu fili David, miserere mei. Sed quid clamante caeco subjungitur audiamus: Et qui praeibant, increpabant eum, ut taceret.

Quid autem designant isti qui Jesum venientem praecedunt, nisi desideriorum carnalium turbas, tumultusque vitiorum, qui, priusquam Jesus ad cor nostrum veniat, tentationibus suis cogitationem nostram dissipant, et voces cordis in oratione perturbant? Saepe namque dum converti ad Dominum post perpetrata vitia volumus, dum contra haec eadem exorare vitia quae perpetravimus conamur, occurrunt cordi phantasmata peccatorum quae fecimus, mentis nostrae aciem reverberant, confundunt animum, et vocem nostrae deprecationis premunt. Qui praeibant ergo increpabant eum, ut taceret, quia, priusquam Jesus ad cor veniat, mala quae fecimus, cogitationi nostrae suis imaginibus illisa, in ipsa nos nostra oratione conturbant.

Sed quid ad haec illuminandus iste caecus fecit audiamus. Sequitur: Ipse vero multo magis clamabat: Fili David, miserere mei. Ecce quem turba increpat ut taceat magis ac magis clamat, quia quanto graviori tumultu cogitationum carnalium premimur, tanto orationi insistere ardentius debemus. Contradicit turba, ne clamemus, quia peccatorum nostrorum phantasmata plerumque et in oratione patimur. Sed nimirum necesse est ut vox cordis nostri quo durius repellitur, eo valentius insistat, quatenus cogitationis illicitae tumultum superet, atque ad pias aures Domini nimietate suae importunitatis erumpat.

It is to be noted indeed that when Jesus is said to draw nigh to Jericho, the blind man is enlightened. For Jericho is interpreted as the moon, and the moon in sacred eloquence is put for the defect of the flesh, because while it decreases in monthly moments, it designates the defect of our mortality. Therefore, while our Creator draws nigh to Jericho, the blind man returns to light, because while the divinity took upon itself the defect of our flesh, the human race received the light which it had lost. For whence God suffers human things, thence man is raised to divine things. Which blind man is rightly described both to sit by the way side and to be a beggar; for the Truth itself says: "I am the way" (John 14:6). He, therefore, who knows not the clarity of eternal light, is blind; but if he already believes in the Redeemer, he sits by the way side; but if he already believes, but dissimulates to ask that he may receive eternal light, and ceases from prayers, he sits indeed blind by the way side, but by no means begs. But if he both believes, and recognizes the darkness of his heart, and asks that he may receive the light of truth, the blind man sits by the way side and begs. Whoever therefore recognizes the darkness of his blindness, whoever understands this light of eternity which is lacking to him, let him cry out from the marrow of his heart, let him cry out with the voices of his mind, saying: "Jesus, son of David, have mercy on me." But let us hear what is subjoined as the blind man cried out: "And they that went before rebuked him, that he should hold his peace."

What indeed do these designate who precede Jesus as he comes, but the crowds of carnal desires and the tumults of vices, which, before Jesus comes to our heart, dissipate our thought with their temptations, and perturb the voices of the heart in prayer? For often while we wish to be converted to the Lord after perpetrated vices, while we endeavor to pray against these same vices which we have perpetrated, the phantasms of the sins we have done occur to the heart, reverberate the edge of our mind, confound the soul, and suppress the voice of our prayer. Therefore, those who went before rebuked him, that he should hold his peace, because, before Jesus comes to the heart, the evils we have done, dashed against our thought by their images, perturb us in our very prayer.

But let us hear what this blind man who was to be enlightened did in response to these things. It follows: "But he cried out much more: Son of David, have mercy on me." Behold, he whom the crowd rebukes that he should be silent cries out more and more, because the more we are pressed by the heavier tumult of carnal thoughts, the more ardently we ought to insist on prayer. The crowd contradicts, lest we cry out, because we mostly suffer the phantasms of our sins even in prayer. But surely it is necessary that the voice of our heart, as it is more harshly repelled, so it should more valiantly insist, until it overcomes the tumult of illicit thought, and breaks through to the pious ears of the Lord by the excess of its importunity.

In se, ut suspicior, recognoscit unusquisque quod dicimus, quia dum ab hoc mundo animum ad Deum mutamus, dum ad orationis opus convertimur, ipsa quae prius delectabiliter gessimus importuna postea atque gravia in oratione nostra toleramus. Vix eorum cogitatio manu sancti desiderii ab oculis cordis abigitur, vix eorum phantasmata per poenitentiae lamenta superantur.

Sed cum in oratione nostra vehementer insistimus, transeuntem Jesum menti figimus. Unde illic subditur: Stans autem Jesus, jussit illum adduci ad se. Ecce stat qui ante transibat, quia dum adhuc turbas phantasmatum in oratione patimur, Jesum aliquatenus transeuntem sentimus. Cum vero orationi vehementer insistimus, stat Jesus ut lucem restituat, quia Deus in corde figitur, et lux amissa reparatur.

Qua tamen in re aliud aliquid nobis Dominus innuit, quod intelligi de humanitate ac divinitate illius utiliter possit. Clamantem etenim caecum Jesus transiens audivit, sed stans miraculum illuminationis exhibuit. Transire namque humanitatis est, stare divinitatis. Per humanitatem quippe habuit nasci, crescere, mori, resurgere, de loco ad locum venire. Quia ergo in divinitate mutabilitas non est, atque hoc ipsum mutari transire est, profecto ille transitus ex carne est, non ex divinitate. Per divinitatem vero ei semper stare est, quia ubique praesens, nec per motum venit, nec per motum recedit. Caecum igitur clamantem Dominus transiens audit, stans illuminat, quia per humanitatem suam vocibus nostrae caecitatis compatiendo misertus est, sed lumen nobis gratiae per divinitatis potentiam infudit.

7. Et notandum quid caeco venienti dicat: Quid tibi vis faciam? Nunquid qui lumen reddere poterat quid vellet caecus ignorabat? Sed peti vult id quod et nos petere et se concedere praenoscit. Importune namque ad orationem nos admonet, et tamen dicit: Scit namque Pater vester coelestis, quid opus sit vobis, antequam petatis eum (Matth. VI, 8). Ad hoc ergo requirit ut petatur: ad hoc requirit, ut cor ad orationem excitet. Unde et caecus protinus adjunxit: Domine, ut videam. Ecce caecus a Domino non aurum, sed lucem quaerit. Parvipendit extra lucem aliquid quaerere, quia etsi habere caecus quodlibet potest, sine luce videre non potest quod habet. Imitemur ergo, fratres charissimi, eum quem et corpore audivimus et mente salvatum. Non falsas divitias, non terrena dona, non fugitivos honores a Domino, sed lucem quaeramus; nec lucem quae loco clauditur, quae tempore finitur, quae noctium interruptione variatur, quae a nobis communiter cum pecoribus cernitur, sed lucem quaeramus quam videre cum solis angelis possimus, quam nec initium inchoat, nec finis angustat. Ad quam profecto lucem via fides est.

Each one, I suspect, recognizes in himself what we say, because while we change the soul from this world to God, while we are converted to the work of prayer, those very things which we previously did pleasurably we afterwards tolerate as importunate and heavy in our prayer. Scarcely is their thought driven away from the eyes of the heart by the hand of holy desire, scarcely are their phantasms overcome through the lamentations of penitence.

But when we insist vehemently in our prayer, we fix the passing Jesus in the mind. Whence it is subjoined there: "And Jesus standing, commanded him to be brought unto him." Behold, he stands who before was passing, because while we still suffer the crowds of phantasms in prayer, we feel Jesus somewhat passing. But when we insist vehemently on prayer, Jesus stands so that he may restore the light, because God is fixed in the heart, and the lost light is repaired.

In which thing, however, the Lord intimates something else to us, which can be usefully understood concerning his humanity and divinity. For Jesus passing heard the crying blind man, but standing he exhibited the miracle of enlightenment. For to pass is of humanity, to stand is of divinity. For through humanity he had to be born, to grow, to die, to rise again, to come from place to place. Because therefore in divinity there is no mutability, and this very being changed is to pass, certainly that passage is from the flesh, not from the divinity. But through divinity it is for him always to stand, because being everywhere present, he neither comes through motion, nor recedes through motion. Therefore the Lord passing hears the crying blind man, standing he enlightens him, because through his humanity he took pity by compassionating the voices of our blindness, but he infused the light of grace into us through the power of divinity.

7. And it is to be noted what he says to the blind man coming: What will you that I do for you? Did he who was able to restore light not know what the blind man wanted? But he wishes that to be asked for which he foreknows both that we will ask and that he will grant. For he admonishes us importunately to prayer, and yet he says: For your heavenly Father knows what you have need of, before you ask him (Matth. 6:8). To this end, therefore, he requires that he be asked: to this end he requires that he stir up the heart to prayer. Whence also the blind man immediately added: Lord, that I may see. Behold, the blind man seeks from the Lord not gold, but light. He considers it of little value to seek anything outside of light, because although a blind man can have anything whatever, without light he cannot see what he has. Let us therefore imitate, dearest brothers, him whom we have heard saved both in body and in mind. Let us seek from the Lord not false riches, not earthly gifts, not fleeting honors, but light; not the light which is enclosed by place, which is finished by time, which is varied by the interruption of nights, which is seen by us in common with the beasts, but let us seek the light which we can see with the angels alone, which no beginning starts, and no end narrows. To which light, indeed, faith is the way.

Unde recte et illuminando caeco protinus respondetur: Respice, fides tua te salvum fecit. Sed ad haec cogitatio carnalis dicit: Quomodo possum lucem spiritalem quaerere, quam videre non possum? Unde mihi certum est si sit, quae corporeis oculis non infulget? Cui scilicet cogitationi est quod breviter quisque respondeat, quia et haec ipsa quae sentit, non per corpus, sed per animam cogitat. Et nemo suam animam videt, nec tamen dubitat se animam habere, quam non videt. Ex invisibili namque anima visibile regitur corpus. Si autem auferatur quod est invisibile, protinus corruit hoc quod visibile stare videbatur. Ex invisibili ergo substantia in hac vita visibili vivitur, et esse vita invisibilis dubitatur?

8. Sed jam petenti caeco quid factum est, vel quid ipse fecerit, audiamus. Sequitur: Confestim vidit, et sequebatur illum. Videt et sequitur, qui bonum quod intelligit operatur. Videt autem, sed non sequitur, qui bonum quidem intelligit, sed bona operari contemnit. Si ergo, fratres charissimi, caecitatem jam nostrae peregrinationis agnoscimus, si credendo in Redemptoris nostri mysterium, juxta viam sedemus, si exorando quotidie ab auctore nostro lucem petimus, si eamdem lucem jam per intellectum videndo illuminati post caecitatem sumus, Jesum quem mente cernimus opere sequamur. Aspiciamus qua graditur, et ejus vestigia imitando teneamus. Jesum etenim sequitur qui imitatur. Hinc namque dicit: Sequere me, et dimitte mortuos sepelire mortuos suos (Matth. VIII, 22). Sequere enim dicitur imitare. Hinc rursus admonet, dicens: Si quis mihi ministrat, me sequatur (Joan. XII, 26). Consideremus ergo qua graditur, ut sequi mereamur. Ecce, cum sit dominus et creator angelorum, suscepturus naturam nostram quam condidit, in uterum Virginis venit. Nasci tamen in hoc mundo per divites noluit, parentes pauperes elegit. Unde et agnus qui pro illo offerretur defuit, columbarum pullos et par turturum ad sacrificium mater invenit (Luc. II, 24.) Prosperari in mundo noluit; opprobria irrisionesque toleravit; sputa, flagella, alapas, spineam coronam, crucemque sustinuit; et quia rerum corporalium delectatione a gaudio interno cecidimus, cum qua amaritudine illuc redeatur ostendit. Quid itaque homo pro se pati debet, si tanta Deus pro hominibus pertulit?

Whence rightly it is immediately answered to the blind man being enlightened: Look up, your faith has made you whole. But to these things carnal thought says: How can I seek spiritual light, which I cannot see? Whence is it certain to me if it exists, which does not shine to bodily eyes? To which thought indeed there is what each one may briefly answer, because he thinks these very things which he feels, not through the body, but through the soul. And no one sees his own soul, and yet he does not doubt that he has a soul, which he does not see. For from the invisible soul the visible body is ruled. But if that which is invisible be taken away, immediately this which seemed to stand visible falls down. From an invisible substance, therefore, one lives in this visible life, and is it doubted that there is an invisible life?

8. But now let us hear what was done for the blind man asking, or what he himself did. It follows: Immediately he saw, and followed him. He sees and follows, who works the good which he understands. But he sees, and does not follow, who indeed understands the good, but neglects to work good things. If therefore, dearest brothers, we already recognize the blindness of our pilgrimage, if by believing in the mystery of our Redeemer, we sit by the way, if by praying daily we ask for light from our author, if we are already enlightened after blindness by seeing that same light through understanding, let us follow by work the Jesus whom we discern with the mind. Let us look where he goes, and let us hold his footsteps by imitating them. For he follows Jesus who imitates him. For hence he says: Follow me, and let the dead bury their dead (Matth. 8:22). For "follow" is said for "imitate." Hence again he admonishes, saying: If any man minister to me, let him follow me (John 12:26). Let us consider therefore where he goes, that we may merit to follow. Behold, though he be the Lord and creator of the angels, about to take on our nature which he founded, he came into the womb of the Virgin. Yet he did not wish to be born in this world through the rich, he chose poor parents. Whence also the lamb which was to be offered for him was lacking, the mother found young pigeons and a pair of turtledoves for the sacrifice (Luke 2:24). He did not wish to prosper in the world; he tolerated reproaches and mockeries; he sustained spitting, scourges, blows, a crown of thorns, and the cross; and because we fell from internal joy through the delight of corporal things, he showed with what bitterness one returns thither. What therefore ought a man to suffer for himself, if God bore so many things for men?

Qui ergo in Christum jam credidit, sed adhuc avaritiae lucra sectatur, in superbia honoris extollitur, invidiae facibus inardescit, libidinis se immunditia polluit, prospera quae in mundo sunt concupiscit, Jesum in quem credidit sequi contemnit. Diverso quippe itinere ambulat, si gaudia delectationesque appetit, cui dux suus viam amaritudinis ostendit. Revocemus ergo ante oculos peccata quae fecimus; consideremus quam terribilis judex haec puniturus adveniat; mentem formemus ad lamenta; vita nostra ad tempus amarescat in poenitentia, ne aeternam amaritudinem sentiat in vindicta. Per fletus quippe ad aeterna gaudia ducimur, Veritate pollicente, quae ait: Beati qui lugent, quoniam ipsi consolabuntur (Matth. V, 5). Ad fletum vero per gaudia pervenitur, hac eadem Veritate attestante, quae ait: Vae vobis qui nunc ridetis, quia lugebitis et flebitis (Luc. VI, 25). Si ergo retributionis gaudium in perventione quaerimus, poenitentiae amaritudinem in via teneamus. Sicque fit ut non solum vita nostra in Deum proficiat, sed haec ipsa nostra conversatio ad laudem Dei et alios accendat. Unde illic subditur: Et omnis plebs, ut vidit, dedit laudem Deo.

HOMILIA III.

Habita ad populum in basilica sanctae Felicitatis martyris, in die natalis ejus.

LECTIO S. EVANGELII SEC. MATTH. XII, 46-50.

In illo tempore, loquente Jesu ad turbas, ecce mater ejus et fratres stabant foris, quaerentes loqui ei. Dixit autem ei quidam: Ecce mater tua et fratres tui foris stant, quaerentes te. At ille respondens dicenti sibi ait: Quae est mater mea, et qui sunt fratres mei? Et extendens manus in discipulos suos, dixit: Ecce mater mea et fratres mei. Quicunque enim fecerit voluntatem Patris mei qui in coelis est, ipse meus frater, et soror, et mater est.

1. Sancti Evangelii, fratres charissimi, brevis est lectio recitata, sed magnis mysteriorum ponderibus gravida. Jesus etenim conditor et redemptor noster matrem se nosse dissimulat, et quae ei mater sit, et qui propinqui, non per cognationem carnis, sed per conjunctionem spiritus designat, dicens: Quae est mater mea, et qui sunt fratres mei? Quicunque enim fecerit voluntatem Patris mei qui in coelis est, ipse meus frater, et soror, et mater est.

He therefore who already has believed in Christ, but still follows the gains of avarice, is lifted up in the pride of honor, burns with the torches of envy, pollutes himself with the uncleanness of lust, covets the prosperous things which are in the world, neglects to follow the Jesus in whom he has believed. For he walks by a different journey, if he desires joys and delights, to whom his leader showed the way of bitterness. Let us therefore call back before our eyes the sins which we have done; let us consider how terrible a judge is coming to punish these things; let us form the mind to lamentations; let our life for a time become bitter in repentance, lest it feel eternal bitterness in vengeance. For through weeping we are led to eternal joys, Truth promising, who says: Blessed are they that mourn, for they shall be comforted (Matth. 5:5). But through joys one comes to weeping, this same Truth attesting, who says: Woe to you that laugh now, for you shall mourn and weep (Luke 6:25). If therefore we seek the joy of retribution in the arrival, let us hold the bitterness of repentance in the way. And so it happens that not only does our life profit in God, but this very conversation of ours kindles others to the praise of God. Whence there it is added: And all the people, when they saw it, gave praise to God.

HOMILY III.

Held to the people in the basilica of Saint Felicity the martyr, on the day of her birth.

READING OF THE HOLY GOSPEL ACCORDING TO MATTHEW XII, 46-50.

At that time, as Jesus was speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him. And one said to him: Behold your mother and your brethren stand without, seeking you. But he answering the one telling him said: Who is my mother, and who are my brethren? And stretching forth his hands upon his disciples, he said: Behold my mother and my brethren. For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother.

1. The reading of the Holy Gospel which has been recited, dearest brothers, is brief, but heavy with great weights of mysteries. For Jesus our founder and redeemer dissimulates knowing his mother, and designates who is his mother and who are his kin, not through kinship of the flesh, but through conjunction of the spirit, saying: Who is my mother, and who are my brethren? For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother.

Quibus nobis verbis quid aliud innuit, nisi quod obsequentes jussionibus suis multos ex gentilitate colligit, et Judaeam, ex cujus carne est genitus, non agnoscit? Unde et mater ejus cum quasi non agnoscitur, foris stare perhibetur, quia videlicet Synagoga idcirco ab auctore suo non recognoscitur, quia, legis observationem tenens, spiritalem intellectum perdidit, et sese ad custodiam litterae foris fixit.

2. Sed cum is qui voluntatem Patris fecerit soror et frater Domini dicitur, propter utrumque sexum qui ad fidem colligitur mirum non est; mirandum vero valde est quomodo etiam mater dicatur. Fideles enim discipulos fratres vocare dignatus est, dicens: Ite, nuntiate fratribus meis (Matth. XXVIII, 10). Qui ergo frater Domini fieri ad fidem veniendo potuerit, quaerendum est quomodo etiam et mater esse possit? Sed sciendum nobis est quia qui Christi frater et soror est credendo, mater efficitur praedicando. Quasi enim parit Dominum, quem cordi audientis infuderit. Et mater ejus efficitur, si per ejus vocem amor Domini in proximi mente generatur.

3. Ad quam rem nobis idonee confirmandam adest beata Felicitas, cujus hodie natalitia celebramus, quae credendo exstitit ancilla Christi, et praedicando facta est mater Christi. Septem quippe filios, sicut in gestis ejus emendatioribus legitur, sic post se timuit vivos in carne relinquere, sicut carnales parentes solent metuere ne mortuos praemittant. In persecutionis enim labore deprehensa, filiorum corda in amore supernae patriae praedicando roboravit, et parturivit spiritu quos carne pepererat, ut praedicatione pareret Deo quos carne pepererat mundo. Considerate, fratres charissimi, in femineo corpore virile pectus. Ad mortem stetit imperterrita. Amittere se in filiis lumen veritatis timuit, si non fuisset orbata. Nunquid ergo hanc feminam martyrem dixerim? sed plus quam martyrem. Certe Dominus, cum de Joanne loqueretur, dixit: Quid existis in desertum videre? Prophetam? utique dico vobis, et plus quam prophetam (Matth. XI, 7). Et Joannes ipse requisitus respondit, dicens: Non sum propheta (Joan. I, 21). Qui enim se plus quam prophetam noverat, esse prophetam negabat.

By which words what else does he hint to us, but that by obeying his commands he collects many from the Gentiles, and does not recognize Judea, from whose flesh he was born? Whence also his mother, when she is as it were not recognized, is said to stand without, because indeed the Synagogue is for this reason not recognized by its author, because, holding the observation of the law, it lost spiritual understanding, and fixed itself without for the guardianship of the letter.

2. But when he who shall have done the will of the Father is called sister and brother of the Lord, it is not a wonder on account of each sex which is collected to the faith; but it is very much to be wondered at how one is also called mother. For he deigned to call the faithful disciples brothers, saying: Go, tell my brethren (Matth. 28:10). He therefore who was able to become a brother of the Lord by coming to the faith, it is to be sought how he can also be a mother? But we must know that he who is a brother and sister of Christ by believing, is made a mother by preaching. For as it were he brings forth the Lord, whom he shall have infused into the heart of the hearer. And he is made his mother, if through his voice the love of the Lord is generated in the mind of the neighbor.

3. For the purpose of confirming this thing adequately to us, blessed Felicity is present, whose birth we celebrate today, who by believing existed as a handmaid of Christ, and by preaching was made a mother of Christ. For she so feared to leave seven sons, as is read in her more amended deeds, alive in the flesh after her, as carnal parents are wont to fear lest they send them before them dead. For being apprehended in the labor of persecution, she strengthened the hearts of her sons in the love of the heavenly fatherland by preaching, and she brought forth in the spirit those whom she had borne in the flesh, so that by preaching she might bring forth for God those whom she had borne in the flesh for the world. Consider, dearest brothers, a manly heart in a feminine body. She stood undaunted at death. She feared to lose the light of truth in her sons, if she had not been bereaved. Should I therefore have called this woman a martyr? but more than a martyr. Certainly the Lord, when he spoke concerning John, said: What went you out into the desert to see? A prophet? yea I say to you, and more than a prophet (Matth. 11:7). And John himself being asked answered, saying: I am not a prophet (John 1:21). For he who knew himself to be more than a prophet, denied that he was a prophet.

Qui idcirco plus quam propheta dicitur, quia prophetae officium est ventura praenuntiare, non etiam ostendere. Joannes vero plus quam propheta est, quia quem verbo dixit digito ostendit. Non ergo hanc feminam martyrem, sed plus quam martyrem dixerim, quae, septem pignoribus ad regnum praemissis, toties ante se mortua, ad poenas prima venit, sed pervenit octava. Aspexit mater et cruciata et imperterrita filiorum mortem, spei gaudium adhibuit dolori naturae. Timuit viventibus, gavisa est morientibus. Optavit nullum post se relinquere, ne si quem haberet superstitem, non posset habere consortem. Nemo ergo ex vobis, fratres charissimi, existimet quod ejus cor, morientibus filiis, etiam carnalis affectus minime pulsarit. Neque enim filios quos carnem suam esse noverat sine dolore poterat morientes videre, sed erat vis amoris interior quae dolorem vinceret carnis. Unde et passuro Petro dicitur: Cum senueris, extendes manus tuas, et alius te cinget, et ducet quo tu non vis (Joan. XXI, 18). Neque enim si plenissime Petrus nollet pro Christo pati potuisset, sed martyrium, quod per infirmitatem carnis noluit, per virtutem spiritus amavit. Qui dum per carnem ad poenas trepidat, per spiritum ad gloriam exsultat; actumque est ut cruciatum martyrii nolendo voluisset. Sic nos quoque cum gaudium quaerimus salutis, amarum poculum sumimus purgationis. Amaritudo quidem in poculo displicet, sed restituenda per amaritudinem salus placet. Amavit ergo juxta carnem Felicitas filios suos, sed pro amore coelestis patriae mori etiam coram se voluit quos amavit. Ipsa eorum vulnera accepit, sed ipsa in eisdem ad regnum praevenientibus excrevit. Recte ergo hanc feminam ultra martyrem dixerim, quae toties in filiis desiderabiliter exstincta, dum multiplex martyrium obtinuit, ipsam quoque martyrii palmam vicit. Fertur apud veteres mos fuisse ut quisquis consul existeret juxta ordinem temporum honoris sui locum teneret; at si quis posterius ad consulatum veniens consul non semel, sed bis fortasse aut tertio fieret, etiam illos laude et honore transcenderet qui non plus quam semel consules exstitissent. Vicit ergo beata Felicitas martyres, quae, tot ante se morientibus filiis, pro Christo frequenter occubuit, quia et amori illius sola sua mors minime suffecit.

He is therefore called more than a prophet, because it is the office of a prophet to announce things to come, not also to show them. But John is more than a prophet, because whom he spoke of by word, he showed by finger. I would therefore call this woman not a martyr, but more than a martyr, who, seven pledges having been sent before to the kingdom, having died so many times before herself, came first to the punishments, but arrived eighth. The mother looked on the death of her sons both tormented and undaunted, she applied the joy of hope to the pain of nature. She feared for them living, she rejoiced for them dying. She opted to leave none after her, lest if she had any survivor, she could not have a consort. Let none therefore of you, dearest brothers, think that even carnal affection did not pulse her heart as her sons were dying. For she could not see those sons dying, whom she knew to be her own flesh, without pain, but there was a force of interior love which conquered the pain of the flesh. Whence also it is said to Peter who was about to suffer: When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not (John 21:18). For neither if Peter had fully not wished to suffer for Christ could he have, but the martyrdom, which he did not wish through the infirmity of the flesh, he loved through the virtue of the spirit. Who while he trembles at punishments through the flesh, exults unto glory through the spirit; and it was brought about that by not wishing he would have wished the torment of martyrdom. Thus we also when we seek the joy of salvation, take the bitter cup of purgation. Bitterness indeed in the cup displeases, but the health to be restored through bitterness pleases. Felicity therefore loved her sons according to the flesh, but for the love of the heavenly fatherland she wished them to die even before her, those whom she loved. She received their very wounds, but she herself increased in those same ones as they preceded her to the kingdom. Rightly therefore would I call this woman beyond a martyr, who having been desirably extinguished so many times in her sons, while she obtained a multiple martyrdom, she also conquered the very palm of martyrdom. It is related among the ancients that there was a custom that whoever was consul should hold the place of his honor according to the order of times; but if anyone coming later to the consulate should become consul not once, but twice perhaps or thrice, he should transcend even those in praise and honor who had not been consuls more than once. Blessed Felicity therefore conquered the martyrs, who, so many sons dying before her, frequently died for Christ, because her own death alone was very little sufficient for his love.

4. Consideremus, fratres, hanc feminam, consideremus nos, qui membris corporis viri sumus, in ejus comparatione quid existimabimur. Saepe namque agenda aliqua bona proponimus, sed si unus contra nos vel levissimus sermo ab ore irridentis eruperit, ab intentione actionis nostrae fracti protinus et confusi resilimus. Ecce nos plerumque a bono opere verba revocant. Felicitatem vero a sancta intentione frangere nec tormenta potuerunt. Nos in auram maledictionis impingimus; haec ad regnum etiam per ferrum exiit, nihilque esse quod obsistebat aestimavit. Nos ad praecepta dominica largiri nostra saltem superflua nolumus; haec non solum Deo suam substantiam contulit, sed pro illo etiam propriam carnem dedit. Nos cum ex divina jussione filios amittimus, sine consolatione lugemus; haec eos velut mortuos plangeret, si non obtulisset. Cum ergo ad illud terribile examen districtus judex venerit, quid nos viri dicemus, cum hujus feminae gloriam viderimus? De debilitate mentis suae quae tunc erit viris excusatio, quando haec ostendetur, quae cum saeculo et sexum vicit? Sequamur ergo, fratres charissimi, districtam et asperam Redemptoris viam; usu quippe virtutum ita jam plana facta est, ut per eam feminis libeat ambulare. Despiciamus cuncta praesentia, nulla sunt etenim quae transire possunt. Turpe sit diligere quod constat citius perire. Non nos terrenarum rerum amor superet, non superbia inflet, non ira dilaniet, non luxuria polluat, non invidia consumat. Amore nostri, fratres charissimi, Redemptor noster occubuit, et nos amore ejus discamus vincere nosmetipsos. Quod si perfecte agimus, non solum imminentes poenas evademus, sed una cum martyribus gloria remunerabimur. Nam quamvis occasio persecutionis desit, habet tamen et pax nostra martyrium suum, quia etsi carnis colla ferro non subdimus, spiritali tamen gladio carnalia desideria in mente trucidamus, ipso adjuvante, etc.

HOMILIA IV.

Habita ad populum in basilica sancti Stephani martyris, de apostolis.

LECTIO S. EVANGELII SEC. MATTH. X, 5-10.

4. Let us consider, brothers, this woman, and let us consider ourselves, who are members of the body of a man, what we shall be thought in comparison to her. For often we propose some good things to be done, but if one even most slight word from the mouth of a mocker breaks out against us, being broken and confused we immediately recoil from the intention of our action. Behold, words often call us back from a good work. But not even torments could break Felicity from her holy intention. We strike against the breeze of a curse; she went out to the kingdom even through the sword, and estimated that there was nothing that stood in her way. We are unwilling to bestow at least our superfluities at the divine commands; she not only contributed her substance to God, but for him she even gave her own flesh. We, when we lose children by divine command, mourn without consolation; she would have bewailed them as if dead, if she had not offered them. Therefore, when the strict judge comes to that terrible examination, what shall we men say, when we see the glory of this woman? What excuse will there be then for men concerning the weakness of their mind, when she is shown, who with the world also conquered her sex? Let us follow, therefore, most dearly beloved brothers, the strict and rough way of the Redeemer; for by the use of virtues it has now been made so level, that it is pleasing for women to walk through it. Let us despise all present things, for there are none which can pass away. Let it be base to love what is known to perish more quickly. Let not the love of earthly things overcome us, let not pride puff us up, let not anger tear us apart, let not luxury pollute us, let not envy consume us. For love of us, most dearly beloved brothers, our Redeemer died, and by love of him let us learn to conquer ourselves. But if we do this perfectly, we shall not only escape the imminent punishments, but together with the martyrs we shall be rewarded with glory. For although the occasion of persecution is lacking, yet our peace also has its own martyrdom, because although we do not submit the necks of the flesh to the sword, yet with a spiritual sword we slaughter carnal desires in the mind, he himself helping, etc.

HOMILY IV.

Held to the people in the basilica of saint Stephen the martyr, concerning the apostles.

READING OF THE HOLY GOSPEL ACCORDING TO MATTHEW X, 5-10.

In illo tempore, misit Jesus duodecim discipulos suos, praecipiens eis dicens: In viam gentium ne abieritis, et in civitates Samaritanorum ne intraveritis, sed potius ite ad oves quae perierunt domus Israel. Euntes autem praedicate, dicentes quia appropinquavit regnum coelorum. Infirmos curate, mortuos suscitate, leprosos mundate, daemones ejicite. Gratis accepistis, gratis date. Nolite possidere aurum, neque argentum, neque pecuniam in zonis vestris; non peram in via, neque duas tunicas, neque calceamenta, neque virgam. Dignus est enim operarius cibo suo.

1. Cum constet omnibus, fratres charissimi, quia Redemptor noster in mundum pro redemptione gentium venit, cum Samaritanos quotidie ad fidem vocari conspicimus, quid est quod in praedicationem discipulos mittens, dicit: In viam gentium ne abieritis, et in civitates Samaritanorum ne intraveritis, sed potius ite ad oves quae perierunt domus Israel? Nisi hoc quod ex facti fine colligimus, quia prius soli Judaeae voluit, et postmodum cunctis gentibus praedicari, ut dum illa converti vocata renueret, praedicatores sancti ad vocationem gentium per ordinem venirent, quatenus Redemptoris nostri praedicatio a propriis repulsa, gentiles populos quasi extraneos quaereret; et quod Judaeis fiebat in testimonium, hoc gentibus gratiae esset incrementum. Erant enim tunc qui de Judaea vocandi essent, et de gentibus vocandi non essent. Nam et in apostolorum Actibus, praedicante Petro, legimus et prius Hebraeorum tria millia, et postea quinque millia credidisse (Act. II, 41; IV, 4). Et cum praedicare apostoli gentibus in Asia voluissent, per Spiritum prohibiti esse memorantur (Act. XVI, 6); et tamen ipse Spiritus qui prius praedicationem prohibuit, hanc Asianorum cordibus postmodum infudit. Nam diu est quod Asia cuncta jam credidit. Idcirco ergo prius prohibuit quod postmodum fecit, quia tunc in illa erant qui salvandi non erant. Tunc in illa erant qui necdum ad vitam reparari merentur, nec tamen gravius de contempta praedicatione judicari. Subtili ergo occultoque judicio a quorumdam auribus praedicatio sancta subtrahitur, quia suscitari per gratiam non merentur. Unde necesse est, fratres charissimi, ut 1448 in omne quod agimus omnipotentis Dei super nos consilia occulta timeamus, ne dum mens nostra, exterius fusa, a sua se voluptate non revocat, intus contra eam judex terribiliter adversa disponat. Quod bene Psalmista intuens, ait: Venite et videte opera Domini, quam terribilis in consiliis super filios hominum (Psal. XLV, 9; Psal. LXV, 5). Vidit namque quod alius misericorditer vocatur, alius justitia exigente repellitur. Et quia alia parcendo Dominus, alia irascendo disponit, expavit quod penetrare non potuit. Et quem non solum investigabilem, sed etiam in quibusdam suis sententiis inflexibilem vidit, terribilem in consiliis esse memoravit.

At that time, Jesus sent his twelve disciples, commanding them saying: Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not, but rather go to the sheep that have perished of the house of Israel. And going preach, saying that the kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils. Freely have you received, freely give. Do not possess gold, nor silver, nor money in your purses; nor a scrip for the journey, nor two coats, nor shoes, nor a staff. For the workman is worthy of his meat.

1. Since it is evident to all, most dearly beloved brothers, that our Redeemer came into the world for the redemption of the nations, and since we see the Samaritans being called to the faith every day, why is it that in sending the disciples to preach, he says: Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not, but rather go to the sheep that have perished of the house of Israel? Except this which we gather from the end of the deed, because he wished it to be preached first to Judea alone, and afterwards to all nations, so that while that nation, being called, refused to be converted, the holy preachers might come in order to the calling of the nations, so that the preaching of our Redeemer, being repulsed by his own, might seek the Gentile peoples as if strangers; and that which was done for the Jews as a testimony, this might be an increase of grace for the Gentiles. For there were then those who were to be called from Judea, and those from the Gentiles who were not to be called. For also in the Acts of the Apostles, when Peter preached, we read that first three thousand Hebrews, and afterwards five thousand believed (Acts 2:41; 4:4). And when the apostles had wished to preach to the Gentiles in Asia, they are mentioned to have been forbidden by the Spirit (Acts 16:6); and yet the same Spirit who first forbade the preaching, afterwards infused this into the hearts of the Asians. For it is long since all Asia has now believed. Therefore he first forbade what he afterwards did, because then in it were those who were not to be saved. Then in it were those who did not yet deserve to be restored to life, nor yet to be judged more heavily for the contempt of preaching. By a subtle and hidden judgment, therefore, holy preaching is withdrawn from the ears of some, because they do not deserve to be raised up through grace. Whence it is necessary, most dearly beloved brothers, that in everything we do we fear the hidden counsels of almighty God over us, lest while our mind, poured out outwardly, does not recall itself from its pleasure, the judge within may terribly dispose adverse things against it. Which the Psalmist well beholding, says: Come and see the works of the Lord, how terrible he is in counsels over the sons of men (Psalm 45:9; Psalm 65:5). For he saw that one is mercifully called, another by the requirement of justice is repelled. And because the Lord disposes some things by sparing, others by being angry, he dreaded what he could not penetrate. And him whom he saw not only unsearchable, but also inflexible in some of his sentences, he mentioned to be terrible in counsels.

2. Missis autem praedicatoribus, quid praecipiatur audiamus. Euntes praedicate, dicentes, quia appropinquavit regnum coelorum. Hoc jam, fratres charissimi, etiam si Evangelium taceat, mundus clamat. Ruinae namque illius voces ejus sunt. Qui enim tot attritus percussionibus a gloria sua cecidit, quasi jam nobis e proximo regnum aliud quod sequitur ostendit. Ipsis jam et a quibus amatur amarus est. Ipsae ejus ruinae praedicant quod amandus non est. Si enim ruinam sui domus quassata minaretur, quisquis in illa habitaret fugeret; et qui stantem dilexerat, recedere quantocius a cadente festinaret. Si igitur mundus cadit, et nos cum amando amplectimur, opprimi volumus potius quam habitare, quia nulla nos ratio a ruina illius separat, quos ejus passionibus amor ligat. Facile est ergo nunc jam cum destructa omnia cernimus animum nostrum ab ejus dilectione disjungere. Sed hoc illo in tempore difficillimum fuit, quo tunc praedicare coelorum regnum invisibile mittebantur, cum longe lateque omnia cernerent florere regna terrarum.

3. Unde et adjuncta sunt praedicatoribus sanctis miracula, ut fidem verbis daret virtus ostensa, et nova facerent qui nova praedicarent, sicut in hac eadem lectione subjungitur: Infirmos curate, mortuos suscitate, leprosos mundate, daemones ejicite. Florente mundo, crescente humano genere, diu in hac vita subsistente carne, exuberante rerum opulentia, quis cum audiret vitam esse aliam crederet? Quis invisibilia visibilibus praeferret? Sed ad salutem redeuntibus infirmis, ad vitam resurgentibus mortuis, carnis munditiam recipientibus leprosis, ereptis a jure immundorum spirituum daemoniacis, tot visibilibus miraculis exactis, quis non crederet quod de invisibilibus audiret? Ad hoc quippe visibilia miracula coruscant, ut corda videntium ad fidem invisibilium pertrahant, ut per hoc quod mirum foris agitur hoc quod intus est longe mirabilius esse sentiatur. Unde nunc quoque cum fidelium numerositas excrevit, intra sanctam Ecclesiam multi sunt qui vitam virtutum tenent, sed signa virtutum non habent, quia frustra miraculum foris ostenditur, si deest quod intus operetur. Nam juxta Magistri gentium vocem: Linguae in signum sunt non fidelibus, sed infidelibus (I Cor. XIV, 22). Unde et idem praedicator egregius inter praedicationis verba dormientem, cadentemque de fenestra Eutychum, atque a vita funditus exstinctum, coram cunctis infidelibus orando suscitavit (Act. XX, 9, seq.).

2. But the preachers having been sent, let us hear what is commanded. Going preach, saying, that the kingdom of heaven is at hand. This now, most dearly beloved brothers, even if the Gospel be silent, the world cries out. For its ruins are its voices. For he who, worn out by so many strikes, has fallen from his glory, as if now from nearby he shows us another kingdom which follows. He is bitter now even to those by whom he is loved. His ruins themselves preach that he is not to be loved. For if a shaken house threatened its own ruin, whoever dwelt in it would flee; and he who had loved it while standing, would hasten to depart as quickly as possible from it while falling. If therefore the world falls, and we embrace it with loving, we wish to be oppressed rather than to dwell, because no reason separates us from its ruin, whom love binds to its sufferings. It is easy therefore now, when we see all things destroyed, to disjoin our mind from its love. But this in that time was most difficult, at which time they were sent to preach the invisible kingdom of heaven, when far and wide they saw all the kingdoms of the earth flourish.

3. Whence also miracles were joined to the holy preachers, so that the power shown might give faith to the words, and they might do new things who preached new things, as is subjoined in this same reading: Heal the sick, raise the dead, cleanse the lepers, cast out devils. While the world flourished, while the human race increased, while the flesh subsisted for a long time in this life, while the wealth of things was exuberant, who when he heard that there was another life would believe it? Who would prefer invisible things to visible ones? But when the sick returned to health, when the dead rose to life, when the lepers received the cleansing of the flesh, when the demoniacs were snatched from the right of unclean spirits, so many visible miracles having been performed, who would not believe what he heard concerning invisible things? For to this end visible miracles shine forth, that they may draw the hearts of those seeing to the faith of invisible things, so that through this which is done wonderfully without, this which is within may be felt to be far more wonderful. Whence now also when the number of the faithful has increased, within the holy Church there are many who hold the life of virtues, but do not have the signs of virtues, because a miracle is shown without in vain, if that which should work within is lacking. For according to the voice of the Teacher of the Gentiles: Tongues are for a sign not to believers, but to unbelievers (1 Cor. 14:22). Whence also the same eminent preacher, in the midst of the words of preaching, raised Eutychus, who was sleeping and falling from the window and utterly extinguished from life, by praying in the presence of all the unbelievers (Acts 20:9, seq.).

Meliten veniens, et 1449 plenam infidelibus insulam sciens, patrem Publii dysenteria febribusque vexatum, orando sanavit (Act. XXVIII, 8). Peregrinationis vero suae comitem, et sanctae praedicationis adjutorem Timotheum, ex infirmitate stomachi lassescentem, non verbo curat, sed medicinali arte reparat, dicens: Modico vino utere, propter stomachum et frequentes tuas infirmitates (I Tim. V, 23). Qui ergo infirmum infidelem una prece salvat, cur et aegrotum socium prece non roborat? Quia nimirum ille foris per miraculum sanandus erat, qui interius vivus non erat, ut per hoc quod exterior potestas ostenderet, hunc ad vitam interior virtus animaret. Aegrotanti autem fideli socio exhibenda foris signa non fuerant, qui salubriter intus vivebat.

4. Sed concessa potestate praedicationis, concessis virtutum miraculis, quid Redemptor noster subjungat audiamus: Gratis accepistis, gratis date. Praesciebat namque nonnullos hoc ipsum donum accepti Spiritus in usum negotiationis inflectere, et miraculorum signa ad avaritiae obsequium declinare. Hinc est enim quod Simon Magus, per impositionem manus edita miracula conspiciens, percipere donum Spiritus sancti pecunia voluit (Act. VIII, 18, seq.), scilicet ut deterius venderet quod male comparasset. Hinc de templo redemptor noster flagello de resticulis facto turbas ejecit, cathedras vendentium columbas evertit (Joan. II, 15). Columbas quippe vendere est impositionem manus qua Spiritus sanctus accipitur, non ad vitae meritum, sed ad praemium dare. Sed sunt nonnulli qui quidem nummorum praemia ex ordinatione non accipiunt (1, q. 1, c. Nonnulli), et tamen sacros ordines pro humana gratia largiuntur, atque de largitate eadem laudis solummodo retributionem quaerunt. Hi nimirum quod gratis acceptum est gratis non tribuunt, quia de impenso officio sanctitatis nummum expetunt favoris. Unde bene cum justum virum describeret propheta, ait: Qui excutit manus suas ab omni munere (Isai. XXXIII, 15). Neque enim dicit: Qui excutit manus suas a munere, sed adjunxit ab omni, quia aliud est munus ab obsequio, aliud munus a manu, aliud munus a lingua. Munus quippe ab obsequio est subjectio indebite impensa, munus a manu pecunia est, munus a lingua favor. Qui ergo sacros ordines tribuit, tunc ab omni munere manus excutit, quando in divinis rebus non solum nullam pecuniam, sed etiam humanam gratiam non requirit.

Coming to Malta, and knowing the island to be full of unbelievers, he healed the father of Publius, vexed by dysentery and fevers, by praying (Acts 28:8). But Timothy, the companion of his journey and helper of holy preaching, becoming weak from infirmity of the stomach, he does not cure by a word, but restores by medicinal art, saying: Use a little wine, for thy stomach and thy frequent infirmities (1 Tim. 5:23). He therefore who saves an infirm unbeliever by one prayer, why does he not also strengthen a sick companion by prayer? Because doubtless he was to be healed without through a miracle who was not alive within, so that through this which the exterior power showed, the interior virtue might animate him to life. But signs were not to be exhibited without to a sick faithful companion, who was healthily alive within.

4. But the power of preaching being granted, the miracles of virtues being granted, let us hear what our Redeemer subjoins: Freely have you received, freely give. For he foresaw that some would turn this very gift of the received Spirit to the use of trade, and would decline the signs of miracles to the service of avarice. For hence it is that Simon Magus, seeing the miracles produced by the imposition of the hand, wished to receive the gift of the Holy Spirit for money (Acts 8:18, seq.), namely that he might sell for worse what he had badly bought. Hence our Redeemer with a scourge made of small cords cast out the crowds from the temple, and overthrew the chairs of those selling doves (John 2:15). For to sell doves is to give the imposition of the hand by which the Holy Spirit is received, not for the merit of life, but for a reward. But there are some who indeed do not receive rewards of money by ordination, and yet bestow sacred orders for human favor, and seek only the retribution of praise from the same largesse. These doubtless do not give freely what has been received freely, because they expect a coin of favor from the bestowed office of holiness. Whence well the prophet, when he described the just man, said: He that shaketh his hands from every gift (Isaiah 33:15). For he does not say: He that shaketh his hands from a gift, but added from every, because one is a gift from service, another a gift from the hand, another a gift from the tongue. A gift from service indeed is subjection unduly bestowed, a gift from the hand is money, a gift from the tongue is favor. He therefore who bestows sacred orders then shakes his hands from every gift, when in divine things he requires not only no money, but also no human favor.

5. Sed vos, fratres charissimi, quos saecularis habitus tenet, cum quae sint nostra cognoscitis, mentis oculos ad vestra revocate. Cuncta erga vos vicissim gratis agite. Nolite operis vestri in hoc mundo retributionem quaerere, quem cum tanta jam cernitis velocitate defecisse. Sicut male acta abscondi vultis ne alii videant, ita bona ne ad humanam laudem appareant cavete. Neque mala quoque modo, nec bona pro temporali retributione faciatis. Ipsum vestri operis testem quaerite quem judicem sustinctis. Occulta nunc bona vestra esse videat, ut ea retributionis suae tempore in publico ostendat. Sicut carni vestrae, ne deficiat, cibos quotidie praebetis, sic mentis vestrae quotidiana alimenta bona sint opera. Cibo corpus pascitur, pio opere 1450 spiritus nutriatur. Quod moriturae carni tribuitis, victurae in perpetuum animae non negetis. Si quando enim repentinus ignis habitaculum absumit, quisquis ejus possessor exstiterit, rapit quod valuerit, et fugit, lucrum deputat si quid secum ex ignibus tollat. Ecce tribulationum flamma mundum concremat, et cuncta quae in eo speciosa videbantur finis jam proximus velut ignis devastat. Lucrum ergo, fratres charissimi, maximum credite 1451 si vobiscum aliquid de illo rapiatis, si quid fugientes tollitis, si hoc quod perire manendo poterat ad retributionem vobis perpetuam largiendo servatis. Terrena quippe omnia servando amittimus, sed bene largiendo servamus. Cum velocitate tempora fugiunt. Ad videndum ergo citius judicem nostrum quia cum magna importunitate impellimur, ei bonis actibus cum festinatione praeparemur, donante Domino nostro, etc.

HOMILIA V.

Habita ad populum in basilica beati Andreae apostoli, in die natalis ejus.

LECTIO S. EVANG. SEC. MATTH. IV, 18-22.

In illo tempore, ambulans Jesus juxta mare Galilaeae, vidit duos fratres, Simonem, qui vocatur Petrus, et Andream fratrem ejus, mittentes rete in mare (erant enim piscatores), et ait illis: Venite post me, et faciam vos fieri piscatores hominum. At illi continuo, relictis retibus, secuti sunt eum. Et procedens inde, vidit alios duos fratres, Jacobum Zebedaei, et Joannem fratrem ejus in navi, cum Zebedaeo patre eorum, reficientes retia sua, et vocavit eos. Illi autem statim, relictis retibus et patre, secuti sunt eum.

5. But you, most dearly beloved brothers, whom a secular habit holds, when you recognize what things are ours, recall the eyes of your mind to your own. Do all things among yourselves freely in turn. Do not seek a retribution for your work in this world, which you already see has failed with such great speed. Just as you wish bad deeds to be hidden lest others see them, so beware lest good deeds appear for human praise. Neither do evil in any way, nor do good for temporal retribution. Seek him as the witness of your work whom you sustain as judge. Let him see your good deeds to be hidden now, that he may show them in public in the time of his retribution. Just as you provide foods daily for your flesh, lest it fail, so let good works be the daily nourishments of your mind. By food the body is fed, by a pious work let the spirit be nourished. What you bestow on the flesh that is to die, do not deny to the soul that is to live forever. For if ever a sudden fire consumes a dwelling, whoever has been its possessor snatches what he could, and flees, he reckons it as gain if he carries anything with him out of the fires. Behold, the flame of tribulations burns the world, and all things which seemed beautiful in it the end already near devastates like a fire. Therefore, most dearly beloved brothers, believe it the greatest gain if you snatch anything from it with you, if you carry away anything while fleeing, if you preserve this which could perish by staying by bestowing it for your perpetual retribution. For we lose all earthly things by keeping them, but we keep them by bestowing them well. The times flee with speed. Therefore, because we are impelled with great importunity to seeing our judge more quickly, let us be prepared for him with haste by good acts, our Lord granting, etc.

HOMILY V.

Held to the people in the basilica of blessed Andrew the apostle, on the day of his birth.

READING OF THE HOLY GOSPEL ACCORDING TO MATTHEW IV, 18-22.

At that time, Jesus walking near the sea of Galilee, saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers), and he saith to them: Come after me, and I will make you to be made fishers of men. And they immediately, leaving their nets, followed him. And going on from thence, he saw other two brothers, James of Zebdee, and John his brother in a ship, with Zebedee their father, mending their nets, and he called them. And they forthwith, leaving their nets and father, followed him.

1. Audistis, fratres charissimi, quia ad unius jussionis vocem Petrus et Andreas, relictis retibus, secuti sunt Redemptorem. Nulla vero hunc facere adhuc miracula viderant, nihil ab eo de praemio aeternae retributionis audierant; et tamen ad unum Domini praeceptum hoc quod possidere videbantur obliti sunt. Quanta nos ejus miracula videmus, quot flagellis affligimur, quantis minarum asperitatibus deterremur, et tamen vocantem sequi contemnimus? In coelo jam sedet, qui de conversione nos admonet; jam jugo fidei colla gentium subdidit, jam mundi gloriam stravit, jam, ruinis ejus crebrescentibus, districti sui judicii diem propinquantem denuntiat; et tamen superba mens nostra non vult hoc sponte deserere quod quotidie perdit invita. Quid ergo, charissimi, quid in ejus judicio dicturi sumus, qui ab amore praesentis saeculi nec praeceptis flectimur, nec verberibus emendamur?

2. Sed fortasse aliquis tacitis sibi cogitationibus dicat: Ad vocem dominicam uterque iste piscator quid aut quantum dimisit, qui pene nihil habuit? Sed hac in re, fratres charissimi, affectum debemus potius pensare quam censum. Multum reliquit qui sibi nihil retinuit, multum reliquit qui, quantumlibet parum, totum deseruit. Certe nos et habita cum amore possidemus, et ea quae minime habemus ex desiderio quaerimus. Multum ergo Petrus et Andreas dimisit, quando uterque etiam desideria habendi derelinquit. Multum dimisit, qui cum re possessa etiam concupiscentiis renuntiavit. A sequentibus ergo tanta dimissa sunt, quanta a non sequentibus concupisci potuerunt. Nemo igitur, etiam cum quosdam conspicit multa reliquisse, apud semetipsum dicat: Imitari mundi hujus contemptores volo, sed quod relinquam non habeo. Multa, fratres, relinquitis, si desideriis terrenis renuntiatis. 1451 Exteriora etenim nostra Domino quamlibet parva sufficiunt. Cor namque, et non substantiam pensat; nec perpendit quantum in ejus sacrificio, sed ex quanto proferatur. Nam si exteriorem substantia perpendamus, ecce sancti negotiatores nostri perpetuam angelorum vitam datis retibus et navi mercati sunt. Aestimationem quippe pretii non habet, sed tamen regnum Dei tantum valet quantum habes. Valuit namque Zacchaeo dimidium substantiae, quia dimidium aliud ad hoc quod injuste abstulit restituendum in quadruplum reservavit (Luc. XIX, 8). Valuit Petro et Andreae dimissis retibus et navi (Matth. IV, 20), valuit viduae duobus minutis (Luc. XXI, 2), valuit alteri calice aquae frigidae (Matth. X, 42). Regnum itaque Dei, ut diximus, tantum valet quantum habes.

1. You have heard, most dearly beloved brothers, that at the voice of one command Peter and Andrew, having left their nets, followed the Redeemer. They had seen him do no miracles as yet, they had heard nothing from him concerning the prize of eternal retribution; and yet at the one command of the Lord they forgot this which they seemed to possess. How many miracles of his do we see, by how many scourges are we afflicted, by how many asperities of threats are we deterred, and yet we despise following him who calls? He already sits in heaven, who admonishes us concerning conversion; he has already submitted the necks of the nations to the yoke of faith, he has already laid low the glory of the world, already, its ruins becoming frequent, he denounces the approaching day of his strict judgment; and yet our proud mind does not wish to desert this of its own accord which every day it loses unwillingly. What therefore, most dearly beloved, what shall we say in his judgment, who are neither bent by commands nor amended by stripes from the love of the present world?

2. But perhaps someone may say to himself in silent thoughts: At the divine voice what or how much did each of those fishers leave, who had almost nothing? But in this matter, most dearly beloved brothers, we ought to weigh the affection rather than the census. He left much who retained nothing for himself, he left much who, however little, deserted everything. Certainly we both possess the things we have with love, and we seek those things which we have least of out of desire. Therefore Peter and Andrew left much, when each of them even relinquished the desires of having. He left much, who with the thing possessed also renounced concupiscences. Therefore as much were left by the following, as much could be desired by the non-following. Therefore let no one, even when he beholds some to have left many things, say within himself: I wish to imitate the contemners of this world, but I do not have what I may leave. You leave many things, brothers, if you renounce earthly desires. For our exterior things, however small, suffice for the Lord. For he weighs the heart, and not the substance; nor does he consider how much in his sacrifice, but from how much it is brought forth. For if we weigh the exterior substance, behold our holy merchants have purchased the perpetual life of angels by giving their nets and ship. Indeed it does not have an estimation of price, but yet the kingdom of God is worth as much as you have. For it was worth half of his substance to Zacchaeus, because he reserved the other half for restoring fourfold for this which he had unjustly taken away (Luke 19:8). It was worth to Peter and Andrew the nets and ship being left (Matth. 4:20), it was worth to the widow two mites (Luke 21:2), it was worth to another a cup of cold water (Matth. 10:42). Therefore the kingdom of God, as we have said, is worth as much as you have.

3. Pensate igitur, fratres, quid vilius cum emitur, quid charius cum possidetur. Sed fortasse nec calix aquae frigidae suppetit qui indigenti praebeatur, etiam tunc securitatem nobis promittit sermo divinus. Redemptore etenim nato, coeli cives ostensi sunt, qui clamarent: Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis (Luc. II, 14). Ante Dei namque oculos nunquam est vacua manus a munere, si fuerit arca cordis repleta bona voluntate. Hinc etenim Psalmista dicit: In me sunt, Deus, vota tua quae reddam, laudationes tibi (Psal. LV, 12). Ac si aperte dicat: Etsi exterius munera offerenda non habeo, intra memetipsum tamen invenio quod in ara tuae laudis impono, quia qui nostra datione non pasceris, oblatione cordis melius placaris. Nihil quippe offertur Deo ditius voluntate bona. Voluntas autem bona est sic adversa alterius sicut nostra pertimescere, sic de prosperitate proximi sicut de nostro profectu gratulari, aliena damna nostra credere, aliena lucra nostra deputare, amicum non propter mundum, sed propter Deum diligere, inimicum etiam amando tolerare, nulli quod pati non vis 1452 facere, nulli quod tibi juste impendi desideras denegare, necessitati proximi non solum juxta vires concurrere, sed prodesse etiam ultra vires velle. Quid ergo isto holocausto locupletius, quando per hoc quod Deo immolat in ara cordis anima semetipsam mactat?

4. Sed hoc bonae voluntatis sacrificium nunquam plene persolvitur, nisi mundi hujus cupiditas perfecte deseratur. Nam quidquid in eo concupiscimus, hoc procul dubio proximis invidemus. Videtur etenim quia nobis desit quod alter assequitur. Et quia semper invidia a bona voluntate discordat, mox ut haec mentem ceperit, illa discedit. Unde praedicatores sancti ut possent proximos perfecte diligere studuerunt in hoc saeculo nihil amare, nihil unquam appetere, nihil vel sine appetitu possidere. Quos bene Isaias intuens, ait: Qui sunt isti, qui ut nubes volant, et quasi columbae ad fenestras suas (Isai. LX, 8)? Vidit quippe terrena eos despicere, mente coelestibus propinquare, verbis pluere, miraculis coruscare. Et quos a terrenis contagiis sancta praedicatio et sublimis vita suspenderat, hos volantes 1453 pariter et nubes appellat. Fenestrae autem nostri sunt oculi, quia per ipsos anima respicit quod exterius concupiscit. Columba vero simplex est animal, atque a malitia fellis alienum.

3. Weigh therefore, brothers, what is viler when it is bought, what is dearer when it is possessed. But perhaps not even a cup of cold water is at hand which may be provided to the indigent, even then the divine word promises us security. For the Redeemer having been born, citizens of heaven were shown, who cried: Glory to God in the highest, and on earth peace to men of good will (Luke 2:14). For before the eyes of God the hand is never empty of a gift, if the chest of the heart has been filled with a good will. For hence the Psalmist says: In me, O God, are thy vows, which I will pay, praises to thee (Psalm 55:12). As if he said openly: Although outwardly I do not have gifts to be offered, yet within myself I find what I may lay on the altar of thy praise, because thou who art not fed by our giving, art better appeased by the oblation of the heart. For nothing richer than a good will is offered to God. But a good will is thus to dread the adverse things of another as our own, thus to congratulate the prosperity of a neighbor as our own progress, to believe the losses of others our own, to depute the gains of others our own, to love a friend not for the sake of the world, but for the sake of God, to tolerate an enemy even by loving, to do to no one what thou dost not wish to suffer, to deny to no one what thou desirest to be justly bestowed on thee, not only to concur to the necessity of a neighbor according to one's powers, but to wish to be of use even beyond one's powers. What therefore is more opulent than that holocaust, when through this which it immolates to God on the altar of the heart the soul slaughters itself?

4. But this sacrifice of a good will is never fully paid, unless the cupidity of this world be perfectly deserted. For whatever we concupisce in it, this without doubt we envy in our neighbors. For it seems that what another attains is lacking to us. And because envy always discords from a good will, as soon as this has taken the mind, the other departs. Whence the holy preachers, that they might be able to love their neighbors perfectly, studied to love nothing in this world, to desire nothing ever, to possess nothing even without desire. Whom Isaiah well beholding, says: Who are these, that fly as clouds, and as doves to their windows (Isaiah 60:8)? For he saw them despise earthly things, approach by the mind to heavenly things, rain with words, flash with miracles. And those whom holy preaching and a sublime life had suspended from earthly contagions, these he calls flyers and clouds alike. But our windows are the eyes, because through them the soul looks back at what it concupisces outwardly. But the dove is a simple animal, and alien from the malice of gall.

Quasi columbae ergo ad fenestras suas sunt, qui nihil in hoc mundo concupiscunt, qui omnia simpliciter aspiciunt, et in his quae vident rapacitatis studio non trahuntur. At contra milvus et non columba ad fenestras suas est, qui ad ea quae oculis considerat rapinae desiderio anhelat. Quia ergo, fratres charissimi, beati Andreae apostoli natalitia celebramus, debemus imitari quod colimus. Ostendat nostrae obsequium devotionis immutatae solemnitas mentis; despiciamus quae terrena sunt, relictis temporalibus, mercemur aeterna. Si autem necdum possumus relinquere propria, saltem non concupiscamus aliena. Si necdum mens nostra accenditur igne charitatis, in ambitione sua habeat frenum timoris, ut profectus sui passibus vegetata, dum ab alienorum appetitu compescitur, quandoque ad propria contemnenda perducatur, adjuvante Domino nostro Jesu Christo, etc.

HOMILIA VI.

Habita ad populum in basilica sanctorum Marcellini et Petri, Dominica tertia Adventus Domini.

LECTIO S. EVANG. SEC. MATTH. XI, 2-10.

In illo tempore, cum audisset Joannes in vinculis opera Christi, mittens duos ex discipulis suis, ait illi: Tu es qui venturus es, an alium exspectamus? Et respondens Jesus, ait illis: Euntes renuntiate Joanni quae audistis et vidistis. Caeci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes evangelizantur, et beatus est qui non fuerit scandalizatus in me. Illis autem abeuntibus, coepit Jesus dicere ad turbas de Joanne: Quid existis in desertum videre? Arundinem vento agitatam? Sed quid existis videre? Hominem mollibus vestitum? Ecce qui mollibus vestiuntur in domibus regum sunt. Sed quid existis videre? Prophetam? Etiam dico vobis, et plus quam prophetam. Hic est enim de quo scriptum est: Ecce ego mitto angelum meum ante faciem tuam, qui praeparabit viam tuam ante te.

1452 1. Quaerendum nobis est, fratres charissimi, Joannes propheta, et plus quam propheta, qui venientem ad Jordanis baptisma Dominum ostendit dicens: Ecce Agnus Dei, ecce qui tollit peccatum mundi (Joan. I, 29, 36); qui et humilitatem suam, et divinitatis ejus potentiam considerans, dicit: Qui de terra est de terra loquitur, qui autem de coelo venit super omnes est (Joan. III, 31); cur in carcere positus, mittens discipulos suos, requirit: Tu es qui venturus es, an alium exspectamus?

Therefore as doves to their windows are they who concupisce nothing in this world, who look at all things simply, and are not drawn by the study of rapacity in these things which they see. But on the contrary, a kite and not a dove is at its windows, who pants with the desire of rapine for those things which he considers with his eyes. Because therefore, most dearly beloved brothers, we celebrate the birth of the blessed Andrew the apostle, we ought to imitate what we worship. Let the solemnity of a changed mind show the obedience of our devotion; let us despise the things which are earthly, having left temporal things, let us purchase eternal ones. But if we cannot yet leave our own things, at least let us not concupisce those of others. If our mind is not yet kindled by the fire of charity, let it have the bridle of fear in its ambition, so that, invigorated by the steps of its progress, while it is restrained from the appetite for the things of others, it may sometime be led to contemning its own, our Lord Jesus Christ helping, etc.

HOMILY VI.

Held to the people in the basilica of saints Marcellinus and Peter, on the third Sunday of the Advent of the Lord.

READING OF THE HOLY GOSPEL ACCORDING TO MATTHEW XI, 2-10.

At that time, when John had heard in prison the works of Christ, sending two of his disciples, he said to him: Art thou he that art to come, or look we for another? And Jesus making answer said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them, and blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to the multitudes concerning John: What went you out into the desert to see? A reed shaken with the wind? But what went you out to see? A man clothed in soft garments? Behold they that are clothed in soft garments, are in the houses of kings. But what went you out to see? A prophet? Yea I tell you, and more than a prophet. For this is he of whom it is written: Behold I send my angel before thy face, who shall prepare thy way before thee.

1. We must ask, most dearly beloved brothers, why John the prophet, and more than a prophet, who showed the Lord coming to the baptism of Jordan saying: Behold the Lamb of God, behold him who taketh away the sin of the world (John 1:29, 36); who also considering his own humility, and the power of his divinity, says: He that is of the earth, speaketh of the earth, but he that cometh from heaven is above all (John 3:31); why being placed in prison, sending his disciples, he asks: Art thou he that art to come, or look we for another?

tanquam si ignoret quem ostenderat, et an ipse sit nesciat, quem ipsum esse prophetando, baptizando, et ostendendo clamaverat. Sed haec citius quaestio solvitur si gestae rei tempus et ordo pensetur. Ad Jordanis enim fluenta positus, quia ipse Redemptor mundi esset asseruit; missus vero in carcerem, an ipse veniat requirit, non quia ipsum esse mundi Redemptorem dubitet, 1453 sed quaerit, ut sciat si is qui per se in mundum venerat per se etiam ad inferni claustra descendat. Quem enim praecurrens mundo nuntiaverat, hunc moriendo et ad inferos praecurrebat. Ait ergo: Tu es qui venturus es, an alium exspectamus? Ac si aperte dicat: Sicut pro hominibus nasci dignatus es, an etiam pro hominibus mori digneris insinua, ut qui nativitatis tuae praecursor exstiti, mortis etiam praecursor fiam, et venturum inferno te nuntiem, quem jam venisse mundo nuntiavi. Unde et inquisitus Dominus enumeratis potentiae suae miraculis, de mortis suae protinus humilitate respondit, dicens: Caeci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes evangelizantur, et beatus est qui non fuerit scandalizatus in me. Visis tot signis, tantisque virtutibus, non scandalizari quisquam potuit, 1454 sed admirari. Sed infidelium mens grave in illo scandalum pertulit, cum eum et post tot miracula morientem vidit. Unde et Paulus dicit: Nos autem praedicamus Christum crucifixum, Judaeis quidem scandalum, gentibus autem stultitiam (I Cor. I, 23). Stultum quippe hominibus visum est ut pro hominibus auctor vitae moreretur; et inde contra eum homo scandalum sumpsit, unde etiam plus debitor fieri debuit. Nam tanto Deus ab hominibus dignius honorandus est, quanto pro hominibus et indigna suscepit. Quid est ergo dicere: Beatus qui non fuerit scandalizatus in me, nisi aperta voce abjectionem mortis suae humilitatemque signare? Ac si patenter dicat: Mira quidem facio, sed abjecta perpeti non dedignor. Quia ergo moriendo te subsequor, cavendum valde est hominibus, ne in me mortem despiciant, qui signa venerantur.

Sed dimissis Joannis discipulis, quid de eodem Joanne turbis dicat audiamus: Quid existis in desertum videre? Arundinem vento agitatam? Quod videlicet non asserendo, sed negando intulit. Arundinem quippe mox ut aura contigerit, in partem alteram flectit. Et quid per arundinem nisi carnalis animus designatur? Qui mox ut favore vel detractione tangitur, statim in partem quamlibet inclinatur. Si enim ab humano ore aura favoris flaverit, hilarescit, extollitur, totumque se quasi ad gratiam inflectit.

as if he were ignorant of him whom he had shown, and did not know whether it was he, whom he had cried out to be the same by prophesying, by baptizing, and by showing. But this question is more quickly solved if the time and order of the thing done be weighed. For being placed at the waters of Jordan, he asserted that he was the Redeemer of the world; but sent into prison, he asks if he comes, not because he doubts that he is the Redeemer of the world, but he asks, that he may know if he who had come by himself into the world would also by himself descend to the cloisters of hell. For him whom he had announced to the world by preceding him, he was also preceding to those below by dying. He says therefore: Art thou he that art to come, or look we for another? As if he said openly: As thou hast deigned to be born for men, intimate whether thou also deignest to die for men, so that I who existed as the precursor of thy birth, may also become the precursor of thy death, and may announce thee as coming to hell, whom I have already announced as having come to the world. Whence also the Lord, being asked, after the miracles of his power had been enumerated, immediately answered concerning the humility of his death, saying: The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them, and blessed is he that shall not be scandalized in me. So many signs and so many virtues having been seen, no one could be scandalized, but wonder. But the mind of unbelievers bore a heavy scandal in him, when it saw him dying even after so many miracles. Whence also Paul says: But we preach Christ crucified, unto the Jews indeed a stumblingblock, and unto the Gentiles foolishness (1 Cor. 1:23). For it seemed foolish to men that the author of life should die for men; and thence man took scandal against him, from whence also he ought to have become more a debtor. For by so much the more worthily is God to be honored by men, as he also undertook unworthy things for men. What is it therefore to say: Blessed is he that shall not be scandalized in me, except to signify by an open voice the abjection of his death and his humility? As if he said plainly: I do wonderful things indeed, but I do not disdain to suffer abject things. Because therefore by dying I follow thee, it is to be greatly guarded by men, lest they despise death in me, who venerate signs.

But the disciples of John having been dismissed, let us hear what he says to the multitudes concerning the same John: What went you out into the desert to see? A reed shaken with the wind? Which namely he brought in not by asserting, but by denying. For as soon as a breeze has touched a reed, it bends it into the other part. And what is signified by a reed except a carnal mind? Which as soon as it is touched by favor or detraction, immediately is inclined into any part. For if a breeze of favor has blown from a human mouth, it becomes cheerful, it is extolled, and it bends itself as if entirely to grace.

Sed si inde ventus detractionis eruperit, unde laudis aura veniebat, mox eum quasi in partem alteram ad vim furoris inclinat. Sed arundo vento agitata Joannes non erat, quia hunc nec blandum gratia, nec cujus libet detractio ira asperum faciebat. Nec prospera hunc erigere, nec adversa noverant inclinare. Arundo ergo vento agitata Joannes non erat, quem a status sui rectitudine nulla rerum varietas inflectebat. Discamus ergo, fratres charissimi, arundinem vento agitatam non esse; solidemus animum inter auras linguarum positum, stet inflexibilis status mentis. Nulla nos detractio ad iram provocet, atque ad remissionem inutilis gratiae nullus favor inclinet. Non nos prospera elevent, non adversa perturbent, ut qui in soliditate fidei figimur, nequaquam rerum transeuntium mutabilitate moveamur.

3. Adhuc autem de ejus expressione subjungitur: Sed quid existis in desertum videre? Hominem mollibus vestitum? Ecce qui mollibus vestiuntur in domibus regum sunt. Camelorum etenim pilis contextis vestitus Joannes fuisse describitur. Et quid est dicere: Ecce qui mollibus vestiuntur in domibus regum sunt, nisi aperta sententia demonstrare quia non coelesti, sed terreno regi militant hi qui pro Deo perpeti aspera fugiunt, sed, solis exterioribus dediti, praesentis vitae mollitiem et delectationem quaerunt? Nemo ergo existimet in fluxu atque studio vestium peccatum deesse, quia si hoc culpa non esset, nullo modo Joannem Dominus de vestimenti sui asperitate laudasset. Si hoc culpa non esset, nequaquam Petrus apostolus per epistolam feminas a pretiosarum vestium appetitu compesceret, dicens: Non in veste pretiosa (I Pet. III, 3; I Tim. II, 9). Pensate ergo quae culpa sit hoc etiam viros appetere, a quo curavit pastor Ecclesiae et feminas prohibere.

4. Quamvis hoc quod Joannes non esse vestitus mollibus dicitur, per significationem intelligi et aliter potest. Mollibus enim vestitus non fuit, quia vitam peccantium non blandimentis fovit, sed vigore asperae invectionis increpavit, dicens: Genimina viperarum, quis vobis demonstravit fugere a ventura ira? (Matth. III, 7; Luc. III, 7.) Unde et per Salomonem dicitur: Verba sapientium quasi stimuli, et sicut clavi in altum defixi (Eccle. XII, 11). Clavis quippe atque stimulis sapientum verba comparantur, quia culpas delinquentium nesciunt palpare, sed pungere.

But if thence a wind of detraction has broken out, whence the breeze of praise came, immediately it inclines him as if into the other part to the force of fury. But John was not a reed shaken by the wind, because neither favor made him smooth by grace, nor the detraction of anyone made him rough by anger. Neither prosperous things knew how to raise him, nor adverse things to incline him. Therefore John was not a reed shaken by the wind, whom no variety of things bent from the rectitude of his state. Let us learn therefore, most dearly beloved brothers, not to be a reed shaken by the wind; let us solidify the mind placed among the breezes of tongues, let the state of the mind stand inflexible. Let no detraction provoke us to anger, and let no favor incline us to the remission of useless grace. Let not prosperous things elate us, nor adverse things perturb us, so that we who are fixed in the solidity of faith, may in no way be moved by the mutability of passing things.

3. Furthermore, concerning his description, it is added: But what went you out into the desert to see? A man clothed in soft garments? Behold they that are clothed in soft garments, are in the houses of kings. For John is described as having been clothed in woven camel's hair. And what is it to say: Behold they that are clothed in soft garments are in the houses of kings, unless to demonstrate by an open sentence that they do not serve the heavenly King, but the earthly one, who flee from enduring hardships for God, but, devoted to external things alone, seek the softness and delight of the present life? Let no one, therefore, think that sin is absent in the flux and pursuit of clothes, because if this were not a fault, the Lord would in no way have praised John for the roughness of his garment. If this were not a fault, the apostle Peter would by no means restrain women from the desire for precious garments through his epistle, saying: Not in precious clothing (1 Pet. 3:3; 1 Tim. 2:9). Consider, therefore, what a fault it is for even men to desire this, from which the pastor of the Church took care to prohibit even women.

4. Although this fact that John is said not to be clothed in soft garments can be understood through significance in another way as well. For he was not clothed in soft things, because he did not cherish the life of sinners with flatteries, but rebuked them with the vigor of rough invective, saying: Generations of vipers, who hath shewed you to flee from the wrath to come? (Matt. 3:7; Luke 3:7). Whence also it is said through Solomon: The words of the wise are as goads, and as nails deeply fastened in (Eccles. 12:11). For the words of the wise are compared to nails and goads, because they do not know how to stroke the faults of delinquents, but to prick them.

5. Sed quid existis videre in desertum? Prophetam? Etiam dico vobis, et plus quam prophetam. Prophetae quippe ministerium est, ventura praedicere, non etiam demonstrare. Joannes ergo plus quam propheta est, quia eum quem praecurrendo prophetaverat etiam ostendendo monstrabat. Sed quia arundo vento agitata esse denegatur, quia non esse vestitus mollibus dicitur, quia prophetae nomen huic impar esse perhibetur, jam quid digne dici possit audiamus. Sequitur: Hic est de quo scriptum est: Ecce ego mitto angelum meum ante faciem tuam, qui praeparabit viam tuam ante te (Malach. III, 1). Quod enim Graece angelus, hoc Latine nuntius dicitur. Recte ergo qui nuntiare supernum judicem mittitur angelus vocatur, ut dignitatem servet in nomine, quam explet in operatione. Altum quidem nomen est, sed vita nomine inferior non est.

6. Utinam, fratres charissimi, non ad judicium nostrum dicamus, quia omnes qui sacerdotii nomine censentur angeli vocantur, propheta attestante, qui ait: Labia sacerdotis custodiunt scientiam, et legem requirunt ex ore ejus, quia angelus Domini exercituum est (Malac. II, 7). Sed hujus altitudinem nominis, etiam vos, si vultis, potestis mereri. Nam unusquisque vestrum in quantum sufficit, in quantum gratiam supernae aspirationis accepit, si a pravitate proximum revocat, si exhortari ad bene operandum curat, si aeternum regnum vel supplicium erranti denuntiat, cum sanctae annuntiationis verba impendit, profecto angelus existit. Et nemo dicat: Admonere non sufficio, exhortari idoneus non sum. Quantum potes exhibe, ne male servatum quod acceperas in tormentis exigaris. Neque enim plus quam unum talentum acceperat qui hoc abscondere magis studuit quam erogare. Et scimus quod in Dei tabernaculo non solum phialae, sed, praecipiente Domino, etiam cyathi facti sunt (Exod. XXXVII). Per phialas quippe doctrina exuberans, per cyathos vero parva atque angusta designatur scientia. Alius, doctrina veritatis plenus, audientium mentes inebriat. Per hoc ergo quod dicit profecto phialam porrigit. Alius explere quod sentit non valet, sed quia hoc utcunque denuntiat, profecto per cyathum gustum praebet. In Dei ergo tabernaculo, id est in sancta Ecclesia, positi, si per doctrinae sapientiam ministrare phialas minime potestis, in quantum pro divina largitate sufficitis proximis vestris boni verbi cyathos date. In quantum vos profecisse pensatis, etiam vobiscum alios trahite, in via Dei socios habere desiderate. Si quis vestrum, fratres, ad forum aut fortasse ad balneum pergit, quem otiosum esse considerat ut secum veniat invitat. Ipsa ergo terrena actio vestra vos conveniat, et si ad Deum tenditis, curate ne ad eum soli veniatis.

5. But what went you out to see in the desert? A prophet? Yea, I tell you, and more than a prophet. For the ministry of a prophet is to preach things to come, not also to demonstrate them. John, therefore, is more than a prophet, because him whom he had prophesied by preceding, he also showed by pointing him out. But because it is denied that he is a reed shaken by the wind, because it is said that he is not clothed in soft garments, because the name of prophet is held to be unequal to him, let us now hear what can be worthily said. It follows: This is he of whom it is written: Behold I send my angel before thy face, who shall prepare thy way before thee (Mal. 3:1). For what is called angelos in Greek, is called nuntius (messenger) in Latin. Rightly, therefore, is he who is sent to announce the heavenly Judge called an angel, that he may preserve the dignity in his name which he fulfills in his operation. It is indeed a high name, but the life is not inferior to the name.

6. Would that, most dearly beloved brothers, we did not say it to our judgment, because all who are assessed by the name of the priesthood are called angels, as the prophet attests, who says: The lips of the priest keep knowledge, and they seek the law from his mouth, because he is the angel of the Lord of hosts (Mal. 2:7). But you also, if you wish, can merit the height of this name. For each of you, in as much as he is sufficient, in as much as he has received the grace of heavenly aspiration, if he recalls his neighbor from depravity, if he takes care to exhort him to good work, if he announces the eternal kingdom or punishment to the erring, when he bestows words of holy announcement, he certainly exists as an angel. And let no one say: I am not sufficient to admonish, I am not fit to exhort. Exhibit as much as you can, lest what you had received be demanded of you in torments because it was poorly kept. For neither had he received more than one talent who studied more to hide it than to dispense it. And we know that in the tabernacle of God not only bowls, but, by the Lord's command, even cups were made (Exod. 37). For by the bowls is designated exuberant doctrine, but by the cups small and narrow knowledge. One, full of the doctrine of truth, inebriates the minds of the listeners. By this, therefore, which he says, he certainly offers a bowl. Another is not able to fulfill what he feels, but because he announces this in some way, he certainly offers a taste through a cup. Therefore, being placed in the tabernacle of God, that is, in the holy Church, if you are by no means able to minister bowls through the wisdom of doctrine, give cups of a good word to your neighbors in as much as you are sufficient according to the divine bounty. In as much as you consider yourselves to have progressed, also draw others with you, desire to have companions in the way of God. If any of you, brothers, goes to the forum or perhaps to the bath, he invites him whom he considers to be idle to come with him. Let that very earthly action of yours agree with you, and if you tend toward God, take care that you do not come to him alone.

Hinc etenim scriptum est: Qui audit, dicat: Veni (Apoc. XXII, 17); ut qui jam in corde vocem superni amoris acceperit, foras etiam proximis vocem exhortationis reddat. Et fortasse panem, ut indigenti eleemosynam porrigat, non habet; sed majus est quod tribuere valeat, qui linguam habet. Plus enim est verbi pabulo victuram in perpetuum mentem reficere, quam ventrem morituræ carnis terreno pane satiare. Nolite ergo, fratres, proximis vestris eleemosynam verbi subtrahere. Mecum vos admoneo, ut ab otioso sermone parcamus, inutiliter loqui declinemus. Inquantum reniti linguæ præevalemus, in ventum verba non defluant, cum judex dicat: Omne verbum otiosum quod locuti fuerint homines, reddent de eo rationem in die judicii (Matth. XII, 36). Otiosum quippe verbum est, quod aut utilitate rectitudinis, aut ratione justæ necessitatis caret. Otiosa ergo colloquia ad ædificationis studium vertite: quam celerrime hujus vitæ tempora fugiant, considerate: quam districtus veniat judex attendite. Hunc ante oculos vestri cordis ponite: hunc proximorum vestrorum mentibus intimate; ut inquantum vires suppetunt, si annuntiare eum non negligitis, vocari ab eo Angeli cum Joanne valeatis; quod ipse præstare dignetur qui vivit et regnat Deus in sæcula sæculorum. Amen.

HOMILIA VII.

Habita ad populum in basilica sancti Petri apostoli, Dominica quarta in Adventu Domini. LECTIO S. EVANG. SEC. JOAN. I, 19-28.

In illo tempore, miserunt Judæi a Jerosolymis sacerdotes et levitas ad Joannem, ut interrogarent eum: Tu quis es? Et confessus est, et non negavit. Et confessus est: Quia non sum ego Christus. Et interrogaverunt eum: Quid ergo? Elias es tu? Et dixit: Non sum. Propheta es tu? Et respondit: Non. Dixerunt ergo ei: Quis es, ut responsum demus his, qui miserunt nos? Quid dicis de teipso? Ait: Ego vox clamantis in deserto: Dirigite viam Domini, sicut dixit Isaias propheta. Et qui missi fuerant erant ex Pharisæis. Et interrogaverunt eum, et dixerunt ei: Quid ergo baptizas, si tu non es Christus, neque Elias, neque propheta? Respondit eis Joannes, dicens: Ego baptizo in aqua; medius autem vestrum stetit, quem vos nescitis. Ipse est qui post me venturus est, qui ante me factus est, cujus non sum dignus solvere corrigiam calceamenti. Hæc in Bethania facta sunt trans Jordanem, ubi erat Joannes baptizans.

For hence it is written: He that heareth, let him say: Come (Rev. 22:17); so that he who has already received the voice of heavenly love in his heart, may also return the voice of exhortation outward to his neighbors. And perhaps he does not have bread to offer as alms to the needy; but it is greater what he may be able to bestow, who has a tongue. For it is more to refresh the mind that will live forever with the food of the word, than to satisfy the belly of the dying flesh with earthly bread. Do not, therefore, brothers, withdraw the alms of the word from your neighbors. I admonish you with myself, that we spare ourselves from idle speech, and decline to speak uselessly. In as much as we prevail in resisting the tongue, let words not flow away into the wind, since the judge says: Every idle word that men shall speak, they shall render an account for it in the day of judgment (Matt. 12:36). For an idle word is that which lacks either the utility of rectitude or the reason of just necessity. Therefore, turn idle conversations to the study of edification: consider how very swiftly the times of this life flee: attend to how strict the judge comes. Place him before the eyes of your heart: intimate him to the minds of your neighbors; so that in as much as your strength suffices, if you do not neglect to announce him, you may be able to be called Angels with John; which he himself deign to grant, who lives and reigns God forever and ever. Amen.

HOMILY VII.

Delivered to the people in the basilica of Saint Peter the apostle, on the fourth Sunday in the Advent of the Lord. GOSPEL LESSON ACCORDING TO JOHN 1:19-28.

At that time, the Jews sent from Jerusalem priests and Levites to John, to ask him: Who art thou? And he confessed, and did not deny. And he confessed: I am not the Christ. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the prophet? And he answered: No. They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said: I am the voice of one crying in the wilderness: Make straight the way of the Lord, as said the prophet Isaias. And they that were sent were of the Pharisees. And they asked him, and said unto him: Why then dost thou baptize, if thou be not the Christ, nor Elias, nor the prophet? John answered them, saying: I baptize in water; but there hath stood one in the midst of you, whom you know not. The same is he that shall come after me, who is preferred before me, the latchet of whose shoe I am not worthy to loose. These things were done in Bethany, beyond the Jordan, where John was baptizing.

1. Ex hujus nobis lectionis verbis, fratres charissimi, Joannis humilitas commendatur, qui cum tantae virtutis esset ut Christus credi potuisset, elegit solide subsistere in se, ne humana opinione raperetur inaniter super se. Nam confessus est, et non negavit, et confessus est: Quia non sum ego Christus. Sed quia dixit Non sum, negavit plane quod non erat, sed non negavit quod erat, ut veritatem loquens, ejus membrum fieret cujus sibi nomen fallaciter non usurparet. Cum ergo non vult appetere nomen Christi, factus est membrum Christi, quia dum infirmitatem suam studuit humiliter agnoscere, illius celsitudinem meruit veraciter obtinere. Sed cum ex lectione alia Redemptoris nostri sententia ad mentem reducitur, ex hujus lectionis verbis nobis quaestio valde implexa generatur. Alio quippe in loco inquisitus a discipulis Dominus de Eliae adventu, respondit: Elias jam venit, et non cognoverunt eum, sed fecerunt in eum quaecunque voluerunt. Et si vultis scire, Joannes ipse est Elias (Matth. XVII, 12). Requisitus autem Joannes, dicit: Non sum Elias. Quid est hoc, fratres charissimi, quia quod Veritas affirmat, hoc propheta Veritatis negat? Valde namque inter se diversa sunt Ipse est et Non sum. Quomodo ergo propheta Veritatis est, si ejusdem Veritatis sermonibus concors non est? Sed si subtiliter veritas ipsa requiratur, hoc quod inter se contrarium sonuit, quomodo contrarium non sit invenitur. Ad Zachariam namque de Joanne angelus dicit: Ipse praecedet ante illum in spiritu et virtute Eliae (Luc. I, 17). Qui idcirco venturus in spiritu et virtute Eliae dicitur, quia sicut Elias secundum Domini adventum praeveniet, ita Joannes praevenit primum. Sicut ille praecursor venturus est judicis, ita iste praecursor est factus Redemptoris. Joannes igitur in spiritu Elias erat, in persona Elias non erat. Quod ergo Dominus fatetur de spiritu, hoc Joannes denegat de persona, quia et justum sic erat, ut et discipulis Dominus spiritalem de Joanne sententiam diceret, et Joannes idem turbis carnalibus non de suo spiritu, sed de corpore responderet. Contrarium ergo veritati videtur esse quod Joannes sonuit, sed tamen a veritatis tramite non recessit.

2. Qui cum se etiam prophetam negat, quia videlicet non solum poterat Redemptorem praedicare, sed etiam demonstrare, quisnam sit continuo exprimit, dum subjungit: Ego vox clamantis in deserto. Scitis, fratres charissimi, quia unigenitus Filius Verbum Patris vocatur, Joanne attestante, qui ait: In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum (Joan. I, 1). Et ex ipsa vestra locutione cognoscitis quia prius vox sonat, ut verbum postmodum possit audiri. Joannes ergo vocem se esse asserit, quia Verbum praecedi.

1. From the words of this lesson, most dearly beloved brothers, the humility of John is commended, who, since he was of such virtue that he could have been believed to be the Christ, chose to stand solidly in himself, lest he be carried away vainly above himself by human opinion. For he confessed, and did not deny, and he confessed: I am not the Christ. But because he said I am not, he plainly denied what he was not, but he did not deny what he was, so that speaking the truth, he might become a member of him whose name he would not deceitfully usurp for himself. Therefore, when he does not want to desire the name of Christ, he was made a member of Christ, because while he studied to acknowledge his own infirmity humbly, he deserved to obtain his loftiness truthfully. But when another sentence of our Redeemer is brought to mind from a different reading, a very complicated question is generated for us from the words of this lesson. For in another place the Lord, being asked by his disciples concerning the coming of Elias, answered: Elias is already come, and they knew him not, but have done unto him whatsoever they had a mind. And if you will know, John himself is Elias (Matt. 17:12). But John, being asked, says: I am not Elias. What is this, most dearly beloved brothers, that what the Truth affirms, the prophet of the Truth denies? For He is and I am not are very different from each other. How then is he a prophet of the Truth, if he is not in accord with the words of the same Truth? But if the truth itself be subtly sought, that which sounded contrary between itself is found to be not contrary. For concerning John, the angel says to Zachary: He shall go before him in the spirit and power of Elias (Luke 1:17). Who for this reason is said to be about to come in the spirit and power of Elias, because as Elias will precede the second coming of the Lord, so John preceded the first. As that one is the precursor about to come of the Judge, so this one was made the precursor of the Redeemer. John, therefore, was Elias in spirit, he was not Elias in person. What therefore the Lord confesses concerning the spirit, this John denies concerning the person, because it was also just so, that the Lord should speak a spiritual sentence concerning John to the disciples, and the same John should answer the carnal multitudes not concerning his spirit, but concerning his body. Therefore, what John spoke seems to be contrary to the truth, but yet he did not recede from the path of truth.

2. Since he also denies that he is a prophet, because namely he was able not only to preach the Redeemer, but also to show him, he immediately expresses who he is, while he subjoins: I am the voice of one crying in the wilderness. You know, most dearly beloved brothers, that the only-begotten Son is called the Word of the Father, as John attests, who says: In the beginning was the Word, and the Word was with God, and the Word was God (John 1:1). And from your own speech you know that a voice sounds first, so that a word can be heard afterwards. John, therefore, asserts that he is a voice, because he precedes the Word.

Adventum itaque Dominicum praecurrens, vox dicitur, quia per ejus ministerium Patris Verbum ab hominibus auditur. Qui etiam in deserto clamat, quia derelictae destitutaeque Judaeae solatium Redemptoris annuntiat. Quid autem clamet insinuat cum subjungit: Dirigite viam Domini, sicut dixit Isaias propheta (Isai. XL, 3). Via Domini ad cor dirigitur cum veritatis sermo humiliter auditur. Via Domini ad cor dirigitur cum ad praeceptum vita praeparatur. Unde scriptum est: Si quis diligit me, sermonem meum servabit, et Pater meus diliget eum, et ad eum veniemus, et mansionem apud eum faciemus (Joan. XIV, 23). Quisquis ergo in superbiam mentem elevat, quisquis avaritiae aestibus anhelat, quisquis se luxuriae inquinationibus polluit, cordis ostium contra veritatem claudit; et ne ad se Dominus veniat, claustra animi seris vitiorum damnat.

3. Sed adhuc qui missi sunt percontantur: Quid ergo baptizas, si tu non es Christus, neque Elias, neque propheta? Quod quia non studio cognoscendae veritatis, sed malitia exercendae aemulationis dicitur, Evangelista tacite innotuit cum subjungit, dicens: Et qui missi fuerant erant ex Pharisaeis. Ac si aperte dicat: Illi Joannem de suis actibus requirunt, qui doctrinam nesciunt quaerere, sed invidere. Sed sanctus quisque etiam cum perversa mente requiritur, a bonitatis suae studio non mutatur. Unde Joannes quoque ad verba invidiae praedicamenta respondit vitae. Nam protinus adjungit: Ego baptizo in aqua; medius autem vestrum stetit, quem vos nescitis. Joannes non spiritu, sed aqua baptizat, quia, peccata solvere non valens, baptizatorum corpora per aquam lavat, sed tamen mentem per veniam non lavat. Cur ergo baptizat qui peccata per baptisma non relaxat, nisi ut, praecursionis suae ordinem servans, qui nasciturum nascendo praevenerat, baptizaturum quoque Dominum baptizando praeveniret; et qui praedicando factus est praecursor Christi, baptizando etiam praecursor ejus fieret imitatione sacramenti? Qui inter haec mysterium annuntians, hunc in medio hominum et stetisse asserit, et nesciri, quia per carnem Dominus apparens, et visibilis exstitit corpore et invisibilis majestate. De quo etiam subdit: Qui post me venit, ante me factus est. Sic namque dicitur: Ante me factus, ac si dicatur, Ante me positus. Post me ergo venit, quia postmodum natus; ante me autem factus est, quia mihi praelatus. Sed haec paulo superius dicens, etiam praelationis ejus causas aperuit cum subjunxit quia prior me erat.

Preceding the coming of the Lord, he is called a voice, because through his ministry the Word of the Father is heard by men. Who also cries in the wilderness, because he announces the solace of the Redeemer to the abandoned and destitute Judea. What he cries, he insinuates when he subjoins: Make straight the way of the Lord, as said the prophet Isaias (Isa. 40:3). The way of the Lord is directed to the heart when the word of truth is heard humbly. The way of the Lord is directed to the heart when the life is prepared for the precept. Whence it is written: If any man love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him (John 14:23). Whoever, therefore, elevates his mind into pride, whoever pants with the heats of avarice, whoever pollutes himself with the defilements of luxury, shuts the door of his heart against the truth; and lest the Lord come to him, he damns the cloisters of his soul with the bolts of vices.

3. But those who were sent still inquire: Why then dost thou baptize, if thou be not the Christ, nor Elias, nor the prophet? Which, because it is said not from the study of knowing the truth, but from the malice of exercising emulation, the Evangelist tacitly made known when he subjoined, saying: And they that were sent were of the Pharisees. As if he said openly: They require John concerning his acts, who do not know how to seek doctrine, but to envy it. But every holy man, even when he is required with a perverse mind, is not changed from the study of his goodness. Whence John also answered the words of envy with the preachings of life. For he immediately adds: I baptize in water; but there hath stood one in the midst of you, whom you know not. John baptizes not in spirit, but in water, because, not being able to loose sins, he washes the bodies of those baptized through water, but yet he does not wash the mind through pardon. Why therefore does he baptize who does not relax sins through baptism, except that, preserving the order of his preceding, as he had preceded him who was to be born by being born, so he might also precede the Lord who was to baptize by baptizing; and he who by preaching was made the precursor of Christ, might also become his precursor by baptizing in imitation of the sacrament? Who in the midst of these things announcing the mystery, asserts that he has stood in the midst of men, and is not known, because the Lord appearing through the flesh, both existed visible in body and invisible in majesty. Of whom also he adds: He who comes after me, is preferred before me. For thus it is said: is preferred before me, as if it were said, is placed before me. He comes after me therefore, because born afterwards; but he is preferred before me, because he is preferred before me. But saying these things a little earlier, he also opened the causes of his preference when he subjoined because he was before me.

Ac si aperte dicat: Inde me etiam post natus superat, quo eum nativitatis suae tempora non angustant. Nam qui per matrem in tempore nascitur, sine tempore est a Patre generatus. Cui quantae reverentiae humilitatem debeat subdendo manifestat: Cujus non sum dignus solvere corrigiam calceamenti (Marc. I, 7). Mos apud veteres fuit ut si quis eam quae sibi competeret accipere uxorem nollet, ille ei calceamentum solveret qui ad hanc sponsus jure propinquitatis veniret. Quid igitur inter homines Christus, nisi sanctae Ecclesiae sponsus apparuit? De quo et idem Joannes dicit: Qui habet sponsam, sponsus est (Joan. III, 29). Sed quia Joannem homines Christum esse putaverunt, quod idem Joannes negat, recte se indignum esse ad solvendam corrigiam ejus calceamenti denuntiat. Ac si aperte dicat: Ego Redemptoris nostri vestigia denudare non valeo, quia sponsi nomen mihi immerito non usurpo. Quod tamen intelligi et aliter potest. Quis enim nesciat quod calceamenta ex mortuis animalibus fiunt? Incarnatus vero Dominus veniens quasi calceatus apparuit, quia in divinitate sua morticina nostrae corruptionis assumpsit. Unde etiam per Prophetam dicit: In Idumaeam extendam calceamentum meum (Psal. LIX, 10). Per Idumaeam quippe gentilitas, per calceamentum vero assumpta mortalitas designatur. In Idumaeam ergo Dominus calceamentum suum se extendere asserit, quia dum per carnem gentibus innotuit, quasi calceata ad nos divinitas venit. Sed hujus incarnationis mysterium humanus oculus penetrare non sufficit. Investigari etenim nullatenus potest quomodo corporatur Verbum, quomodo summus et vivificator spiritus intra uterum matris animatur, quomodo is qui initium non habet, et existit, et concipitur. Corrigia ergo calceamenti est ligatura mysterii. Joannes itaque solvere corrigiam calceamenti ejus non valet, quia incarnationis ejus mysterium nec ipse investigare sufficit, qui hanc per prophetiae spiritum agnovit. Quid est ergo dicere: Non sum dignus solvere corrigiam calceamenti ejus, nisi aperte et humiliter suam ignorantiam profiteri? Ac si patenter dicat: Quid mirum si ille mihi praelatus est, quem post me quidem natum considero, sed nativitatis ejus mysterium non apprehendo? Ecce Joannes, prophetiae spiritu impletus, mira scientia emicat et tamen illud de se insinuat quod ignorat.

As if he said openly: Thence he surpasses me even born after, in that the times of his birth do not narrow him. For he who is born through a mother in time, was generated without time from the Father. To whom what humility of reverence he owes, he manifests by subjoining: The latchet of whose shoe I am not worthy to loose (Mark 1:7). It was a custom among the ancients that if anyone was unwilling to take the woman who was suitable for him, he should loose the shoe for him who should come to her as a bridegroom by right of kinship. What therefore did Christ appear among men, except the bridegroom of the holy Church? Concerning whom the same John also says: He that hath the bride, is the bridegroom (John 3:29). But because men thought John to be the Christ, which the same John denies, he rightly denounces himself to be unworthy to loose the latchet of his shoe. As if he said openly: I am not able to denude the footsteps of our Redeemer, because I do not usurp the name of bridegroom for myself undeservedly. Which yet can be understood in another way as well. For who does not know that shoes are made from dead animals? But the incarnate Lord coming appeared as if shod, because in his divinity he assumed the mortality of our corruption. Whence also he says through the Prophet: Into Idumaea will I stretch out my shoe (Psalm 59:10). For by Idumaea is designated gentility, but by the shoe assumed mortality. Therefore the Lord asserts that he stretches out his shoe into Idumaea, because while he became known to the gentiles through the flesh, the divinity came to us as if shod. But the human eye does not suffice to penetrate the mystery of this incarnation. For it can in no way be investigated how the Word is embodied, how the supreme and vivifying spirit is animated within the womb of a mother, how he who has no beginning, both exists and is conceived. Therefore the latchet of the shoe is the binding of the mystery. John therefore is not able to loose the latchet of his shoe, because he himself does not suffice to investigate the mystery of his incarnation, who acknowledged this through the spirit of prophecy. What is it therefore to say: I am not worthy to loose the latchet of his shoe, except openly and humbly to profess his ignorance? As if he said plainly: What wonder if he is preferred before me, whom I consider born indeed after me, but the mystery of whose birth I do not apprehend? Behold John, filled with the spirit of prophecy, shines with wonderful knowledge and yet he insinuates that concerning himself which he is ignorant of.

4. Qua in re pensandum nobis est, fratres charissimi, et tota intentione cogitandum quomodo sancti viri, ut humilitatis in se virtutem custodiant, cum quaedam mirabiliter sciunt, illud ante mentis oculos student revocare quod nesciunt, ut dum ex parte alia infirmitatem suam considerant, ex ea parte qua perfectus est eorum se animus non extollat. Scientia etenim virtus est, humilitas etiam custos virtutis. Restat ergo ut in omne quod scit sese mens deprimat ne quod virtus scientiae congregat ventus elationis tollat. Cum bona, fratres, agitis, semper ad memoriam male acta revocate, ut dum caute culpa conspicitur nunquam de bono opere incaute animus laetetur. Superiores invicem, eos maxime qui vobis commissi non sunt, proximos vestros attendite, quia et quos agere aliqua prava conspicitis, quia in eis lateant bona nescitis. Magnus ergo unusquisque esse studeat, sed tamen aliquo modo esse se nesciat, ne dum sibi magnitudinem arroganter tribuit, amittat. Hinc etenim per prophetam dicitur: Vae qui sapientes estis in oculis vestris, et coram vobismetipsis prudentes (Isai. V, 21). Hinc Paulus ait: Nolite prudentes esse apud vosmetipsos (Rom. XII, 16). Hinc contra superbientem Saul dicitur: Cum esses parvulus in oculis tuis, caput in tribubus Israel factus es (I Reg. XV, 17). Ac si aperte diceretur: Cum tu te parvulum conspiceres, ego te prae caeteris magnum feci. Quia vero tu te magnum conspicis, a me parvus aestimaris. Quo contra cum David regni sui potentiam coram arca foederis Domini saltando despiceret, dixit: Ludam et vilior fiam plus quam factus sum, et ero humilis in oculis meis (II Reg. VI, 22). Quem enim non extolleret ora leonum frangere, ursorum brachia dissipare, despectis prioribus fratribus eligi, reprobato rege ad regni gubernacula ungi, timendum cunctis uno lapide Goliam sternere, a rege proposita exstinctis allophylis numerosa praeputia reportare, regnum ex promissione percipere, cunctumque Israeliticum populum sine ulla postmodum contradictione possidere? Et tamen in cunctis se despicit, qui in suis oculis se esse humilem confitetur. Si ergo sancti viri etiam cum agunt fortia, de semetipsis vilia sentiunt, quid in sua excusatione dicturi sunt qui sine opere virtutis intumescunt? Sed etsi quaelibet bona adsint opera, nulla sunt, nisi ex humilitate condiantur. Miranda quippe actio cum elatione non elevat, sed gravat. Qui enim sine humilitate virtutes congregat, in ventum pulverem portat; et unde aliquid ferre cernitur, inde deterius caecatur.

4. In which matter we must consider, most dearly beloved brothers, and think with all intention how holy men, that they may preserve the virtue of humility in themselves, when they know certain things wonderfully, they study to recall before the eyes of the mind that which they do not know, so that while from the other part they consider their own infirmity, from that part in which their mind is perfect they may not extol themselves. For knowledge is a virtue, and humility is also the guardian of virtue. It remains therefore that in everything that it knows, the mind should depress itself, lest the wind of elation take away what the virtue of knowledge gathers. When you do good things, brothers, always recall to memory things poorly done, so that while the fault is cautiously beheld, the mind may never incautiously rejoice over a good work. In turn, attend to your neighbors as superiors, those especially who are not committed to you, because even those whom you behold doing some perverse things, you do not know because good things may lie hidden in them. Therefore let each one study to be great, but yet let him in some way not know himself to be so, lest while he arrogantly attributes greatness to himself, he lose it. For hence it is said through the prophet: Woe to you that are wise in your own eyes, and prudent in your own sight (Isa. 5:21). Hence Paul says: Be not wise in your own conceits (Rom. 12:16). Hence it is said against the proud Saul: When thou wast a little one in thy own eyes, wast thou not made the head of the tribes of Israel? (1 Sam. 15:17). As if it were said openly: When thou didst behold thyself a little one, I made thee great before the others. But because thou beholdest thyself great, thou art estimated small by me. On the contrary, when David despised the power of his kingdom by dancing before the ark of the covenant of the Lord, he said: I will play and I will be more vile than I have been made, and I will be humble in my own eyes (2 Sam. 6:22). For whom would it not extol to break the mouths of lions, to dissipate the arms of bears, to be chosen while the former brothers were despised, to be anointed to the government of the kingdom while the king was reprobated, to lay low Goliath who was to be feared by all with one stone, to bring back numerous foreskins from the slain aliens proposed by the king, to perceive the kingdom by promise, and to possess the entire Israelitic people without any contradiction afterwards? And yet in all things he despises himself, who confesses himself to be humble in his own eyes. If therefore holy men, even when they do strong things, feel vile things concerning themselves, what are they about to say in their excuse who swell up without the work of virtue? But even if any good works be present, they are nothing, unless they be seasoned by humility. For a wonderful action with elation does not elevate, but weighs down. For he who gathers virtues without humility, carries dust into the wind; and from whence he is seen to carry something, from thence he is more badly blinded.

In cunctis ergo quae agitis, fratres mei, radicem boni operis humilitatem tenete; nec quibus jam superiores, sed quibus adhuc inferiores estis, aspicite, ut dum meliorum vobis exempla proponitis, ad majora semper ascendere ex humilitate valeatis.

HOMILIA VIII.

Habita ad populum in basilica beatae Mariae Virginis, in die Natalis Domini. LECTIO S. EVANG. SEC. LUC. II, 1-14.

In illo tempore, exiit edictum a Caesare Augusto, ut describeretur universus orbis. Haec descriptio prima facta est a praeside Syriae Cyrino. Et ibant omnes ut profiterentur, singuli in suam civitatem. Ascendit autem et Joseph a Galilaea de civitate Nazareth, in Judaeam in civitatem David, quae vocatur Bethlehem, eo quod esset de domo et familia David, ut profiteretur cum Maria desponsata sibi uxore praegnante. Factum est autem, cum essent ibi, impleti sunt dies ut pareret. Et peperit filium suum primogenitum; et pannis eum involvit, et reclinavit eum in praesepio, quia non erat ei locus in diversorio. Et pastores erant in regione eadem, vigilantes et custodientes vigilias noctis super gregem suum. Et ecce angelus Domini stetit juxta illos, et claritas Dei circumfulsit illos, et timuerunt timore magno. Et dixit illis angelus: Nolite timere. Ecce enim evangelizo vobis gaudium magnum, quod erit omni populo, quia natus est vobis hodie Salvator, qui est Christus Dominus, in civitate David. Et hoc vobis signum: Invenietis infantem pannis involutum, et positum in praesepio. Et subito facta est cum angelo multitudo militiae coelestis exercitus, laudantium Deum, et dicentium: Gloria in altissimis Deo, et in terra pax hominibus bonae voluntatis.

Quia, largiente Domino, missarum solemnia ter hodie celebraturi sumus, loqui diu de Evangelica lectione non possumus. Sed nos aliquid vel breviter dicere Redemptoris nostri nativitas ipsa compellit. Quid est quod nascituro Domino mundus describitur, nisi noc quod aperte monstratur, quia ille veniebat in carne, qui electos suos ascriberet in aeternitate? Quo contra de reprobis per Prophetam dicitur: Deleantur de libro viventium, et cum justis non scribantur (Psal. LXVIII, 29). Qui bene etiam in Bethlehem nascitur: Bethlehem quippe domus panis interpretatur.

In all things therefore that you do, my brothers, hold humility as the root of a good work; nor behold those to whom you are already superior, but those to whom you are still inferior, so that while you propose the examples of better men to yourselves, you may be able to ascend always to greater things from humility.

HOMILY VIII.

Delivered to the people in the basilica of the Blessed Virgin Mary, on the day of the Nativity of the Lord. GOSPEL LESSON ACCORDING TO LUKE 2:1-14.

At that time, there went out a decree from Caesar Augustus, that the whole world should be enrolled. This first enrolling was made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them; and they feared with a great fear. And the angel said to them: Fear not; For, behold, I evangelize to you a great joy, that shall be to all the people: For, this day, is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: You shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest; and on earth peace to men of good will.

Since, the Lord granting it, we are about to celebrate the solemnities of the masses three times today, we cannot speak long concerning the Gospel lesson. But the nativity itself of our Redeemer compels us to say something, however briefly. What is it that the world is enrolled when the Lord is about to be born, except that which is openly shown, because he was coming in the flesh, who would ascribe his elect in eternity? On the contrary, it is said concerning the reprobate through the Prophet: Let them be blotted out of the book of the living, and with the just let them not be written (Psalm 68:29). Who also is well born in Bethlehem: for Bethlehem is interpreted as the house of bread.

Ipse namque est qui ait: Ego sum panis vivus, qui de coelo descendi (Joan. VI, 41, 52). Locus ergo in quo Dominus nascitur, domus panis antea vocatus est, quia futurum profecto erat ut ille ibi per materia carnis appareret, qui electorum mentes interna satietate reficeret. Qui non in parentum domo, sed in via nascitur, ut profecto ostenderet, quia per humanitatem suam quam assumpserat quasi in alieno nascebatur. Alienum videlicet non secundum potestatem dico, sed secundum naturam. Nam de potestate ejus scriptum est: In propria venit (Joan. I, 11). In natura etenim sua ante tempora natus est, in nostra venit ex tempore. Qui ergo aeternus permanens temporalis apparuit, alienum est ubi descendit. Et quia per prophetam dicitur: Omnis caro fenum (Isai. XL, 6), factus homo, fenum nostrum vertit in frumentum, qui de semetipso ait: Nisi granum frumenti cadens in terram mortuum fuerit, ipsum solum manet (Joan. XII, 24). Unde et natus in praesepio reclinatur, ut fideles omnes videlicet sancta animalia, carnis suae frumento reficeret, ne ab aeternae intelligentiae pabulo jejuna remanerent. Quid autem est quod vigilantibus pastoribus angelus apparet, eosque Dei claritas circumfulget, nisi quod illi prae caeteris videre sublimia merentur, qui fidelibus gregibus praeesse sollicite sciunt? Dumque ipsi pie super gregem vigilant, divina super eos gratia largius coruscat.

2. Regem vero natum angelus nuntiat, ejusque voci angelorum chori concinunt, et congaudentes clamant: Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis. Prius quippe quam Redemptor noster nasceretur per carnem, discordiam cum angelis habuimus, a quorum claritate atque munditia per primae culpae meritum, per quotidiana delicta longe distabamus. Quia enim peccando extranei eramus a Deo, extraneos nos a suo consortio deputabant angeli cives Dei. Sed quia nos cognovimus Regem nostrum, recognoverunt nos angeli cives suos. Quia enim coeli Rex terram nostrae carnis assumpsit, infirmitatem nostram illa jam angelica celsitudo non despicit. Ad pacem nostram angeli redeunt, intentionem prioris discordiae postponunt; et quos prius infirmos abjectosque despexerant, jam socios venerantur. Hinc est enim quod Loth (Genes. XIX, 1) et Josue (Josue V, 15) angelos adorant, nec tamen adorare prohibentur; Joannes vero in Apocalypsi sua adorare angelum voluit, sed tamen idem hunc angelus ne se debeat adorare compescuit, dicens: Vide ne feceris, conservus enim tuus sum et fratrum tuorum (Apoc. XXII, 9).

For he it is who says: I am the living bread, who came down from heaven (John 6:41, 52). The place therefore in which the Lord is born was called the house of bread beforehand, because it was certainly to be that he should appear there through the matter of the flesh, who would refresh the minds of the elect with internal satiety. Who is born not in his parents' house, but on the way, that he might certainly show that through his humanity which he had assumed he was born as if in a foreign place. Foreign, namely, I say not according to power, but according to nature. For concerning his power it is written: He came into his own (John 1:11). For in his own nature he was born before times, into ours he came in time. He therefore who remaining eternal appeared temporal, it is a foreign place where he descended. And because it is said through the prophet: All flesh is grass (Isa. 40:6), being made man, he turned our grass into wheat, who says of himself: Unless the grain of wheat falling into the earth die, itself remaineth alone (John 12:24). Whence also being born he is laid in a manger, that he might refresh all the faithful, namely the holy animals, with the wheat of his flesh, lest they should remain fasting from the food of eternal intelligence. But what is it that an angel appears to the watching shepherds, and the brightness of God shines round about them, except that those deserve to see sublime things before the others, who know how to preside solicitously over the faithful flocks? And while they themselves piously watch over the flock, divine grace gleams more largely upon them.

2. But an angel announces the born King, and choirs of angels sing to his voice, and rejoicing they cry: Glory to God in the highest, and on earth peace to men of good will. For before our Redeemer was born through the flesh, we had discord with the angels, from whose brightness and purity we were far distant through the merit of the first fault, through daily delights. Because by sinning we were strangers to God, the angels, citizens of God, deputed us as strangers from their consortium. But because we have known our King, the angels have recognized us as their citizens. For because the King of heaven assumed the earth of our flesh, that angelic loftiness no longer despises our infirmity. The angels return to our peace, they postpone the intention of the former discord; and those whom they had before despised as infirm and abject, they now venerate as companions. For hence it is that Loth (Gen. 19:1) and Josue (Josue 5:15) adore angels, nor yet are they prohibited from adoring; but John in his Apocalypse wanted to adore an angel, but yet the same angel restrained him lest he should have to adore him, saying: See thou do it not, for I am thy fellow-servant and of thy brethren (Rev. 22:9).

Quid est quod ante Redemptoris adventum angeli ab hominibus adorantur, et tacent, postmodum vero adorari refugiunt, nisi quod naturam nostram, quam prius despexerant, postquam hanc super se assumptam conspiciunt, substratam sibi videre pertimescunt? Nec jam sub se velut infirmam contemnere ausi sunt, quam super se videlicet in coeli Rege venerantur. Nec habere dedignantur hominem socium, qui super se adorant hominem Deum. Curemus ergo, fratres charissimi, ne qua nos immunditia polluat, qui in aeterna praescientia et Dei cives, et angelis ejus aequales sumus. Vindicemus moribus dignitatem nostram, nulla nos luxuria inquinet, nulla nos turpis cogitatio accuset, non malitia mentem mordeat, non invidiae rubigo consumat, non elatio inflet, non ambitio per terrena oblectamenta dilaniet, non ira inflammet. Dii etenim vocati sunt homines. Defende ergo tibi, o homo, contra vitia honorem Dei, quia propter te factus est Deus homo, qui vivit et regnat in saecula saeculorum. Amen.

HOMILIA IX.

Habita ad populum in basilica sancti Silvestri, in die natalis ejus. LECTIO S. EVANG. SEC. MATTH. XXV, 14-30.

In illo tempore, dixit Jesus discipulis suis parabolam hanc: Homo quidam peregre proficiscens, vocavit servos suos, et tradidit illis bona sua. Et uni dedit quinque talenta, alii autem duo, alii vero unum, unicuique secundum propriam virtutem, et profectus est statim. Abiit autem qui quinque talenta acceperat, et operatus est in eis, et lucratus est alia quinque. Similiter et qui duo acceperat, lucratus est alia duo. Qui autem unum acceperat, abiens fodit in terram, et abscondit pecuniam domini sui. Post multum vero temporis venit Dominus servorum illorum, et posuit rationem cum eis. Et accedens qui quinque talenta acceperat, obtulit alia quinque talenta, dicens: Domine, quinque talenta tradidisti mihi, ecce alia quinque superlucratus sum. Ait illi Dominus ejus: Euge serve bone et fidelis, quia super pauca fuisti fidelis, super multa te constituam; intra in gaudium domini tui. Accessit autem et qui duo talenta acceperat, et ait: Domine, duo talenta tradidisti mihi, ecce alia duo superlucratus sum. Ait illi Dominus ejus: Euge, serve bone et fidelis, quia super pauca fuisti fidelis, super multa te constituam; intra in gaudium domini tui.

What is it that before the Redeemer's coming angels are adored by men, and they are silent, but afterwards they flee from being adored, except that our nature, which they had before despised, after they behold it assumed above themselves, they fear to see it prostrate under them? Nor have they now dared to contemn as infirm under them, that which they venerate above them namely in the King of heaven. Nor do they disdain to have man as a companion, who adore God-man above themselves. Let us take care therefore, most dearly beloved brothers, lest any uncleanness pollute us, who in eternal prescience are both citizens of God and equal to his angels. Let us vindicate our dignity by our manners, let no luxury inquinat us, let no base thought accuse us, let not malice bite the mind, let not the rust of envy consume it, let not elation inflate it, let not ambition tear it through earthly delights, let not anger inflame it. For men are called Gods. Defend therefore for thyself, O man, the honor of God against vices, because for thee God was made man, who lives and reigns forever and ever. Amen.

HOMILY IX.

Delivered to the people in the basilica of Saint Silvester, on the day of his nativity. GOSPEL LESSON ACCORDING TO MATTHEW 25:14-30.

At that time, Jesus spoke this parable to his disciples: A certain man, going into a far country, called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability, and immediately he took his journey. And he that had received the five talents went and employed them, and gained other five. In like manner, he that had received the two gained other two. But he that had received the one, going his way, digged into the earth, and hid his lord's money. But after a long time the lord of those servants came, and reckoned with them. And he that had received the five talents coming, brought other five talents, saying: Lord, thou didst deliver to me five talents, behold I have gained other five over and above. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy lord. And he also that had received the two talents came, and said: Lord, thou didst deliver to me two talents, behold I have gained other two over and above. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy lord.

Accedens autem et qui unum talentum acceperat, ait: Domine, scio quia homo durus es, metis ubi non seminasti, et congregas ubi non sparsisti; et timens abii et abscondi talentum tuum in terra, ecce habes quod tuum est. Respondens autem dominus ejus, dixit ei: Serve male et piger, sciebas quia meto ubi non semino, et congrego ubi non sparsi; oportuit ergo te dare pecuniam meam nummulariis, et ego veniens recepissem utique quod meum est cum usura. Tollite itaque ab eo talentum, et date ei qui habet decem talenta. Omni enim habenti dabitur, et abundabit; ei autem qui non habet, et quod videtur habere auferetur ab eo. Et inutilem servum ejicite in tenebras exteriores; illic erit fletus et stridor dentium.

1. Lectio sancti Evangelii, fratres charissimi, sollicite considerare nos admonet, ne nos, qui plus caeteris in hoc mundo accepisse aliquid cernimur ab auctore mundi, gravius inde judicemur. Cum enim augentur dona, rationes etiam crescunt donorum. Tanto ergo esse humilior atque ad serviendum promptior quisque debet ex munere, quanto se obligatiorem esse conspicit in reddenda ratione. Ecce homo qui peregre proficiscitur, servos suos vocat, eisque ad negotium talenta partitur. Post multum vero temporis positurus rationem revertitur, bene operantes pro apportato lucro remunerat, servum vero a bono opere torpentem damnat. Quis itaque iste homo est qui peregre proficiscitur, nisi Redemptor noster, qui in ea carne quam assumpserat abiit in coelum? Carnis enim locus proprius terra est, quae quasi ad peregrina ducitur, dum per Redemptorem nostrum in coelo collocatur. Sed homo iste peregre proficiscens servis suis bona sua tradidit, quia fidelibus suis spiritalia dona concessit. Et uni quidem quinque talenta, alii duo, alii vero commisit unum. Quinque etenim sunt corporis sensus, videlicet visus, auditus, gustus, odoratus et tactus. Quinque ergo talentis donum quinque sensuum, id est exteriorum scientia, exprimitur. Duobus vero intellectus et operatio designatur. Unius autem talenti nomine intellectus tantummodo designatur. Sed is qui quinque talenta acceperat alia quinque lucratus est, quia sunt nonnulli qui, etsi interna ac mystica penetrare nesciunt, pro intentione tamen supernae patriae docent recta quos possunt de ipsis exterioribus quae acceperunt; dumque se a carnis petulantia et a terrenarum rerum ambitu, atque a visibilium voluptate, custodiunt, ab his etiam alios admonendo compescunt.

But he that had received the one talent, coming, said: Lord, I know that thou art a hard man; thou reapest where thou hast not sown, and gatherest where thou hast not scattered; and being afraid I went and hid thy talent in the earth; behold, thou hast that which is thine. And his lord answering, said to him: Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not scattered; thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with usury. Take ye away therefore the talent from him, and give it to him that hath ten talents. For to every one that hath shall be given, and he shall abound; but from him that hath not, that also which he seemeth to have shall be taken away from him. And the unprofitable servant cast ye out into the exterior darkness; there shall be weeping and gnashing of teeth.

1. The lesson of the holy Gospel, most dearly beloved brothers, warns us to consider solicitously, lest we, who are seen to have received something in this world more than others from the author of the world, be more heavily judged on that account. For when gifts are increased, the accounts of the gifts also grow. Therefore, each one ought to be the humbler and more prompt to serve by reason of the gift, by as much as he sees himself more obligated in rendering the account. Behold, the man who goes into a far country calls his servants, and divides the talents to them for business. But after a long time he returns to settle the account; he remunerates those who work well for the brought-in gain, but condemns the servant sluggish from good work. Who therefore is this man who goes into a far country, except our Redeemer, who in that flesh which he had assumed went away into heaven? For the proper place of the flesh is the earth, which is led as if to foreign parts while it is placed in heaven through our Redeemer. But this man going abroad delivered his goods to his servants, because he granted spiritual gifts to his faithful. And to one indeed he committed five talents, to another two, but to another one. For there are five senses of the body, namely sight, hearing, taste, smell, and touch. By five talents, therefore, the gift of the five senses, that is, the knowledge of exterior things, is expressed. By two, indeed, understanding and operation are designated. But by the name of one talent, understanding only is designated. But he who had received five talents gained other five, because there are some who, although they know not how to penetrate internal and mystical things, yet for the intention of the heavenly fatherland they teach right things to those they can from those very exterior things which they received; and while they keep themselves from the petulance of the flesh and from the ambition of earthly things, and from the pleasure of visible things, they also restrain others from these by admonishing them.

Et sunt nonnulli qui, quasi duobus talentis ditati, intellectum atque operationem percipiunt, subtilia de internis intelligunt, mira in exterioribus operantur; cumque et intelligendo et operando aliis praedicant, quasi duplicatum de negotio lucrum reportant. Bene autem alia quinque vel alia duo in lucrum venisse referuntur, quia dum utrique sexui praedicatio impenditur, quasi accepta talenta geminantur. Sed is qui unum talentum acceperat, abiens, fodit in terram, et abscondit pecuniam domini sui. Talentum in terra abscondere est acceptum ingenium in terrenis actibus implicare, lucrum spiritale non quaerere, cor a terrenis cogitationibus nunquam levare. Sunt namque nonnulli qui donum intelligentiae perceperunt, sed tamen sola quae carnis sunt sapiunt. De quibus per prophetam dicitur: Sapientes sunt ut faciant mala, bene autem facere nescierunt (Jerem. IV, 22). Sed Dominus, qui talenta contulit, rationem positurus redit, quia is qui nunc pie spiritalia dona tribuit districte in judicio merita exquirit, quid quisque accepit considerat, et quod lucrum de acceptis reportet pensat.

2. Servus qui geminata talenta retulit a domino laudatur, atque ad aeternam remunerationem perducitur, cum ei voce dominica dicitur: Euge serve bone et fidelis, quia super pauca fuisti fidelis, super multa te constituam, intra in gaudium domini tui. Pauca quippe bona sunt omnia praesentis vitae, quamlibet multa esse videantur, comparatione retributionis aeternae. Sed tunc fidelis servus super multa constituitur quando, devicta omni corruptionis molestia, de aeternis gaudiis in illa coelesti sede gloriatur. Tunc ad domini sui gaudium perfecte intromittitur, quando in aeterna illa patria assumptus, atque angelorum coetibus admistus, sic interius gaudet de munere, ut non sit jam quod exterius doleat de corruptione.

3. Servus autem qui operari de talento noluit, ad dominum cum verbis excusationis redit, dicens: Domine, scio quia homo durus es, metis ubi non seminasti, et congregas ubi non sparsisti; et timens abii et abscondi talentum tuum in terra, ecce habes quod tuum est. Notandum quod inutilis servus durum dominum vocat, cui tamen ad lucrum deservire dissimulat, et timuisse se dicit in lucrum talentum expendere, qui hoc solum timere debuerat, ne hoc sine lucro ad dominum reportaret.

And there are some who, as if enriched with two talents, perceive understanding and operation, understand subtle things of internal matters, and work wonderful things in exterior ones; and since by both understanding and operating they preach to others, they bring back as it were a doubled gain from the business. But it is well said that other five or other two came into gain, because while preaching is bestowed upon both sexes, the received talents are as it were doubled. But he who had received one talent, going away, digged in the earth, and hid his lord's money. To hide a talent in the earth is to involve the received talent in earthly acts, not to seek spiritual gain, never to lift the heart from earthly thoughts. For there are some who have perceived the gift of intelligence, but yet they savor only the things which are of the flesh. Of whom it is said through the prophet: They are wise to do evils, but to do well they have not known (Jer. 4:22). But the Lord, who conferred the talents, returns to settle the account, because he who now piously bestows spiritual gifts strictly seeks out merits in judgment, considers what each one received, and weighs what gain he brings back from the things received.

2. The servant who brought back the doubled talents is praised by the lord, and is led to eternal remuneration, when it is said to him by the lordly voice: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things, enter thou into the joy of thy lord. For all the goods of the present life are few, however many they may seem to be, in comparison of eternal retribution. But then the faithful servant is placed over many things when, all the trouble of corruption being overcome, he glories in eternal joys in that heavenly seat. Then he is perfectly introduced to the joy of his lord, when being assumed in that eternal fatherland, and joined to the companies of angels, he so rejoices within from the gift, that there is no longer anything for which he may grieve without from corruption.

3. But the servant who would not work with the talent returns to the lord with words of excuse, saying: Lord, I know that thou art a hard man, thou reapest where thou hast not sown, and gatherest where thou hast not scattered; and being afraid I went and hid thy talent in the earth, behold thou hast that which is thine. It is to be noted that the unprofitable servant calls the lord hard, whom yet he dissembles to serve for gain; and he says he was afraid to spend the talent for gain, who ought to have feared this only, lest he should report this to the lord without gain.

Sunt enim plerique intra sanctam Ecclesiam, quorum iste servus imaginem tenet, qui melioris vitae vias aggredi metuunt, et tamen jacere in sui torporis ignavia non pertimescunt; cumque se peccatores considerant, sanctitatis vias arripere trepidant, et remanere in suis iniquitatibus non formidant. Quorum bene Petrus adhuc in infirmitate positus speciem tenet cum, viso miraculo piscium, dixit: Exi a me, Domine, quia homo peccator sum (Luc. V, 8). Imo si te peccatorem consideras, oportet ut a te Dominum non repellas. Sed qui idcirco melioris habitus vias, et rectioris vitae apprehendere arcem nolunt, quia infirmos se esse conspiciunt, quasi et peccatores se fatentur, et Dominum repellunt, eumque quem in se sanctificare debuerant, fugiunt, et velut in perturbatione consilium non habent, dum moriuntur, et vitam timent. Unde et huic servo protinus respondetur: Serve male et piger, sciebas quia meto ubi non semino, et congrego ubi non sparsi; oportuit ergo te dare pecuniam meam nummulariis, et ego veniens recepissem utique quod meum est cum usura. Ex verbis suis servus constringitur cum dominus dicit: Meto ubi non semino, et congrego ubi non sparsi. Ac si aperte dicat: Si juxta tuam sententiam et illud exquiro quod non dedi, quanto magis a te exquiro quod ad erogandum dedi; oportuerat ergo te dare pecuniam meam nummulariis; et ego veniens recepissem utique quod meum est cum usura. Pecuniam vero dare nummulariis est eis scientiam praedicationis impendere qui hanc valeant exercere.

4. Sed sicut nostrum periculum aspicitis si dominicam pecuniam teneamus, ita vestrum, fratres charissimi, sollicite pensate, quia a vobis cum usura exigitur quod auditis. In usura quippe pecunia etiam non data recipitur. Cum enim hoc redditur quod acceptum fuerat, illud etiam superimpenditur quod acceptum non est. Pensate ergo, fratres charissimi, quia de accepta hac verbi pecunia usuras solvetis, et curate ut ex eo quod auditis etiam alia studeatis intelligere quae non auditis, quatenus alia ex aliis colligentes, etiam illa discatis ex vobismetipsis agere quae necdum ex praedicatoris ore didicistis. Pigrum vero servum qua sententia feriat audiamus: Tollite ab eo talentum, et date ei qui habet decem talenta.

For there are many within the holy Church, of whom this servant holds the image, who fear to enter upon the ways of a better life, and yet they do not fear to lie in the sluggishness of their own torpor; and when they consider themselves sinners, they tremble to seize the ways of holiness, and they do not fear to remain in their iniquities. Of whom Peter, while yet placed in infirmity, well holds the form when, the miracle of the fishes being seen, he said: Depart from me, Lord, for I am a sinful man (Luke 5:8). Nay, if thou considerest thyself a sinner, it behoves that thou shouldst not repel the Lord from thee. But they who for that reason will not take up the ways of a better habit, and the fortress of a more upright life, because they see themselves to be infirm, as it were both confess themselves sinners, and repel the Lord; and they flee him whom they ought to have sanctified in themselves, and as if in perturbation they have no counsel while they die, and fear life. Whence also it is immediately answered to this servant: Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not scattered; thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with usury. The servant is constrained by his own words when the lord says: I reap where I sow not, and gather where I have not scattered. As if he should say openly: If according to thy sentence I seek out even that which I did not give, how much more do I seek from thee that which I gave to be laid out; thou oughtest therefore to have given my money to the bankers, and at my coming I should have received my own with usury. But to give money to the bankers is to bestow the science of preaching upon those who are able to exercise it.

4. But as you see our danger if we hold the lordly money, so, most dearly beloved brothers, consider yours solicitously, because that which you hear is required from you with usury. For in usury even money not given is received. For when that is returned which had been received, that also is over-expended which was not received. Consider therefore, most dearly beloved brothers, because you shall pay usuries for this received money of the word, and take care that from that which you hear you also study to understand other things which you do not hear, that gathering some things from others, you may also learn to do from yourselves those things which you have not yet learned from the mouth of the preacher. But let us hear with what sentence he strikes the slothful servant: Take away from him the talent, and give it to him who has ten talents.

5. Opportunum valde videbatur ut cum malo servo unum talentum tollitur, ei potius qui duo quam qui quinque talenta acceperat daretur. Illi enim 1466 dari debuit qui minus quam qui plus habuit. Sed, sicut superius diximus, per quinque talenta, quinque videlicet sensus, id est exteriorum scientia designatur, per duo autem intellectus et operatio exprimitur. Plus ergo habuit qui duo quam qui quinque talenta perceperat, quia qui per quinque talenta exteriorum administrationem meruit, ab intellectu interiorum adhuc vacuus fuit. Unum ergo talentum, quod intellectum significare diximus, illi dari debuit qui bene exteriora quae acceperat ministravit. Quod quotidie in sancta Ecclesia cernimus, quia plerique dum bene ministrant exteriora quae accipiunt, per adjunctam gratiam ad intellectum quoque mysticum perducuntur, ut etiam de interna intelligentia polleant qui exteriora fideliter administrant.

6. Generalis etiam mox sententia subditur, qua dicitur: Omni enim habenti dabitur, et abundabit; ei autem qui non habet, et quod videtur habere auferetur ab eo. Habenti namque dabitur, et abundabit, quia quisquis charitatem habet etiam dona alia percipit. Quisquis charitatem non habet etiam dona quae percepisse videbatur amittit. Unde necesse est, fratres mei, ut per omne quod agitis erga charitatis custodiam vigiletis. Charitas autem vera est amicum diligere in Deo, et inimicum diligere propter Deum. Quam quisquis non habet omne bonum amittit quod habet, talento quod acceperat privatur, et juxta Dominicam sententiam in exteriores tenebras mittitur. Per poenam quippe in exteriores tenebras cadit, qui per culpam suam sponte in interiores tenebras cecidit; et illic coactus patitur tenebras ultionis, qui hic libenter sustinuit tenebras voluptatis.

7. Sciendum vero est quod nullus piger ab hac talenti acceptione securus est. Nullus namque est qui veraciter dicat: Talentum minime accepi, non est unde rationes ponere cogar. Talenti enim nomine cuilibet pauperi etiam hoc ipsum reputabitur, quod vel minimum accepit. Alius namque 1487 accepit intelligentiam, praedicationis ministerium debet ex talento. Alius terrenam substantiam accepit, erogationem talenti debet ex rebus. Alius nec internorum intelligentiam, nec rerum affluentiam acceperat, sed tamen didicit artem qua pascitur, ipsa ars ei in talenti acceptione reputatur.

5. It seemed very opportune that when the one talent is taken from the evil servant, it should be given rather to him who had received two than to him who had received five. For it ought to have been given to him who had less than to whom had more. But, as we said above, by the five talents, namely the five senses, that is, the knowledge of exterior things, is designated; but by the two, understanding and operation are expressed. More therefore had he who perceived two than he who perceived five talents, because he who through the five talents merited the administration of exterior things, was yet empty from the understanding of interior ones. One talent therefore, which we said signified understanding, ought to have been given to him who well administered the exterior things which he had received. Which we see daily in the holy Church, because many while they well administer the exterior things which they receive, are led also to mystical understanding through joined grace, so that they also flourish in internal intelligence who faithfully administer exterior things.

6. A general sentence is also soon added, by which it is said: For to every one that hath shall be given, and he shall abound; but from him that hath not, that also which he seemeth to have shall be taken away from him. For to him that hath shall be given, and he shall abound, because whoever has charity also perceives other gifts. Whoever has not charity also loses the gifts which he seemed to have perceived. Whence it is necessary, my brothers, that in all that you do you be vigilant regarding the custody of charity. But true charity is to love a friend in God, and to love an enemy for God's sake. Whoever has it not loses every good which he has, he is deprived of the talent which he had received, and according to the Lordly sentence he is cast into the exterior darkness. For he falls into the exterior darkness through punishment, who through his own fault fell of his own accord into the interior darkness; and there he suffers the darkness of vengeance by compulsion, who here willingly sustained the darkness of pleasure.

7. But it is to be known that no slothful person is secure from this receiving of the talent. For there is no one who can truly say: I have received no talent at all, there is no reason why I should be forced to settle accounts. For by the name of talent even this itself shall be reputed to any poor man, that he received even the least. For one received understanding, he owes the ministry of preaching from the talent. Another received earthly substance, he owes the outlay of the talent from his things. Another had received neither understanding of internal things, nor affluence of things, but yet he learned an art by which he is fed, that very art is reputed to him as the receiving of a talent.

Alius nihil horum assecutus est, sed tamen fortasse familiaritatis locum apud divitem meruit, talentum profecto familiaritatis accepit. Si ergo nihil ei pro indigentibus loquitur, pro talenti retentione damnatur. Habens ergo intellectum curet omnino ne taceat, habens rerum affluentiam vigilet ne a misericordiae largitate torpescat, habens artem qua regitur magnopere studeat ut usum atque utilitatem illius cum proximo partiatur, habens loquendi locum apud divitem damnationem pro retento talento timeat, si, cum valet, non apud eum pro pauperibus intercedit. Tantum quippe ab unoquoque nostrum venturus judex exiget quantum dedit. Ut ergo de talenti sui rationibus, redeunte Domino, quisque securus sit, cum tremore penset quotidie quid accepit. Ecce namque jam juxta est ut ille qui peregre profectus est redeat. Quasi quippe peregre abiit qui de hac terra in qua natus est longe discessit; sed profecto revertitur, ut de talentis rationes ponat, quia si a bona actione torpescimus, de ipsis donis quae contulit nos districtius judicat. Consideremus ergo quae accepimus, atque in eorum erogatione vigilemus. Nulla nos a spiritali opere terrena cura impediat, ne si in terra talentum absconditur, talenti dominus ad iracundiam provocetur. Piger etenim servus, cum jam culpas judex examinat, talentum de terra levat, quia sunt plerique qui tunc se a terrenis desideriis vel operibus subtrahunt, quando jam per animadversionem judicis ad aeternum supplicium trahuntur. Ante ergo de talenti nostri ponenda ratione vigilemus, ut cum jam judex ad feriendum imminet, lucrum nos quod fecimus excuset. Quod praestet nobis Deus, qui vivit, etc.

HOMILIA X.

Habita ad populum in basilica sancti Petri apostoli, in die Epiphaniae. LECTIO S. EVANG. SEC. MATTH. II, 1-12.

Cum natus esset Jesus in Bethlehem Judae, in diebus Herodis regis, ecce magi ab Oriente venerunt Jerosolymam, dicentes: Ubi est qui natus est Rex Judaeorum? Vidimus enim stellam ejus in Oriente, et venimus adorare eum. Audiens autem Herodes rex turbatus est, et omnis Jerosolyma cum illo. Et congregans omnes principes sacerdotum, et scribas populi, sciscitabatur ab eis ubi Christus nasceretur. At illi dixerunt ei: In Bethlehem Judae. Sic enim scriptum est per prophetam: Et tu Bethlehem, terra Juda, nequaquam minima es in principibus Juda, ex te enim exiet dux qui regat populum meum Israel.

Another has attained none of these, but yet perhaps he merited a place of familiarity with a rich man, he has certainly received the talent of familiarity. If therefore he speaks nothing to him for the indigent, he is condemned for the retention of the talent. Therefore he who has understanding let him take care entirely lest he be silent, he who has affluence of things let him be vigilant lest he grow sluggish from the largess of mercy, he who has an art by which he is ruled let him study greatly to share the use and utility of it with his neighbor, he who has a place of speaking with a rich man let him fear condemnation for the retained talent, if, when he is able, he does not intercede with him for the poor. For the coming judge will require just so much from each one of us as he gave. Therefore, that each one may be secure concerning the accounts of his talent when the Lord returns, let him daily consider with trembling what he received. For behold, it is already near that he who went into a far country should return. For he went abroad as it were into a far country who departed far from this earth in which he was born; but he certainly returns to settle the accounts of the talents, because if we grow sluggish from good action, he judges us more strictly concerning the very gifts which he conferred. Let us consider therefore what we have received, and let us be vigilant in their outlay. Let no earthly care hinder us from spiritual work, lest if the talent be hidden in the earth, the lord of the talent be provoked to anger. For the slothful servant, when the judge already examines faults, lifts the talent from the earth, because there are many who then withdraw themselves from earthly desires or works, when they are already drawn to eternal punishment through the animadversion of the judge. Therefore let us be vigilant before the account of our talent is to be settled, that when the judge already threatens to strike, the gain which we have made may excuse us. Which may God grant us, who lives, etc.

HOMILY X.

Delivered to the people in the basilica of Saint Peter the apostle, on the day of Epiphany. GOSPEL LESSON ACCORDING TO MATTHEW 2:1-12.

When Jesus was born in Bethlehem of Judea, in the days of King Herod, behold there came magi from the East to Jerusalem, saying: Where is he that is born King of the Jews? For we have seen his star in the East, and are come to adore him. And King Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Judea. For so it is written by the prophet: And thou Bethlehem, the land of Juda, art not the least among the princes of Juda; for out of thee shall come forth the captain that shall rule my people Israel.

Tunc Herodes, clam vocatis magis, diligenter didicit ab eis tempus stellae, quae apparuit eis. Et mittens illos in Bethlehem, dixit: Ite et interrogate diligenter de puero, et cum inveneritis, renuntiate mihi, ut et ego veniens, adorem eum. Qui, cum audissent regem, abierunt. Et ecce stella quam viderant in Oriente antecedebat eos, usque dum veniens staret supra ubi erat puer. Videntes autem stellam, gavisi sunt gaudio magno valde. Et, intrantes domum, invenerunt puerum cum Maria matre ejus; et, procidentes, adoraverunt eum. Et, apertis thesauris suis, obtulerunt ei munera, aurum, thus et myrrham. Et, responso accepto in somnis ne redirent ad Herodem, per aliam viam reversi sunt in regionem suam.

1. Sicut in lectione evangelica, fratres charissimi, audistis, coeli Rege nato, rex terrae turbatus est, quia nimirum terrena altitudo confunditur cum celsitudo coelestis aperitur. Sed quaerendum nobis est quidnam sit quod, Redemptore nato, pastoribus in Judaea angelus apparuit, atque ad adorandum hunc ab Oriente magos non angelus, sed stella perduxit? Quia videlicet Judaeis, tanquam ratione utentibus, rationale animal, id est angelus, praedicare debuit; gentiles vero, quia uti ratione nesciebant, ad cognoscendum Dominum non per vocem, sed per signa perducuntur. Unde etiam per Paulum dicitur: Prophetiae fidelibus datae sunt, non in fidelibus; signa autem infidelibus, non fidelibus (I Cor. XIV, 22); quia et illis prophetiae tanquam fidelibus, non infidelibus; et istis signa tanquam infidelibus, non fidelibus data sunt. Et notandum quod Redemptorem nostrum, cum jam perfectae esset aetatis, eisdem gentilibus apostoli praedicant, eumque parvulum, et necdum per humani corporis officium loquentem, stella gentibus denuntiat, quia nimirum rationis ordo poscebat ut et loquentem jam Dominum loquentes nobis praedicatores innotescecent, et necdum loquentem elementa muta praedicarent.

2. Sed in omnibus signis quae vel nascente Domino vel moriente monstrata sunt, considerandum nobis est quanta fuerit in quorumdam Judaeorum corde duritia, quae hunc nec per prophetiae donum, nec per miracula agnovit. Omnia quippe elementa auctorem suum venisse testata sunt. Ut enim de eis quiddam usu humano loquar, Deum hunc coeli esse cognoverunt, quia protinus stellam miserunt. Mare cognovit, quia sub plantis ejus se calcabile praebuit. Terra cognovit, quia eo moriente contremuit. Sol cognovit, quia lucis suae radios abscondit.

Then Herod, privately calling the magi, learned diligently of them the time of the star which appeared to them. And sending them into Bethlehem, he said: Go and diligently inquire after the child, and when you have found him, bring me word again, that I also may come and adore him. Who having heard the king, went their way. And behold the star which they had seen in the East went before them, until it came and stood over where the child was. And seeing the star they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his mother, and falling down they adored him. And opening their treasures, they offered him gifts: gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

1. As you have heard in the Gospel lesson, most dearly beloved brothers, the King of heaven being born, the king of the earth was troubled; because surely earthly highness is confounded when heavenly loftiness is opened. But we must ask what it may be that, the Redeemer being born, an angel appeared to the shepherds in Judea, and to adore him a star, not an angel, led the magi from the East? Because namely to the Jews, as using reason, a rational animal, that is an angel, ought to preach; but the Gentiles, because they knew not how to use reason, are led to know the Lord not by voice, but by signs. Whence also it is said through Paul: Prophecies are given to believers, not to unbelievers; but signs to unbelievers, not to believers (1 Cor. 14:22); because both to those were prophecies given as to believers, not to unbelievers; and to these were signs given as to unbelievers, not to believers. And it is to be noted that the apostles preach our Redeemer to the same Gentiles when he was already of perfect age, and a star announces him to the Gentiles as a little child, and not yet speaking through the office of the human body; because surely the order of reason required that speaking preachers should make known to us the Lord already speaking, and mute elements should preach him not yet speaking.

2. But in all the signs that were shown either at the Lord's birth or at his death, we must consider how great was the hardness in the hearts of certain Jews, which recognized him neither through the gift of prophecy nor through miracles. For all the elements testified that their author had come. For to speak of them in a certain human way, the heavens recognized him as God, because they immediately sent a star. The sea recognized him, because it offered itself to be trodden under his feet. The earth recognized him, because it trembled at his death. The sun recognized him, because it hid the rays of its light.

Saxa et parietes cognoverunt, quia tempore mortis ejus scissa sunt. Infernus agnovit, quia hos quos tenebat mortuos reddidit. Et tamen hunc, quem Dominum omnia insensibilia elementa senserunt, adhuc infidelium Judaeorum corda Deum esse minime cognoscunt, et, duriora saxis, scindi ad poenitendum nolunt, eumque confiteri abnegant, quem elementa, ut diximus, aut signis aut scissionibus Deum clamabant. Qui etiam ad damnationis suae cumulum, eum quem natum despiciunt, nasciturum longe ante praesciverunt. Et non solum quia nasceretur, noverant, sed etiam ubi nasceretur. Nam ab Herode requisiti, locum nativitatis ejus exprimunt, quem Scripturae auctoritate didicerunt. Et testimonium proferunt, quod Bethlehem honorari nativitate novi ducis ostenditur, ut ipsa eorum scientia et illis fieret ad testimonium damnationis, et nobis ad adjutorium credulitatis. Quos profecto bene Isaac, cum Jacob filium suum benediceret, designavit (Genes. XXVII, 28, seq.); qui et caligans oculis et prophetans, in praesenti filium non vidit, cui tam multa in posterum praevidit, quia nimirum Judaicus populus prophetiae spiritu plenus et caecus eum de quo multa in futurum praedixit in praesenti positum non agnovit.

3. Sed nativitate Regis nostri cognita, Herodes ad callida argumenta convertitur, ne terreno regno privaretur. Renuntiari sibi ubi puer inveniretur postulat, adorare eum velle se simulat, ut (quasi hunc invenire possit) exstinguat. Sed quanta est humana malitia contra consilium divinitatis? Scriptum quippe est: Non est sapientia, non est prudentia, non est consilium contra Dominum (Prov. XXI, 30). Nam ea quae apparuit stella magos perducit; natum Regem reperiunt, munera deferunt, et ne redire ad Herodem debeant in somnis admonentur; sicque fit ut Jesum, quem quaerit Herodes, invenire non possit. Cujus persona qui alii quam hypocritae designantur, qui dum ficte quaerunt, invenire Dominum nunquam merentur?

4. Sed inter haec sciendum quod Priscillianistae haeretici nasci unumquemque hominem sub constitutionibus stellarum putant; et hoc in adjutorium sui erroris assumunt, quod nova stella exiit cum Dominus in carne apparuit, cujus fuisse fatum eamdem quae apparuit stellam putant. Sed si Evangelii verba pensamus, quibus de eadem stella dicitur: Usque dum veniens staret supra ubi erat puer, dum non puer ad stellam, sed stella ad puerum cucurrit, si dici liceat, non stella fatum pueri, sed fatum stellae is qui apparuit puer fuit. Sed a fidelium cordibus absit ut aliquid esse fatum dicant.

The rocks and walls recognized him, because at the time of his death they were rent. Hell recognized him, because it gave back those dead whom it held. And yet the hearts of the unbelieving Jews do not at all recognize him as God, whom all the inanimate elements felt as Lord, and, harder than rocks, they will not be rent unto repentance, and they refuse to confess him whom the elements, as we have said, cried out to be God either by signs or by rendings. Who also, to the heap of their damnation, long before foreknew that he would be born, whom now born they despise. And they knew not only that he would be born, but also where he would be born. For being asked by Herod, they expressed the place of his nativity, which they learned by the authority of the Scriptures. And they bring forward testimony, that Bethlehem is shown to be honored by the nativity of the new leader, so that their own knowledge might become to them for a testimony of damnation, and to us for an aid to belief. Whom indeed Isaac well designated when he blessed Jacob his son (Gen. 27:28, seq.); who being both dim in his eyes and prophesying, saw not his son in the present, for whom he foresaw so many things in the future, because surely the Jewish people, full of the spirit of prophecy and blind, did not recognize him about whom they foretold many things for the future, when he was placed in the present.

3. But when the birth of our King was known, Herod turned himself to crafty arguments, lest he should be deprived of his earthly kingdom. He asks that it be reported to him where the child might be found, he feigns that he wishes to adore him, that (as if he could find him) he might extinguish him. But how great is human malice against the counsel of divinity? For it is written: There is no wisdom, there is no prudence, there is no counsel against the Lord (Prov. 21:30). For that star which appeared leads the magi; they find the born King, they offer gifts, and they are warned in sleep that they ought not to return to Herod; and so it happens that Herod cannot find Jesus, whom he seeks. Whose person, who else are designated than hypocrites, who while they seek feignedly, never deserve to find the Lord?

4. But among these things it must be known that the Priscillianist heretics think each man is born under the constitutions of the stars; and they take this in aid of their error, that a new star went forth when the Lord appeared in the flesh, whose fate they think that same star was which appeared. But if we weigh the words of the Gospel, by which it is said of the same star: Until it came and stood over where the child was, since not the child ran to the star, but the star to the child, if it may be permitted to say so, the star was not the fate of the child, but the child who appeared was the fate of the star. But let it be far from the hearts of the faithful to say that fate is anything.

Vitam quippe hominum solus hanc conditor qui creavit administrat. Neque enim propter stellas homo, sed stellae propter hominem factae sunt. Et si stella fatum hominis dicitur, ipsis suis ministeriis subesse homo perhibetur. Certe cum Jacob, de utero egrediens, prioris fratris plantam teneret manu (Genes. XXV, 25), prior perfecte nequaquam egredi potuit, nisi et subsequens inchoasset; et tamen cum uno tempore, eodemque momento utrumque mater fuderit, non una utriusque vitae qualitas fuit.

5. Sed ad hoc solent mathematici respondere, quia virtus constellationis in ictu puncti est. Quibus e diverso nos dicimus quia magna est mora nativitatis. Si igitur in ictu puncti constellatio permutatur, necesse jam erit ut tot dicant fata, quot sunt membra nascentium. Fateri etiam mathematici solent quod quisquis in signo Aquarii nascitur, in hac vita piscatoris ministerium sortiatur. Piscatores vero, ut fertur, Getulia non habet. Quis ergo dicat quia nemo illic in stella Aquarii nascitur, ubi piscator omnimodo non habetur? Rursum quos nasci sub signo Librae asserunt, trapezitas futuros dicunt; et trapezitas multarum Gentium provinciae ignorant. Fateantur ergo necesse est, aut hoc in eis signum deesse, aut effectum fatalem nullo modo habere. In Persarum quoque, Francorumque terra Reges ex genere prodeunt; quibus profecto nascentibus quis aestimet quanti eisdem momentis horarum ac temporum ex servili conditione nascuntur? et tamen regum filii uno eodemque sidere cum servis nati, ad regnum proficiunt, cum servi qui secum fuerant geniti, in servitute moriantur. Haec de stella breviter diximus, ne Mathematicorum stultitiam indiscussam praeterisse videamur.

6. Magi vero aurum, thus et myrrham deterunt. Aurum quippe regi congruit, thus vero in Dei sacrificium ponebatur, myrrha autem mortuorum corpora condiuntur. Eum ergo magi quem adorant etiam mysticis muneribus praedicant, auro regem, thure Deum, myrrha mortalem. Sunt vero nonnulli baeretici qui hunc Deum credunt, sed ubique regnare nequaquam credunt. Hi profecto ei thus offerunt, sed offerre etiam aurum nolunt. Et sunt nonnulli qui hunc regem existimant, sed Deum negant. Hi videlicet ei aurum offerunt, sed offerre thus nolunt.

For the creator alone who created this life of men administers it. For neither was man made for the sake of the stars, but the stars were made for the sake of man. And if a star is called the fate of man, man is held to be subject to his own ministries. Surely when Jacob, coming out of the womb, held the heel of his prior brother with his hand (Gen. 25:25), the prior could by no means come out perfectly, unless the following one had also begun; and yet though the mother brought forth both at one time, and at the same moment, there was not one quality of life for both.

5. But to this the mathematicians are wont to answer, that the power of the constellation is in the stroke of a point. To whom on the contrary we say that the delay of birth is great. If therefore the constellation is changed in the stroke of a point, it will now be necessary that they should say as many fates as there are members of those being born. The mathematicians are also wont to confess that whoever is born in the sign of Aquarius, shall sort the ministry of a fisherman in this life. But, as it is said, Getulia has no fishermen. Who then may say that no one is born there in the star of Aquarius, where a fisherman is by all means not had? Again, those whom they assert to be born under the sign of Libra, they say shall be money-changers; and the provinces of many nations know not money-changers. They must confess therefore of necessity, either that this sign is lacking in them, or that it has by no means a fatal effect. In the land also of the Persians and of the Franks, kings come forth from a race; in whose birth indeed who may estimate how many are born at the same moments of hours and times from a servile condition? and yet the sons of kings born with the same star with slaves, profit unto a kingdom, while the slaves who had been born with them, die in servitude. These things we have said briefly concerning the star, lest we should seem to have passed over the folly of the mathematicians undiscussed.

6. But the magi offer gold, frankincense, and myrrh. For gold befits a king, but frankincense was placed in the sacrifice of God, while with myrrh the bodies of the dead are seasoned. Therefore the magi preach him whom they adore also with mystical gifts: a king by gold, God by frankincense, a mortal by myrrh. But there are some heretics who believe this one to be God, but by no means believe that he reigns everywhere. These indeed offer him frankincense, but they will not also offer gold. And there are some who think this one a king, but deny him to be God. These namely offer him gold, but they will not offer frankincense.

Et sunt nonnulli qui hunc et Deum et regem fatentur, sed assumpsisse carnem mortalem negant. Hi nimirum ei aurum et thus offerunt, sed offerre myrrham assumptae mortalitatis nolunt. Nos itaque nato Domino offeramus aurum, ut hunc ubique regnare fateamur; offeramus thus, ut credamus quod is qui in tempore apparuit Deus ante tempora exstitit; offeramus myrrham, ut eum quem credimus in sua divinitate impassibilem credamus etiam in nostra fuisse carne mortalem. Quamvis in auro, thure et myrrha intelligi et aliud potest. Auro namque sapientia designatur, Salomone attestante, qui ait: Thesaurus desiderabilis requiescit in ore sapientis (Prov. XXI, 20, sec. LXX). Thure autem quod Deo incenditur virtus orationis exprimitur, Psalmista testante, qui dicit: Dirigatur oratio mea sicut incensum in conspectu tuo (Psal. CXL, 2). Per myrrham vero carnis nostrae mortificatio figuratur; unde sancta Ecclesia de suis operariis usque ad mortem pro Deo certantibus dicit: Manus meae distillaverunt myrrham (Cant. V, 5). Nato ergo Regi aurum offerimus, si in conspectu illius claritate supernae sapientiae resplendemus. Thus offerimus, si cogitationes carnis per sancta orationum studia in ara cordis incendimus, ut suave aliquid Deo per coeleste desiderium redolere valeamus. Myrrham offerimus, si carnis vitia per abstinentiam mortificamus. Per myrrham namque, ut diximus, agitur ne mortua caro putrefiat. Mortuam vero carnem putrescere, est hoc mortale corpus fluxui luxuriae deservire, sicut de quibusdam per prophetam dicitur: Computruerunt jumenta in stercore suo (Joel. I, 17). Jumenta quippe in stercore suo putrescere est carnales homines in fetore luxuriae vitam finire. Myrrham ergo Deo offerimus, quando hoc mortale corpus a luxuriae putredine per condimentum continentiae custodimus.

7. Magnum vero nobis aliquid magi innuunt, quod in regionem suam per aliam viam revertuntur. In eo namque quod admoniti faciunt, nobis profecto insinuant quid faciamus. Regio quippe nostra paradisus est, ad quam, Jesu cognito, redire per viam qua venimus prohibemur. A regione etenim nostra superbiendo, inobediendo, visibilia sequendo, cibum vetitum gustando, discessimus; sed ad eam necesse est, ut flendo, obediendo, visibilia contemnendo, atque appetitum carnis refrenando, redeamus. Per aliam ergo viam ad regionem nostram regredimur, quoniam qui a paradisi gaudiis per delectamenta discessimus, ad haec per lamenta revocamur. Unde necesse est, fratres charissimi, ut semper pavidi semperque suspecti ponamus ante oculos cordis hinc culpas operis, illinc judicium extremae districtionis. Pensemus quam districtus judex veniat, qui judicium minatur et latet; terrores peccatoribus intentat, et tamen adhuc sustinet; et idcirco venire citius differt, ut minus inveniat quos condemnet.

And there are some who confess him both God and king, but deny that he assumed mortal flesh. These indeed offer him gold and frankincense, but they will not offer the myrrh of assumed mortality. Let us therefore, the Lord being born, offer gold, that we may confess him to reign everywhere; let us offer frankincense, that we may believe that he who appeared in time, God, existed before times; let us offer myrrh, that we may believe him whom we believe to have been impassible in his divinity, to have been also mortal in our flesh. Although in gold, frankincense, and myrrh something else also can be understood. For by gold wisdom is designated, Solomon attesting, who says: A desirable treasure rests in the mouth of the wise (Prov. 21:20, sec. LXX). But by frankincense which is burnt to God, the virtue of prayer is expressed, the Psalmist witnessing, who says: Let my prayer be directed as incense in thy sight (Psalm 140:2). But through myrrh the mortification of our flesh is figured; whence holy Church says of her workers striving for God even unto death: My hands dropped with myrrh (Cant. 5:5). To the born King therefore we offer gold, if we shine in his sight with the brightness of supernal wisdom. We offer frankincense, if we burn the thoughts of the flesh through holy studies of prayers on the altar of the heart, so that we may be able to smell of something sweet to God through heavenly desire. We offer myrrh, if we mortify the vices of the flesh through abstinence. For through myrrh, as we have said, it is done lest dead flesh should putrefy. But for dead flesh to putrefy, is for this mortal body to serve the flux of luxury, as is said of certain ones through the prophet: The beasts have rotted in their dung (Joel 1:17). For beasts to rot in their dung is for carnal men to end their life in the stench of luxury. We therefore offer myrrh to God, when we keep this mortal body from the putrefaction of luxury through the seasoning of continence.

7. The magi truly intimate something great to us, that they return to their own country by another way. For in that which they do being admonished, they surely suggest to us what we should do. For our country is paradise, to which, Jesus being known, we are forbidden to return by the way through which we came. For we departed from our country by being proud, by being disobedient, by following visible things, by tasting the forbidden food; but it is necessary that we return to it by weeping, by obeying, by contemning visible things, and by restraining the appetite of the flesh. Therefore we go back to our country by another way, since we who departed from the joys of paradise through delights, are called back to these through lamentations. Whence it is necessary, dearest brothers, that being always fearful and always suspicious, we place before the eyes of the heart on the one side the faults of work, on the other the judgment of extreme strictness. Let us weigh how strict a judge comes, who threatens judgment and lies hidden; he intends terrors for sinners, and yet he still sustains; and therefore he defers coming more quickly, that he may find fewer whom he may condemn.

Puniamus fletibus culpas, et cum Psalmistae voce praeveniamus faciem ejus in confessione (Psal. XCIV, 2). Voluptatum nos ergo fallacia nulla decipiat, nulla vana laetitia seducat. In proximo namque est judex qui dixit: Vae vobis qui ridetis nunc, quia lugebitis et flebitis (Luc. VI, 25). Hinc etenim Salomon ait: Risus dolori miscebitur, et extrema gaudii luctus occupat (Prov. XIV, 13). Hinc iterum dicit: Risum deputavi errorem, et gaudio dixi: Quid frustra deciperis? (Eccle. II, 2.) Hinc rursus ait: Cor sapientium ubi tristitia est, et cor stultorum ubi laetitia (Ibid., 7:5). Pertimescamus ergo praecepta Dei, si celebramus veraciter solemnitatem Dei. Gratum namque Deo sacrificium est afflictio contra peccatum, Psalmista testante, qui ait: Sacrificium Deo spiritus contribulatus (Psal. L, 19). Peccata nostra praeterita in baptismatis perceptione laxata sunt, et tamen post baptisma multa commisimus, sed lavari iterum baptismatis aqua non possumus. Quia ergo et post baptisma inquinavimus vitam, baptizemus lacrymis conscientiam, quatenus regionem nostram per viam aliam repetentes, qui ex ea bonis delectati discessimus, ad eam malis amaricati redeamus, praestante Domino nostro, etc.

HOMILIA XI.

Habita ad populum in basilica sanctae Agnetis, in die natalis ejus.

LECTIO S. EVANGELII SEC. MATTH. XIII, 44---52.

In illo tempore, dixit Jesus discipulis suis parabolam hanc: Simile est regnum coelorum thesauro abscondito in agro; quem qui invenit homo, abscondit, et prae gaudio illius vadit, et vendit universa quae habet. et emit agrum illum. Iterum simile est regnum coelorum homini negotiatori, quaerenti bonas margaritas; inventa autem una pretiosa margarita, abiit et vendidit omnia quae habuit, et emit eam. Iterum simile est regnum coelorum sagenae missae in mare, et ex omni genere piscium congreganti. Quam, cum impleta esset, educentes, et secus littus sedentes, elegerunt bonos in vasa, malos autem foras miserunt. Sic erit in consummatione saeculi. Exibunt angeli, et separabunt malos de medio justorum, et mittent eos in caminum ignis. Ibi erit fletus et stridor dentium. Intellexistis haec omnia? Dicunt ei: Utique, Domine. Ait illis: Ideo omnis scriba doctus in regno coelorum similis est homini patrifamilias proferenti de thesauro suo nova et vetera.

Let us punish our faults with weepings, and with the voice of the Psalmist let us prevent his face in confession (Psalm 94:2). Therefore let no fallacy of pleasures deceive us, let no vain joy seduce us. For near at hand is the judge who said: Woe to you who laugh now, for you shall mourn and weep (Luke 6:25). For hence Solomon says: Laughter shall be mingled with sorrow, and mourning occupies the ends of joy (Prov. 14:13). Hence again he says: I have accounted laughter an error, and to joy I have said: Why art thou frustratedly deceived? (Eccl. 2:2). Hence again he says: The heart of the wise is where sorrow is, and the heart of fools where joy is (Ibid., 7:5). Let us therefore greatly fear the precepts of God, if we celebrate the solemnity of God truthfully. For a sacrifice grateful to God is affliction against sin, the Psalmist witnessing, who says: A troubled spirit is a sacrifice to God (Psalm 50:19). Our past sins were loosed in the reception of baptism, and yet after baptism we have committed many things, but we cannot be washed again by the water of baptism. Because therefore we have stained our life even after baptism, let us baptize our conscience with tears, so that seeking again our country by another way, we who departed from it delighted by good things, may return to it embittered by evils, our Lord granting, etc.

HOMILY XI.

Held to the people in the basilica of Saint Agnes, on the day of her birth.

LECTIO OF THE HOLY GOSPEL ACCORDING TO MATTHEW 13:44-52.

At that time, Jesus said to his disciples this parable: The kingdom of heaven is like a treasure hidden in a field; which when a man finds, he hides it, and for joy thereof goes, and sells all that he has, and buys that field. Again, the kingdom of heaven is like a merchant man, seeking goodly pearls; but having found one precious pearl, he went and sold all that he had, and bought it. Again, the kingdom of heaven is like a net cast into the sea, and gathering of every kind of fish. Which, when it was filled, they drawing forth, and sitting by the shore, chose the good into vessels, but cast the bad forth. So shall it be in the consummation of the world. The angels shall go forth, and shall separate the wicked from among the just, and shall cast them into the furnace of fire. There shall be weeping and gnashing of teeth. Have you understood all these things? They say to him: Yea, Lord. He said to them: Therefore every scribe instructed in the kingdom of heaven is like to a man that is a householder, who brings forth out of his treasure things new and old.

1. Coelorum regnum, fratres charissimi, idcirco terrenis rebus simile dicitur, ut ex his quae animus novit surgat ad incognita , quatenus exemplo visibilium se ad invisibilia rapiat, et per ea quae usu didicit, quasi confricatus, incalescat, ut per hoc quod scit notum diligere, discat et incognita amare. Ecce enim coelorum regnum thesauro abscondito in agro comparatur, quem qui invenit homo, abscondit, et prae gaudio illius vadit et vendit universa quae habet, et emit agrum illum. Qua in re hoc quoque notandum est, quod inventus thesaurus absconditur, ut servetur, quia studium coelestis desiderii a malignis spiritibus custodire non sufficit, qui hoc ab humanis laudibus non abscondit. In praesenti etenim vita quasi in via sumus, qua ad patriam pergimus. Maligni autem spiritus iter nostrum quasi quidam latrunculi obsident. Depraedari ergo desiderat, qui thesaurum publice portat in via. Hoc autem dico, non ut proximi opera nostra bona non videant, cum scriptum sit: Videant opera vestra bona, et glorificent Patrem vestrum qui in coelis est (Matth. V, 16), sed ut per hoc quod agimus laudes exterius non quaeramus. Sic autem sit opus in publico quatenus intentio maneat in occulto, ut et de bono opere proximis praebeamus exemplum, et tamen per intentionem, qua Deo soli placere quaerimus, semper optemus secretum. Thesaurus autem coeleste est desiderium, ager vero in quo thesaurus absconditur disciplina studii coelestis. Quem profecto agrum venditis omnibus comparat, qui, voluptatibus carnis renuntians, cuncta sua terrena desideria per disciplinae coelestis custodiam calcat, ut nihil jam quod caro blanditur libeat, nihil quod carnalem vitam trucidat spiritus perhorrescat.

2. Rursum coeleste regnum negotiatori homini simile dicitur, qui bonas margaritas quaerit, sed unam pretiosam invenit, quam videlicet inventam, omnia vendens emit, quia qui coelestis vitae dulcedinem, in quantum possibilitas admittit, perfecte cognoverit, ea quae in terris amaverat libenter cuncta derelinquit; in comparatione ejus vilescunt omnia, deserit habita, congregata dispergit, inardescit in coelestibus animus, nil in terrenis libet, deforme conspicitur quidquid de terrenae rei placebat specie, quia sola pretiosae margaritae claritas fulget in mente. De cujus dilectione recte per Salomonem dicitur: Fortis est ut mors dilectio (Cant. VIII, 6), quia videlicet sicut mors corpus interimit, sic ab amore rerum corporalium aeternae vitae charitas occidit. Nam quem perfecte absorbuerit, ad terrena foris desideria velut insensibilem reddit.

1. The kingdom of heaven, dearest brothers, is therefore said to be like to earthly things, so that from these which the soul knows it may rise to the unknown, so that by the example of visible things it may snatch itself to invisible things, and through those things which it has learned by use, being as it were rubbed, it may grow warm, so that through this which it knows to love as known, it may learn to love also the unknown. For behold, the kingdom of heaven is compared to a treasure hidden in a field, which when a man finds, he hides, and for joy thereof goes and sells all that he has, and buys that field. In which matter this also is to be noted, that the found treasure is hidden, that it may be kept, because the study of heavenly desire does not suffice to guard it from wicked spirits, he who does not hide this from human praises. For in the present life we are as it were in a way, through which we proceed to our country. But wicked spirits beset our journey like certain robbers. He desires therefore to be despoiled, who carries a treasure publicly in the way. But this I say, not that our neighbors should not see our good works, since it is written: Let them see your good works, and glorify your Father who is in heaven (Matt. 5:16), but that through this which we do we should not seek praises outwardly. But let the work be so in public so that the intention may remain in secret, that both from the good work we may provide an example to our neighbors, and yet through the intention, by which we seek to please God alone, we may always choose the secret. But the treasure is heavenly desire, while the field in which the treasure is hidden is the discipline of heavenly study. Which field indeed he buys by selling all things, who, renouncing the pleasures of the flesh, tramples all his earthly desires through the custody of heavenly discipline, so that nothing now which the flesh fawns upon may please, nothing which slaughters the carnal life may the spirit greatly fear.

2. Again the heavenly kingdom is said to be like a merchant man, who seeks goodly pearls, but finds one precious one, which indeed being found, selling all things he buys, because he who shall have perfectly known the sweetness of heavenly life, as much as possibility permits, gladly leaves all those things which he had loved on earth; in comparison with it all things become vile, he deserts what he has, he scatters what he has gathered, the soul burns in heavenly things, nothing in earthly things pleases, whatever of earthly appearance was pleasing is seen as deformed, because only the brightness of the precious pearl shines in the mind. Concerning whose love it is rightly said through Solomon: Love is strong as death (Cant. 8:6), because namely as death kills the body, so charity of eternal life kills the love of corporal things. For him whom it shall have perfectly absorbed, it renders him as it were insensible to earthly desires without.

3. Nec enim sancta haec, cujus hodie natalitia celebramus, mori pro Deo potuisset in corpore, si prius a terrenis desideriis mortua non fuisset in mente. Erectus namque in virtutis culmine animus tormenta despexit, praemia calcavit. Ante armatos reges et praesides ducta stetit, feriente robustior, judicante sublimior. Quid inter haec nos barbati et debiles dicimus, qui ire ad regna coelestia puellas per ferrum videmus, quos ira superat, superbia inflat, ambitio perturbat, luxuria inquinat? Qui si adipisci regna coelorum per bella persecutionum non possumus, hoc ipsum nobis turpe sit, quod Deum nolumus saltem per pacem sequi. Ecce nulli nostrum hoc tempore dicit Deus: Pro me morere, sed: Illicita tantummodo in te desideria occide. Qui ergo in pace subigere carnis desideria nolumus, quando in bello pro Domino ipsam carnem daremus?

4. Rursus simile est regnum coelorum sagenae in mare missae dicitur, ex omni genere piscium congreganti, quae impleta ad littus educitur, et in vasis boni pisces eliguntur, mali autem projiciuntur foras. Sancta Ecclesia sagenae comparatur, quia et piscatoribus est commissa, et per eam quisque ad aeternum regnum a praesentis saeculi fluctibus trahitur, ne in aeternae mortis profunda mergatur. Quae ex omni genere piscium congregat, quia ad peccatorum veniam sapientes et fatuos, liberos et servos, divites et pauperes, fortes et infirmos vocat. Unde per Psalmistam Deo dicitur: Ad te omnis caro veniet (Psal. LXIV, 3). Quae sagena, scilicet, tunc universaliter repletur, cum in fine suo humani generis summa concluditur. Quam educunt, et secus littus sedent, quia sicut mare saeculum, ita saeculi finem significat littus maris. In quo scilicet fine boni pisces in vasis eliguntur, mali autem projiciuntur foras, quia et electus quisque in tabernacula aeterna recipitur, et interni regni luce perdita, ad exteriores tenebras reprobi pertrahuntur. Nunc enim bonos malosque communiter quasi permistos pisces fidei sagena nos continet, sed littus indicat sagena, id est sancta Ecclesia, quid trahebat. Et quidem pisces qui capti fuerint mutari non possunt; nos autem mali capimur, sed in bonitate permutamur. Cogitemus igitur in captione, ne dividamur in littore. Ecce quam grata est vobis hodierna solemnitas, ita ut se non modicum addicat, si cui ex hoc conventu vestro deesse contingat. Quid ergo in die illa acturus est, qui a conspectu judicis rapitur, ab electorum societate separatur, qui tenebrescit a lumine, cruciatur aeterna combustione?

3. For neither could this holy woman, whose birthday we celebrate today, have been able to die for God in the body, if she had not first been dead in the mind to earthly desires. For the soul erected upon the height of virtue despised torments, trampled rewards. She stood led before armed kings and governors, more robust than the one striking, more sublime than the one judging. What do we bearded and weak ones say among these things, we who see girls go to the heavenly kingdoms through iron, whom anger overcomes, pride inflates, ambition disturbs, luxury stains? Who if we cannot attain the heavenly kingdoms through the wars of persecutions, let this itself be shameful to us, that we will not follow God at least through peace. Behold, to none of us at this time does God say: Die for me, but: Kill only the illicit desires in thee. We therefore who will not subject the desires of the flesh in peace, when would we give the flesh itself for the Lord in war?

4. Again, the kingdom of heaven is said to be like to a net cast into the sea, gathering of every kind of fish, which being filled is drawn out to the shore, and the good fish are chosen into vessels, but the bad are cast forth. Holy Church is compared to a net, because it is committed also to fishermen, and through it everyone is drawn to the eternal kingdom from the waves of the present world, lest he should be submerged in the depths of eternal death. Which gathers of every kind of fish, because it calls to the pardon of sins the wise and the foolish, the free and the slaves, the rich and the poor, the strong and the weak. Whence it is said to God through the Psalmist: To thee all flesh shall come (Psalm 64:3). Which net, namely, is then universally filled, when in its end the sum of the human race is concluded. Which they draw out, and sit by the shore, because as the sea signifies the world, so the shore of the sea signifies the end of the world. In which end namely the good fish are chosen into vessels, but the bad are cast forth, because both every elect one is received into eternal tabernacles, and the reprobate, the light of the internal kingdom being lost, are dragged to the outer darkness. For now the net of faith contains us, both good and bad, as it were mixed fish, but the shore indicates what the net, that is, holy Church, was drawing. And indeed fish which have been caught cannot be changed; but we bad ones are caught, but are changed into goodness. Let us think therefore in the catching, lest we be divided on the shore. Behold how grateful today's solemnity is to you, so that it would much afflict itself, if it should happen that any one of this your assembly were lacking. What then is he to do on that day, who is snatched from the sight of the judge, is separated from the society of the elect, who grows dark from light, is tortured by eternal combustion?

Unde et hanc eamdem comparationem Dominus sub brevitate aperit cum subjungit: Sic erit in consummatione saeculi. Exibunt angeli, et separabunt malos de medio justorum, et mittent eos in caminum ignis. Ibi erit fletus et stridor dentium. Hoc jam, fratres charissimi, timendum est potius quam exponendum. Aperta etenim voce tormenta peccantium dicta sunt, ne quis ad ignoratiae suae excusationem recurreret, si quid de aeterno supplicio obscure diceretur. Unde et subditur: Intellexistis haec omnia? Dicunt ei: Utique, Domine.

4. Atque in conclusione subjungitur: Ideo omnis scriba doctus in regno coelorum similis est homini patrifamilias proferenti de thesauro suo nova et vetera. Si per novum et vetus quod dicitur, utrumque Testamentum accipimus, Abraham doctum fuisse denegamus, qui Novi et Veteris Testamenti etsi facta novit, minime verba nuntiavit. Moysen quoque docto patrifamilias comparare non possumus, qui etsi Testamentum Vetus edocuit, Novi tamen dicta non protulit. Dum ergo ab hoc intellectu excludimur, ad alium vocamur. Sed in eo quod Veritas dicit: Omnis scriba doctus in regno coelorum, similis est patrifamilias, intelligi valet, quia non de his qui fuerant, sed de his qui esse in Ecclesia poterant loquebatur. Qui tunc nova et vetera proferunt cum utriusque Testamenti praedicamenta vocibus et moribus loquuntur. Quod tamen intelligi et aliter potest. Vetustum quippe humani generis fuit ad inferni claustra descendere, pro peccatis suis supplicia aeterna tolerare. Cui per Mediatoris adventum novum aliquid accessit, ut si hic recte studeat vivere, coelorum regna valeat penetrare: et homo in terra editus, a corruptibili vita moriatur, in coelo collocandus. Et vetus itaque est, ut pro culpa humanum genus in aeterna poena intereat; et novum, ut conversus in regno vivat. Quod ergo in conclusione locutionis suae Dominus subdidit, hoc est utique quod praemisit. Prius enim de regni similitudine thesaurum inventum, ac bonam margaritam protulit, postmodum vero inferni poenas de malorum combustione narravit, atque in conclusione subjungit: Ideo omnis scriba doctus in regno coelorum, similis est patrifamilias proferenti de thesauro suo nova et vetera. Ac si aperte diceretur: Ille in sancta Ecclesia doctus praedicator est, qui et nova scit proferre de suavitate regni, et vetusta dicere de terrore supplicii, ut vel poenae terreant, quos praemia non invitant.

Whence also the Lord opens this same comparison with brevity when he subjoins: So shall it be in the consummation of the world. The angels shall go forth, and shall separate the wicked from among the just, and shall cast them into the furnace of fire. There shall be weeping and gnashing of teeth. This now, dearest brothers, is to be feared rather than expounded. For with an open voice the torments of sinners were said, lest anyone should recur to the excuse of his ignorance, if anything were said obscurely concerning eternal punishment. Whence also it is subjoined: Have you understood all these things? They say to him: Yea, Lord.

4. And in the conclusion it is subjoined: Therefore every scribe instructed in the kingdom of heaven is like to a man that is a householder, who brings forth out of his treasure things new and old. If by the new and old that is said, we understand both Testaments, we deny that Abraham was instructed, who although he knew the facts of the New and Old Testament, by no means announced the words. We also cannot compare Moses to an instructed householder, who although he taught the Old Testament, yet did not bring forth the sayings of the New. While therefore we are excluded from this understanding, we are called to another. But in that which the Truth says: Every scribe instructed in the kingdom of heaven, is like a householder, it is able to be understood, because he was speaking not of those who had been, but of those who could be in the Church. Who then bring forth new and old things when they speak the predications of both Testaments by voices and by morals. Which however can be understood also otherwise. For it was old for the human race to descend to the cloisters of hell, to tolerate eternal punishments for their sins. To which through the coming of the Mediator something new was added, so that if one studies to live rightly here, he may be able to penetrate the kingdoms of heaven: and man brought forth on earth, may die from a corruptible life, to be placed in heaven. And it is therefore old, that for fault the human race should perish in eternal punishment; and new, that being converted he may live in the kingdom. That therefore which the Lord subjoined in the conclusion of his speech, this is surely what he promised before. For first he brought forth concerning the similitude of the kingdom the found treasure and the goodly pearl, but afterwards he narrated the punishments of hell concerning the combustion of the wicked, and in the conclusion he subjoins: Therefore every scribe instructed in the kingdom of heaven, is like a householder bringing forth out of his treasure things new and old. As if it were openly said: He is an instructed preacher in holy Church, who knows both to bring forth new things concerning the sweetness of the kingdom, and to say old things concerning the terror of punishment, so that at least punishments may terrify those whom rewards do not invite.

Audiat de regno quod amet, audiat de supplicio unusquisque quod timeat ut torpentem animum et terrae vehementer inhaerentem, si amor ad regnum non trahit, vel timor minet. Ecce enim de gehennae expressione dicitur: Ibi erit fletus et stridor dentium. Sed quia praesentia gaudia sequuntur perpetua lamenta, hic, fratres charissimi, vanam laetitiam fugite, si illic flere formidatis. Nemo etenim potest et hic gaudere cum saeculo, et illic regnare cum Domino. Temporalis itaque laetitiae fluxa restringite, carnis voluptates edomate. Quidquid animo ex praesenti saeculo arridet, ex consideratione aeterni ignis amarescat. Quidquid in mente pueriliter hilarescit, hoc disciplinae juvenilis censura coerceat, ut dum sponte temporalia fugitis, aeterna gaudia sine labore capiatis, praestante Domino nostro Jesu Christo, etc.

HOMILIA XII.

Habita ad populum in basilica sanctae Agnetis, in die natalis ejus.

LECTIO S. EVANG. SEC. MATTH. XXV, 1 - 13.

In illo tempore, dixit Jesus discipulis suis parabolam hanc: Simile est regnum coelorum decem virginibus quae, accipientes lampades suas, exierunt obviam sponso et sponsae. Quinque autem ex eis erant fatuae, et quinque prudentes. Sed quinque fatuae, acceptis lampadibus, non sumpserunt oleum secum; prudentes autem acceperunt oleum in vasis suis cum lampadibus. Moram autem faciente sponso, dormitaverunt omnes, et dormierunt. Media autem nocte clamor factus est: Ecce sponsus venit, exite obviam ei. Tunc surrexerunt omnes virgines illae, et ornaverunt lampades suas. Fatuae autem sapientibus dixerunt: Date nobis de oleo vestro, quia lampades nostrae exstinguuntur. Responderunt prudentes, dicentes: Ne forte non sufficiat nobis et vobis, ite potius ad vendentes, et emite vobis. Dum autem irent emere, venit sponsus, et quae paratae erant intraverunt cum eo ad nuptias, et clausa est janua. Novissime vero veniunt et reliquae virgines, dicentes: Domine, Domine, aperi nobis. At ille respondens, ait: Amen dico vobis, nescio vos. Vigilate itaque, quia nescitis diem neque horam.

Let everyone hear of the kingdom what he may love, let everyone hear of punishment what he may fear, so that the torpid soul and one vehemently clinging to the earth, if love does not draw to the kingdom, at least fear may drive. For behold, concerning the expression of Gehenna it is said: There shall be weeping and gnashing of teeth. But because perpetual lamentations follow present joys, here, dearest brothers, flee vain joy, if you dread to weep there. For no one can both rejoice here with the world, and reign there with the Lord. Restrain therefore the fluxes of temporal joy, tame the pleasures of the flesh. Whatever smiles upon the soul from the present world, let it grow bitter from the consideration of eternal fire. Whatever in the mind becomes childishly cheerful, let the censure of youthful discipline coerce this, so that while you spontaneously flee temporal things, you may take eternal joys without labor, our Lord Jesus Christ granting, etc.

HOMILY XII.

Held to the people in the basilica of Saint Agnes, on the day of her birth.

LECTIO OF THE HOLY GOSPEL ACCORDING TO MATTHEW 25:1-13.

At that time, Jesus said to his disciples this parable: The kingdom of heaven is like to ten virgins who, taking their lamps, went out to meet the bridegroom and the bride. But five of them were foolish, and five were prudent. But the five foolish, having taken their lamps, took no oil with them; but the prudent took oil in their vessels with the lamps. But the bridegroom making delay, they all slumbered and slept. But at midnight a cry was made: Behold the bridegroom comes, go out to meet him. Then all those virgins arose, and trimmed their lamps. But the foolish said to the wise: Give us of your oil, for our lamps are going out. The prudent answered, saying: Lest perhaps there be not enough for us and for you, go rather to them that sell, and buy for yourselves. But while they went to buy, the bridegroom came, and they that were ready entered with him to the marriage, and the door was shut. But at last come also the other virgins, saying: Lord, Lord, open to us. But he answering, said: Amen I say to you, I know you not. Watch therefore, because you know not the day nor the hour.

1. Saepe vos, fratres charissimi, admoneo prava opera fugere, mundi hujus inquinamenta devitare; sed hodierna sancti Evangelii lectione compellor dicere ut et bona quae agitis cum magna cautela timeatis, ne per hoc quod a vobis rectum geritur favor aut gratia humana requiratur, ne appetitus laudis subrepat, et quod foris ostenditur intus a mercede vacuetur. Ecce enim Redemptoris voce decem virgines, et omnes dicuntur virgines, et tamen intra beatitudinis januam non omnes sunt receptae, quia earum quaedam, dum de virginitate sua gloriam foris expetunt, in vasis suis oleum habere noluerunt. Sed prius quaerendum nobis est quid sit regnum coelorum, aut cur decem virginibus comparetur, quae etiam virgines prudentes et fatuae dicantur. Dum enim coelorum regnum constat quia reproborum nullus ingreditur, etiam fatuis virginibus cur simile esse perhibetur? Sed sciendum nobis est quod saepe in sacro eloquio regnum coelorum praesentis temporis Ecclesia dicitur. De quo alio in loco Dominus dicit: Mittet Filius hominis angelos suos, et colligent de regno ejus omnia scandala (Matth. XIII, 41). Neque enim in illo regno beatitudinis, in quo pax summa est, inveniri scandala poterunt quae colligantur. Et unde rursum dicitur: Qui ergo solverit unum de mandatis istis minimis, et docuerit sic homines, hic minimus vocabitur in regno coelorum. Qui autem fecerit et docuerit, hic magnus vocabitur in regno coelorum (Ibid., V, 19). Mandatum quippe solvit et docet quando hoc quisque voce praedicat quod vivendo non implet. Sed ad regnum aeternae beatitudinis pervenire non valet, qui non vult opere implere quod docet. Quomodo ergo in eo minimus vocabitur qui ad hoc nullo modo intrare permittitur? Quid itaque per hanc sententiam nisi praesens Ecclesia regnum coelorum dicitur? In qua doctor qui mandatum solverit minimus vocatur, quia cujus vita despicitur, restat ut ejus praedicatio contemnatur. In quinque autem corporis sensibus unusquisque subsistit, geminatus autem quinarius denarium perficit. Et quia ex utroque sexu fidelium multitudo colligitur, sancta Ecclesia decem virginibus similis denuntiatur. In qua quia mali cum bonis et reprobi cum electis admisti sunt, recte similis virginibus prudentibus et fatuis esse perhibetur. Sunt namque plerique continentes qui ab appetitu se exteriori custodiunt, et spe ad interiora rapiuntur, carnem macerant, et toto desiderio ad supernam patriam anhelant, aeterna praemia expetunt, pro laboribus suis recipere laudes humanas nolunt. Hi nimirum gloriam suam non in ore hominum ponunt, sed intra conscientiam contegunt. Et sunt plerique qui corpus per abstinentiam affligunt, sed de ipsa sua abstinentia humanos favores expetunt, doctrinae inserviunt, indigentibus multa largiuntur. Sed fatuae profecto sunt virgines, quia solam laudis transitoriae retributionem quaerunt.

1. Often I advise you, dearest brothers, to flee depraved works, to avoid the stains of this world; but by today's lection of the holy Gospel I am compelled to say that you should fear even the good things which you do with great caution, lest through this which is done rightly by you human favor or grace should be required, lest the appetite of praise should creep in, and that which is shown without should be emptied within of its reward. For behold, by the voice of the Redeemer ten virgins, and all are called virgins, and yet within the door of blessedness not all were received, because some of them, while they seek glory without from their virginity, were unwilling to have oil in their vessels. But first it is to be asked by us what the kingdom of heaven is, or why it is compared to ten virgins, who are also called prudent and foolish virgins. For while it is certain that no one of the reprobate enters the kingdom of heaven, why is it also shown to be like to the foolish virgins? But we must know that often in sacred eloquence the present time's Church is called the kingdom of heaven. Concerning which in another place the Lord says: The Son of man shall send his angels, and they shall gather out of his kingdom all scandals (Matt. 13:41). For neither in that kingdom of blessedness, in which there is supreme peace, can scandals be found which may be gathered. And whence again it is said: Whosoever therefore shall loose one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven (Ibid., 5:19). For one looses and teaches a commandment when each one preaches with his voice that which by living he does not fulfill. But he is not able to arrive at the kingdom of eternal blessedness, who will not fulfill by work what he teaches. How therefore shall he be called least in it who is by no means permitted to enter into it? What therefore is called the kingdom of heaven by this sentence except the present Church? In which a teacher who shall have loosed a commandment is called least, because he whose life is despised, it remains that his predication should be contemned. But in the five senses of the body each one subsists, but the doubled five perfects ten. And because from both sexes a multitude of the faithful is gathered, holy Church is announced as similar to ten virgins. In which because the bad are mixed with the good and the reprobate with the elect, she is rightly shown to be like to prudent and foolish virgins. For there are many continent ones who guard themselves from exterior appetite, and by hope are snatched to interior things, they macerate the flesh, and with all desire pant for the supernal country, they seek eternal rewards, they will not receive human praises for their labors. These indeed place their glory not in the mouth of men, but cover it within the conscience. And there are many who afflict the body through abstinence, but from this very abstinence of theirs they seek human favors, they serve doctrine, they bestow many things on the indigent. But they are surely foolish virgins, because they seek only the retribution of transitory praise.

Unde et apte subditur: Quinque fatuae, acceptis lampadibus, non sumpserunt oleum secum; prudentes autem acceperunt oleum in vasis suis cum lampadibus. Per oleum quippe nitor gloriae designatur; vascula autem nostra sunt corda, in quibus ferimus cuncta quae cogitamus. Prudentes ergo oleum in vasis habent, quia nitorem gloriae intra conscientiam retinent, Paulo attestante, qui ait: Gloria nostra haec est, testimonium conscientiae nostrae (II Cor. I, 12). Fatuae autem virgines oleum secum non sumunt, quia gloriam intra conscientiam non habent, dum hanc ab ore proximorum quaerunt. Notandum vero quod omnes lampades habent, sed omnes oleum non habent, quia plerumque bona in se opera cum electis et reprobi ostendunt, sed soli ad sponsum cum oleo veniunt, qui de his quae foris egerint intus gloriam requirunt. Unde per Psalmistam quoque de sancta electorum Ecclesia dicitur: Omnis gloria ejus filiae regis ab intus (Psal. XLIV, 14).

2. Moram autem faciente sponso, dormitaverunt omnes, et dormierunt, quia dum venire judex ad extremum judicium differt, electi et reprobi in mortis somno sopiuntur. Dormire etenim mori est. Ante somnum vero dormitare est ante mortem a salute languescere, quia per pondus aegritudinis pervenitur ad somnum mortis. Media autem nocte clamor factus est: Ecce sponsus venit, exite obviam ei.

3. De adventu sponsi clamor in media nocte fit, quia sic dies judicii subrepit, ut praevideri non valeat quando venit. Unde scriptum est: Dies Domini sicut fur in nocte ita veniet (I Thess. V, 2). Tunc omnes virgines surgunt, quia et electi et reprobi a somno suae mortis excitantur. Lampades ornant, quia sua secum opera numerant, pro quibus aeternam recipere beatitudinem exspectant. Sed lampades fatuarum virginum exstinguuntur, quia earum opera, quae clara hominibus foris apparuerant, in adventu judicis intus obscurantur. Et a Deo retributionem non inveniunt, quia pro eis receperunt ab hominibus laudes quas amaverunt. Quid est autem quod tunc a prudentibus oleum petunt, nisi quod in adventu judicis cum se intus vacuas invenerint, testimonium foris quaerunt? Ac si a sua fiducia deceptae proximis dicant: Quia nos quasi sine opere repelli conspicitis, dicite de nostris operibus quid vidistis. Sed prudentes virgines respondent, dicentes: Ne forte non sufficiat nobis et vobis.

Whence also it is aptly subjoined: Five foolish, having taken their lamps, took no oil with them; but the prudent took oil in their vessels with the lamps. For by oil the brightness of glory is designated; but our little vessels are the hearts, in which we carry all things that we think. The prudent therefore have oil in their vessels, because they retain the brightness of glory within the conscience, Paul attesting, who says: This is our glory, the testimony of our conscience (2 Cor. 1:12). But the foolish virgins do not take oil with them, because they have not glory within the conscience, while they seek this from the mouth of their neighbors. But it is to be noted that all have lamps, but all do not have oil, because for the most part both the reprobate and the elect show good works in themselves, but they alone come to the bridegroom with oil, who seek glory within from those things which they have done without. Whence also through the Psalmist it is said of the holy Church of the elect: All her glory, daughter of the king, is from within (Psalm 44:14).

2. But the bridegroom making delay, they all slumbered and slept, because while the judge defers coming to the extreme judgment, the elect and the reprobate are lulled in the sleep of death. For to sleep is to die. But before sleep to slumber is to languish from health before death, because through the weight of sickness one arrives at the sleep of death. But at midnight a cry was made: Behold the bridegroom comes, go out to meet him.

3. Concerning the coming of the bridegroom a cry is made in the middle of the night, because the day of judgment so steals on, that it cannot be foreseen when it comes. Whence it is written: The day of the Lord shall so come as a thief in the night (1 Thess. 5:2). Then all the virgins arise, because both the elect and the reprobate are excited from the sleep of their death. They trim their lamps, because they number their works with them, for which they expect to receive eternal beatitude. But the lamps of the foolish virgins are extinguished, because their works, which had appeared bright to men without, are obscured within at the coming of the judge. And they find no retribution from God, because for them they received from men the praises which they loved. But what is it that they then seek oil from the prudent, except that in the coming of the judge when they shall have found themselves empty within, they seek testimony without? As if, being deceived from their own confidence, they should say to their neighbors: Because you see us as it were rejected without work, say what you saw concerning our works. But the prudent virgins answer, saying: Lest perhaps there be not enough for us and for you.

In illo enim die (quod tamen de quibusdam in pace Ecclesiae quiescentibus loquor) sibimetipsi testimonium uniuscujusque vix sufficit; quanto minus et sibi et proximo? Unde et protinus per increpationem subdunt: Ite potius ad vendentes, et emite vobis. Venditores quippe olei adulatores sunt. Qui enim accepta qualibet gratia, vanis suis laudibus nitorem gloriae offerunt, quasi oleum vendunt. De quo profecto oleo Psalmista dicit: Oleum autem peccatoris non impinguet caput meum (Psal. CXL, 5). Principale etenim nostrum caput est. Appellatione autem capitis ea quae principatur corpori mens vocatur. Impinguat ergo caput oleum peccatoris, cum demulcet mentem favor adulantis. Sed dum irent emere, venit sponsus, quia cum vitae suae testimonium a proximis quaerunt, judex venit, qui non solum operum, sed et cordium testis est. Quae autem paratae erant, intraverunt cum eo ad nuptias, et clausa est janua.

4. O si sapere in cordis palato possit quid admirationis habet quod dicitur: Venit sponsus! quid dulcedinis: Intraverunt cum eo ad nuptias! quid amaritudinis: Et clausa est janua! Venit quippe ille qui adventu suo elementa concutit, in cujus conspectu coelum et terra contremiscit. Unde etiam per prophetam dicit: Adhuc semel, et ego movebo non solum terram, sed etiam coelum (Aggae. II, 7; Hebr. XII, 26). Ad cujus examen omne humanum genus deducitur. Cui ad vindictam malorum remunerationemque bonorum angeli, archangeli, throni, principatus et dominationes obsequuntur. Pensate, fratres charissimi, ante conspectum tanti judicis qui in illo die terror erit quando jam in poena remedium non erit, quae illa confusio cui reatu suo exigente continget in conventu omnium angelorum hominumque erubescere, qui pavor eum quem et tranquillum mens humana capere non valet etiam iratum videre. Quem diem bene propheta intuens, ait: Dies irae, dies illa, dies tribulationis et angustiae, dies calamitatis et miseriae, dies tenebrarum et caliginis, dies nebulae et turbinis, dies tubae et clangoris (Soph. I, 15). Pensate ergo, fratres charissimi, extremi diem judicii super corda reproborum qua asperitate propheta vidit amarescere, quem tot appellationibus non valet explicare. Quanta vero tunc erit electorum laetitia, qui de ejus merentur visione gaudere, de cujus conspectu vident et elementa omnia contremiscere, cum eo simul ad nuptias intrare! Qui et in sponsi nuptiis gaudent, et tamen ipsi sunt sponsa, quia in illo aeterni regni thalamo visioni nostrae Deus conjungitur. Quae scilicet visio nunquam jam in perpetuum ab amoris sui amplexibus evelletur.

For in that day (which however I say concerning certain ones resting in the peace of the Church) the testimony of each one for himself scarcely suffices; how much less both for himself and for his neighbor? Whence also immediately through rebuking they subjoin: Go rather to them that sell, and buy for yourselves. For the sellers of oil are flatterers. For they who, any grace whatever being accepted, offer the brightness of glory with their vain praises, sell as it were oil. Concerning which oil indeed the Psalmist says: But let not the oil of the sinner fatten my head (Psalm 140:5). For our principal part is the head. But by the appellation of the head the mind which rules the body is called. The oil of the sinner therefore fattens the head, when the favor of the flatterer soothes the mind. But while they went to buy, the bridegroom came, because when they seek the testimony of their life from their neighbors, the judge comes, who is the witness not only of works, but also of hearts. But they that were ready, entered with him to the marriage, and the door was shut.

4. Oh, if it could be tasted in the palate of the heart what of admiration that has which is said: The bridegroom comes! what of sweetness: They entered with him to the marriage! what of bitterness: And the door was shut! For he comes who by his coming shakes the elements, in whose sight heaven and earth tremble. Whence also through the prophet he says: Yet once more, and I will move not only the earth, but also the heaven (Haggai 2:7; Heb. 12:26). To whose examination all the human race is led. To whom for the vengeance of the wicked and the remuneration of the good, angels, archangels, thrones, principalities, and dominations are subject. Weigh, dearest brothers, before the sight of so great a judge what terror there shall be in that day when now in punishment there shall be no remedy, what that confusion to which, his guilt requiring it, it shall happen in the assembly of all angels and men to blush, what dread to see him whom the human mind cannot take even when tranquil, also when angry. Which day the prophet well beholding, says: That day is a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and gloominess, a day of cloud and whirlwind, a day of the trumpet and clangor (Zeph. 1:15). Weigh therefore, dearest brothers, with what asperity the prophet saw the day of the extreme judgment grow bitter over the hearts of the reprobate, which he is not able to explain with so many appellations. But how great then shall be the joy of the elect, who deserve to rejoice concerning his vision, from whose sight they see also all the elements tremble, to enter with him together to the marriage! Who both rejoice in the marriage of the bridegroom, and yet they themselves are the bride, because in that bridal chamber of the eternal kingdom God is joined to our vision. Which vision namely shall now never in eternity be plucked away from the embraces of his love.

Tunc regni janua lugentibus claudetur, quae modo quotidie poenitentibus aperitur. Erit namque et tunc poenitentia, sed fructuosa jam non erit, quia nequaquam tunc veniam invenit, qui modo aptum veniae tempus perdit. Hinc etenim Paulus dicit: Ecce nunc tempus acceptabile, ecce nunc dies salutis (II Cor. VI, 2). Hinc propheta ait: Quaerite Dominum dum inveniri potest, invocate eum dum prope est (Isai. LV, 6).

5. Unde et easdem virgines fatuas invocantes Dominus non audit, quia interclusa regni janua, is qui prope esse poterat, prope jam non erit. Nam subditur: Novissime veniunt et reliquae virgines, dicentes: Domine, Domine, aperi nobis. At ille respondens, ait: Amen dico vobis, nescio vos. Ibi jam a Deo non potest mereri quod petit, qui hic noluit audire quod jussit, qui tempus congruae poenitentiae perdidit, frustra ante regni januam cum precibus venit. Hinc est enim quod per Salomonem Dominus dicit: Vocavi, et renuistis; extendi manum meam, et non fuit qui aspiceret; despexistis omne consilium meum, et increpationes meas neglexistis. Ego quoque in interitu vestro ridebo, et subsannabo, cum vobis quod timeatis advenerit. Cum irruerit repentina calamitas, et interitus quasi tempestas ingruerit, quando venerit super vos tribulatio, et angustia, tunc invocabunt me, et non exaudiam; mane consurgent, et non invenient me (Prov. I, 24, seq.). Ecce aperiri clamant, et, repulsionis suae dolore compulsae, appellationem dominantis ingeminant, dicentes: Domine, Domine, aperi nobis. Preces offerunt, sed nesciuntur, quia tunc velut incognitos Dominus deserit, quos modo suos per vitae meritum non agnoscit.

6. Ubi apte quoque generalis ad discipulos exhortatio subinfertur, cum dicitur: Vigilate itaque, quia nescitis diem neque horam. Quia post peccata Deus poenitentiam suscipit, si sciret quisque de praesenti saeculo quo tempore exiret, aliud tempus voluptatibus, atque aliud poenitentiae aptare potuisset. Sed qui poenitenti veniam spopondit, peccanti diem crastinum non promisit. Semper ergo extremum diem debemus metuere, quem nunquam possumus praevidere. Ecce hunc ipsum diem, in quo loquimur, ad inducias conversionis accepimus, et tamen mala quae fecimus flere recusamus. Non solum commissa non plangimus, sed etiam quae defleantur augemus. At si aliqua nos aegritudo corripiat, si signa aegritudinis vicinam mortem denuntient, inducias vivendi quaerimus, ut peccata nostra defleamus, et eas cum magno aestu desiderii petimus, quas acceptas modo pro nihilo habemus.

Then the door of the kingdom shall be shut to the mourning ones, which now daily is opened to the penitent. For there shall be repentance also then, but it shall no longer be fruitful, because he by no means then finds pardon, who now loses the fit time for pardon. For hence Paul says: Behold now is the acceptable time, behold now is the day of salvation (2 Cor. 6:2). Hence the prophet says: Seek the Lord while he can be found, call upon him while he is near (Isa. 55:6).

5. Whence also the Lord does not hear those same foolish virgins calling, because the door of the kingdom being closed between, he who could have been near, shall now no longer be near. For it is subjoined: At last come also the other virgins, saying: Lord, Lord, open to us. But he answering, says: Amen I say to you, I know you not. There now he cannot deserve from God what he seeks, who here would not hear what he commanded, who lost the time of congruous repentance, comes in vain before the door of the kingdom with prayers. For hence it is that through Solomon the Lord says: I have called, and you refused; I stretched out my hand, and there was no one who would behold; you have despised all my counsel, and neglected my rebukes. I also will laugh in your destruction, and will mock when that which you feared shall have come to you. When sudden calamity shall have rushed in, and destruction like a tempest shall have come on, when tribulation and distress shall have come upon you, then they shall call upon me, and I will not hear; they shall rise early in the morning, and shall not find me (Prov. 1:24 seq.). Behold they cry for it to be opened, and, compelled by the sorrow of their rejection, they redouble the appellation of the ruler, saying: Lord, Lord, open to us. They offer prayers, but they are not known, because then the Lord deserts them as it were unknown, whom now he does not acknowledge as his own through the merit of life.

6. Where also aptly a general exhortation to the disciples is subjoined, when it is said: Watch therefore, because you know not the day nor the hour. Because after sins God accepts repentance, if each one should know from the present world at what time he should depart, he would have been able to fit one time for pleasures, and another for repentance. But he who promised pardon to the penitent, did not promise tomorrow to the sinner. Always therefore we ought to fear the extreme day, which we can never foresee. Behold this very day, in which we speak, we have received for a truce of conversion, and yet we refuse to weep for the evils which we have done. Not only do we not bewail things committed, but we even increase those things which should be wept for. But if some sickness should seize us, if the signs of sickness should announce approaching death, we seek a truce of living, that we may bewail our sins, and we seek them with a great heat of desire, which being accepted now we hold for nothing.

7. Rem, fratres charissimi, refero, quam si intente audire vult charitas vestra, ex consideratione illius vehementer instruetur. Quidam vir nobilis in Valeria provincia nomine Chrysaorius fuit, quem lingua rustica populus Chryserium vocabat: vir valde idoneus, sed tantum plenus vitiis, quantum rebus; superbia tumidus, carnis suae voluptatibus subditus, in acquirendis rebus avaritiae facibus accensus. Sed cum tot malis Dominus finem ponere decrevisset, sicut a religioso viro quodam, qui nunc superest, propinquo illius didici, corporis languore percussus est. Qui ad extremum veniens, eadem hora qua jam de corpore erat exiturus, apertis oculis vidit tetros et nigerrimos spiritus coram se assistere, et vehementer imminere, ut ad inferni claustra se raperent. Coepit tremere, pallescere, sudare, et magnis vocibus inducias petere, filiumque suum nomine Maximum, quem ipse jam monachus monachum vidi, nimiis et turbatis clamoribus vocare, dicens: Maxime curre, nunquam tibi aliquid mali feci, in fidem tuam me suscipe. Turbatus mox Maximus adfuit, lugens et perstrepens familia convenit. Eos autem quos ille insistentes sibi graviter tolerabat ipsi malignos spiritus videre non poterant, sed eorum praesentiam in confusione, in pallore ac tremore illius qui trahebatur videbant. Pavore autem tetrae eorum imaginis huc illucque vertebatur in lectulo, jacebat in sinistro latere, aspectum eorum ferre non poterat; vertebatur ad parietem, ibi aderant. Cumque constrictus nimis relaxari se jam posse desperaret, coepit magnis vocibus clamare, dicens: Inducias vel usque mane, inducias vel usque mane. Sed cum haec clamaret, in ipsis suis vocibus de habitaculo suae carnis evulsus est. De quo nimirum constat quia pro nobis ista, non pro se, viderit, ut ejus visio nobis proficiat, quos adhuc divina patientia longanimiter exspectat. Nam illi tetros spiritus ante mortem vidisse, et inducias petiisse, quid profuit, qui easdem inducias quas petiit, non accepit? Nos ergo, fratres charissimi, nunc sollicite ista cogitemus, ne nobis in vacuum tempora pereant, et tunc quaeramus ad bene agendum vivere, cum jam compellimur de corpore exire. Mementote quid Veritas dicat: Orate ne fiat fuga vestra hieme vel Sabbato (Matth. XXIV, 20).

7. I relate a matter, dearest brothers, which if your charity will listen to intently, it will be vehemently instructed from the consideration thereof. There was a certain noble man in the province of Valeria named Chrysaorius, whom the people in the rustic tongue called Chryserius: a man very fit, but as full of vices as of riches; swollen with pride, subject to the pleasures of his flesh, kindled by the torches of avarice in acquiring things. But when the Lord had decreed to place an end to so many evils, as I have learned from a certain religious man, who now survives, a relative of his, he was struck by a languor of the body. Who coming to the extreme, at the same hour in which he was now about to depart from the body, with open eyes he saw foul and very black spirits stand before him, and vehemently threaten, that they might snatch him to the cloisters of hell. He began to tremble, to grow pale, to sweat, and with great voices to seek a truce, and to call his son named Maximus, whom I myself already a monk saw a monk, with excessive and troubled cries, saying: Maximus, run, I have never done anything of evil to thee, receive me into thy faith. Troubled soon Maximus was present, the mourning and noisy family assembled. But those whom he tolerated heavily as standing over him, they themselves were not able to see the wicked spirits, but they saw their presence in the confusion, in the paleness and trembling of him who was being dragged. But from the dread of their foul image he was turned hither and thither in his little bed, he lay on the left side, he could not bear their sight; he was turned to the wall, there they were present. And when being too much constrained he despaired that he could now be released, he began to cry with great voices, saying: A truce even until morning, a truce even until morning. But when he cried these things, in those very voices of his he was plucked from the dwelling of his flesh. Concerning whom indeed it is certain that he saw those things for us, not for himself, so that his vision might profit us, whom divine patience still long-sufferingly awaits. For what did it profit him to have seen the foul spirits before death, and to have sought a truce, who did not receive the same truce which he sought? We therefore, dearest brothers, let us now solicitously think on those things, lest the times perish for us in vain, and then we seek to live for acting well, when we are already compelled to depart from the body. Remember what the Truth says: Pray that your flight be not in the winter, or on the Sabbath (Matt. 24:20).

Per legis quippe mandatum ambulare longius Sabbato non licet (Exod. VI); hiems quoque ad ambulandum impedimento est, quia gressus ambulantium torpor frigoris astringit. Ait ergo; Orate ne fiat fuga vestra hieme vel Sabbato. Ac si aperte dicat: Videte ne tunc quaeratis peccata vestra fugere, quando jam non licet ambulare. Illud ergo tempus quo fugere non licet modo debet cogitari dum licet. Illa hora nostri exitus est semper intuenda, ista Redemptoris nostri admonitio ante mentis oculos semper ponenda, qua ait: Vigilate itaque, quia nescitis diem neque horam.

HOMILIA XIII.

Habita ad populum in basilica beati Felicis confessoris, in die natalis ejus.

LECTIO S. EVANG. SEC. LUC. XII, 35-40.

In illo tempore, dixit Jesus discipulis suis: Sint lumbi vestri praecincti, et lucernae ardentes in manibus vestris. Et vos similes hominibus exspectantibus dominum suum, quando revertatur a nuptiis, ut cum venerit et pulsaverit, confestim aperiant ei. Beati servi illi, quos cum venerit dominus invenerit vigilantes. Amen dico vobis quod praecinget se, et faciet illos discumbere, et transiens ministrabit illis. Et si venerit in secunda vigilia, et si in tertia vigilia venerit, et ita invenerit, beati sunt servi illi. Hoc autem scitote, quoniam si sciret pater familias qua hora fur venerit, vigilaret utique, et non sineret perfodi domum suam. Ideo et vos estote parati, quia qua hora non putatis Filius hominis veniet.

1. Sancti Evangelii, fratres charissimi, aperta vobis est lectio recitata. Sed ne aliquibus ipsa ejus planities alta fortasse videatur, eam sub brevitate transcurrimus, quatenus ejus expositio ita nescientibus fiat cognita, ut tamen scientibus non sit onerosa. Quia viris luxuria in lumbis sit, feminis in umbilico, testatur Dominus, qui de diabolo ad beatum Job loquitur, dicens: Virtus ejus in lumbis ejus, et fortitudo illius in umbilico ventris ejus (Job. XL, 11). A principali igitur sexu lumborum nomine luxuria designatur, cum Dominus dicit: Sint lumbi vestri praecincti.

For through the mandate of the law it is not permitted to walk further on the Sabbath (Exod. 16:29); winter also is for an impediment to walking, because the torpor of the cold constrains the steps of those walking. He says therefore: Pray that your flight be not in the winter, or on the Sabbath. As if he should openly say: See lest you then seek to flee your sins, when it is no longer permitted to walk. That time therefore in which it is not permitted to flee, ought now to be thought while it is permitted. That hour of our exit is always to be beheld, that admonition of our Redeemer is always to be placed before the eyes of the mind, by which he says: Watch therefore, because you know not the day nor the hour.

HOMILY XIII.

Held to the people in the basilica of blessed Felix the confessor, on the day of his birth.

LECTIO OF THE HOLY GOSPEL ACCORDING TO LUKE 12:35-40.

At that time, Jesus said to his disciples: Let your loins be girded, and lamps burning in your hands. And you like to men waiting for their lord, when he shall return from the marriage, that when he comes and knocks, they may immediately open to him. Blessed are those servants, whom the lord when he comes shall find watching. Amen I say to you that he will gird himself, and make them sit down to meat, and passing will minister to them. And if he shall come in the second watch, and if in the third watch he shall come, and so find, blessed are those servants. But this know, that if the householder knew at what hour the thief would come, he would surely watch, and would not suffer his house to be broken through. Therefore be you also ready, for at what hour you think not the Son of man will come.

1. The lection of the holy Gospel, dearest brothers, has been read open to you. But lest to some its very flatness should perhaps seem deep, we run through it with brevity, so that its exposition may be made known to the unlearned, and yet not be burdensome to the learned. That lust is in the loins for men, and in the navel for women, the Lord witnesses, who speaks concerning the devil to blessed Job, saying: His strength is in his loins, and his fortitude in the navel of his belly (Job 40:11). From the principal sex therefore lust is designated by the name of the loins, when the Lord says: Let your loins be girded.

Lumbos enim praecingimus cum carnis luxuriam per continentiam coarctamus. Sed quia minus est mala non agere, nisi etiam quisque studeat et bonis operibus insudare, protinus additur: Et lucernae ardentes in manibus vestris. Lucernas quippe ardentes in manibus tenemus cum per bona opera proximis nostris lucis exempla monstramus. De quibus profecto operibus Dominus dicit: Luceat lux vestra coram hominibus, ut videant opera vestra bona, et glorificent Patrem vestrum qui in coelis est (Matth. V, 16). Duo autem sunt quae jubentur, et lumbos restringere, et lucernas tenere, ut et munditia sit castitatis in corpore, et lumen veritatis in operatione. Redemptori etenim nostro unum sine altero placere nequaquam potest, si aut is qui bona agit adhuc luxuriae inquinamenta non deserit, aut is qui castitate praeeminet necdum se per bona opera exercet. Nec castitas ergo magna est sine bono opere, nec opus bonum est aliquod sine castitate.

2. Sed et si utrumque agitur, restat ut quisquis ille est spe ad supernam patriam tendat, et nequaquam se a vitiis pro mundi hujus honestate contineat. Qui etsi quaedam bona aliquando pro honestate inchoat, in ejus tamen intentione non debet permanere, nec per bona opera praesentis mundi gloriam quaerere, sed totam spem in Redemptoris sui adventum constituat. Unde et protinus subditur: Et vos similes hominibus exspectantibus dominum suum, quando revertatur a nuptiis. Ad nuptias quippe Dominus abiit, quia resurgens a mortuis, ascendens in coelum, supernam sibi angelorum multitudinem novus homo copulavit. Qui tunc revertitur, cum nobis jam per judicium manifestatur.

3. Bene autem de servis exspectantibus subditur: Ut cum venerit et pulsaverit, confestim aperiant ei. Venit quippe Dominus cum ad judicium properat, pulsat vero, cum jam per aegritudinis molestias esse mortem vicinam designat. Cui confestim aperimus, si hunc cum amore suscipimus. Aperire enim judici pulsanti non vult, qui exire de corpore trepidat, et videre eum quem contempsisse se meminit judicem formidat. Qui autem de sua spe et operatione securus est, pulsanti confestim aperit, quia laetus judicem sustinet; et cum tempus propinquae mortis agnoverit, de gloria retributionis hilarescit. Unde et protinus subditur: Beati sunt servi illi, quos cum venerit dominus, invenerit vigilantes. Vigilat qui ad aspectum veri luminis mentis oculos apertos tenet, vigilat qui servat operando quod credit, vigilat qui a se torporis et negligentiae tenebras repellit. Hinc etenim Paulus dicit: Evigilate, justi, et nolite peccare (I Cor. XV, 34). Hinc rursus ait; Hora est jam nos de somno surgere (Rom. XIII, 11).

For we gird our loins when we restrain the luxury of the flesh through continence. But because it is less not to do evil things, unless each one also studies to labor in good works, it is immediately added: And lamps burning in your hands. For we hold burning lamps in our hands when through good works we show examples of light to our neighbors. Concerning which works indeed the Lord says: Let your light shine before men, that they may see your good works, and glorify your Father who is in heaven (Matt. 5:16). But there are two things which are commanded, both to restrain the loins, and to hold lamps, so that there may be both the purity of chastity in the body, and the light of truth in operation. For to our Redeemer one without the other can by no means be pleasing, if either he who does good things does not yet desert the stains of luxury, or he who is pre-eminent in chastity does not yet exercise himself through good works. Therefore neither is chastity great without good work, nor is any good work without chastity.

2. But even if both are done, it remains that whoever he is should tend by hope toward the supernal country, and by no means contain himself from vices for the honor of this world. Who although he sometimes begins certain good things for honor, yet he ought not to remain in its intention, nor seek the glory of the present world through good works, but should constitute all hope in the coming of his Redeemer. Whence also it is immediately subjoined: And you like to men waiting for their lord, when he shall return from the marriage. For the Lord went away to the marriage, because rising again from the dead, ascending into heaven, the new man coupled to himself the supernal multitude of angels. Who then returns, when he is now manifested to us through judgment.

3. But well it is subjoined concerning the waiting servants: That when he comes and knocks, they may immediately open to him. For the Lord comes when he hastens to judgment, but he knocks, when now through the troubles of sickness he designates death to be near. To whom we immediately open, if we receive him with love. For he will not open to the judge knocking, who trembles to depart from the body, and fears to see him as judge whom he remembers to have contemned. But he who is secure concerning his hope and operation, immediately opens to the one knocking, because he sustains the judge joyful; and when he shall have acknowledged the time of approaching death, he becomes cheerful concerning the glory of retribution. Whence also it is immediately subjoined: Blessed are those servants, whom the lord when he comes shall find watching. He watches who holds the eyes of the mind open to the sight of the true light, he watches who keeps by working what he believes, he watches who repels from himself the darkness of torpor and negligence. For hence Paul says: Awake, you just, and sin not (1 Cor. 15:34). Hence again he says: It is now the hour for us to rise from sleep (Rom. 13:11).

4. Sed veniens dominus quid servis vigilantibus exhibeat audiamus: Amen dico vobis quod praecinget se, et faciet eos discumbere, et transiens ministrabit illis. Praecinget se, id est ad retributionem praeparabit; et faciet illos discumbere, id est in aeterna quiete refoveri. Discumbere quippe nostrum in regno quiescere est. Unde rursum Dominus dicit: Venient et recumbent cum Abraham, Isaac et Jacob (Matth. VIII, 11). Transiens autem Dominus ministrat, quia lucis suae illustratione nos satiat. Transire vero dictum est, cum de judicio ad regnum redit. Vel certe Dominus nobis post judicium transit, quia ab humanitatis forma in divinitatis suae contemplationem nos elevat. Et transire ejus est in claritatis suae speculationem nos ducere, cum eum quem in humanitate in judicio cernimus, etiam in divinitate post judicium videmus. Ad judicium quippe veniens, in forma servi omnibus apparet, quia scriptum est: Videbunt in quem transfixerunt (Zach. XII, 10; Joan. XIX, 37). Sed cum reprobi in supplicium corruunt, justi ad claritatis ejus gloriam pertrahuntur, sicut scriptum est: Tollatur impius, ne videat gloriam Dei (Isai. XXVI, 10).

5. Sed quid si servi in prima vigilia negligentes existunt? Prima quippe vigilia primae aetatis custodia est. Sed neque sic desperandum est, et a bono opere cessandum. Nam longanimitatis suae patientiam insinuans Dominus, subdit: Et si venerit in secunda vigilia, et si in tertia vigilia venerit, et ita invenerit, beati sunt servi illi. Prima quippe vigilia primaevum tempus est, id est pueritia. Secunda, adolescentia vel juventus, quae auctoritate sacri eloquii unum sunt, dicente Salomone: Laetare juvenis in adolescentia tua (Eccle. XI, 9). Tertia autem, senectus accipitur. Qui ergo vigilare in prima vigilia noluit custodiat vel secundam, ut qui converti a pravitatibus suis in pueritia neglexit ad vias vitae saltem in tempore juventutis evigilet. Et qui evigilare in secunda vigilia noluit tertiae vigiliae remedia non amittat, ut qui in juventute ad vias vitae non evigilat saltem in senectute resipiscat. Pensate, fratres charissimi, quia conclusit Dei pietas duritiam nostram. Non est jam quid homo excusationis inveniat. Deus despicitur, et exspectat; contemni se videt, et revocat; injuriam de contemptu suo suscipit, et tamen quandoque revertentibus etiam praemia promittit. Sed nemo hanc ejus longanimitatem negligat, quia tanto districtiorem justitiam in judicio exiget, quanto longiorem patientiam ante judicium praerogavit. Hinc etenim Paulus dicit: Ignoras quoniam benignitas Dei ad poenitentiam te adducit? Tu autem secundum duritiam tuam et cor impoenitens thesaurizas tibi iram in die irae et revelationis justi judicii Dei (Rom. II, 4, 5).

4. But let us hear what the Lord coming may exhibit to the watchful servants: Amen I say to you that he will gird himself, and make them sit down to meat, and passing will minister to them. He will gird himself, that is, he will prepare for retribution; and he will make them sit down to meat, that is, to be refreshed in eternal rest. For our sitting down to meat is to rest in the kingdom. Whence again the Lord says: They shall come and shall sit down with Abraham, Isaac, and Jacob (Matt. 8:11). But the Lord passing ministers, because he satisfies us by the enlightenment of his light. But it is said to pass, when he returns from judgment to the kingdom. Or certainly the Lord passes to us after judgment, because he elevates us from the form of humanity into the contemplation of his divinity. And his passing is to lead us into the contemplation of his clarity, when him whom we discern in humanity in judgment, we see also in divinity after judgment. For coming to judgment, he appears to all in the form of a servant, because it is written: They shall look on him whom they pierced (Zech. 12:10; John 19:37). But when the reprobate fall into punishment, the just are drawn to the glory of his clarity, as it is written: Let the impious be taken away, lest he see the glory of God (Isa. 26:10).

5. But what if the servants are found negligent in the first watch? For the first watch is the guarding of the first age. But even so one must not despair, nor cease from good work. For the Lord, insinuating the patience of his long-suffering, adds: And if he shall come in the second watch, or if he shall come in the third watch, and shall so find them, blessed are those servants. For the first watch is the earliest time, that is, childhood. The second, adolescence or youth, which by the authority of sacred eloquence are one, Solomon saying: Rejoice, O young man, in thy youth (Eccl. 11:9). But the third is taken as old age. He therefore who would not watch in the first watch, let him guard at least the second, so that he who neglected to be converted from his wickednesses in childhood may wake up to the ways of life at least in the time of youth. And he who would not wake up in the second watch, let him not lose the remedies of the third watch, so that he who does not wake up to the ways of life in youth may at least come to his senses in old age. Consider, most beloved brethren, that the piety of God has hemmed in our hardness. There is no longer anything that man may find as an excuse. God is despised, and he waits; he sees himself contemned, and he recalls; he receives injury from the contempt shown him, and yet at some time he even promises rewards to those returning. But let no one neglect this his long-suffering, because he will exact a justice so much the more strict in judgment, by as much as he has granted a longer patience before judgment. For hence Paul says: Knowest thou not that the benignity of God leadeth thee to penance? But according to thy hardness and impenitent heart, thou treasurest up to thyself wrath, against the day of wrath, and revelation of the just judgment of God (Rom. 2:4, 5).

Hinc Psalmista ait: Deus judex justus, fortis, et longanimis (Psal. VII, 12). Dicturus quippe longanimem, praemisit justum, ut quem vides peccata delinquentium diu patienter ferre, scias hunc etiam quandoque districte judicare. Hinc per quemdam sapientem dicitur: Altissimus enim est patiens redditor (Eccli, V, 4). Patiens enim redditor dicitur, quia peccata hominum et patitur et reddit. Nam quos diu, ut convertantur, tolerat, non conversos durius damnat. Ad excutiendam vero mentis nostrae desidiam, etiam exteriora damna per similitudinem ad medium deducuntur, ut per haec animus ad sui custodiam suscitetur. Nam dicitur: Hoc autem scitote, quia si sciret paterfamilias qua hora fur veniret, vigilaret utique, et non sineret perfodi domum suam. Ex qua praemissa similitudine etiam exhortatio subinfertur, cum dicitur: Et vos estote parati, quia qua hora non putatis Filius hominis veniet. Nesciente enim patrefamilias fur domum perfodit, quia dum a sui custodia spiritus dormit, improvisa mors veniens carnis nostrae habitaculum irrumpit, et eum quem dominum domus invenerit dormientem necat, quia cum ventura damna spiritus minime praevidet, hunc mors ad supplicium nescientem rapit. Furi autem resisteret, si vigilaret, quia adventum judicis, qui occulte animam rapit, praecavens, ei poenitendo occurreret, ne impoenitens periret.

6. Horam vero ultimam Dominus noster idcirco voluit nobis esse incognitam, ut semper possit esse suspecta, ut dum illam praevidere non possumus, ad illam sine intermissione praeparemur. Proinde, fratres mei, in conditione mortalitatis vestrae mentis oculos figite, venienti vos judici per fletus quotidie et lamenta praeparate. Et cum certa mors maneat omnibus, nolite de temporalis vitae providentia incerta cogitare. Terrenarum rerum vos cura non aggravet. Quantislibet enim auri et argenti molibus circumdetur, quibuslibet pretiosis vestibus induatur caro, quid est aliud quam caro? Nolite ergo attendere quid habetis, sed quid estis. Vultis audire quid estis? Propheta indicat, dicens: Vere fenum est populus (Isai. XL, 7). Si enim fenum populus non est, ubi sunt illi qui ea quae hodie colimus nobiscum transacto anno beati Felicis natalitia celebraverunt? O quanta et qualia de praesentis vitae provisione cogitabant, sed, subripiente mortis articulo, repente in his quae praevidere nolebant inventi sunt, et cuncta simul temporalia quae congregata quasi stabiliter tenere videbantur amiserunt.

Hence the Psalmist says: God is a just judge, strong and patient (Ps. 7:12). Indeed, about to call him patient, he first called him just, so that him whom you see bearing the sins of delinquents for a long time patiently, you may know that he also judges strictly at some time. Hence it is said by a certain wise man: For the Most High is a patient rewarder (Ecclus. 5:4). For he is called a patient rewarder because he both suffers and repays the sins of men. For those whom he tolerates for a long time so that they may be converted, he condemns more harshly if they are not converted. But to shake off the sloth of our mind, even external losses are brought forward by a similitude, that by these the soul may be aroused to its own guarding. For it is said: But know this, that if the householder knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open. From which premised similitude an exhortation is also added, when it is said: Be you then also ready: for at what hour you think not, the Son of man will come. For while the householder is ignorant, the thief breaks open the house, because while the spirit sleeps from its own guarding, unforeseen death coming breaks into the dwelling of our flesh, and kills him whom it finds sleeping as the master of the house, because when the spirit least foresees the losses to come, death snatches him away to punishment while he is unaware. But he would resist the thief if he watched, because, guarding against the coming of the judge who secretly snatches away the soul, he would meet him by repenting, lest he perish impenitent.

6. Indeed, our Lord willed the last hour to be unknown to us for this reason, that it might always be suspect, so that while we are unable to foresee it, we may be prepared for it without intermission. Therefore, my brethren, fix the eyes of your mind upon the condition of your mortality; prepare yourselves for the coming judge by daily weeping and lamentations. And since a certain death remains for all, do not think about the uncertainties of the providence of temporal life. Let not the care of earthly things weigh you down. For with however great masses of gold and silver the flesh may be surrounded, in whatever precious garments it may be clothed, what else is it but flesh? Do not, therefore, attend to what you have, but what you are. Do you wish to hear what you are? The Prophet indicates, saying: Truly the people is grass (Isa. 40:7). For if the people is not grass, where are those who, having passed a year, celebrated the birthday of the blessed Felix with us today? O how much and what sort of things they were thinking concerning the provision of the present life! But, the moment of death creeping in, they were suddenly found in those things which they did not wish to foresee, and they lost all temporal things together which, having been gathered, they seemed to hold as if stably.

Si ergo transacta multitudo generis humani per nativitatem viruit in carne, per mortem aruit in pulvere, videlicet fenum fuit. Quia igitur momentis suis horae fugiunt, agite, fratres charissimi, ut in boni operis mercede teneantur. Audite quid sapiens Salomon dicat: Quodcunque potest manus tua facere, instanter operare, quia nec opus, nec scientia, nec ratio, nec sapientia erunt apud inferos, quo tu properas (Eccle. IX, 10). Quia ergo et venturae mortis tempus ignoramus, et post mortem operari non possumus, superest ut ante mortem tempora indulta rapiamus. Sic enim sic mors ipsa cum venerit vincetur, si priusquam veniat semper timeatur

HOMILIA XIV.

Habita ad populum in basilica beati Petri apostoli, Dominica secunda post Pascha.

LECTIO S. EVANG. SEC. JOAN. X, 11-16.

In illo tempore, dixit Jesus Pharisaeis: Ego sum pastor bonus. Bonus pastor animam suam ponit pro ovibus suis. Mercenarius autem, et qui non est pastor, cujus non sunt oves propriae, videt lupum venientem, et dimittit oves, et fugit; et lupus rapit, et dispergit oves. Mercenarius autem fugit, quia mercenarius est, et non pertinet ad eum de ovibus. Ego sum pastor bonus, et cognosco oves meas, et cognoscunt me meae. Sicut novit me Pater, et ego agnosco Patrem, et animam meam pono pro ovibus meis. Et alias oves habeo quae non sunt ex hoc ovili, et illas oportet me adducere, et vocem meam audient, et fiet unum ovile et unus pastor.

1. Audistis, fratres charissimi, ex lectione evangelica eruditionem vestram, audistis et periculum nostrum. Ecce enim is qui non ex accidenti dono, sed essentialiter bonus est, dicit: Ego sum pastor bonus. Atque ejusdem bonitatis formam quam nos imitemur, adjungit, dicens: Bonus pastor animam suam ponit pro ovibus suis. Fecit quod monuit, ostendit quod jussit. Bonus pastor pro ovibus suis animam suam posuit, ut in sacramento nostro corpus suum et sanguinem verteret, et oves quas redemerat, carnis suae alimento satiaret.

If, therefore, the passed multitude of the human race flourished in the flesh through birth, it withered in the dust through death; evidently it was grass. Because, therefore, the hours flee in their moments, act, most beloved brethren, so that they may be held in the reward of good work. Hear what the wise Solomon says: Whatsoever thy hand is able to do, do it earnestly: for neither work, nor science, nor reason, nor wisdom shall be in hell, whither thou art hastening (Eccl. 9:10). Because, therefore, we both are ignorant of the time of death to come, and are unable to work after death, it remains that before death we seize the granted times. For thus death itself, when it comes, shall be overcome, if before it comes it is always feared.

HOMILY XIV.

Delivered to the people in the basilica of the blessed Peter the Apostle, on the second Sunday after Easter.

GOSPEL READING ACCORDING TO JOHN 10:11-16.

At that time, Jesus said to the Pharisees: I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he who is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth: and the wolf catcheth, and scattereth the sheep: and the hireling flieth, because he is a hireling: and he hath no care for the sheep. I am the good shepherd: and I know mine, and mine know me. As the Father knoweth me, and I know the Father: and I yield up my life for my sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

1. You have heard, most beloved brethren, from the Gospel reading your instruction; you have also heard our danger. For behold, he who is good not by an accidental gift, but essentially, says: I am the good shepherd. And he adds the form of that same goodness which we should imitate, saying: The good shepherd giveth his life for his sheep. He did what he advised; he showed what he commanded. The good shepherd laid down his life for his sheep, that he might change his body and blood in our sacrament, and satisfy the sheep which he had redeemed with the food of his own flesh.

Ostensa nobis est de contemptu mortis via quam sequamur, apposita est forma cui imprimamur. Primum nobis est exteriora nostra misericorditer ovibus ejus impendere; postremum vero, si necesse sit, etiam mortem nostram pro eisdem ovibus ministrare. A primo autem hoc minimo pervenitur ad postremum majus. Sed cum incomparabiliter longe sit melior anima qua vivimus terrena substantia quam exterius possidemus, qui non dat pro ovibus substantiam suam, quando pro his daturus est animam suam? Et sunt nonnulli qui dum plus terrenam substantiam quam oves diligunt, merito nomen pastoris perdunt. De quibus protinus subditur: Mercenarius autem, et qui non est pastor, cujus non sunt oves propriae, videt lupum venientem, et dimittit oves, et fugit.

2. Non pastor, sed mercenarius vocatur, qui non pro amore intimo oves dominicas, sed ad temporales mercedes pascit. Mercenarius quippe est qui locum quidem pastoris tenet, sed lucra animarum non quaerit; terrenis commodis inhiat, honore praelationis gaudet, temporalibus lucris pascitur, impensa sibi ab hominibus reverentia laetatur. Istae sunt etenim mercedes mercenarii, ut pro eo ipso quod in regimine laborat, hic quod quaerit inveniat, et ab haereditate gregis in posterum alienus existat. Utrum vero pastor sit, an mercenarius, cognosci veraciter non potest, si occasio necessitatis deest. Tranquillitatis enim tempore, plerumque ad gregis custodiam sicut verus pastor, sic etiam mercenarius stat; sed lupus veniens indicat quo quisque animo super gregis custodiam stabat. Lupus etenim super oves venit cum quilibet injustus et raptor, fideles quosque atque humiles opprimit. Sed is qui pastor esse videbatur et non erat, relinquit oves et fugit, quia dum sibi ab eo periculum metuit, resistere ejus injustitiae non praesumit. Fugit autem non mutando locum, sed subtrahendo solatium. Fugit, quia injustitiam vidit, et tacuit. Fugit, quia se sub silentio abscondit. Quibus bene per prophetam dicitur: Non ascendistis ex adverso, neque opposuistis murum pro domo Israel, ut staretis in praelio in die Domini (Ezech. XIII, 5). Ex adverso quippe ascendere est quibuslibet potestatibus prave agentibus rationis libera voce contraire. Et in die Domini pro domo Israel in praelio stamus, ac murum opponimus, si fideles innocentes contra perversorum injustitiam ex justitiae auctoritate vindicamus. Quod quia mercenarius non facit, cum venientem lupum viderit, fugit.

The way of contempt for death which we should follow has been shown to us; the form to which we should be impressed has been placed before us. Our first task is to expend our external things mercifully for his sheep; the last, indeed, if it be necessary, to administer even our death for those same sheep. But from this first minimum one arrives at the last greater thing. But since the soul by which we live is incomparably much better than the earthly substance which we possess externally, he who does not give his substance for the sheep, when is he going to give his soul for them? And there are some who, while they love earthly substance more than the sheep, deservedly lose the name of shepherd. Concerning whom it is immediately added: But the hireling, and he who is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth.

2. He is called not a shepherd, but a hireling, who feeds the Lord's sheep not for intimate love, but for temporal rewards. For he is a hireling who indeed holds the place of a shepherd, but does not seek the gain of souls; he gapes for earthly advantages, rejoices in the honor of prelacy, is fed by temporal gains, and is gladdened by the reverence paid to him by men. For these are the rewards of the hireling, that for the very fact that he labors in government, he may find here what he seeks, and in the future remain a stranger to the inheritance of the flock. But whether he be a shepherd or a hireling, it cannot be known truthfully if the occasion of necessity is lacking. For in time of tranquility, generally the hireling stands for the guarding of the flock just as a true shepherd; but the wolf coming indicates with what mind each one stood over the guarding of the flock. For the wolf comes upon the sheep when any unjust person and robber oppresses any of the faithful and humble. But he who seemed to be a shepherd and was not, leaves the sheep and flies, because while he fears danger for himself from him, he does not presume to resist his injustice. But he flies not by changing place, but by withdrawing solace. He flies, because he saw injustice, and was silent. He flies, because he hid himself under silence. To whom it is well said through the Prophet: You have not gone up from the opposite side, nor have you opposed a wall for the house of Israel, that you might stand in battle in the day of the Lord (Ezek. 13:5). For to go up from the opposite side is to oppose any powers acting wickedly with the free voice of reason. And we stand in battle for the house of Israel in the day of the Lord, and oppose a wall, if we vindicate the innocent faithful against the injustice of the perverse by the authority of justice. Because the hireling does not do this, when he sees the wolf coming, he flies.

3. Sed est alius lupus qui sine cessatione quotidie non corpora, sed mentes dilaniat, malignus videlicet spiritus, qui caulas fidelium insidians circuit, et mortes animarum quaerit. De quo lupo mox subditur: Et lupus rapit, et dispergit oves. Lupus venit, et mercenarius fugit, quia malignus spiritus mentes fidelium in tentatione dilaniat, et is qui locum pastoris tenet curam sollicitudinis non habet. Animae pereunt, et ipse de terrenis commodis laetatur. Lupus rapit et dispergit oves cum alium ad luxuriam pertrahit, alium ad avaritiam accendit, alium in superbiam erigit, alium per iracundiam dividit, hunc invidia stimulat, illum in fallacia supplantat. Quasi ergo lupus gregem dissipat cum fidelium populum diabolus per tentationes necat. Sed contra haec mercenarius nullo zelo accenditur, nullo fervore dilectionis excitatur: quia dum sola exteriora commoda requirit, interiora gregis damna negligenter patitur. Unde et mox adjungitur: Mercenarius autem fugit, quia mercenarius est, et non pertinet ad eum de ovibus. Sola enim causa est ut mercenarius fugiat quia mercenarius est. Ac si aperte diceretur: Stare in periculo ovium non potest qui in eo quod ovibus praeest non oves diligit, sed lucrum terrenum quaerit. Dum enim honorem amplectitur, dum temporalibus commodis laetatur, opponere se contra periculum trepidat, ne hoc quod diligit amittat. Sed quia Redemptor noster culpas ficti pastoris innotuit iterum formam cui debeamus imprimi ostendit, dicens: Ego sum Pastor bonus. Atque subjungit: Et cognosco oves meas, hoc est diligo, et cognoscunt me meae. Ac si patenter dicat: Diligentes obsequuntur. Qui enim veritatem non diligit, adhuc minime cognovit.

4. Quia ergo audistis, fratres charissimi, periculum nostrum, pensate in verbis dominicis etiam periculum vestrum. Videte si oves ejus estis, videte si eum cognoscitis, videte si lumen veritatis scitis. Scitis autem dico, non per fidem, sed per amorem. Scitis dico, non ex credulitate, sed ex operatione. Nam idem ipse qui hoc loquitur Joannes evangelista testatur, dicens: Qui dicit se nosse Deum, et mandata ejus non custodit, mendax est (I Joan. II, 4). Unde et in hoc loco Dominus protinus subdit: Sicut novit me Pater, et ego agnosco Patrem, et animam meam pono pro ovibus meis. Ac si aperte dicat: In hoc constat quia et ego agnosco Patrem, et cognoscor a Patre, quia animam meam pono pro ovibus meis; id est, ea charitate qua pro ovibus morior quantum Patrem diligam ostendo. Quia vero non solum Judaeam, sed etiam gentilitatem redimere venerat, adjungit: Et alias oves habeo quae non sunt ex hoc ovili, et illas oportet me adducere, et vocem meam audient, et fiet unum ovile et unus pastor. Redemptionem nostram, qui ex gentili populo venimus, Dominus aspexerat cum se adducere et alias oves dicebat.

3. But there is another wolf who without cessation daily mangles not bodies, but minds, namely the malignant spirit, who, lying in wait, goes around the folds of the faithful and seeks the deaths of souls. Concerning which wolf it is soon added: And the wolf catcheth and scattereth the sheep. The wolf comes, and the hireling flies, because the malignant spirit mangles the minds of the faithful in temptation, and he who holds the place of a shepherd does not have the care of solicitude. Souls perish, and he himself rejoices over earthly advantages. The wolf catcheth and scattereth the sheep when he draws one to luxury, inflames another to avarice, raises another into pride, divides another through wrath, envy stimulates this one, fallacy supplants that one. As it were, therefore, the wolf dissipates the flock when the devil kills the people of the faithful through temptations. But against these things the hireling is kindled by no zeal, is excited by no fervor of love: because while he seeks only external advantages, he negligently suffers the internal losses of the flock. Whence also it is soon added: But the hireling flieth, because he is a hireling, and he hath no care for the sheep. For the only cause that the hireling flies is because he is a hireling. As if it were openly said: He cannot stand in the danger of the sheep who, in that he is over the sheep, does not love the sheep, but seeks earthly gain. For while he embraces honor, while he rejoices in temporal advantages, he trembles to oppose himself against danger, lest he lose this which he loves. But because our Redeemer has made known the faults of the feigned shepherd, he shows again the form to which we ought to be impressed, saying: I am the good Shepherd. And he adds: And I know my sheep, that is, I love them, and mine know me. As if he said clearly: Those who love, obey. For he who does not love the truth, has as yet known it very little.

4. Since, therefore, you have heard, dearest brothers, our danger, consider in the words of the Lord also your danger. See if you are his sheep, see if you know him, see if you know the light of truth. But I say you know, not through faith, but through love. I say you know, not from belief, but from action. For the same John the evangelist who speaks this testifies, saying: He who says that he knows God, and keeps not his commandments, is a liar (1 John 2:4). Whence also in this place the Lord immediately adds: As the Father knows me, and I know the Father, and I lay down my life for my sheep. As if he said openly: In this it is clear that I both know the Father, and am known by the Father, because I lay down my life for my sheep; that is, by that charity by which I die for the sheep I show how much I love the Father. But because he had come to redeem not only Judea, but also heathendom, he adds: And other sheep I have that are not of this fold, and them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. The Lord had looked upon our redemption, who have come from the gentile people, when he said that he would bring also other sheep.

Hoc quotidie fieri, fratres, aspicitis, hoc reconciliatis gentibus factum hodie videtis. Quasi enim ex duobus gregibus unum ovile efficit, quia Judaicum et gentilem populum in sua fide conjungit, Paulo attestante, qui ait: Ipse est pax nostra, qui fecit utraque unum (Ephes. II, 14). Dum enim ad aeternam vitam ex utraque natione simplices eligit, ad ovile proprium oves deducit.

3. De quibus profecto ovibus rursum dicit: Oves meae vocem meam audiunt, et ego cognosco eas, et sequuntur me, et ego vitam aeternam do eis (Joan. X, 27). De quibus et paulo superius dicit: Per me si quis introierit, salvabitur, et ingredietur, et egredietur, et pascua inveniet (Ibid., 9). Ingredietur quippe ad fidem, egredietur vero a fide ad speciem, a credulitate ad contemplationem, pascua autem inveniet in aeterna refectione. Oves ergo ejus pascua inveniunt, quia quisquis illum corde simplici sequitur, aeternae viriditatis pabulo nutritur. Quae autem sunt istarum ovium pascua, nisi interna gaudia semper virentis paradisi? Pascua namque electorum sunt vultus praesens Dei, qui dum sine defectu conspicitur, sine fine mens vitae cibo satiatur. In istis pascuis de aeternitatis satietate laetati sunt qui jam laqueos voluptuosae temporalitatis evaserunt. Ibi hymnidici angelorum chori, ibi societas supernorum civium. Ibi dulcis solemnitas a peregrinationis hujus tristi labore redeuntium. Ibi providi prophetarum chori, ibi judex apostolorum numerus, ibi innumerabilium martyrum victor exercitus, tanto illic laetior, quanto hic durius afflictus; ibi confessorum constantia, praemii sui perceptione consolata; ibi fideles viri quos a virilitatis suae robore voluptas saeculi emollire non potuit; ibi sanctae mulieres quae cum saeculo et sexum vicerunt; ibi pueri qui hic annos suos moribus transcenderunt; ibi senes quos hic et aetas debiles reddidit, et virtus operis non reliquit.

6. Quaeramus ergo, fratres charissimi, haec pascua, in quibus cum tantorum civium solemnitate gaudeamus. Ipsa nos laetantium festivitas invitet. Certe sicubi populus nundinas celebraret, si ad alicujus Ecclesiae dedicationem denuntiata solemnitate concurreret, festinaremus omnes simul inveniri, et interesse unusquisque satageret, gravi se damno afflictum crederet si solemnitatem communis laetitiae non videret.

You see this happening daily, brothers, you see this done today in the reconciled nations. For as if from two flocks he makes one fold, because he joins the Jewish and gentile people in his faith, Paul testifying, who says: He is our peace, who has made both one (Eph. 2:14). For while he chooses the simple from both nations for eternal life, he leads the sheep to his own fold.

3. Concerning which sheep indeed he says again: My sheep hear my voice, and I know them, and they follow me, and I give them life everlasting (John 10:27). Concerning which he also says a little above: By me, if any man enter in, he shall be saved, and he shall go in, and go out, and shall find pastures (Ibid., 9). He shall go in indeed to faith, but he shall go out from faith to sight, from belief to contemplation, and he shall find pastures in eternal refreshment. His sheep therefore find pastures, because whoever follows him with a simple heart is nourished by the food of eternal greenness. But what are the pastures of these sheep, if not the internal joys of an evergreen paradise? For the pastures of the elect are the present face of God, which while it is beheld without defect, the mind is satiated without end with the food of life. In these pastures they have rejoiced in the satiety of eternity who have already escaped the snares of voluptuous temporality. There are the hymn-singing choirs of angels, there the society of the celestial citizens. There is the sweet solemnity of those returning from the sad labor of this pilgrimage. There are the provident choirs of prophets, there the judging number of apostles, there the victorious army of innumerable martyrs, so much the happier there, by how much more harshly they were afflicted here; there the constancy of confessors, consoled by the perception of their reward; there the faithful men whom the pleasure of the world could not soften from the strength of their virility; there the holy women who with the world also conquered their sex; there the boys who here transcended their years by their character; there the old men whom here age made weak, and the virtue of work did not leave.

6. Let us seek, therefore, dearest brothers, these pastures, in which we may rejoice with the solemnity of so many citizens. Let the festival itself of those rejoicing invite us. Certainly, if the people were celebrating fairs anywhere, or if they were running together for the dedication of some church with a proclaimed solemnity, we would all hasten together to be found there, and each one would busy himself to be present, and would believe himself afflicted with a heavy loss if he did not see the solemnity of common joy.

Ecce in coelestibus electorum civium laetitia agitur, vicissim de se omnes in suo conventu gratulantur, et tamen nos, ab amore aeternitatis tepidi, nullo desiderio ardemus, interesse tantae solemnitati non quaerimus, privamur gaudiis, et laeti sumus. Accendamus ergo animum, fratres, recalescat fides in id quod credidit, inardescant ad superna nostra desideria, et sic amare jam ire est. Ab internae solemnitatis gaudio nulla nos adversitas revocet, quia et si quis ad locum propositum ire desiderat, ejus desiderium quaelibet viae asperitas non immutat. Nulla nos prosperitas blandiens seducat, quia stultus viator est, qui in itinere amoena prata conspiciens, obliviscitur ire quo tendebat. Toto ergo desiderio ad supernam patriam animus anhelet, nil in hoc mundo appetat, quod constat quia citius relinquat, ut si coelestis Pastoris veraciter oves sumus, quia in viae delectatione non figimur aeternis pascuis in perventione satiemur.

HOMILIA XV.

Habita ad populum in basilica sancti Pauli apostoli, Dominica in Sexagesima. LECTIO S. EVANG. SEC. LUC. VIII, 4-15.

In illo tempore, cum turba plurima conveniret, et de civitatibus properarent ad Jesum, dixit per similitudinem: Exiit qui seminat seminare semen suum. Et, dum seminat, aliud cecidit secus viam, et concultatum est, et volucres coeli comederunt illud. Et aliud cecidit supra petram, et natum aruit, quia non habebat humorem. Et aliud cecidit super spinas, et simul exortae spinae suffocaverunt illud. Et aliud cecidit in terram bonam, et ortum fecit fructum centuplum. Haec dicens, clamabat: Qui habet aures audiendi audiat. Interrogant autem eum discipuli ejus quae esset haec parabola. Quibus ipse dixit: Vobis datum est nosse mysterium regni Dei, caeteris autem in parabolis, ut videntes non videant, et audientes non intelligant. Est autem haec parabola: Semen est verbum Dei. Quod autem secus viam, hi sunt qui audiunt, deinde venit diabolus, et tollit verbum de corde eorum, ne credentes salvi fiant. Nam quod supra petram, hi sunt qui cum audierint, cum gaudio suscipiunt verbum. Et hi radices non habent, quia ad tempus credunt, et in tempore tentationis recedunt. Quod autem in spinas cecidit, hi sunt qui audierunt, et a sollicitudinibus, et divitiis, et voluptatibus vitae, euntes suffocantur, et non referunt fructum. Quod autem cecidit in terram bonam, hi sunt qui in corde bono et optimo audientes verbum retinent, et fructum afferunt in patientia.

Behold, in the heavens the joy of the elect citizens is being enacted; in turn, all congratulate each other in their assembly, and yet we, lukewarm in the love of eternity, burn with no desire, we do not seek to be present at such a solemnity, we are deprived of joys, and we are happy. Let us kindle our soul, therefore, brothers; let our faith grow warm again in what it has believed, let our desires for celestial things burn, and thus to love is already to go. Let no adversity recall us from the joy of internal solemnity, because even if someone desires to go to a proposed place, any roughness of the way does not change his desire. Let no flattering prosperity seduce us, because he is a foolish traveler who, beholding pleasant meadows on the way, forgets to go where he was tending. Therefore, with all desire let the soul pant for the celestial fatherland; let it seek nothing in this world, which it is clear it will leave sooner, so that if we are truly the sheep of the celestial Pastor, because we are not fixed in the delight of the way, we may be satiated in the eternal pastures upon arrival.

HOMILY XV.

Delivered to the people in the basilica of Saint Paul the apostle, on Sexagesima Sunday. READING OF THE HOLY GOSPEL ACCORDING TO LUKE 8:4-15.

At that time, when a very great multitude was gathered together, and they hastened out of the cities to Jesus, he spoke by a similitude: The sower went out to sow his seed. And, as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock, and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns, and the thorns growing up with it, choked it. And other some fell upon good ground, and being sprung up, yielded fruit a hundredfold. Saying these things, he cried out: He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. To whom he said: To you it is given to know the mystery of the kingdom of God, but to the rest in parables, that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. And they by the way side are they that hear, then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock are they who when they hear, receive the word with joy. And these have no roots, for they believe for a while, and in time of temptation they fall away. And that which fell among thorns are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. But that on the good ground are they who in a good and very good heart, hearing the word, retain it, and yield fruit in patience.

1. Lectio sancti Evangelii quam modo, fratres charissimi, audistis expositione non indiget, sed admonitione. Quam enim per semetipsam Veritas exposuit, hanc discutere humana fragilitas non praesumit. Sed est quod sollicite in hac ipsa expositione dominica pensare debeatis, quia si nos vobis semen verbum, agrum mundum, volucres daemonia, spinas divitias significare diceremus, ad credendum nobis mens forsitan vestra dubitaret. Unde et idem Dominus per semetipsum dignatus est exponere quod dicebat, ut sciatis rerum significationes quaerere in iis etiam quae per semetipsum noluit explanare. Exponendo ergo quod dixit figurate se loqui innotuit, quatenus certos vos redderet cum vobis nostra fragilitas verborum illius figuras aperiret. Quis enim mihi unquam crederet, si spinas divitias interpretari voluissem, maxime cum illae pungant, istae delectent? Et tamen spinae sunt, quia cogitationum suarum punctionibus mentem lacerant, et cum usque ad peccatum pertrahunt, quasi inflicto vulnere cruentant. Quas bene hoc in loco, alio evangelista attestante, nequaquam Dominus divitias, sed fallaces divitias appellat (Matth. XIII, 22). Fallaces enim sunt quae nobiscum diu permanere non possunt, fallaces sunt quae mentis nostrae inopiam non expellunt. Solae autem divitiae verae sunt quae nos divites virtutibus faciunt. Si ergo, fratres charissimi, divites esse cupitis, veras divitias amate. Si culmen veri honoris quaeritis, ad coeleste regnum tendite. Si gloriam dignitatum diligitis, in illa superna angelorum curia ascribi festinate.

2. Verba Domini, quae aure percipitis, mente retinete. Cibus enim mentis est sermo Dei. Et quasi acceptus cibus stomacho languente rejicitur, quando auditus sermo in ventre memoriae non tenetur. Sed quisquis alimenta non retinet, hujus profecto vita desperatur. Aeternae igitur mortis periculum formidate, si cibum quidem sanctae exhortationis accipitis, sed verba vitae, id est alimenta justitiae, in memoria non tenetis. Ecce transit omne quod agitis, et ad extremum judicium sine ulla momenti interpositione quotidie volentes nolentesque properatis. Cur ergo amatur quod relinquitur? Cur illud negligitur quo pervenitur? Mementote quod dicitur: Si quis habet aures audiendi audiat. Omnes enim qui illic aderant aures corporis habebant. Sed qui cunctis aures habentibus Si quis habet aures audiendi audiat dicit, aures procul dubio cordis requirit. Curate ergo ut acceptus sermo in cordis aure remaneat. Curate ne semen juxta viam cadat, ne malignus spiritus veniat, et a memoria verbum tollat. Curate ne petrosa terra semen excipiat, et fructum boni operis sine perseverantiae radicibus mittat.

1. The reading of the holy Gospel which you have just heard, dearest brothers, does not need exposition, but admonition. For that which Truth has exposed through itself, human fragility does not presume to discuss. But there is something which you ought to consider solicitously in this same dominical exposition: for if we should tell you that the seed signifies the word, the field the world, the birds the demons, and the thorns riches, your mind would perhaps doubt in believing us. Whence also the same Lord deigned to expose through himself what he was saying, so that you might know to seek the significations of things even in those which he did not wish to explain through himself. By exposing, therefore, what he said, he made known that he was speaking figuratively, in order to make you certain when our fragility should open to you the figures of his words. For who would ever believe me, if I wished to interpret thorns as riches, especially since the former prick, and the latter delight? And yet they are thorns, because they lacerate the mind with the pricks of their thoughts, and when they draw it as far as sin, they make it bloody as if with an inflicted wound. Which in this place, another evangelist testifying, the Lord by no means calls riches, but deceitful riches (Matt. 13:22). For they are deceitful because they cannot remain with us for long; they are deceitful because they do not expel the poverty of our mind. Only those riches are true which make us rich in virtues. If therefore, dearest brothers, you desire to be rich, love the true riches. If you seek the summit of true honor, tend toward the heavenly kingdom. If you love the glory of dignities, hasten to be enrolled in that celestial court of angels.

2. The words of the Lord, which you perceive with the ear, retain in the mind. For the word of God is the food of the mind. And just as accepted food is rejected by a languishing stomach, when the heard word is not held in the belly of memory. But whoever does not retain nourishment, for his life indeed there is no hope. Dread, therefore, the danger of eternal death, if you indeed receive the food of holy exhortation, but do not hold in memory the words of life, that is, the nourishment of justice. Behold, all that you do passes away, and to the final judgment without any interposition of a moment you hasten daily, willing or unwilling. Why then is that loved which is left behind? Why is that neglected to which one arrives? Remember what is said: He that hath ears to hear, let him hear. For all who were present there had ears of the body. But he who says to all having ears, He that hath ears to hear, let him hear, without doubt requires the ears of the heart. Take care, therefore, that the accepted word remains in the ear of the heart. Take care lest the seed fall by the way side, lest the malignant spirit come and take the word from the memory. Take care lest the stony ground receive the seed, and send forth the fruit of good work without the roots of perseverance.

Multis enim libet quod audiunt, boni operis initia proponunt; sed mox ut fatigari adversitatibus coeperint, inchoata derelinquunt. Petrosa ergo terra humorem non habuit, quae hoc quod germinaverat ad fructum perseverantiae non perduxit. Multi namque cum verbum contra avaritiam audiunt, eamdem avaritiam detestantur, rerum omnium contemptum laudant; sed mox ut viderit animus quod concupiscat, obliviscitur quod laudabat. Multi cum verbum contra luxuriam audiunt, pollutiones carnis non solum perpetrare non appetunt, sed etiam perpetratas erubescunt; sed mox ut carnis species eorum oculis apparet, sic mens ad desideria rapitur, ac si adhuc ab ea nihil sit contra haec eadem desideria deliberatum; et damnanda agit, quae quidquid egisse se meminit jam et ipsa damnavit. Saepe etiam contra culpas compungimur, et tamen post fletum ad easdem culpas redimus. Sic Balaam Israelitici populi tabernacula contemplatus flevit, eisque se similem fieri in morte deposcit, dicens: Moriatur anima mea morte justorum, et fiant novissima mea horum similia (Num. XXIII, 10); sed mox ut hora compunctionis transiit, in avaritiae nequitiam exarsit. Nam propter promissa munera in ejus populi mortem consilium dedit, cujus morti se fieri similem optavit; et oblitus est quod planxerat, cum exstinguere noluit quod per avaritiam ardebat.

3. Notandum vero est quod exponens Dominus dicit quia sollicitudines, et voluptates, et divitiae suffocant verbum. Suffocant enim, quia importunis cogitationibus suis guttur mentis strangulant; et dum bonum desiderium intrare ad cor non sinunt, quasi aditum flatus vitalis necant. Notandum etiam quod duo sunt quae divitiis jungit, sollicitudines videlicet et voluptates, quia profecto et per curam mentem opprimunt, et per affluentiam resolvunt. Re enim contraria possessores suos et afflictos et lubricos faciunt. Sed quia voluptas convenire non potest cum afflictione, alio quidem tempore per custodiae suae sollicitudinem affligunt, atque alio per abundantiam ad voluptates emolliunt.

4. Terra autem bona fructum per patientiam reddit, quia videlicet nulla sunt bona quae agimus, si non aequanimiter etiam proximorum mala toleramus. Quanto enim quisque altius profecerit, tanto in hoc mundo invenit quod durius portet, quia cum a praesenti saeculo mentis nostrae dilectio deficit, ejusdem saeculi adversitas crescit. Hinc est enim quod plerosque cernimus et bona agere, et tamen sub gravi tribulationum fasce desudare. Terrena namque jam desideria fugiunt, et tamen flagellis durioribus fatigantur.

For many are pleased by what they hear, and propose the beginnings of a good work; but as soon as they begin to be fatigued by adversities, they leave behind what was begun. The stony ground, therefore, did not have moisture, which did not lead that which it had germinated to the fruit of perseverance. For many, when they hear a word against avarice, detest that same avarice and praise the contempt of all things; but as soon as the soul sees what it might desire, it forgets what it was praising. Many, when they hear a word against luxury, not only do not seek to perpetrate the pollutions of the flesh, but are even ashamed of those perpetrated; but as soon as the form of the flesh appears to their eyes, the mind is so snatched away to desires, as if nothing had yet been deliberated by it against these same desires; and it does things to be damned, which whatever it remembers itself to have done, it has already itself damned. Often also we are moved to compunction against faults, and yet after weeping we return to the same faults. Thus Balaam, having contemplated the tabernacles of the Israelite people, wept, and requested to become like them in death, saying: Let my soul die the death of the just, and let my last end be like to them (Num. 23:10); but as soon as the hour of compunction passed, he was inflamed with the iniquity of avarice. For on account of the promised gifts, he gave counsel for the death of that people, to whose death he desired to become similar; and he forgot what he had lamented, when he did not wish to extinguish what was burning through avarice.

3. It is to be noted indeed what the Lord says in exposing, that cares, and pleasures, and riches choke the word. For they choke it because with their importunate thoughts they strangle the throat of the mind; and while they do not allow a good desire to enter the heart, they kill as it were the entrance of the vital breath. It is also to be noted that there are two things which he joins to riches, namely cares and pleasures, because indeed they both oppress the mind through worry and relax it through affluence. For by a contrary thing they make their possessors both afflicted and slippery. But because pleasure cannot agree with affliction, at one time indeed they afflict through the care of their guardianship, and at another through abundance they soften to pleasures.

4. But the good ground yields fruit through patience, because namely there are no good things which we do, if we do not also tolerate with equanimity the evils of our neighbors. For by how much more highly anyone shall have profited, by so much more does he find in this world what he may bear more harshly, because when the love of our mind fails from the present age, the adversity of the same age increases. For hence it is that we see most people both doing good things, and yet sweating under a heavy bundle of tribulations. For they already flee earthly desires, and yet they are fatigued by harsher scourges.

Sed juxta vocem Domini fructum per patientiam reddunt, quia cum humiliter flagella suscipiunt, post flagella ad requiem sublimiter suscipiuntur. Sic uva calcibus tunditur, et in vini saporem liquatur. Sic oliva contusionibus expressa amurcam suam deserit, et in olei liquorem pinguescit. Sic per trituram areae a paleis grana separantur, et ad horreum purgata perveniunt. Quisquis ergo appetit plene vitia vincere, studeat humiliter purgationis suae flagella tolerare, ut tanto post ad judicem mundior veniat, quanto nunc ejus rubiginem ignis tribulationis purgat.

5. In ea porticu quae euntibus ad ecclesiam beati Clementis est pervia fuit quidam Servulus nomine, quem multi vestrum mecum noverunt, rebus pauper, meritis dives, quem longa aegritudo dissolverat. Nam a primaeva aetate usque ad finem vitae paralyticus jacebat. Quid dicam quia stare non poterat? Qui nunquam in lecto suo surgere vel ad sedendum valebat, nunquam manum suam ad os ducere, nunquam se potuit in latus aliud declinare. Huic ad serviendum mater cum fratre aderat, et quidquid ex eleemosyna potuisset accipere, hoc eorum manibus pauperibus erogabat. Nequaquam litteras noverat, sed Scripturae sacrae sibimet Codices emerat, et religiosos quosque in hospitalitate suscipiens, hos coram se legere sine intermissione faciebat. Factumque est ut, quantum ad mensuram propriam, plene sacram Scripturam disceret, cum, sicut dixi, litteras funditus ignoraret. Studebat in dolore semper gratias agere, hymnis Deo et laudibus diebus ac noctibus vacare. Sed cum jam tempus esset ut tanta ejus patientia remunerari debuisset, membrorum dolor ad vitalia rediit. Cumque se jam morti proximum agnovit, peregrinos viros atque in hospitalitate susceptos admonuit ut surgerent, et cum eo psalmos pro exspectatione exitus sui decantarent. Cumque cum eis et ipse moriens psalleret, voces psallentium repente compescuit, cum terrore magni clamoris, dicens: Tacete, nunquid non auditis quantae resonant laudes in coelo? Cumque ad easdem laudes quas intus audierat aurem cordis intenderet, sancta illa anima a carne soluta est. Sed exeunte illa tanta illic fragrantia odoris aspersa est, ut omnes illi qui aderant inaestimabili suavitate replerentur, ita ut per hoc patenter agnoscerent quod eam laudes in coelo suscepissent. Cui rei monachus noster interfuit, qui nunc usque vivit, et cum magno fletu attestari solet quia quousque corpus ejus sepulturae traderetur, ab eorum naribus odoris illius fragrantia non recessit. Ecce quo fine ex hac vita exiit qui in hac vita aequanimiter flagella toleravit.

But according to the voice of the Lord they yield fruit through patience, because when they humbly receive the scourges, after the scourges they are sublimely received to rest. Thus the grape is pounded by heels, and is liquefied into the flavor of wine. Thus the olive expressed by contusions leaves behind its dregs, and grows fat in the liquid of oil. Thus through the threshing of the floor the grains are separated from the chaff, and arrive purged to the granary. Whoever therefore desires fully to conquer vices, let him study humbly to tolerate the scourges of his purgation, so that he may come afterward to the judge so much the cleaner, by how much more the fire of tribulation now purges his rust.

5. In that portico which is open to those going to the church of blessed Clement, there was a certain man named Servulus, whom many of you know with me, poor in things, rich in merits, whom long sickness had dissolved. For from his early age until the end of his life he lay paralyzed. What shall I say, that he could not stand? He who was never able to rise in his bed even to sit, never to lead his hand to his mouth, never could he decline himself to the other side. His mother with his brother was present to serve him, and whatever he could receive from alms, this he distributed to the poor by their hands. He by no means knew letters, but he had bought for himself Codices of the holy Scripture, and receiving any religious men in hospitality, he made them read these before him without intermission. And it came to pass that, as far as his own measure, he learned the holy Scripture fully, although, as I said, he was utterly ignorant of letters. He studied in pain always to give thanks, and to be at leisure for hymns to God and praises by day and by night. But when the time had already come that his so great patience ought to have been remunerated, the pain of his members returned to the vital parts. And when he recognized himself already near to death, he admonished the pilgrim men and those received in hospitality that they should rise, and sing psalms with him in expectation of his exit. And while he himself dying sang with them, he suddenly checked the voices of those singing, saying with the terror of a great cry: Be silent, do you not hear how great praises resound in heaven? And while he directed the ear of his heart to those same praises which he had heard within, that holy soul was loosed from the flesh. But as it went out, so great a fragrance of odor was sprinkled there, that all those who were present were filled with inestimable sweetness, so that by this they clearly recognized that the praises in heaven had received it. Our monk was present at this thing, who lives even now, and is accustomed to testify with great weeping that until his body was delivered to burial, the fragrance of that odor did not depart from their nostrils. Behold with what an end he went out from this life who in this life tolerated scourges with equanimity.

Juxta vocem ergo dominicam, bona terra fructum per patientiam reddit, quae, exarata disciplinae vomere, ad remunerationis segetem pervenit. Sed vos rogo, fratres charissimi, attendite quod excusationis argumentum in illo districto judicio habituri sumus nos, qui, a bono opere torpentes, et res et manus accepimus, si praecepta dominica egenus et sine manibus impleverit. Non contra nos Dominus tunc apostolos ostendat qui ad regnum secum turbas fidelium praedicando traxerunt, non contra nos martyres exhibeat qui ad coelestem patriam sanguinem fundendo pervenerunt. Quid tunc dicturi sumus, cum hunc de quo locuti sumus Servulum viderimus, cui longus languor brachia tenuit, sed tamen haec a bono opere non ligavit? Haec vobiscum, fratres, agite, sic vos ad studium boni operis instigate, ut cum bonos vobis modo ad imitandum proponitis, eorum consortes tunc esse valeatis.

HOMILIA XVI.

Habita ad populum in basilica sancti Joannis, quae dicitur Constantiniana, Dominica prima in Quadragesima. LECTIO EVANG. SEC. MATTH. IV, 1-11.

In illo tempore, ductus est Jesus in desertum a Spiritu, ut tentaretur a diabolo. Et cum jejunasset quadraginta diebus et quadraginta noctibus, postea esuriit. Et accedens tentator, dixit ei: Si Filius Dei es, dic ut lapides isti panes fiant. Qui respondens dixit: Scriptum est: Non in solo pane vivit homo, sed in omni verbo quod procedit de ore Dei. Tunc assumpsit eum diabolus in sanctam civitatem, et statuit eum supra pinnaculum templi, et dixit ei: Si Filius Dei es, mitte te deorsum. Scriptum est enim: Quia angelis suis mandavit de te, et in manibus tollent te, ne forte offendas ad lapidem pedem tuum. Ait illi Jesus: Rursum scriptum est: Non tentabis Dominum Deum tuum. Iterum assumpsit eum diabolus in montem excelsum valde, et ostendit ei omnia regna mundi, et gloriam eorum, et dixit illi: Haec omnia tibi dabo, si cadens adoraveris me. Tunc dicit ei Jesus: Vade, Satana. Scriptum est enim: Dominum Deum tuum adorabis, et illi soli servies. Tunc reliquit eum diabolus, et ecce angeli accesserunt, et ministrabant ei.

Therefore, according to the voice of the Lord, the good ground yielded fruit through patience, which, plowed by the plowshare of discipline, arrived at the harvest of remuneration. But I ask you, dearest brothers, attend to what argument of excuse we shall have in that strict judgment, we who, torpid from good work, have received both things and hands, if a needy man and without hands fulfilled the dominical precepts. Let not the Lord then show against us the apostles who drew crowds of the faithful with them to the kingdom by preaching, let him not exhibit against us the martyrs who arrived at the heavenly fatherland by shedding blood. What shall we say then, when we see this Servulus of whom we have spoken, whose long languor held his arms, but yet did not bind them from good work? Meditate on these things with yourselves, brothers, thus instigate yourselves to the study of good work, so that when you now propose the good for yourselves to imitate, you may then be able to be their consorts.

HOMILY XVI.

Delivered to the people in the basilica of Saint John, which is called the Constantinian, on the first Sunday of Lent. GOSPEL READING ACCORDING TO MATTHEW 4:1-11.

At that time, Jesus was led by the Spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, afterwards he was hungry. And the tempter coming said to him: If thou be the Son of God, command that these stones be made powers. Who answered and said: It is written: Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. Then the devil took him up into the holy city, and set him upon the pinnacle of the temple, and said to him: If thou be the Son of God, cast thyself down. For it is written: That he hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone. Jesus said to him: It is written again: Thou shalt not tempt the Lord thy God. Again the devil took him up into a very high mountain, and shewed him all the kingdoms of the world, and the glory of them, and said to him: All these will I give thee, if falling down thou wilt adore me. Then Jesus saith to him: Begone, Satan: for it is written: The Lord thy God shalt thou adore, and him only shalt thou serve. Then the devil left him; and behold angels came and ministered to him.

1. Dubitari a quibusdam solet a quo spiritu sit Jesus ductus in desertum, propter hoc quod subditur: Assumpsit eum diabolus in sanctam civitatem. Et rursum: Assumpsit eum in montem excelsum valde. Sed vere et absque ulla quaestione convenienter accipitur ut a sancto Spiritu in desertum ductus credatur, ut illuc eum suus Spiritus duceret, ubi nunc ad tentandum malignus spiritus inveniret. Sed ecce cum dicitur Deus homo vel in excelsum montem, vel in sanctam civitatem a diabolo assumptus, mens refugit, humanae hoc audire aures expavescunt. Qui tamen non esse incredibilia ista cognoscimus, si in illo et alia facta pensamus. Certe iniquorum omnium caput diabolus est, et hujus capitis membra sunt omnes iniqui. An non diaboli membrum fuit Pilatus? An non diaboli membra Judaei persequentes, et milites crucifigentes Christum fuerunt? Quid ergo mirum si se ab illo permisit in montem duci, qui se perculit etiam a membris illius crucifigi? Non est ergo indignum Redemptori nostro quod tentari voluit, qui venerat occidi. Justum quippe erat ut sic tentationes nostras suis tentationibus vinceret, sicut mortem nostram venerat sua morte superare. Sed sciendum nobis est quia tribus modis tentatio agitur, suggestione, delectatione et consensu. Et nos cum tentamur, plerumque in delectationem, aut etiam in consensum labimur, quia de carnis peccato propagati, in nobisipsis etiam gerimus unde certamina toleremus. Deus vero qui, in utero Virginis incarnatus, in mundum sine peccato venerat, nihil contradictionis in semetipso tolerabat. Tentari ergo per suggestionem potuit, sed ejus mentem peccati delectatio non momordit. Atque ideo omnis diabolica illa tentatio foris non intus fuit.

2. Sed si ipsum ordinem tentationis ejus aspicimus, pensemus quanta magnitudine nos a tentatione liberamur. Antiquus hostis contra primum hominem parentem nostrum in tribus se tentationibus erexit, quia hunc videlicet gula, vana gloria et avaritia tentavit; sed tentando superavit, quia sibi eum per consensum subdidit. Ex gula quippe tentavit cum cibum ligni vetitum ostendit, atque ad comedendum suasit. Ex vana autem gloria tentavit cum diceret: Eritis sicut dii (Genes. III, 5). Et ex provectu avaritiae tentavit cum diceret: Scientes bonum et malum. Avaritia enim non solum pecuniae est, sed etiam altitudinis. Recte enim avaritia dicitur cum supra modum sublimitas ambitur. Si enim non ad avaritiam honoris rapina pertineret, nequaquam Paulus de unigenito Dei Filio diceret: Non rapinam arbitratus est se esse aqualem Deo (Philip. II, 6). In hoc autem diabolus parentem nostrum ad superbiam traxit, quod eum ad avaritiam sublimitatis excitavit.

1. It is accustomed to be doubted by some by what spirit Jesus was led into the desert, on account of this which is added: The devil took him up into the holy city. And again: He took him up into a very high mountain. But truly and without any question it is appropriately accepted that he be believed to have been led into the desert by the Holy Spirit, so that his Spirit might lead him thither, where now the malignant spirit might find him for tempting. But behold, when it is said that the God-man was taken up either into a high mountain or into the holy city by the devil, the mind recoils, and human ears dread to hear this. Yet we know that these things are not incredible, if we consider other facts in him. Certainly the head of all the iniquitous is the devil, and the members of this head are all the iniquitous. Was not Pilate a member of the devil? Were not the Jews persecuting, and the soldiers crucifying Christ, members of the devil? What wonder then if he permitted himself to be led into a mountain by him, who permitted himself even to be crucified by his members? It is not therefore unworthy of our Redeemer that he wished to be tempted, who had come to be slain. For it was just that he should thus conquer our temptations by his temptations, as he had come to overcome our death by his death. But we must know that temptation is enacted in three ways: by suggestion, delight, and consent. And we, when we are tempted, for the most part slide into delight or even into consent, because, propagated from the sin of the flesh, we also bear in ourselves that from which we may tolerate struggles. But God, who, incarnate in the womb of the Virgin, had come into the world without sin, tolerated nothing of contradiction in himself. He could therefore be tempted by suggestion, but the delight of sin did not bite his mind. And therefore all that diabolical temptation was without, not within.

2. But if we look at the very order of his temptation, let us consider by how great a magnitude we are liberated from temptation. The ancient enemy raised himself against the first man our parent in three temptations, because namely he tempted him by gluttony, vainglory, and avarice; but by tempting he overcame, because he subjected him to himself through consent. Indeed he tempted by gluttony when he showed the forbidden food of the tree, and persuaded him to eat. But by vainglory he tempted when he said: You shall be as gods (Gen. 3:5). And from the advancement of avarice he tempted when he said: Knowing good and evil. For avarice is not only of money, but also of height. For it is rightly called avarice when loftiness is ambitiously sought beyond measure. For if the rapine of honor did not pertain to avarice, by no means would Paul say of the only-begotten Son of God: He thought it not robbery to be equal with God (Phil. 2:6). In this moreover the devil drew our parent to pride, because he excited him to the avarice of loftiness.

3. Sed quibus modis primum hominem stravit, eisdem modis secundo homini tentato succubuit. Per gulam quippe tentat cum dicit: Dic ut lapides isti panes fiant. Per vanam gloriam tentat cum dicit: Si Filius Dei es, mitte te deorsum. Per sublimitatis avaritiam tentat cum regna omnia mundi ostendit, dicens: Haec omnia tibi dabo, si procidens adoraveris me. Sed eisdem modis a secundo homine vincitur, quibus primum hominem se vicisse gloriabatur, ut a nostris cordibus ipso aditu captus exeat, quo nos aditu intromissus tenebat. Sed est aliud, fratres charissimi, quod in hac tentatione dominica considerare debemus, quia tentatus a diabolo Dominus sacri eloquii praecepta respondit, et qui eo verbo quod erat tentatorem suum mergere in abyssum poterat, virtutem suae potentiae non ostendit, sola divinae Scripturae praecepta dedit, quatenus suae nobis patientiae praeberet exemplum, ut quoties a pravis hominibus aliquid patimur, ad doctrinam excitemur potius quam ad vindictam. Pensate quanta est patientia Dei, et quanta impatientia nostra. Nos si injuriis, aut aliqua laesione provocamur, furore permoti, aut quantum possumus nosmetipsos ulciscimur, aut quod non possumus facere minamur. Ecce adversitatem diaboli Dominus pertulit, et nihil ei nisi mansuetudinis verba respondit. Portat quem punire poterat, ut hoc in laudem ejus altius cresceret, si hostem suum non exstinguendo, sed interim patiendo superaret.

4. Notandum vero quod subditur, quia, recedente diabolo, angeli ministrabant ei. Ex qua re quid aliud quam unius personae utraque natura ostenditur? Quia et homo est quem diabolus tentat, et idem ipse Deus est cui ab angelis ministratur. Cognoscamus igitur in eo naturam nostram, quia nisi hunc diabolus hominem cerneret, non tentaret. Veneremur in illo divinitatem suum, quia nisi super omnia Deus existeret, ei nullo modo angeli ministrarent.

5. Sed quia his diebus lectio congruit, nam quadraginta dierum abstinentiam nostri Redemptoris audivimus, qui Quadragesimae tempus inchoamus, discutiendum nobis est cur haec ipsa abstinentia per quadraginta dierum numerum custoditur. Moyses enim ut legem acciperet secundo diebus quadraginta jejunavit (Exod. XXXIV, 28). Elias in deserto quadraginta diebus abstinuit (III Reg. XIX, 8). Ipse auctor hominum ad homines veniens, in quadraginta diebus nullum omnino cibum sumpsit (Matth. IV, 2).

3. But by those ways by which he overthrew the first man, in those same ways he succumbed to the second man when tempted. Indeed he tempts through gluttony when he says: Command that these stones be made bread. He tempts through vainglory when he says: If thou be the Son of God, cast thyself down. He tempts through the avarice of loftiness when he shows all the kingdoms of the world, saying: All these will I give thee, if falling down thou wilt adore me. But he is conquered by the second man in those same ways in which he gloried himself to have conquered the first man, so that he, being captured, might go out from our hearts by that same entrance by which, being let in, he held us. But there is another thing, dearest brothers, which we ought to consider in this dominical temptation: that the Lord, tempted by the devil, answered with the precepts of holy eloquence, and he who by that Word which he was could have merged his tempter into the abyss, did not show the virtue of his power, but gave only the precepts of divine Scripture, in order to provide us an example of his patience, so that as often as we suffer anything from wicked men, we might be excited to doctrine rather than to revenge. Consider how great is the patience of God, and how great is our impatience. We, if we are provoked by injuries or some lesion, moved by fury, either avenge ourselves as much as we can, or threaten what we cannot do. Behold, the Lord bore the adversity of the devil, and answered him nothing but words of meekness. He bears him whom he could punish, so that this might grow more deeply to his praise, if he should overcome his enemy not by extinguishing him, but by suffering him for a time.

4. But it is to be noted what is added, that, the devil departing, angels ministered to him. From which thing, what else is shown than both natures of one person? Because he is both man whom the devil tempts, and the same one is God to whom it is ministered by angels. Let us recognize therefore in him our nature, because unless the devil discerned this one as man, he would not tempt. Let us venerate in him his divinity, because unless he existed as God above all things, in no way would angels minister to him.

5. But because the reading is suitable for these days, for we have heard of the forty days' abstinence of our Redeemer, we who are beginning the time of Lent, we must discuss why this same abstinence is kept through the number of forty days. For Moses, in order to receive the law, fasted forty days a second time (Exod. 34:28). Elijah in the desert abstained for forty days (3 Kings 19:8). The very author of men, coming to men, took no food at all in forty days (Matt. 4:2).

Nos quoque in quantum possumus, annuo Quadragesimae tempore carnem nostram per abstinentiam affligere conemur. Cur er ego in abstinentia quadragenarius numerus custoditur, nisi quia virtus Decalogi per libros quatuor sancti Evangelii impletur? Denarius etenim quater ductus in quadragenarium surgit, quia tunc Decalogi mandata perficimus cum profecto quatuor libros sancti Evangelii custodimus. Ex qua re sentiri et aliud potest. In hoc enim mortali corpore ex quatuor elementis subsistimus, et per voluptates ejusdem corporis praeceptis dominicis contraimus. Praecepta autem Dominica per Decalogum sunt accepta. Quia ergo per carnis desideria, Decalogi mandata contempsimus, dignum est ut eamdem carnem quaterdecies affligamus. Quamvis de hoc Quadragesimae tempore est adhuc aliud quod possit intelligi. A praesenti etenim die usque ad Paschalis solemnitatis gaudia sex hebdomadae veniunt, quarum videlicet dies quadraginta duo fiunt. Ex quibus dum sex dies Dominici ab abstinentia subtrahuntur, non plus in abstinentia quam triginta et sex dies remanent. Dum vero per trecentos et sexaginta quinque dies annus ducitur, nos autem per triginta et sex dies affligimur, quasi anni nostri decimas Deo damus, ut qui nobismetipsis per acceptum annum viximus, auctori nostro nos in ejus decimis per abstinentiam mortificemus. Unde, fratres charissimi, sicut offerre in lege jubemini decimas rerum (Levit. XXVII, 30, seq.), ita ei offerre contendite et decimas dierum. Unusquisque in quantum virtus suppetit, carnem maceret, ejusque desideria affligat, concupiscentias turpes interficiat, ut juxta vocem Pauli, hostia viva fiat (Rom. XII, 1). Hostia quippe et immolatur et viva est, quando et ab hac vita homo non deficit, et tamen se a carnalibus desideriis occidit. Caro nos laeta traxit ad culpam, afflicta reducat ad veniam. Auctor etenim mortis nostrae per fructum ligni vetiti vitae praecepta transgressus est. Qui ergo a paradisi gaudiis per cibum cecidimus, ad haec in quantum possumus, per abstinentiam resurgamus.

6. Sed nemo sibi eamdem abstinentiam solam credat posse sufficere, cum per prophetam Dominus dicat: Nonne hoc est magis jejunium quod elegi? subjiciens: Frange esurienti panem tuum, et egenos vagosque induc in domum tuam; cum videris nudum, operi eum, et carnem tuam ne despexeris (Isai. LVIII, 6, 7). Illud ergo jejunium Deus approbat, quod ad ejus oculos manus eleemosynarum levat, quod cum proximi dilectione agitur, quod ex pietate conditur. Hoc ergo quod tibi subtrahis, alteri largire, ut unde tua caro affligitur, inde egentis proximi caro reparetur.

We also, as much as we are able, should try to afflict our flesh through abstinence in the annual time of Lent. Why then is the number forty kept in abstinence, unless because the virtue of the Decalogue is fulfilled through the four books of the holy Gospel? For ten, taken four times, rises into forty, because we then perfect the commandments of the Decalogue when we truly keep the four books of the holy Gospel. From which thing another thing can also be felt. For in this mortal body we subsist from four elements, and through the pleasures of the same body we go against the dominical precepts. But the dominical precepts were received through the Decalogue. Because, therefore, through the desires of the flesh, we have despised the commandments of the Decalogue, it is worthy that we afflict the same flesh four times ten. Although concerning this time of Lent there is yet another thing that can be understood. For from the present day until the joys of the Paschal solemnity, six weeks come, of which namely forty-two days are made. From which while the six Sundays are subtracted from abstinence, no more than thirty-six days remain in abstinence. But while the year is led through three hundred and sixty-five days, and we are afflicted for thirty-six days, we give as it were tithes of our year to God, so that we who have lived for ourselves through the received year, may mortify ourselves to our author in his tithes through abstinence. Whence, dearest brothers, just as you are commanded in the law to offer tithes of things (Lev. 27:30, seq.), so strive to offer to him also tithes of days. Let each one, as far as strength suffices, macerate the flesh, and afflict its desires, and kill base concupiscences, so that according to the voice of Paul, he may become a living sacrifice (Rom. 12:1). A sacrifice indeed is both immolated and is living, when a man does not fail from this life, and yet kills himself from carnal desires. The joyful flesh drew us to fault, let the afflicted flesh lead us back to pardon. For the author of our death transgressed the precepts of life through the fruit of the forbidden tree. Therefore, we who fell from the joys of paradise through food, let us rise again to them, as much as we can, through abstinence.

6. But let no one believe that the same abstinence alone can suffice for him, since through the prophet the Lord says: Is not this rather the fast that I have chosen? adding: Deal thy bread to the hungry, and bring the needy and the harborless into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh (Isa. 58:6, 7). That fast, therefore, God approves, which raises the hand of alms to his eyes, which is enacted with love of the neighbor, which is seasoned by piety. This, therefore, which you subtract from yourself, bestow upon another, so that whence your flesh is afflicted, thence the flesh of a needy neighbor may be repaired.

Hinc etenim per prophetam Dominus dicit: Cum jejunaretis et plangeretis, nunquid jejunium jejunastis mihi? Et cum comeditis et bibitis, nunquid non vobis conteditis, et vobismetipsis bibitis? (Zach. VII, 5, 6.) Sibi enim comedit et bibit qui alimenta corporis, quae sunt communia dona conditoris, sine indigentibus percipit. Et sibi quisque jejunat, si ea quae sibi ad tempus subtrahit non pauperibus tribuit, sed ventri postmodum offerenda custodit. Hinc per Joelem dicitur: Sanctificate jejunium (Joel. I, 14; II, 15). Jejunium quippe sanctificare est, adjunctis bonis aliis, dignam Deo abstinentiam carnis ostendere. Cesset ira, sopiantur jurgia. Incassum enim caro atteritur, si a pravis suis voluptatibus animus non refrenatur, cum per prophetam Dominus dicat: Ecce in die jejunii vestri invenitur voluntas vestra. Ecce ad lites et contentiones jejunatis, et percutitis pugno impie, et omnes debitores vestros repetitis (Isa. LVIII, 3). Neque enim qui a debitore suo hoc quod dedit repetit aliquid injustum facit, sed dignum est ut quisquis se in poenitentia macerat etiam hoc quod sibi juste competit interdicat. Sic sic nobis afflictis et poenitentibus a Deo dimittitur quod injuste egimus, si pro amore illius et hoc quod nobis juste competit relaxemus.

HOMILIA XVII.

Habita ad episcopos in fontes Lateranensium. LECTIO EVANG. SEC. LUC. X, 1-9.

In illo tempore, designavit Dominus et alios septuaginta duos, et misit illos binos ante faciem suam in omnem civitatem et locum, quo erat ipse venturus. Et dicebat illis: Messis quidem multa, operarii autem pauci. Rogate ergo dominum messis ut mittat operarios in messem suam. Ite, ecce ego mitto vos sicut agnos inter lupos. Nolite portare sacculum, neque peram, neque calceamenta, et neminem per viam salutaveritis. In quamcunque domum intraveritis, primum dicite: Pax huic domui. Et si ibi fuerit filius pacis, requiescet super illum pax vestra; sin autem, ad vos revertetur. In eadem autem domo manete, edentes et bibentes quae apud illos sunt. Dignus est enim operarius mercede sua. Nolite transire de domo in domum. Et in quamcunque civitatem intraveritis, et susceperint vos, manducate quae apponuntur vobis; et curate infirmos qui in illa sunt, et dicite illis: Appropinquavit in vos regnum Dei.

1. Dominus et Salvator noster, fratres charissimi, aliquando nos sermonibus, aliquando vero operibus admonet. Ipsa etenim facta ejus praecepta sunt, quia dum aliquid tacitus facit, quid agere debeamus innotescit. Ecce enim binos in praedicationem discipulos mittit, quia duo sunt praecepta charitatis, Dei videlicet amor, et proximi, et minus quam inter duos charitas haberi non potest. Nemo enim proprie ad semetipsum habere charitatem dicitur, sed dilectio in alterum tendit, ut charitas esse possit.

For hence through the prophet the Lord says: When you fasted and mourned, did you fast a fast unto me? And when you did eat and drink, did you not eat for yourselves, and drink for yourselves? (Zech. 7:5, 6.) For he eats and drinks for himself who perceives the nourishments of the body, which are common gifts of the Creator, without the indigent. And each one fasts for himself, if those things which he subtracts from himself for a time he does not give to the poor, but keeps them to be offered to the belly afterward. Hence through Joel it is said: Sanctify a fast (Joel 1:14; 2:15). To sanctify a fast indeed is, other good things being added, to show an abstinence of the flesh worthy of God. Let wrath cease, let strife be put to sleep. For in vain is the flesh worn down, if the soul is not refrained from its perverse pleasures, since through the prophet the Lord says: Behold in the day of your fast your own will is found. Behold you fast for debates and strife, and strike with the fist wickedly, and you require all your debtors (Isa. 58:3). For neither does he who requires from his debtor what he gave do anything unjust, but it is worthy that whoever macerates himself in penance should interdict even that which justly belongs to him. Thus, thus to us afflicted and penitent is forgiven by God what we did unjustly, if for his love we also relax that which justly belongs to us.

HOMILY XVII.

Delivered to the bishops at the Lateran font. GOSPEL READING ACCORDING TO LUKE 10:1-9.

At that time, the Lord appointed also other seventy-two: and he sent them two and two before his face into every city and place whither he himself was to come. And he said to them: The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send laborers into his harvest. Go: behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say: Peace be to this house. And if the son of peace be there, your peace shall rest upon him; but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have: for the laborer is worthy of his hire. Remove not from house to house. And into whatsoever city you enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and say to them: The kingdom of God is come nigh unto you.

1. Our Lord and Savior, dearest brothers, sometimes admonishes us by words, and sometimes indeed by works. For his very deeds are precepts, because while he does something silently, he makes known what we ought to do. For behold, he sends the disciples in pairs for preaching, because there are two precepts of charity, namely the love of God and of the neighbor, and charity cannot be had between fewer than two. For no one is properly said to have charity toward himself, but love tends toward another, so that it may be charity.

Binos ad praedicandum discipulos Dominus mittit, quatenus hoc nobis tacitus innuat, quia qui charitatem erga alterum non habet, praedicationis officium suscipere nullatenus debet.

2. Bene autem dicitur quia misit eos ante faciem suam in omnem civitatem et locum quo erat ipse venturus. Praedicatores enim suos Dominus sequitur, quia praedicatio praevenit, et tunc ad mentis nostrae habitaculum Dominus venit, quando verba exhortationis praecurrunt, atque per haec veritas in mente suscipitur. Hinc namque eisdem praedicatoribus Isaias dicit: Parate viam Domini, rectas facite semitas Dei nostri (Isai. XL, 3). Hinc illis Psalmista ait: Iter facite ei qui ascendit super occasum (Psal. LXVII, 5). Super occasum namque Dominus ascendit, quia unde in passione occubuit, inde majorem suam gloriam resurgendo manifestavit. Super occasum videlicet ascendit, quia mortem quam pertulit resurgendo calcavit. Ei ergo qui ascendit super occasum iter facimus cum nos ejus gloriam vestris mentibus praedicamus, ut eas et ipse post veniens per amoris sui praesentiam illustret.

3. Missis autem praedicatoribus, quid dicat audiamus: Messis quidem multa, operarii autem pauci. Rogate ergo dominum messis, ut mittat operarios in messem suam. Ad messem multam operarii pauci sunt, quod sine gravi moerore loqui non possumus, quia etsi sunt qui bona audiant, desunt qui dicant. Ecce mundus sacerdotibus plenus est, sed tamen in messe Dei rarus valde invenitur operator, quia officium quidem sacerdotale suscepimus, sed opus officii non implemus. Sed pensate, fratres charissimi, pensate quod dicitur: Rogate dominum messis, ut mittat operarios in messem suam. Vos pro nobis petite, ut digna vobis operari valeamus, ne ab exhortatione lingua torpeat, ne postquam praedicationis locum suscepimus apud justum judicem nostra nos taciturnitas addicat. Saepe enim pro sua nequitia praedicantium lingua restringitur: saepe vero ex subjectorum culpa agitur ut eis qui praesunt, praedicationis sermo subtrahatur. Ex sua quippe nequitia praedicantium lingua restringitur, sicut Psalmista ait: Peccatori autem dixit Deus: Quare tu enarras justitias meas? (Psal. XLIX, 16.)

The Lord sends the disciples in pairs to preach, in order that he may silently intimate this to us: that he who does not have charity toward another ought in no way to undertake the office of preaching.

2. But it is well said that he sent them before his face into every city and place whither he himself was to come. For the Lord follows his preachers, because preaching goes before, and then the Lord comes to the dwelling of our mind, when the words of exhortation run ahead, and through these truth is received in the mind. For hence Isaiah says to the same preachers: Prepare ye the way of the Lord, make straight the paths of our God (Isa. 40:3). Hence the Psalmist says to them: Make a way for him who ascendeth above the sunset (Ps. 67:5). For the Lord ascended above the sunset because, whence he lay down in his passion, thence he manifested his greater glory by rising again. He ascended above the sunset namely because the death which he bore, he trod upon by rising again. We make a way, therefore, for him who ascendeth above the sunset when we preach his glory to your minds, so that he himself coming afterward may illustrate them by the presence of his love.

3. But the preachers being sent, let us hear what he says: The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send laborers into his harvest. To a great harvest the laborers are few, which we cannot speak without heavy grief, because although there are those who may hear good things, there are lacking those who may say them. Behold, the world is full of priests, but yet in the harvest of God a worker is found very rarely, because we have indeed undertaken the priestly office, but we do not fulfill the work of the office. But consider, dearest brothers, consider what is said: Pray the Lord of the harvest, that he send laborers into his harvest. Ask for us, so that we may be able to work worthily for you, lest the tongue grow torpid from exhortation, lest after we have undertaken the place of preaching, our silence should condemn us before the just judge. For often the tongue of preachers is restricted on account of their own wickedness; but often indeed it is enacted on account of the fault of the subjects that the word of preaching be subtracted from those who are over them. Indeed, on account of their own wickedness the tongue of preachers is restricted, as the Psalmist says: But to the sinner God hath said: Why dost thou declare my justices? (Ps. 49:16.)

Et rursum ex vitio subjectorum, vox praedicantium prohibetur sicut ad Ezechielem Dominus dicit: Linguam tuam adhaerescere faciam palato tuo, et eris mutus, nec quasi vir objurgans, quia domus exasperans est (Ezech. III, 26). Ac si aperte dicat: Idcirco tibi praedicationis sermo tollitur, quia dum me in suis actibus plebs exasperat, non est digna cui exhortatio veritatis fiat. Ex cujus ergo vitio praedicatori sermo subtrahatur, non facile cognoscitur. Quia vero Pastoris taciturnitas aliquando sibi, semper autem subjectis noceat, certissime scitur.

4. Sed utinam si ad praedicationis virtutem non sufficimus, loci nostri officium in innocentia vitae teneamus. Nam subditur: Ecce ego mitto vos sicut agnos inter lupos. Multi autem cum regiminis jura suscipiunt, ad lacerandos subditos inardescunt, terrorem potestatis exhibent, et quibus prodesse debuerant, nocent. Et quia charitatis viscera non habent, domini videri appetunt, patres se esse minime recognoscunt, humilitatis locum in elationem dominationis immutant, et si quando extrinsecus blandiuntur, intrinsecus saeviunt. De quibus alias Veritas dicit: Veniunt ad vos in vestimentis ovium, intrinsecus autem sunt lupi rapaces (Matth. VII, 15). Contra quae, omnia considerandum nobis est quia sicut agni inter lupos mittimur, ut, sensum servantes innocentiae, morsum malitiae non habeamus. Qui enim locum praedicationis suscipit, mala inferre non debet, sed tolerare, ut ex ipsa sua mansuetudine iram saevientium mitiget, et peccatorum vulnera in aliis ipse afflictionibus vulneratus sanet. Quem et si quando zelus rectitudinis exigit ut erga subjectos saeviat, furor ipse de amore sit, non de crudelitate, quatenus et jura disciplinae foris exhibeat, et intus paterna pietate diligat, quos foris quasi insequendo castigat. Quod tunc bene Rector exhibet, cum seipsum diligere per amorem privatum nescit, cum nulla quae mundi sunt appetit, cum terrenae cupiditatis oneribus nequaquam mentis colla supponit.

5. Unde et subditur: Nolite portare sacculum, neque peram, neque calceamenta, et neminem per viam salutaveritis. Praedicatori etenim tanta debet in Deo esse fiducia, ut praesentis vitae sumptus quamvis non provideat, tamen sibi hos non deesse certissime sciat, ne dum mens ejus occupatur ad temporalia, minus aliis provideat aeterna. Cui etiam per viam neminem salutare conceditur, ut sub quanta festinatione iter praedicationis pergere debeat ostendatur. Quae si quis verba etiam per allegoriam velit intelligi, in sacculo pecunia clausa est; pecunia vero clausa est sapientia occulta.

And again, from the vice of the subjects, the voice of preachers is prohibited, as the Lord says to Ezekiel: I will make thy tongue stick to the roof of thy mouth, and thou shalt be dumb, and not as a man reproving, because it is an exasperating house (Ezek. 3:26). As if he said openly: For this reason the word of preaching is taken from you, because while the people exasperate me in their acts, they are not worthy that the exhortation of truth be made to them. From whose vice, therefore, the word is subtracted from the preacher, is not easily known. But that the silence of the Pastor sometimes harms himself, and always harms the subjects, is most certainly known.

4. But would that if we do not suffice for the virtue of preaching, we might hold the office of our place in innocence of life. For it is added: Behold I send you as lambs among wolves. But many, when they undertake the rights of governance, are inflamed to lacerating their subjects, they exhibit the terror of power, and they harm those whom they ought to have profited. And because they do not have the bowels of charity, they desire to appear as lords, they by no means recognize themselves to be fathers, they change the place of humility into the elation of domination, and if ever they flatter outwardly, they rage inwardly. Of whom Truth says elsewhere: They come to you in the clothing of sheep, but inwardly they are ravening wolves (Matt. 7:15). Against which, it is to be considered by us all that we are sent as lambs among wolves, so that, serving the sense of innocence, we may not have the bite of malice. For he who undertakes the place of preaching ought not to bring in evils, but to tolerate them, so that from his very meekness he may mitigate the wrath of those raging, and he himself wounded in other afflictions may heal the wounds of sins in others. Whom even if sometimes the zeal of rectitude requires that he rage against his subjects, let that fury be from love, not from cruelty, so that he may both exhibit the rights of discipline without, and love within with paternal piety those whom he chastises without as if by pursuing. Which the Rector exhibits well then, when he knows not how to love himself through private love, when he desires nothing which is of the world, when he in no way subjects the necks of his mind to the burdens of earthly cupidity.

5. Whence it is added: Carry neither purse, nor scrip, nor shoes, and salute no man by the way. For a preacher ought to have such confidence in God that, although he does not provide for the expenses of this present life, yet he knows most certainly that these will not be lacking to him, lest while his mind is occupied with temporal things, he should provide less for eternal things for others. To him it is also granted to salute no one by the way, so that it may be shown with how great haste he ought to proceed on the journey of preaching. If anyone wishes these words to be understood also through allegory, in a purse money is enclosed; but enclosed money is hidden wisdom.

Qui igitur sapientiae verbum habet, sed hoc erogare proximo negligit, quasi pecuniam in sacculo ligatam tenet. Unde scriptum est: Sapientia abscondita, et thesaurus occultus, quae utilitas in utrisque? (Eccli. XLI, 17.) Quid vero per peram, nisi onera saeculi; et quid hoc loco per calceamenta, nisi mortuorum operum exempla signantur? Qui ergo officium praedicationis suscipit, dignum non est ut onus saecularium negotiorum portet, ne dum hoc ejus colla deprimit, ad praedicanda coelestia non assurgat. Nec debet stultorum operum exempla conspicere, ne sua opera quasi ex mortuis pellibus credat munire. Sunt etenim multi qui pravitatem suam ex alienis pravitatibus tuentur. Quia enim alios talia fecisse considerant, se haec facere licenter putant. Hi quid aliud faciunt, nisi pedes suos ex mortuorum animalium munire pellibus conantur? Omnis vero qui salutat in via, ex occasione salutat itineris, non ex studio optandae ejusdem salutis. Qui igitur non amore aeternae patriae, sed praemiorum ambitu salutem audientibus praedicat, quasi in itinere salutat, quia ex occasione, et non ex intentione, salutem audientibus exoptat.

6. Sequitur: In quamcunque domum intraveritis, primum dicite: Pax huic domui. Et si ibi fuerit filius pacis, requiescet super illum pax vestra; sin autem, ad vos revertetur. Pax quae ab ore praedicatoris offertur, aut requiescit in domo, si in ea filius pacis fuerit, aut ad eumdem praedicatorem revertitur; quia aut erit quisque praedestinatus ad vitam, et coeleste verbum sequitur quod audit; aut si nullus audire voluerit, ipse praedicator sine fructu non erit, quia ad eum pax revertitur, quoniam ei a Domino pro labore sui operis merces recompensatur.

7. Ecce autem qui peram et sacculum portare prohibuit sumptus et alimenta ex eadem praedicatione concedit. Nam subditur: In eadem autem domo manete, edentes et bibentes quae apud illos sunt. Dignus est enim operarius mercede sua. Si pax nostra recipitur, dignum est ut in eadem domo maneamus edentes et bibentes quae apud illos sunt, ut ab eis terrena stipendia consequamur, quibus praemia patriae coelestis offerimus. Unde etiam Paulus haec ipsa pro minimo suscipiens, dicit: Si nos vobis spiritalia seminavimus, magnum est si vestra carnalia metamus? (I Cor. IX, 11.)

He, therefore, who has the word of wisdom, but neglects to bestow this on his neighbor, holds it as if it were money tied in a purse. Whence it is written: Wisdom that is hid, and treasure that is hoarded up, what profit is in them both? (Eccli. 41:17). But what is meant by the scrip, except the burdens of the world; and what in this place by shoes, except the examples of dead works? He, therefore, who undertakes the office of preaching, it is not fitting that he carry the burden of secular business, lest while this weighs down his neck, he should not rise to preach heavenly things. Nor ought he to look upon the examples of foolish works, lest he should believe his own works to be fortified as if from dead skins. For there are many who defend their own wickedness by the wickednesses of others. For because they consider that others have done such things, they think they do these things licitly. What else do these do, but endeavor to fortify their feet from the skins of dead animals? Indeed, everyone who salutes on the way, salutes by occasion of the journey, not from the zeal of desiring that same salvation. He, therefore, who preaches salvation to his hearers not for the love of the eternal fatherland, but by the ambition for rewards, salutes as if on a journey, because by occasion, and not by intention, he desires salvation for his hearers.

6. It follows: Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon him; but if not, it shall turn to you again. The peace which is offered from the mouth of the preacher either rests in the house, if the son of peace be in it, or it returns to the same preacher; because either everyone is predestined to life, and follows the heavenly word which he hears; or if no one should wish to hear, the preacher himself will not be without fruit, because the peace returns to him, since a reward is recompensed to him by the Lord for the labor of his work.

7. But behold, He who forbade carrying a scrip and a purse grants expenses and food from that same preaching. For it is added: And in the same house remain, eating and drinking such things as they have. For the laborer is worthy of his hire. If our peace is received, it is fitting that we remain in the same house eating and drinking such things as they have, so that we may obtain earthly stipends from them to whom we offer the rewards of the heavenly fatherland. Whence also Paul, receiving these very things as very little, says: If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? (1 Cor. 9:11).

Et notandum quod subditur: Dignus est operarius mercede sua, quia jam de mercede sunt operis ipsa alimenta sustentationis, ut hic merces de labore praedicationis inchoetur, quae illic de veritatis visione perficitur. Qua in re considerandum est quod uni nostro operi duae mercedes debentur, una in via, altera in patria; una quae nos in labore sustentat, alia quae nos in resurrectione remunerat. Merces itaque quae in praesenti accipitur: hoc in nobis debet agere, ut ad sequentem mercedem robustius tendatur. Vetus ergo quisque praedicator non ideo praedicare debet, ut in hoc tempore mercedem recipiat, sed ideo mercedem recipere, ut praedicare subsistat. Quisquis namque ideo praedicat ut hic vel laudis vel muneris mercedem recipiat, aeterna procul dubio mercede se privat. Quisquis vero vel ea quae dicit, ideo placere hominibus appetit, ut, dum placet quod dicitur, per eadem dicta non ipse, sed Dominus ametur, vel idcirco terrena stipendia in praedicatione consequitur, ne a praedicationis voce per indigentiam lassetur, huic procul dubio ad recipiendam mercedem nil obstat in patria, quia sumptus sumpsit in via.

8. Sed quid nos (quod tamen sine dolore dicere non possum) quid nos, o Pastores, agimus, qui et mercedem consequimur, et tamen operarii nequaquam sumus? Fructus quippe sanctae Ecclesiae in stipendio quotidiano percipimus, sed tamen pro aeterna Ecclesia minime in praedicatione laboramus. Pensemus cujus damnationis sit sine labore hic percipere mercedem laboris. Ecce ex oblatione fidelium vivimus, sed quid pro animabus fidelium laboramus? Illa in stipendium nostrum sumimus quae pro redimendis peccatis suis fideles obtulerunt, nec tamen contra peccata eadem vel orationis studio, vel praedicationis, ut dignum est, insudamus. Vix pro culpa sua quempiam aperta voce reprehendimus. Et adhuc (quod est gravius) aliquando si persona in hoc mundo potens sit, ejus forsitan errata laudantur, ne, si adversetur, per iracundiam munus subtrahat quod impendebat. Sed debemus sine cessatione meminisse quod de quibusdam scriptum est: Peccata Populi mei comedent (Osee IV, 8). Cur autem peccata populi comedere dicuntur, nisi quia peccata delinquentium fovent, ne temporalia stipendia amittant? Sed et nos qui ex oblationibus fidelium vivimus, quas illi pro peccatis suis obtulerunt, si comedimus et tacemus, eorum procul dubio peccata manducamus. Pensemus ergo cujus sit apud Deum criminis peccatorum pretium manducare, et nihil contra peccata praedicando agere. Audiamus quid beati Job voce dicitur: Si adversum me terra mea clamat, et cum ipsa sulci ejus deflent, si fructus ejus comedi absque pecunia (Job. XXXI, 38, 39).

And it should be noted what is added: The laborer is worthy of his hire, because those very nourishments of sustenance are already part of the reward of the work, so that here the reward for the labor of preaching begins, which is perfected there in the vision of truth. In which matter it is to be considered that two rewards are due to our one work, one on the way, the other in the fatherland; one which sustains us in labor, the other which rewards us in the resurrection. Therefore, the reward which is received in the present ought to do this in us: that we may tend more robustly toward the following reward. Thus every ancient preacher ought not to preach for this reason, to receive a reward in this time, but to receive a reward for this reason, that he may subsist to preach. For whoever preaches for this reason, that he may receive a reward here either of praise or of a gift, undoubtedly deprives himself of the eternal reward. But whoever either desires those things which he says to please men, so that while what is said pleases, through those same words not he himself but the Lord may be loved, or for this reason obtains earthly stipends in preaching, lest he be wearied from the voice of preaching through indigence, for this man undoubtedly nothing stands in the way of receiving the reward in the fatherland, because he has taken expenses on the way.

8. But what are we doing (which I cannot say without pain), what are we doing, O Pastors, who both obtain the reward and yet are by no means laborers? Indeed, we receive the fruits of the holy Church in our daily stipend, but yet we labor very little in preaching for the eternal Church. Let us consider of what damnation it is to receive here the reward of labor without labor. Behold, we live from the oblation of the faithful, but what do we labor for the souls of the faithful? We take into our stipend those things which the faithful have offered for the redeeming of their sins, and yet we do not toil against those same sins either by the zeal of prayer or of preaching, as is fitting. We scarcely reprove anyone with an open voice for his fault. And still (which is more serious), sometimes if a person be powerful in this world, his errors are perhaps praised, lest, if he be opposed, he should through wrath withdraw the gift which he was bestowing. But we ought to remember without ceasing what is written of certain ones: They shall eat the sins of My people (Hosea 4:8). But why are they said to eat the sins of the people, except because they cherish the sins of the delinquents, lest they lose their temporal stipends? But we also who live from the oblations of the faithful, which they have offered for their sins, if we eat and are silent, we undoubtedly eat their sins. Let us consider, therefore, of what crime it is before God to eat the price of sins, and to do nothing against sins by preaching. Let us hear what is said by the voice of blessed Job: If my land cry out against me, and the furrows thereof complain with it, if I have eaten its fruit without money (Job 31:38, 39).

Terra enim contra possessorem suum clamat quando contra pastorem suum juste Ecclesia murmurat. Cujus etiam sulci deflent, si corda audientium, quae a praecedentibus sunt patribus praedicationis voce et vigore invectionis exarata, vident aliquid quod lugeant de vita pastoris. Cujus videlicet terrae fructus possessor bonus sine pecunia non manducat, quia discretus pastor praerogat talentum verbi, ne ad damnationem suam de Ecclesia stipendium sumat alimenti. Tunc enim de terra nostra cum pecunia fructus comedimus, quando sumentes ecclesiastica subsidia in praedicatione laboramus. Praecones namque venturi judicis sumus. Quis ergo venturum judicem nuntiet, si praeco tacet?

9. Proinde considerandum nobis est ut, in quantum valet quisque, in quantum sufficit, et terrorem venturi judicii, et dulcedinem regni, susceptae Ecclesiae insinuare contendat. Et qui una eademque exhortationis voce non sufficit simul cunctos admonere, debet singulos, in quantum valet, instruere, privatis locutionibus aedificare, exhortatione simplici fructum in filiorum suorum cordibus quaerere. Debemus namque pensare continuo quod sanctis apostolis dicitur, et per apostolos nobis: Vos estis sal terrae (Matth. V, 13). Si ergo sal sumus, condire mentes fidelium debemus. Vos igitur, qui pastores estis, pensate quia Dei animalia pascitis. De quibus profecto animalibus Deo per Psalmistam dicitur: Animalia tua habitabunt in ea (Psal. LXVII, 11). Et saepe videmus quod petra salis brutis animalibus ponitur, ut eamdem salis petram lambere debeant, et meliorari. Quasi ergo inter bruta animalia petra salis debet esse sacerdos in populis. Curare namque sacerdotem necesse est, quae singulis dicat, unumquemque qualiter admoneat, ut quisquis sacerdoti jungitur, quasi ex salis tactu, aeternae vitae sapore condiatur. Sal etenim terrae non sumus, si corda audientium non condimus. Quod profecto condimentum ille veraciter proximo impendit qui praedicationis verbum non subtrahit.

10. Sed tunc vere aliis recta praedicamus, si dicta rebus ostendimus, si nosipsi divino amore compungimur, et humanae vitae, quae sine culpa transire nequaquam potest, quotidianas lacrymis maculas lavamus. Tunc autem de nobis vere compungimur, si studiose patrum praecedentium facta pensamus, ut ex conspecta illorum gloria, in nostris nobis oculis nostra vita sordescat. Tunc vere compungimur, cum praecepta Domini studiose perscrutamur, et per haec proficere ipsi contendimus, per quae jam profecisse novimus quos veneramur.

For the land cries out against its possessor when the Church justly murmurs against its pastor. Its furrows also complain, if the hearts of the hearers, which were plowed by the preceding fathers with the voice of preaching and the vigor of invective, see something which they mourn concerning the life of the pastor. Of which land, clearly, a good possessor does not eat the fruit without money, because a discreet pastor bestows the talent of the word, lest he take the stipend of nourishment from the Church to his own damnation. For then we eat the fruit from our land with money, when taking ecclesiastical subsidies we labor in preaching. For we are the heralds of the coming Judge. Who, therefore, shall announce the coming Judge, if the herald is silent?

9. Therefore, we must consider that, as far as each one is able, as far as he is sufficient, he should strive to instill both the terror of the coming judgment and the sweetness of the kingdom into the Church he has undertaken. And he who is not sufficient with one and same voice of exhortation to admonish all together, ought to instruct individuals as far as he is able, to build them up by private conversations, to seek fruit in the hearts of his sons by simple exhortation. For we ought to consider continually what is said to the holy apostles, and through the apostles to us: Ye are the salt of the earth (Matt. 5:13). If, therefore, we are salt, we ought to season the minds of the faithful. You, therefore, who are pastors, consider that you feed the animals of God. Concerning which animals, indeed, it is said to God through the Psalmist: Thy animals shall dwell therein (Psalm 67:11). And we often see that a rock of salt is placed for brute animals, that they may lick the same rock of salt and be improved. Therefore, the priest ought to be like a rock of salt among the people as among brute animals. For it is necessary for the priest to care what he says to each one, how he admonishes each one, so that whoever is joined to the priest may be seasoned with the flavor of eternal life as if from the touch of salt. For we are not the salt of the earth if we do not season the hearts of the hearers. Which seasoning, indeed, he truly bestows on his neighbor who does not withdraw the word of preaching.

10. But then we truly preach right things to others, if we show our words by deeds, if we ourselves are pricked by divine love, and wash the daily stains of human life, which can by no means pass without fault, with tears. For then we are truly pricked concerning ourselves, if we studiously consider the deeds of the preceding fathers, so that from their beheld glory, our life may become foul in our own eyes. Then we are truly pricked when we studiously examine the precepts of the Lord, and strive to profit by these through which we know those whom we venerate have already profited.

Hinc est enim quod de Moyse scriptum est: Posuit et labrum aeneum in quo lavarentur Aaron et filii ejus, cum ingrederentur in sancta sanctorum, quod fecit de speculis mulierum quae excubabant in ostio tabernaculi (Exod. XXXVIII, 8). Labrum quippe aeneum Moyses ponit, in quo sacerdotes lavari debeant et sancta sanctorum ingredi, quia lex Dei prius nos lavari per compunctionem praecipit, ut nostra immunditia ad penetrandam secretorum Dei munditiam non sit indigna. Quod bene labrum de speculis mulierum perhibet factum quae ad tabernaculi ostium indesinenter excubabant. Specula quippe mulierum sunt praecepta Dei, in quibus se sanctae animae semper aspiciunt, et si quae in eis sunt foeditatis maculae, deprehendunt. Cogitationum vitia corrigunt, et quasi renitentes vultus velut ex reddita imagine componunt, quia dum praeceptis dominicis solerter intendunt, in eis procul dubio vel quid in se coelesti viro placeat, vel quid displiceat agnoscunt. Quae quandiu in hac vita sunt, aeternum tabernaculum ingredi nequaquam possunt. Sed tamen ad ostium tabernaculi mulieres excubant, quia sanctae animae etiam cum infirmitate adhuc carnis gravantur, amore tamen continuo ingressum aeterni introitus observant. Moyses ergo labrum sacerdotibus de speculis mulierum fecit, quia lex Dei lavacrum compunctionis peccatorum nostrorum maculis exhibet, dum ea per quae sanctae animae superno sponso placuerunt intuenda nobis coelestia praecepta praebet. Quibus si diligenter intendimus, internae nostrae imaginis maculas videmus. Videntes autem maculas. in poenitentiae dolore compungimur; compuncti vero, quasi in labro de speculis mulierum lavamur.

11. Est autem valde necessarium ut cum de nobis in compunctione afficimur, etiam commissorum nobis vitam zelemus. Sic ergo nos amaritudo compunctionis afficiat, ut tamen a proximorum custodia non avertat. Quid enim prodest, si, amantes nosmetipsos, relinquamus proximos? Vel quid rursum prodest, si, amantes vel zelantes proximos, relinquamus nosmetipsos? In ornamento quippe tabernaculi bis tinctus coccus offerri praecipitur (Exod. XXV, 4), ut ante Dei oculos charitas nostra Dei et proximi amore coloretur. Ille autem vere se diligit, qui pure diligit auctorem. Tunc ergo coccus bis tingitur, quando erga se et proximum ex amore veritatis animus inflammatur.

For hence it is that it is written of Moses: He set also the brazen laver in which Aaron and his sons should wash when they entered into the holy of holies, which he made of the mirrors of the women who watched at the door of the tabernacle (Exod. 38:8). Moses, indeed, sets a brazen laver in which the priests ought to be washed and enter the holy of holies, because the law of God first commands us to be washed through compunction, so that our uncleanness may not be unworthy to penetrate the purity of the secrets of God. Which is well said to have been made of the mirrors of the women who watched unceasingly at the door of the tabernacle. For the mirrors of the women are the precepts of God, in which holy souls always behold themselves, and if there are any stains of foulness in them, they detect them. They correct the vices of their thoughts, and as if resisting, they compose their countenances as if from a reflected image, because while they skillfully attend to the Lord's precepts, they undoubtedly recognize in them either what may please the heavenly husband in them, or what may displace. As long as these are in this life, they can by no means enter the eternal tabernacle. But yet the women watch at the door of the tabernacle, because holy souls, even when they are still weighed down by the infirmity of the flesh, yet with continual love observe the entrance of the eternal entry. Moses, therefore, made the laver for the priests from the mirrors of the women, because the law of God exhibits the washing of compunction for the stains of our sins, while it offers to us the heavenly precepts to be gazed upon through which holy souls have pleased the supernal Spouse. If we attend to these diligently, we see the stains of our internal image. Seeing the stains, however, we are pricked in the pain of penitence; being pricked, indeed, we are washed as if in the laver from the mirrors of the women.

11. It is, moreover, very necessary that when we are affected concerning ourselves in compunction, we also be zealous for the life of those committed to us. Thus, therefore, let the bitterness of compunction affect us, so that it yet does not turn us away from the custody of our neighbors. For what does it profit if, loving ourselves, we leave our neighbors? Or what again does it profit if, loving or being zealous for our neighbors, we leave ourselves? For in the ornament of the tabernacle, twice-dyed scarlet is commanded to be offered (Exod. 25:4), so that before the eyes of God our charity may be colored by the love of God and of neighbor. For he truly loves himself who purely loves the Author. Then, therefore, the scarlet is twice dyed, when the mind is inflamed by the love of truth toward itself and its neighbor.

12. Sed inter haec sciendum nobis est ut sic exerceatur zelus rectitudinis contra prava acta proximorum quatenus in fervore districtionis nullo modo relinquatur virtus mansuetudinis. Ira etenim sacerdotis nequaquam debet esse praeceps et perturbata, sed magis ex consilii gravitate mitiganda. Et portare ergo debemus quos corrigimus, et corrigere quos portamus, ne si ex utroque unum defuerit, vel in fervore, vel in mansuetudine actio sacerdotalis non sit. Hinc namque est quod in templi ministerio in basibus templi sculptorio opere leones et boves et cherubim expressa sunt. Cherubim quippe est plenitudo scientiae. Sed quid est quod in basibus nec leones sine bobus, nec boves sine leonibus fiunt? Quid enim aliud, designant bases in templo, nisi sacerdotes in Ecclesia? Who, while they tolerate the solicitude of regiminis, quasi more basium superimpositum onus portant. In basibus ergo cherubim exprimuntur, quia decet nimirum ut sacerdotum pectora plenitudine scientiae sint referta. Per leones autem terror severitatis, per boves vero patientia mansuetudinis figuratur. Itaque in basibus nec leones sine bobus, nec boves sine leonibus exprimuntur, quia semper in sacerdotali pectore cum terrore severitatis custodiri debet virtus mansuetudinis, ut et iram mansuetudo condiat, et eamdem mansuetudinem, ne fortasse dissoluta sit, zelus districtionis accendat.

13. Sed ista cur loquimur, cum adhuc plerosque gravari factis atrocioribus videamus? Vobis enim sacerdotibus lugens loquor, quia nonnullos vestrum cum praemiis facere ordinationes agnovimus spiritalem gratiam vendere, et de alienis iniquitatibus cum peccati damno temporalia lucra cumulare. Cur ergo ad memoriam vestram non redit quod vox Dominica praecipiens dicit: Gratis accepistis, gratis date (Matth. X, 8). Cur non ante mentis oculos revocatis quod templum Redemptor noster ingressus, cathedras vendentium columbas evertit, et nummulariorum effudit aes? (Joan. II, 1, 2.) Qui namque sunt in templo Dei hodie qui columbas vendunt, nisi qui in Ecclesia pretium de impositione manus accipiunt? Per quam videlicet impositionem Spiritus sanctus coelitus datur. Columba ergo venditur, quia manus impositio, per quam Spiritus sanctus accipitur, ad pretium praebetur. Sed Redemptor noster cathedras vendentium columbas evertit, quia talium negotiatorum sacerdotium destruit. Hinc est enim quod sacri canones simoniacam haeresim damnant, et eos privari sacerdotio praecipiunt, qui de largiendis ordinibus pretium quaerunt. Cathedra ergo vendentium columbas evertitur quando hi qui spiritalem gratiam venundant, vel ante humanos, vel ante Dei oculos, sacerdotio privantur. And quidem multa sunt alia praepositorum mala quae humanos modo oculos latent. Et plerumque se pastores sanctos hominibus exhibent, atque in occultis suis videri turpes ante interni arbitri oculos non erubescunt.

12. But among these things we must know that the zeal of rectitude against the wicked acts of neighbors should be so exercised that in the fervor of strictness the virtue of meekness is in no way left behind. For the wrath of a priest ought by no means to be headlong and disturbed, but rather to be mitigated from the gravity of counsel. And therefore we ought both to bear those whom we correct, and to correct those whom we bear, lest if one of the two be lacking, the priestly action be either without fervor or without meekness. For hence it is that in the ministry of the temple, in the bases of the temple, lions and oxen and cherubim were expressed by sculptural work. Cherubim, indeed, is the fullness of knowledge. But what is it that in the bases neither lions without oxen, nor oxen without lions are made? For what else do the bases in the temple designate, except the priests in the Church? Who, while they tolerate the solicitude of governance, carry the superimposed burden like the manner of bases. In the bases, therefore, cherubim are expressed, because it is surely fitting that the hearts of priests be filled with the fullness of knowledge. But by the lions the terror of severity is figured, and by the oxen the patience of meekness. Therefore, in the bases neither lions without oxen, nor oxen without lions are expressed, because the virtue of meekness ought always to be guarded in the priestly heart with the terror of severity, so that meekness may season wrath, and the zeal of strictness may kindle the same meekness, lest perhaps it be dissolved.

13. But why do we speak these things, when we still see most people weighed down by more atrocious deeds? For to you priests I speak mourning, because we have recognized that some of you make ordinations with rewards, sell spiritual grace, and accumulate temporal gains from the iniquities of others with the loss of sin. Why, therefore, does it not return to your memory what the Divine voice commanding says: Freely ye have received, freely give (Matt. 10:8). Why do you not recall before the eyes of the mind that our Redeemer, having entered the temple, overthrew the seats of them that sold doves, and poured out the money of the money-changers? (John 2:1, 2). For who are they in the temple of God today who sell doves, except those who in the Church receive a price for the imposition of hands? Through which imposition, clearly, the Holy Spirit is given from heaven. The dove, therefore, is sold, because the imposition of hands, through which the Holy Spirit is received, is offered for a price. But our Redeemer overthrew the seats of them that sold doves, because He destroys the priesthood of such merchants. For hence it is that the sacred canons condemn the Simoniacal heresy, and command those to be deprived of the priesthood who seek a price for the bestowing of orders. Therefore, the seat of them that sold doves is overthrown when those who sell spiritual grace are deprived of the priesthood, either before human eyes or before the eyes of God. And indeed there are many other evils of the prelates which now lie hidden from human eyes. And most of the time they exhibit themselves as holy pastors to men, and in their secrets they do not blush to be seen foul before the eyes of the internal Judge.

Veniet, veniet profecto ille dies, nec longe est, in quo pastorum pastor appareat, et uniuscujusque facta in publicum deducat, et qui modo subditorum culpas per praepositos ulciscitur, tunc praepositorum mala per semetipsum saeviens damnat. Unde et ingressus in templum, per semetipsum quasi flagellum de funiculis fecit, et de domo Dei pravos negotiatores ejiciens, cathedras vendentium columbas evertit (Joan. II, 1, 2), quia subditorum quidem culpas per pastores percutit, sed pastorum vitia per semetipsum ferit. Ecce modo hominibus negari potest quod latenter agitur. Ille certe judex venturus est, cui tacendo quisque se non potest celare, quem negando non potest fallere.

14. Est et aliud, fratres charissimi, quod me de vita Pastorum vehementer affligit; sed ne cui hoc injuriosum videatur fortasse quod assero, me quoque pariter accuso, quamvis, barbarici temporis necessitate compulsus, valde in his jaceo invitus. Ad exteriora enim negotia delapsi sumus, et aliid ex honore suscepimus, atque aliud officio actionis exhibemus. Ministerium praedicationis relinquimus, et ad poenam nostram, ut video, episcopi vocamur, qui honoris nomen, non virtutem tenemus. Relinquunt namque Deum hi qui nobis commissi sunt, et tacemus. In pravis actibus jacent, et correptionis manum non tendimus. Quotidie per multas nequitias pereunt, et eos ad infernum tendere negligenter videmus. Sed quando nos vitam corrigere valeamus alienam, qui negligimus nostram? Curis enim saecularibus intenti, tanto insensibiliores intus efficimur, quanto ad ea quae foris sunt studiosiores videmur. Usu quippe curae terrenae a coelesti desiderio obdurescit animus; et dum ipso suo usu durus efficitur per actionem saeculi, ad ea emolliri non valet quae pertinent ad charitatem Dei. Unde bene sancta Ecclesia de membris suis infirmantibus dicit: Posuerunt me custodem in vineis, vineam meam non custodivi (Cant. I, 5). Vineae quippe nostrae actiones sunt, quas usu quotidiani laboris excolimus. Sed custodes in vineis positi, nostram vineam minime custodimus, quia dum extraneis actionibus implicamur, ministerium actionis nostrae negligimus. Nullum puto, fratres charissimi, ab aliis majus praejudicium quam a sacerdotibus tolerat Deus, quando eos quos ad aliorum correctionem posuit dare de se exempla pravitatis cernit, quando ipsi peccamus, qui compescere peccata debuimus.

That day will come, it will surely come, nor is it far off, in which the Pastor of pastors shall appear, and bring the deeds of each one into public, and He who now avenges the faults of subjects through the prelates, then raging condemns the evils of the prelates through Himself. Whence also, having entered into the temple, He made as it were a scourge of cords through Himself, and casting out the wicked merchants from the house of God, He overthrew the seats of them that sold doves (John 2:1, 2), because He indeed strikes the faults of subjects through the pastors, but He smites the vices of the pastors through Himself. Behold, now what is done secretly can be denied to men. That Judge will certainly come, to whom by being silent no one can hide himself, whom by denying no one can deceive.

14. There is also another thing, most beloved brethren, which vehemently afflicts me concerning the life of Pastors; but lest what I assert should perhaps seem injurious to anyone, I also accuse myself equally, although, compelled by the necessity of the barbaric time, I lie in these things very much against my will. For we have slipped down to exterior business, and we have undertaken one thing from our honor, and we exhibit another by the office of action. We leave the ministry of preaching, and to our punishment, as I see, we are called bishops, we who hold the name of honor, not the virtue. For those who are committed to us leave God, and we are silent. They lie in wicked acts, and we do not stretch out the hand of correction. Daily they perish through many iniquities, and we negligently see them tending toward hell. But when should we be able to correct the life of another, we who neglect our own? For being intent on secular cares, we are made so much more insensible within, as we seem more studious toward those things which are without. Indeed, by the use of earthly care the mind becomes hardened from heavenly desire; and while it is made hard by its very use through the action of the world, it is not able to be softened to those things which pertain to the charity of God. Whence well does holy Church say concerning her infirm members: They have set me a keeper in the vineyards, my own vineyard I have not kept (Cant. 1:5). Our vineyards, indeed, are our actions, which we cultivate by the use of daily labor. But set as keepers in the vineyards, we by no means keep our own vineyard, because while we are implicated in extraneous actions, we neglect the ministry of our own action. I think, most beloved brethren, that God tolerates no greater prejudice from others than from priests, when He perceives those whom He set for the correction of others giving examples of wickedness from themselves, when we ourselves sin, who ought to have restrained sins.

Plerumque, quod est gravius, sacerdotes qui propria dare debuerant etiam aliena diripiunt. Plerumque, si quos humiliter, si quos continenter vivere conspiciunt, irrident. Considerate ergo quid de gregibus agatur, quando pastores lupi fiunt. Hi enim custodiam gregis suscipiunt, qui insidiari gregi dominico non metuunt, contra quos Dei greges custodiri debuerant. Nullum animarum lucra quaerimus, ad nostra quotidie studia vacamus, terrena concupiscimus, humanam gloriam intenta mente captamus. Et quia eo ipso quo caeteris praelati sumus, ad agenda quaelibet majorem licentiam habemus, susceptae benedictionis ministerium vertimus ad ambitionis argumentum; Dei causam relinquimus, ad terrena negotia vacamus; locum sanctitatis accipimus, et terrenis actibus implicamur. Impletum est in nobis profecto quod scriptum est: Et erit sicut populus, sic sacerdos (Osee IV, 9). Sacerdos enim non distat a populo, quando nullo merito suae vulgi transcendit actionem.

15. Imploremus Jeremiae lacrymas; consideret mortem nostram, et deplorans dicat: Quomodo obscuratum est aurum, mutatus est color optimus, dispersi sunt lapides sanctuarii in capite omnium platearum? (Thren. IV, 1.) Aurum quippe obscuratum est, quia sacerdotum vita quondam per gloriam virtutum clara, nunc per actiones infimas ostenditur reproba. Color optimus est mutatus, quia ille sanctitatis habitus per terrena et abjecta opera ad ignominiam despectionis venit. Lapides vero sanctuarii intrinsecus habebantur, nec sumebantur in summi sacerdotis corpore, nisi cum, sancta sanctorum ingrediens, in secreto sui conditoris apparebat. Nos ergo, fratres charissimi, nos sumus lapides sanctuarii qui apparere semper debemus in secreto Dei; quos nunquam necesse est foris conspici, id est nunquam in extraneis actionibus videri. Sed dispersi sunt lapides sanctuarii in capite omnium platearum, quia hi qui per vitam et orationem intus semper esse debuerant per vitam reprobam foris vacant. Ecce jam pene nulla est saeculi actio quam non sacerdotes administrent. Dum ergo, in sancto habitu constituti, exteriora sunt quae exhibent, quasi sanctuarii lapides foris jacent. Quia enim Graeca voce platea a latitudine vocatur, sanctuarii lapides a plateis sunt cum religiosi quique lata mundi itinera sectantur. Nec solum in plateis, sed et in capite platearum dispersi sunt, quia et per desiderium hujus mundi opera peragunt, et tamen de religioso habitu culmen honoris quaerunt. In capite ergo platearum dispersi sunt, quia et jacent per ministerium operis, et honorari volunt de imagine sanctitatis.

Most of the time, which is more serious, priests who ought to have given their own things even seize the things of others. Most of the time, if they behold any living humbly, if any living continently, they mock them. Consider, therefore, what is being done with the flocks, when the pastors become wolves. For those undertake the custody of the flock who do not fear to lie in wait for the Lord's flock, against whom the flocks of God ought to have been guarded. We seek no gain of souls, we are vacant for our own daily studies, we covet earthly things, we catch at human glory with an intent mind. And because by that very thing by which we are set over the rest, we have greater license for doing anything whatever, we turn the ministry of the received blessing into an argument for ambition; we leave the cause of God, we are vacant for earthly business; we receive the place of holiness, and we are implicated in earthly acts. Truly that which is written is fulfilled in us: And it shall be as with the people, so with the priest (Hosea 4:9). For the priest does not differ from the people when he transcends the action of the common people by no merit of his own.

15. Let us implore the tears of Jeremiah; let him consider our death, and deploringly say: How is the gold become dim, the finest color is changed, the stones of the sanctuary are scattered in the top of every street? (Lam. 4:1). For the gold is indeed dimmed, because the life of priests, once bright through the glory of virtues, is now shown to be reprobate through the lowest actions. The finest color is changed, because that habit of holiness has come to the ignominy of contempt through earthly and abject works. Truly the stones of the sanctuary were held within, nor were they taken upon the body of the high priest, except when, entering the holy of holies, he appeared in the secret of his Creator. We therefore, most beloved brethren, we are the stones of the sanctuary who ought always to appear in the secret of God; whom it is never necessary to be beheld outside, that is, never to be seen in extraneous actions. But the stones of the sanctuary are scattered in the top of all the streets, because those who through life and prayer ought always to have been within, are vacant outside through a reprobate life. Behold, now there is almost no action of the world which priests do not administer. While therefore, established in a holy habit, the things they exhibit are exterior, they lie outside like stones of the sanctuary. For because in the Greek voice platea is named from width, the stones of the sanctuary are from the streets when any religious persons follow the broad ways of the world. Nor are they scattered only in the streets, but also in the top of the streets, because they both perform works through the desire of this world, and yet seek the summit of honor from the religious habit. In the head of the streets, therefore, they are scattered, because they both lie down through the ministry of work, and wish to be honored for the image of holiness.

16. Quanto autem mundus gladio feriatur aspicitis, quibus quotidie percussionibus intereat populus videtis. Cujus hoc nisi nostro praecipue peccato agitur? Ecce depopulatae urbes, eversa castra, Ecclesiae ac monasteria destructa, in solitudinem agri redacta sunt. Sed nos pereunti populo auctores mortis existimus, qui esse debuimus duces ad vitam. Ex nostro etenim peccato populi turba prostrata est, quia, nostra faciente negligentia, ad vitam erudita non est. Quid autem animas hominum nisi cibum Domini dixerimus, quae ad hoc sunt conditae, ut in ejus corpore trajiciantur, id est ut in aeternae Ecclesiae augmentum tendant? Sed hujus cibi condimentum nos esse debuimus. Sicut enim paulo superius praefati sumus, missis praedicatoribus dicitur: Vos estis sal terrae (Matth. V, 13). Si igitur cibus Dei est populus, condimentum cibi sacerdotes esse debuerunt. Sed quia dum nos ab orationis et eruditionis sanctae usu cessamus, sal infatuatum est, condire non valet cibos Dei, atque idcirco ab auctore non sumitur, quia exigente fatuitate nostra, minime conditur. Pensemus ergo qui unquam per linguam nostram conversi, qui de perverso suo opere nostra increpatione correpti, poenitentiam egerunt, quis luxuriam ex nostra eruditione deseruit, quis avaritiam, quis superbiam declinavit? Pensemus quod lucrum Deo fecimus nos, qui, accepto talento, ab eo ad negotium missi sumus. Etenim dicit: Negotiamini dum venio (Luc. XIX, 13). Ecce jam venit, ecce de nostro negotio lucrum requirit. Quale ei animarum lucrum de nostra negotiatione monstrabimus? Quot ejus conspectui animarum manipulos de praedicationis nostrae segete illaturi sumus?

17. Ponamus ante oculos nostros illum tantae districtionis diem, quo judex veniet, et rationem cum servis suis, quibus talenta credidit ponet (Ibid.). Ecce in majestate terribili, inter angelorum atque archangelorum choros videbitur. In illo tanto examine electorum omnium et reproborum multitudo deducetur, et unusquisque quid sit operatus ostendetur. Ibi Petrus cum Judaea conversa, quam post se traxit, apparebit. Ibi Paulus conversum, ut ita dixerim, mundum ducens. Ibi Andreas post se Achaiam, ibi Joannes Asiam, Thomas Indiam, in conspectum sui regis conversam ducet. Ibi omnes dominici gregis arietes cum animarum lucris apparebunt, qui sanctis suis praedicationibus Deo post se subditum gregem trahunt. Cum igitur tot pastores cum gregibus suis ante aeterni pastoris oculos venerint, nos miseri quid dicturi sumus, qui ad Dominum nostrum post negotium vacui redimus, qui pastorum nomen habuimus et oves quas ex nutrimento nostro debeamus ostendere non habemus? Hic pastores vocati sumus, et ibi gregem non ducimus.

16. Moreover, you behold with how great a sword the world is struck, you see by what daily blows the people perish. By whose sin is this done, if not especially by ours? Behold, the depopulated cities, the overturned camps, the churches and monasteries destroyed, the fields are reduced to a solitude. But we exist as authors of death to the perishing people, we who ought to have been guides to life. For from our sin the multitude of the people is prostrate, because, through our negligence, they were not instructed unto life. Now what shall we call the souls of men but the food of the Lord, which were created for this purpose, that they might be passed into His body, that is, that they might tend to the increase of the eternal Church? But we ought to have been the seasoning of this food. For as we prefaced a little above, it is said to the sent preachers: You are the salt of the earth (Matt. 5:13). If therefore the people is the food of God, the priests ought to have been the seasoning of the food. But because while we cease from the use of prayer and holy instruction, the salt has become fatuous, it is not able to season the foods of God, and for that reason it is not taken by the Author, because by the requirement of our fatuity, it is by no means seasoned. Let us think, therefore, who has ever been converted through our tongue, who corrected from his perverse work by our rebuke has done penance, who has deserted luxury from our instruction, who has declined avarice, who pride? Let us think what gain we have made for God, we who, having received the talent, were sent by Him to business. For He says: Trade till I come (Luke 19:13). Behold, now He comes, behold, He requires gain from our business. What gain of souls shall we show Him from our trading? How many sheaves of souls from the harvest of our preaching are we about to bring to His sight?

17. Let us set before our eyes that day of so great severity, in which the Judge will come, and will settle the account with His servants, to whom He committed the talents (Ibid.). Behold, He will be seen in terrible majesty, among the choirs of angels and archangels. In that so great examination, the multitude of all the elect and reprobate will be led forth, and what each one has worked will be shown. There Peter will appear with Judea converted, which he drew after him. There Paul leading, so to speak, the converted world. There Andrew leading Achaia after him, there John Asia, Thomas India, leading them converted into the sight of their King. There all the rams of the Lord's flock will appear with the gains of souls, who by their holy preachings draw after them the flock subjected to God. When therefore so many pastors with their flocks shall have come before the eyes of the eternal Pastor, what are we wretches about to say, who return empty to our Lord after business, who had the name of pastors and do not have sheep which we ought to show from our nourishment? Here we are called pastors, and there we do not lead a flock.

18. Sed nunquid si nos negligimus, omnipotens Deus deserit oves suas? Nullo modo; nam ipse eas, sicut per prophetam pollicitus est, per semetipsum pascit (Ezech. XXXIV), omnesque quos praeordinavit ad vitam, flagellorum stimulis, compunctionis spiritu erudit. Et per nos quidem fideles ad sanctum baptisma veniunt, nostris precibus benedicuntur, et per impositionem nostrarum manuum a Deo Spiritum sanctum percipiunt, atque ipsi ad regnum coelorum pertingunt, et ecce nos per negligentiam nostram deorsum tendimus. Ingrediuntur electi, sacerdotum manibus expiati, coelestem patriam; et sacerdotes ipsi per vitam reprobam ad inferni supplicia festinant. Cui ergo rei, cui similes dixerim sacerdotes malos, nisi aquae baptismatis, quae peccata baptizatorum diluens, illos ad regnum coeleste mittit, et ipsa postea in cloacas descendit? Timeamus haec, fratres, conveniat actioni nostrae ipsum ministerium nostrum. De peccatorum nostrorum relaxatione quotidie cogitemus, ne nostra vita peccato obligata remaneat, per quam omnipotens Deus quotidie alios solvit. Consideremus sine cessatione quid sumus, pensemus negotium nostrum, pensemus pondus quod suscepimus. Faciamus quotidie nobiscum rationes, quas cum nostro judice habemus. Et sic debemus agere curam nostri, ut non negligamus curam proximi, ut quisquis ad nos jungitur ex linguae nostrae sale condiatur. Cum vacantem quempiam et lubricum videmus, admonendus est ut conjugio frenare studeat iniquitatem suam, quatenus per hoc quod licet discat superare quod non licet. Cum conjugatum videmus, admonendus est ut sic exerceat curam saeculi, ne postponat amorem Dei; sic placeat voluntati conjugis, ut non displiceat conditori. Cum clericum videmus, admonendus est quatenus sic vivat, ut exemplum vitae saecularibus praebeat, ne si quid in illo juste reprehenditur, ex ejus vitio ipsa religionis nostrae aestimatio gravetur. Cum monachum videmus, admonendus est ut reverentiam habitus sui in actu, in locutione, in cogitatione sua semper circumspiciat, ut ea quae mundi sunt perfecte deserat, et quod ostendit humanis oculis habitu, hoc ante Dei oculos moribus praetendat. Iste itaque jam sanctus est, admoneatur ut crescat; ille vero adhuc iniquus est, admoneatur ut se corrigat, quatenus quisquis se ad sacerdotem junxerit, sale sermonis illius conditus recedat. Haec, fratres, vobiscum sollicite cogitate, haec et proximis vestris impendite; omnipotenti Deo fructum vos reddere de negotio quod accepistis parate. Sed ista quae dicimus melius apud vos orando quam loquendo obtinebimus.

OREMUS. Deus, qui nos pastores in populos vocare voluisti, praesta, quaesumus, ut hoc quod humano ore dicimur, in tuis oculis esse valeamus. Per Dominum nostrum, etc.

18. But if we are negligent, does almighty God desert His sheep? By no means; for He Himself, as He promised through the prophet, feeds them through Himself (Ezek. 34), and all whom He preordained to life, He instructs by the stings of scourges, by the spirit of compunction. And through us indeed the faithful come to holy baptism, they are blessed by our prayers, and through the imposition of our hands they perceive the Holy Spirit from God, and they themselves reach the kingdom of heaven, and behold, we through our negligence tend downwards. The elect, expiated by the hands of priests, enter the heavenly fatherland; and the priests themselves through a reprobate life hasten to the punishments of hell. To what thing, therefore, to what shall I say evil priests are similar, if not to the water of baptism, which washing away the sins of the baptized, sends them to the heavenly kingdom, and itself afterwards descends into the sewers? Let us fear these things, brethren, let our ministry itself be suitable to our action. Let us daily think concerning the relaxation of our sins, lest our life remain obligated to sin, through which almighty God daily looses others. Let us consider without ceasing what we are, let us think on our business, let us think on the weight which we have undertaken. Let us daily make accounts with ourselves, which we have with our Judge. And so we ought to perform the care of ourselves, that we do not neglect the care of our neighbor, so that whoever is joined to us may be seasoned by the salt of our tongue. When we see anyone vacant and slippery, he is to be admonished that he study to bridle his iniquity by marriage, so that through this which is permitted he may learn to overcome what is not permitted. When we see a married person, he is to be admonished that he so exercise the care of the world, that he does not postpone the love of God; so please the will of the spouse, that he does not displease the Creator. When we see a cleric, he is to be admonished that he so live as to offer an example of life to secular people, lest if anything in him is justly rebuked, from his vice the very estimation of our religion be burdened. When we see a monk, he is to be admonished that he always look around at the reverence of his habit in act, in speech, in his thought, so that he may perfectly desert those things which are of the world, and what he shows to human eyes by his habit, this he may pretend by his manners before the eyes of God. This one therefore is already holy, let him be admonished that he grow; but that one is still iniquous, let him be admonished that he correct himself, so that whoever joins himself to a priest, may depart seasoned by the salt of his speech. Think solicitously on these things with yourselves, brethren, and bestow these also on your neighbors; prepare yourselves to return fruit to almighty God from the business which you have received. But these things which we say we shall better obtain among you by praying than by speaking.

LET US PRAY. O God, who willed to call us as pastors among the people, grant, we beseech Thee, that what we are called by the human mouth, we may be able to be in Thy eyes. Through our Lord, etc.

HOMILIA XVIII.

Habita ad populum in basilica sancti Petri apostoli, Dominica in Passione. LECTIO. EVANG. SEC. JOAN. VIII, 45-69.

In illo tempore, dicebat Jesus turbis Judaeorum, et principibus sacerdotum: Quis ex vobis arguet me de peccato? Si veritatem dico, quare non creditis mihi? Qui ex Deo est verba Dei audit; propterea vos non auditis, quia ex Deo non estis. Responderunt igitur Judaei, et dixerunt ei: Nonne bene dicimus nos, quia Samaritanus es tu, et daemonium habes? Respondit Jesus: Ego daemonium non habeo, sed honorifico Patrem meum; et vos inhonorastis me. Ego autem non quaero gloriam meam, est qui quaerat et judicet. Amen, amen dico vobis, si quis sermonem meum servaverit, mortem non videbit in aeternum. Dixerunt ergo Judaei: Nunc cognovimus quia daemonium habes. Abraham mortuus est, et prophetae, et tu dicis: Si quis sermonem meum servaverit mortem non gustabit in aeternum. Nunquid tu major es patre nostro Abraham, qui mortuus est? et prophetae mortui sunt. Quem teipsum facis? Respondit Jesus: Si ego glorifico meipsum, gloria mea nihil est. Est Pater meus qui glorificat me quem vos dicitis quia Deus vester est, et non cognovistis eum. Ego autem novi eum. Et si dixero quia non scio eum, ero similis vobis, mendax; sed scio eum, et sermonem ejus servo. Abraham pater vester exsultavit ut videret diem meum; vidit et gavisus est. Dixerunt ergo Judaei ad eum: Quinquaginta annos nondum habes, et Abraham vidisti? Dixit eis Jesus: Amen, amen dico vobis, antequam Abraham fieret ego sum. Tulerunt ergo lapides ut jacerent in eum. Jesus autem abscondit se, et exivit de templo.

1. Pensate, fratres charissimi, mansuetudinem Dei. Relaxare peccata venerat, et dicebat: Quis ex vobis arguet me de peccato? Non dedignatur ex ratione ostendere se peccatorem non esse, qui ex virtute divinitatis poterat peccatores justificare. But it is very terrible what is added: Qui ex Deo est verba Dei audit; propterea vos non auditis, quia ex Deo non estis. Si enim ipse verba Dei audit qui ex Deo est, et audire verba ejus non potest quisquis ex illo non est, interroget se unusquisque si verba Dei in aure cordis percipit, et intelliget unde sit.

HOMILY XVIII.

Delivered to the people in the basilica of Saint Peter the apostle, on Passion Sunday. READING. GOSPEL ACCORDING TO JOHN VIII, 45-69.

At that time, Jesus said to the crowds of the Jews, and to the chief priests: Which of you shall convince me of sin? If I say the truth, why do you not believe me? He that is of God, heareth the words of God; therefore you hear them not, because you are not of God. The Jews therefore answered, and said to him: Do not we say well that thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil, but I honor my Father; and you have dishonored me. But I seek not my own glory: there is one that seeketh and judgeth. Amen, amen, I say to you: If any man keep my word, he shall not see death for ever. The Jews therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest: If any man keep my word, he shall not taste death for ever. Art thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost thou make thyself? Jesus answered: If I glorify myself, my glory is nothing. It is my Father that glorifieth me, whom you say that he is your God. And you have not known him, but I know him. And if I shall say that I know him not, I shall be like to you, a liar. But I know him, and keep his word. Abraham your father rejoiced that he might see my day: he saw it, and was glad. The Jews therefore said to him: Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said to them: Amen, amen, I say to you, before Abraham was made, I am. They took up stones therefore to cast at him. But Jesus hid himself, and went out of the temple.

1. Think, most beloved brethren, on the meekness of God. He had come to relax sins, and He said: Which of you shall convince me of sin? He does not disdain to show by reason that He is not a sinner, who by the power of divinity was able to justify sinners. But it is very terrible what is added: He that is of God, heareth the words of God; therefore you hear them not, because you are not of God. For if he hears the words of God who is of God, and whoever is not of Him cannot hear His words, let each one interrogate himself if he perceives the words of God in the ear of his heart, and he will understand whence he is.

Coelestem patriam desiderare Veritas jubet, carnis desideria conteri, mundi gloriam declinare, aliena non appetere, propria largiri. Penset ergo apud se unusquisque vestrum si haec vox Dei in cordis ejus aure convaluit, et quia jam ex Deo sit agnoscit. Nam sunt nonnulli qui praecepta Dei nec aure corporis percipere dignantur. Et sunt nonnulli qui haec quidem corporis aure percipiunt, sed nullo ea mentis desiderio complectuntur. Et sunt nonnulli qui libenter verba Dei suscipiunt, ita ut etiam in fletibus compungantur, sed post lacrymarum tempus ad iniquitatem redeunt. Hi profecto verba Dei non audiunt, qui haec exercere opere contemnunt. Vitam ergo vestram, fratres charissimi, ante mentis oculos revocate, et alta consideratione pertimescite hoc quod ex ore Veritatis sonat: Propterea vos non auditis, quia ex Deo non estis. Sed hoc quod de reprobis Veritas loquitur, ipsi hoc de semtipsis reprobi suis operibus ostendunt. Nam sequitur: Responderunt igitur Judaei, et dixerunt ei: Nonne bene dicimus nos quia Samaritanus es tu, et daemonium habes?

2. Accepta autem tanta contumelia, quid Dominus respondeat audiamus: Ego daemonium non habeo, sed honorifico Patrem meum, et vos inhonorastis me. Quia enim Samaritanus interpretatur custos, et ipse veraciter custos est de quo Psalmista ait: Nisi Dominus custodierit civitatem, in vanum vigilant qui custodiunt eam (Psal. CXXVI, 1); et cui per Isaiam dicitur: Custos quid de nocte? custos quid de nocte? (Isai. XXI, 11.) respondere noluit Dominus: Samaritanus non sum; sed, Ego daemonium non habeo. Duo quippe ei illata fuerunt: unum negavit, aliud tacendo consensit. Custos namque humani generis venerat; et si Samaritanum se non esse diceret, esse se custodem negaret. Sed tacuit quod recognovit, et patienter repulit quod dictum fallaciter audivit, dicens: Ego daemonium non habeo. In quibus verbis quid aliud nisi superbia nostra confunditur? quae si exagitata vel leviter fuerit, atrociores injurias reddit, quam acceperat: facit mala quae potest, minatur et quae facere non potest. Ecce injuriam suscipiens Dominus non irascitur, non contumeliosa verba respondet. Qui si eisdem ista dicentibus respondere voluisset: Daemonium vos habetis, verum profecto diceret, quia nisi impleti essent daemonio, tam perversa de Deo loqui non possent. Sed accepta injuria etiam quod verum erat dicere Veritas noluit, ne non dixisse veritatem, sed provocatus contumeliam reddidisse videretur. Ex qua re quid nobis innuitur, nisi ut eo tempore quo a proximis ex falsitate contumelias accipimus, eorum etiam vera mala taceamus, ne ministerium justae correptionis in arma vertamus furoris?

Truth commands to desire the heavenly fatherland, to crush the desires of the flesh, to decline the glory of the world, not to covet the things of others, to bestow of one's own. Let each of you, therefore, think within himself if this voice of God has prevailed in the ear of his heart, and he recognizes that he is already of God. For there are some who do not deign to perceive the precepts of God even with the ear of the body. And there are some who indeed perceive these things with the ear of the body, but embrace them with no desire of the mind. And there are some who willingly receive the words of God, so that they are even pricked in tears, but after the time of tears they return to iniquity. These indeed do not hear the words of God, who contemn to exercise these things by work. Therefore, most beloved brethren, recall your life before the eyes of your mind, and with high consideration fear greatly that which sounds from the mouth of Truth: Therefore you hear them not, because you are not of God. But this which Truth speaks concerning the reprobate, the reprobate themselves show this concerning themselves by their works. For there follows: The Jews therefore answered, and said to him: Do not we say well that thou art a Samaritan, and hast a devil?

2. But having received so great a contumely, let us hear what the Lord responds: I have not a devil, but I honor my Father, and you have dishonored me. For because Samaritan is interpreted as "keeper," and He Himself is truly the keeper of whom the Psalmist says: Unless the Lord keep the city, he watcheth in vain that keepeth it (Ps. 126:1); and to whom it is said through Isaiah: Watchman, what of the night? watchman, what of the night? (Isa. 21:11), the Lord was unwilling to respond: I am not a Samaritan; but, I have not a devil. For two things were brought against Him: one He denied, to the other He consented by being silent. For He had come as the keeper of the human race; and if He said He was not a Samaritan, He would deny that He was the keeper. But He was silent about what He recognized, and patiently repelled what He heard falsely said, saying: I have not a devil. In which words what else is confounded but our pride? which if it is even slightly agitated, returns more atrocious injuries than it had received: it does the evils that it can, and threatens even those it cannot do. Behold, receiving injury the Lord is not angry, He does not respond with contumelious words. Who, if He had willed to respond to those saying these things: You have a devil, would indeed have spoken the truth, because unless they were filled with a devil, they could not speak such perverse things concerning God. But having received the injury, Truth was unwilling to say even what was true, lest He should seem not to have spoken the truth, but to have returned contumely being provoked. From which thing what is hinted to us, if not that at that time when we receive contumelies from neighbors out of falsehood, we should be silent even about their true evils, lest we turn the ministry of just correction into the arms of fury?

Sed quia quisquis Dei zelo utitur a pravis hominibus dehonestatur, in semetipso nobis Dominus patientiae praebuit exemplum, qui ait: Sed honorifico Patrem meum, et vos inhonorastis me. Sed quid nobis ad ista faciendum sit, adhuc exemplo nos admonet, cum subjungit: Ego autem non quaero gloriam meam, est qui quaerat et judicet. Scimus certe quod scriptum est, quia Pater omne judicium dedit Filio, et tamen ecce idem Filius injurias accipiens gloriam suam non quaerit. Illatas contumelias Patris judicio reservat, ut nobis profecto insinuet quantum nos esse patientes debemus, dum se adhuc ulcisci non vult et ipse qui judicat. Cum vero malorum perversitas crescit non solum praedicatio frangi non debet, sed etiam augeri. Quod suo Dominus exemplo nos admonet, qui postquam habere daemonium dictus est praedicationis suae beneficia largius impendit, dicens: Amen, amen dico vobis, si quis sermonem meum servaverit, mortem non videbit in aeternum. Sed sicut bonis necesse est ut meliores etiam per contumelias existant, ita semper reprobi de beneficio pejores fiunt. Nam accepta praedicatione iterum dicunt: Nunc cognovimus quia daemonium habes. Quia enim aeternae morti inhaeserant, et eamdem mortem cui inhaeserant non videbant, dum solam mortem carnis aspicerent, in Veritatis sermone caligabant, dicentes: Abraham mortuus est, et prophetae mortui sunt, et tu dicis: Si quis sermonem meum servaverit, mortem non gustabit in aeternum? Unde et ipsi Veritati eumdem Abraham et prophetas quasi venerantes praeferunt. Sed aperta nobis ratione ostenditur quia qui Deum nesciunt Dei quoque famulos falso venerantur.

3. Et notandum quod vidit eos Dominus aperta sibi impugnatione resistere, et tamen eis se iterata non desinit voce praedicare, dicens: Abraham pater vester exsultavit ut videret diem meum; vidit, et gavisus est (Genes. XVIII, 1, seq.). Tunc quippe diem Domini Abraham vidit, cum in figura summae Trinitatis tres angelos hospitio suscepit; quibus profecto susceptis, sic tribus quasi uni locutus est, quia etsi in personis numerus Trinitatis est, in natura unitas divinitatis est. Sed carnales mentes audientium oculos a carne non sublevant, dum in eo solam carnis aetatem pensant, dicentes: Quinquaginta annos nondum habes, et Abraham vidisti? Quos benigne Redemptor noster a carnis suae intuitu submovet, et ad divinitatis contemplationem trahit, dicens: Amen, amen dico vobis, antequam Abraham fieret, ego sum. Ante enim praeteriti temporis est, Sum praesentis. Et quia praeteritum et futurum tempus Divinitas non habet, sed semper esse habet, non ait: Ante Abraham ego fui, sed Ante Abraham ego sum. Unde et ad Moysen dicitur: Ego sum qui sum.

But because whoever uses the zeal of God is dishonored by wicked men, the Lord provided an example of patience for us in Himself, who says: But I honor my Father, and you have dishonored me. But what is to be done by us in these things, He still admonishes us by example, when He adds: But I seek not my own glory: there is one that seeketh and judgeth. We certainly know what is written, that the Father has given all judgment to the Son, and yet behold, the same Son receiving injuries does not seek His glory. He reserves the brought contumelies for the Father's judgment, that He might indeed insinuate to us how patient we ought to be, while He who judges does not yet wish to avenge Himself. But when the perversity of the wicked grows, not only ought preaching not to be broken, but even increased. Which the Lord admonishes us by His example, who after He was said to have a devil, bestowed the benefits of His preaching more largely, saying: Amen, amen, I say to you, if any man keep my word, he shall not see death for ever. But just as it is necessary for the good that they exist even better through contumelies, so always the reprobate become worse from a benefit. For having received the preaching they say again: Now we know that thou hast a devil. For because they had cleaved to eternal death, and did not see the same death to which they cleaved, while they beheld only the death of the flesh, they were darkened in the word of Truth, saying: Abraham is dead, and the prophets are dead, and thou sayest: If any man keep my word, he shall not taste death for ever? Whence they also prefer the same Abraham and the prophets, as if venerating them, to the Truth itself. But it is shown to us by open reason that those who do not know God also falsely venerate the servants of God.

3. And it is to be noted that the Lord saw them resist Him with open opposition, and yet He did not cease to preach to them with an iterated voice, saying: Abraham your father rejoiced that he might see my day; he saw it, and was glad (Gen. 18:1, seq.). For at that time indeed Abraham saw the day of the Lord, when in the figure of the highest Trinity he received three angels in hospitality; to whom indeed having been received, he spoke to the three as to one, because although there is number of persons in the Trinity, there is unity of divinity in the nature. But the carnal minds of the hearers do not lift their eyes from the flesh, while they think in Him only the age of the flesh, saying: Thou art not yet fifty years old, and hast thou seen Abraham? Whom our Redeemer benignly removes from the intuition of His flesh, and draws to the contemplation of divinity, saying: Amen, amen, I say to you, before Abraham was made, I am. For "before" is of past time, "I am" of the present. And because Divinity has not past and future time, but has always being, He does not say: Before Abraham I was, but Before Abraham I am. Whence it is also said to Moses: I am who I am.

Et, Dices aliis Israel: Qui est misit me ad vos (Exod. III, 14). Ante ergo et post Abraham habuit, qui et accedere potuit per exhibitionem praesentiae, et recedere per cursum vitae. Veritas vero semper esse habet, quia ei quidquam nec priori tempore incipitur, nec subsequenti terminatur. Sed sustinere ista aternitatis verba mentes infidelium non valentes, ad lapides currunt, et quem intelligere non poterant, obruere quaerebant

4. Quid autem contra furorem lapidantium Dominus fecerit ostenditur cum protinus subinfertur: Jesus autem abscondit se, et exivit de templo. Mirum valde est, fratres charissimi, cur persecutores suos Dominus se abscondendo declinaverit, qui si divinitatis suae potentiam exercere voluisset, tacito nutu mentis in suis eos ictibus ligaret, aut in poena subitae mortis obrueret. Sed quia pati venerat, exercere judicium nolebat. Certe sub ipso passionis tempore et quantum poterat ostendit, et tamen hoc ad quod venerat pertulit. Nam cum persecutoribus suis se quaerentibus diceret: Ego sum (Joan. XVIII, 6), sola hac voce eorum superbiam perculit, et omnes in terram stravit. Qui ergo et hoc in loco potuit manus lapidantium non se abscondendo evadere, cur abscondit se, nisi quod homo inter homines factus Redemptor noster, alia nobis verbo loquitur, alia exemplo? Quid autem nobis hoc exemplo loquitur, nisi ut, etiam cum resistere possumus, iram superbientium humiliter declinemus? Unde et per Paulum dicitur: Date locum irae (Rom XII, 19). Quanta humilitate iram proximi fugere debeat, perpendat homo, si furores irascentium abscondendo se declinavit Deus. Nemo ergo se contra acceptas contumelias erigat, nemo conviciis convicium reddat. Imitatione etenim Dei, gloriosius est injuriam tacendo fugere, quam respondendo superare.

5. Sed contra hoc superbia dicit in corde: Turpe est ut, accepta injuria, taceas. Quisquis conspicit quia contumeliam accipis et taces, non putat quia patientiam exhibes, sed crimina agnoscis. Sed unde vox ista in corde nostro contra patientiam nascitur, nisi quia in imis cogitationem fiximus et dum in terra gloriam quaerimus, placere ei qui nos de coelo conspicit non curamus? Accepta ergo contumelia, meditemur in opere vocem Dei: Ego non quaero gloriam meam, est qui quaerat et judicet. Hoc autem quod de Domino scriptum est, Abscondit se, intelligi et aliter potest.

And, Thou shalt say to the children of Israel: He who is has sent me to you (Exod. 3:14). Therefore Abraham had a before and after, who was able both to approach by the exhibition of presence, and to recede by the course of life. But Truth has always being, because for it anything is neither begun in a prior time, nor terminated in a subsequent time. But the minds of the infidels, not being able to sustain these words of eternity, run to stones, and whom they were not able to understand, they sought to overwhelm.

4. Moreover, what the Lord did against the fury of those stoning Him is shown when it is immediately added: But Jesus hid himself, and went out of the temple. It is very wonderful, most beloved brethren, why the Lord declined His persecutors by hiding Himself, who if He had willed to exercise the power of His divinity, by a silent nod of the mind would bind them in their own blows, or overwhelm them in the penalty of sudden death. But because He had come to suffer, He did not wish to exercise judgment. Certainly at the very time of the passion He both showed as much as He was able, and yet He bore this for which He had come. For when He said to His persecutors seeking Him: I am (John 18:6), by this voice alone He struck their pride, and prostrated them all on the ground. He therefore who was able also in this place to evade the hands of those stoning Him without hiding Himself, why did He hide himself, unless that our Redeemer, having been made man among men, speaks some things to us by word, others by example? Now what does He speak to us by this example, if not that, even when we are able to resist, we should humbly decline the anger of the proud? Whence it is also said through Paul: Give place unto wrath (Rom. 12:19). With how great humility a man ought to flee the anger of his neighbor, let him weigh, if God declined the furies of those who were angry by hiding Himself. Let no one, therefore, lift himself up against received contumelies, let no one return reproach for reproach. For by the imitation of God, it is more glorious to flee injury by being silent, than to overcome it by responding.

5. But against this, pride speaks in the heart: "It is shameful that, having received an injury, you remain silent. Whoever sees that you receive an insult and are silent does not think that you are exhibiting patience, but that you are acknowledging crimes." But whence is this voice born in our heart against patience, unless because we have fixed our thoughts on the lowest things? And while we seek glory on earth, do we not care to please Him who looks upon us from heaven? Therefore, when an insult is received, let us meditate in action on the voice of God: I do not seek my glory; there is one who seeks and judges. Moreover, that which is written of the Lord, He hid himself, can be understood in another way as well.

Multa quippe Judaeis praedicaverat, sed praedicationis ejus verba deridebant. Deteriores quoque ex praedicatione facti sunt, qui usque ad jaciendos lapides pervenerunt. Et quid abscondendo se Dominus significat, nisi quod eis ipsa veritas absconditur, qui ejus verba sequi contemnunt? Eam quippe quam non invenit humilem veritas fugit mentem. Et quam multi sunt hodie qui Judaeorum duritiam detestantur, quia praedicationem Domini audire noluerunt, et tamen quales illos arguunt fuisse ad fidem, tales ipsi sunt ad operationem. Praecepta Domini audiunt, miracula cognoscunt, sed converti a suis pravitatibus renuunt. Ecce vocat, et redire nolumus. Ecce sustinet, et ejus patientiam dissimulamus. Dum ergo tempus est, fratres, pravitatem suam unusquisque deserat, Dei patientiam pertimescat, ne quem nunc tranquillum despicit, iratum postmodum nequaquam evadere possit.

HOMILIA XIX.

Habita ad populum in basilica beati Laurentii martyris, Dominica in Septuagesima.

Lectio evang.

SEC. MATTH. XX, 1-16.

In illo tempore, dixit Jesus discipulis suis parabolam hanc: Simile est regnum coelorum homini patrifamilias qui exiit primo mane conducere operarios in vineam suam. Conventione autem facta cum operariis ex denario diurno, misit eos in vineam suam. Et egressus circa horam tertiam, vidit alios stantes in foro otiosos, et dixit illis: Ite et vos in vineam meam, et quod justum fuerit, dabo vobis. Illi autem abierunt. Iterum autem exiit circa sextam et nonam horam, et fecit similiter. Circa undecimam vero exiit, et invenit alios stantes, et dicit illis: Quid hic statis tota die otiosi? Dicunt ei: Quia nemo nos conduxit. Dicit illis: Ite et vos in vineam meam. Cum sero autem factum esset, dicit Dominus vineae procuratori suo: Voca operarios, et redde illis mercedem, incipiens a novissimis usque ad primos. Cum venissent ergo qui circa undecimam horam venerant, acceperunt singulos denarios. Venientes autem et primi, arbitrati sunt quod plus essent accepturi. Acceperunt autem et ipse singulos denarios. Et accipientes murmurabant adversus patrem familias, dicentes: Hi novissimi una hora fecerunt, et pares illos nobis fecisti, qui portavimus pondus diei et aestus?

Indeed, He had preached many things to the Jews, but they mocked the words of His preaching. They also became worse from the preaching, those who went so far as to throw stones. And what does the Lord signify by hiding Himself, except that the Truth itself is hidden from those who despise following His words? For Truth flees from that mind which it does not find humble. And how many there are today who detest the hardness of the Jews because they would not hear the preaching of the Lord, and yet they themselves are such in their actions as they argue those others were in their faith. They hear the Lord's precepts, they know His miracles, but they refuse to be converted from their perversities. Behold, He calls, and we do not wish to return. Behold, He sustains us, and we ignore His patience. While there is time, therefore, brethren, let each one desert his perversity and fear the patience of God, lest he whom he now despices as tranquil, he may by no means be able to escape later when He is angry.

HOMILY XIX.

Delivered to the people in the basilica of blessed Lawrence the martyr, on Septuagesima Sunday.

GOSPEL READING ACCORDING TO MATTHEW XX, 1-16.

At that time, Jesus spoke this parable to his disciples: The kingdom of heaven is like a householder who went out early in the morning to hire laborers into his vineyard. And having made an agreement with the laborers for a denarius a day, he sent them into his vineyard. And going out about the third hour, he saw others standing idle in the marketplace, and said to them: Go you also into my vineyard, and what is just, I will give you. And they went away. Again he went out about the sixth and ninth hour, and did likewise. But about the eleventh hour he went out, and found others standing, and says to them: Why stand you here all the day idle? They say to him: Because no man has hired us. He says to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard says to his steward: Call the laborers and pay them their hire, beginning from the last even to the first. When they therefore were come who had come about the eleventh hour, they received every man a denarius. But when the first also came, they thought that they should receive more: and they also received every man a denarius. And receiving it they murmured against the householder, saying: These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day and the heats.

At ille, respondens uni eorum, dixit: Amice, non facio tibi injuriam. Nonne ex denario convenisti mecum? Tolle quod tuum est, et vade. Volo autem et huic novissimo dare sicut et tibi. Aut non licet mihi quod volo facere? An oculus tuus nequam est quia ego bonus sum? Sic erunt novissimi primi, et primi novissimi. Multi enim sunt vocati, pauci vero electi.

1. In explanatione sua multa ad loquendum sancti Evangelii lectio postulat, quam volo, si possum, sub brevitate perstringere, ne vos et extensa processio, et prolixa expositio videatur onerare. Regnum coelorum homini patrifamilias simile dicitur, qui ad excolendam vineam suam operarios conducit. Quis vero patrisfamilias similitudinem rectius tenet quam conditor noster, qui regit quos condidit, et electos suos sic in hoc mundo possidet, quasi subjectos dominus in domo? Qui habet vineam, universalem scilicet Ecclesiam, quae, ab Abel justo usque ad ultimum electum qui in fine mundi nasciturus est, quot sanctos protulit, quasi tot palmites misit. Hic itaque paterfamilias ad excolendam vineam suam mane, hora tertia, sexta, nona, et undecima operarios conducit, quia a mundi hujus initio usque in finem ad erudiendam plebem fidelium praedicatores congregare non destitit. Mane etenim mundi fuit ab Adam usque ad Noe, hora vero tertia a Noe usque ad Abraham, sexta quoque ab Abraham usque ad Moysen, nona autem a Moyse usque ad adventum Domini, undecima vero ab adventu Domini usque ad finem mundi. In qua praedicatores sancti apostoli missi sunt, qui mercedem plenam et tarde venientes acceperunt. Ad erudiendam ergo Dominus plebem suam, quasi ad excolendam vineam suam, nullo tempore destitit operarios mittere, quia et prius per patres, et postmodum per legis doctores et prophetas, ad extremum vero per apostolos, dum plebis suae mores excoluit, quasi per operarios in vineae cultura laboravit. Quamvis, in quolibet modulo vel mensura, quisquis cum fide recta bonae actionis exstitit hujus vineae operarius fuit. Operator ergo mane, hora tertia, sexta et nona, antiquus ille Hebraicus populus designatur, qui in electis suis ab ipso mundi exordio, dum recta fide Deum studuit colere, quasi non destitit in vineae cultura laborare. Ad undecimam vero gentiles vocantur, quibus et dicitur: Quid hic statis tota die otiosi? Qui enim, transacto tam longo mundi tempore, pro vita sua laborare neglexerant, quasi tota die otiosi stabant. Sed pensate, fratres, quid inquisiti respondeant: Dicunt enim: Quia nemo nos conduxit. Nullus quippe ad eos patriarcha, nullus propheta venerat. Et quid est dicere: Ad laborem nos nemo conduxit, nisi, vitae nobis vias nullus praedicavit? Quid ergo nos, a bono opere cessantes, in excusatione nostra dicturi sumus, qui pene a matris utero ad fidem venimus, qui verba vitae ab ipsis cunabulis audivimus, qui ab uberibus sanctae Ecclesiae potum supernae praedicationis sumpsimus cum lacte carnis?

But he answering one of them, said: Friend, I do thee no wrong: didst thou not agree with me for a denarius? Take what is thine, and go thy way: for I will give to this last even as to thee. Or, is it not lawful for me to do what I will? Is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few are chosen.

1. In its explanation, the reading of the holy Gospel requires much to be said, which I wish, if I can, to touch upon briefly, lest both the extended procession and the long exposition seem to burden you. The kingdom of heaven is said to be like a householder who hires laborers to cultivate his vineyard. But who more rightly holds the likeness of a householder than our Creator, who rules those whom He created, and possesses His elect in this world as a master possesses his subjects in his house? He who has a vineyard, namely the universal Church, which, from just Abel to the last elect person who is to be born at the end of the world, has brought forth as many saints as it has sent out branches (*palmites*). And so this householder hires laborers to cultivate his vineyard at the morning, the third, sixth, ninth, and eleventh hours, because from the beginning of this world until the end He has not ceased to gather preachers to instruct the people of the faithful. For the morning of the world was from Adam to Noah, the third hour from Noah to Abraham, the sixth from Abraham to Moses, the ninth from Moses to the coming of the Lord, and the eleventh from the coming of the Lord to the end of the world. In which the holy apostles were sent as preachers, who received a full reward even though they came late. Therefore, the Lord never ceased to send laborers to instruct His people, as if to cultivate His vineyard; for first through the fathers, and later through the doctors of the law and the prophets, and finally through the apostles, while He cultivated the morals of His people, He worked as if through laborers in the cultivation of a vineyard. Although, in whatever measure or degree, whoever has existed with the right faith of good action was a laborer of this vineyard. Therefore, the laborer of the morning, the third, sixth, and ninth hours designates that ancient Hebrew people, who in their elect from the very beginning of the world, while they studied to worship God with the right faith, did not cease to labor as if in the cultivation of the vineyard. But at the eleventh hour the Gentiles are called, to whom it is also said: *Why stand you here all the day idle?* For they who, after so long a time of the world had passed, had neglected to labor for their life, stood as if idle all the day. But consider, brethren, what they answer when questioned: for they say: *Because no man has hired us.* Indeed, no patriarch, no prophet had come to them. And what is it to say, "No one has hired us to labor," except that no one has preached to us the ways of life? What then shall we say in our excuse, we who cease from good work, who came to the faith almost from our mother's womb, who have heard the words of life from our very cradles, who have received the drink of supernal preaching with the milk of the flesh from the breasts of the holy Church?

2. Possumus vero et easdem diversitates horarum, etiam ad unumquemque hominem per aetatum momenta distinguere. Mane quippe intellectus nostri pueritia est. Hora autem tertia adolescentia intelligi potest, quia quasi jam sol in altum proficit, dum calor aetatis crescit. Sexta vero juventus est, quia velut in centro sol figitur, dum in ea plenitudo roboris solidatur. Nona autem senectus intelligitur, in qua sol velut ab alto axe descendit, quia ea aetas a calore juventutis deficit. Undecima vero hora ea est aetas quae decrepita vel veterana dicitur. Unde Graeci valde seniores, non γέροντας sed πρεσβυτέρονς appellant, ut plus quam senes esse insinuent quos provectiores vocant. Quia ergo ad vitam bonam alius in pueritia, alius in adolescentia, alius in juventute, alius in senectute, alius in decrepita aetate perducitur, quasi diversis horis operarii ad vineam vocantur. Mores ergo vestros, fratres charissimi, aspicite, et si jam Dei operarii estis videte. Penset unusquisque quid agat, et consideret si in Domini vinea laboret. Qui enim in hac vita ea quae sua sunt quaerit adhuc ad Dominicam vineam non venit. Illi namque Domino laborant, qui non sua, sed lucra dominica cogitant, qui zelo charitatis, studio pietatis inserviunt, animabus lucrandis in vigilant, perducere et alios secum ad vitam festinant. Nam qui sibi vivit, qui carnis suae voluptatibus pascitur, recte otiosus redarguitur, quia fructum divini operis non sectatur.

3. Qui vero et usque ad aetatem ultimam Deo vivere neglexerit, quasi usque ad undecimam otiosus stetit. Unde recte usque ad undecimam torpentibus dicitur: Quid hic statis tota die otiosi? Ac si aperte dicatur: Et si Deo vivere in pueritia et juventute noluistis, saltem in ultima aetate resipiscite, et ad vitae vias cum jam laboraturi multum non estis, vel sero venite. Et tales ergo paterfamilias vocat, et plerumque ante remunerantur, quia prius ad regnum de corpore exeunt quam hi qui jam a pueritia vocati esse videbantur. An non ad undecimam horam venit latro, qui etsi non habuit per aetatem, habuit tamen sero per poenam, qui Deum in cruce confessus est, et pene cum voce sententiae spiritum exhalavit vitae? A novissimo autem reddere denarium paterfamilias coepit, quia ad paradisi requiem prius latronem quam Petrum perduxit. Quanti patres ante legem, quanti sub lege fuerunt, et tamen hi qui in Domini adventu vocati sunt ad coelorum regnum sine aliqua tarditate pervenerunt.

2. We can also distinguish these same differences of hours according to the moments of age for each individual man. For the morning is the childhood of our understanding. But the third hour can be understood as adolescence, because now the sun proceeds as if on high, while the heat of age increases. The sixth hour is youth, because the sun is fixed as if in the center, while in it the fullness of strength is solidified. The ninth hour is understood as old age, in which the sun descends as if from the high axis, because that age fails from the heat of youth. But the eleventh hour is that age which is called decrepit or veteran. Whence the Greeks call the very old not *gerontas* but *presbyteros*, to insinuate that they are more than old, whom they call more advanced (*provectiores*). Because, therefore, one is led to a good life in childhood, another in adolescence, another in youth, another in old age, and another in decrepit age, laborers are called to the vineyard as if at different hours. Look therefore at your morals, dearly beloved brethren, and see if you are already God's laborers. Let each one weigh what he does, and consider if he labors in the Lord's vineyard. For he who in this life seeks those things which are his own has not yet come to the Lord's vineyard. For they labor for the Lord who do not think of their own gains but the Lord's, who serve with the zeal of charity and the study of piety, who are vigilant for the winning of souls, and hasten to lead others with them to life. For he who lives for himself, who feeds on the pleasures of his flesh, is rightly reproved as idle, because he does not follow the fruit of divine work.

3. But he who has neglected to live for God even until his final age has stood idle, as it were, until the eleventh hour. Whence it is rightly said to those torpid until the eleventh hour: *Why stand you here all the day idle?* As if it were openly said: "And if you would not live for God in childhood and youth, at least in your final age come to your senses, and come, even if late, to the ways of life, when you are no longer to labor much." And so the householder calls such as these, and frequently they are rewarded sooner, because they depart from the body to the kingdom earlier than those who seemed to have been called already from childhood. Or did not the thief come at the eleventh hour, who, although he did not have time because of his age, had it nevertheless late through his punishment, he who confessed God on the cross, and almost with the voice of his sentence breathed out the spirit of life? Moreover, the householder began to pay the denarius from the last, because He led the thief to the rest of paradise before Peter. How many fathers there were before the law, how many under the law, and yet those who were called at the coming of the Lord reached the kingdom of heaven without any delay.

Eumdem ergo denarium accipiunt qui laboraverunt ad undecimam quem exspectaverunt toto desiderio qui laboraverunt ad primam, quia aequalem vitae aeternae retributionem sortiti sunt cum his qui a mundi initio vocati fuerant, hi qui in mundi fine ad Dominum venerunt. Unde et hi qui in labore praecesserant, murmurantes dicunt: Hi novissimi una hora fecerunt, et pares illos nobis fecisti qui portavimus pondus diei et aestus? Pondus enim diei et aestus portaverunt hi quos a mundi initio, quia diu hic contigit vivere, necesse fuit etiam longiora carnis tentamenta tolerare. Unicuique enim pondus diei et aestus ferre est per longioris vitae tempora carnis suae calore fatigari.

4. Sed quaeri potest quomodo murmurasse dicti sunt, qui saltem sero ad regnum vocantur? Coelorum etenim regnum nullus murmurans accipit, nullus qui accipit murmurare potest. Sed quia antiqui patres usque ad adventum Domini, quantumlibet juste vixerint, ducti ad regnum non sunt, nisi ille descenderet qui paradisi claustra hominibus interpositione suae mortis aperiret, eorum hoc ipsum murmurasse est quod et recte pro percipiendo regno vixerunt, et tamen diu ad percipiendum regnum dilati sunt. Quos enim post peractam justitiam inferni loca quamvis tranquilla susceperunt, eis profecto et laborasse fuit in vinea, et murmurasse. Quasi ergo post murmurationem denarium accipiunt, qui post longa inferni tempore ad gaudia regni pervenerunt. Nos autem qui ad undecimam venimus, post laborem non murmuramus, et denarium accipimus, quia post Mediatoris adventum, in hoc mundo venientes, ad regnum ducimur mox ut de corpore eximus, et illud sine mora percipimus, quod antiqui patres cum magna percipere dilatione meruerunt. Unde et idem paterfamilias dicit: Volo et huic novissimo dare sicut et tibi. Et quia ipsa regni perceptio ejus est bonitas voluntatis, recte subjungit: Aut non licet mihi quod volo facere? Stulta enim quaestio est hominis contra benignitatem Dei. Non querendum quippe esset si non dat quod non debet, sed si non daret quod deberet. Unde apte subditur: An oculus tuus nequam est quia ego bonus sum? Nemo autem se de opere, nemo de tempore extollat, cum hac expleta sententia subsequenter Veritas clamet: Sic erunt novissimi primi, et primi novissimi. Ecce enim etsi jam scimus quae vel quanta bona egimus, adhuc supernus judex qua subtilitate haec examinet ignoramus. Et quidem gaudendum cuique summopere est in regno Dei esse vel ultimum.

Therefore, those who labored at the eleventh hour receive the same denarius which those who labored at the first hour expected with all desire; because those who came to the Lord at the end of the world obtained an equal retribution of eternal life with those who had been called from the beginning of the world. Whence also those who had preceded in labor say, murmuring: *These last have worked but one hour, and thou hast made them equal to us that have borne the burden of the day and the heats.* For those whom it happened to live here a long time from the beginning of the world necessarily had to tolerate longer temptations of the flesh. For to bear the burden of the day and the heat for each one is to be fatigued by the heat of one's own flesh through the times of a longer life.

4. But it may be asked how they are said to have murmured, who at least are called late to the kingdom? For no one who murmurs receives the kingdom of heaven, and no one who receives it can murmur. But because the ancient fathers, however justly they lived, were not led to the kingdom until the coming of the Lord, unless He should descend who would open the cloisters of paradise to men by the interposition of His death, this itself was their murmuring—that they lived rightly to receive the kingdom, and yet were long delayed in receiving it. For those whom the regions of hell (*inferni loca*), though tranquil, received after their justice was completed, for them indeed it was both to have labored in the vineyard and to have murmured. Therefore, as if after murmuring they receive the denarius, they who after long times of hell reached the joys of the kingdom. But we who come at the eleventh hour do not murmur after labor, and we receive the denarius, because coming into this world after the Mediator's advent, we are led to the kingdom as soon as we depart from the body, and we perceive without delay that which the ancient fathers merited to perceive with great delay. Whence also the same householder says: *I will give to this last even as to thee.* And because that very perception of the kingdom is of His good will, He rightly adds: *Or, is it not lawful for me to do what I will?* For the question of a man against the benevolence of God is foolish. Indeed, it should not be asked if He does not give what He does not owe, but if He should not give what He did owe. Whence it is aptly added: *Is thy eye evil, because I am good?* Let no one, therefore, extol himself for his work, no one for his time, when, this sentence being completed, Truth subsequently cries out: *So shall the last be first, and the first last.* For behold, although we already know what or how many good things we have done, we do not yet know with what subtlety the supernal Judge may examine these things. And indeed, one must rejoice above all to be even the last in the kingdom of God.

5. Sed post haec terribile est valde quod sequitur: Multi enim sunt vocati, pauci vero electi, quia et ad fidem plures veniunt, et ad coeleste regnum pauci perducuntur. Ecce enim ad hodiernam festivitatem quam multi convenimus, Ecclesiae parietes implemus, sed tamen quis sciat quam pauci sunt qui in illo electorum Dei grege numerentur? Ecce enim vox omnium Christum clamat, sed vita omnium non clamat. Plerique Deum vocibus sequuntur, moribus fugiunt. Hinc etenim Paulus dicit: Qui confitentur se nosse Deum, factis autem negant (Tit. I, 16). Hinc Jacobus ait: Fides sine operibus mortua est (Jac. II, 20, 26). Hinc per Psalmistam Dominus dicit: Annuntiavi et locutus sum, multiplicati sunt super numerum (Psal. XXXIX, 6). Vocante enim Domino, super numerum multiplicantur fideles, quia nonnunquam etiam hi ad fidem veniunt, qui ad electorum numerum non pertingunt. Hic enim fidelibus per confessionem admisti sunt, sed propter vitam reprobam illic numerari in sorte fidelium non merentur. Hoc ovile sanctae Ecclesiae haedos cum agnis recipit; sed, attestante Evangelio, cum judex venerit, bonos a malis separat, sicut pastor segregat oves ab haedis (Matth. XXV, 32). Neque etenim possunt qui hic carnis suae voluptatibus serviunt, illic in ovium grege numerari. Illic eos a sorte humilium judex separat, qui se hic in superbiae cornibus exaltant. Regnum coelorum percipere nequeunt qui hic et in coelesti fide positi toto desiderio terram quaerunt.

6. Et multos tales intra Ecclesiam, fratres charissimi, cernitis, sed eos nec imitari nec desperare debetis. Quid enim sit hodie aspicimus, sed quid cras futurus sit unusquisque nescimus. Plerumque et qui post nos venire cernitur per agilitatem nos boni operis antecedit, et vix eum cras sequimur quem hodie praeire videbamur. Certe cum Stephanus pro fide moreretur, Saulus lapidantium vestimenta servabat. Omnium ergo lapidantium manibus ipse lapidavit, qui ad lapidandum omnes exertos reddidit, et tamen eumdem ipsum in sancta Ecclesia laboribus antecessit quem persequendo martyrem fecit. Duo ergo sunt quae sollicite pensare debemus. Quia enim multi vocati, sed pauci electi sunt, primum est ut de se quisque minime praesumat, quia etsi jam ad fidem vocatus est, utrum perenni regno dignus sit nescit. Secundum vero est ut unusquisque proximum, quem fortasse jacere in vitiis conspicit, desperare non audeat, quia divinae misericordiae divitias ignorat.

5. But after these things, what follows is very terrible: *For many are called, but few are chosen*, because many come to the faith, and few are led to the heavenly kingdom. For behold, how many of us have gathered for today's festivity, we fill the walls of the Church; yet who knows how few there are who are numbered in that flock of God's elect? For behold, the voice of all cries out "Christ," but the life of all does not cry it. Many follow God with their voices, but flee Him with their morals. Hence Paul says: *They profess that they know God, but in their works they deny Him* (Tit. 1:16). Hence James says: *Faith without works is dead* (James 2:20, 26). Hence through the Psalmist the Lord says: *I have declared and spoken: they are multiplied above number* (Psalm 39:6). For at the Lord's calling, the faithful are multiplied above number, because sometimes even those come to the faith who do not reach the number of the elect. For here they are mixed with the faithful through confession, but because of a reprobate life they do not deserve to be numbered there in the lot of the faithful. This fold of the holy Church receives kids with lambs; but, as the Gospel attests, when the Judge comes, He separates the good from the bad, as a shepherd separates the sheep from the goats (Matt. 25:32). For those who here serve the pleasures of their flesh cannot be numbered there in the flock of sheep. There the Judge separates from the lot of the humble those who here exalt themselves on the horns of pride. They cannot perceive the kingdom of heaven who here, even while established in the heavenly faith, seek the earth with all their desire.

6. And you see many such within the Church, dearly beloved brethren, but you ought neither to imitate them nor to despair of them. For we see what someone is today, but we do not know what each one will be tomorrow. And frequently he who is seen to come after us precedes us through the agility of good work, and we can hardly follow tomorrow him whom today we seemed to lead. Certainly, when Stephen was dying for the faith, Saul was keeping the garments of those stoning him. He himself, therefore, stoned with the hands of all the stoners, who rendered all of them more active for the stoning; and yet in the holy Church he preceded by his labors the very one whom he made a martyr by persecuting. There are two things, therefore, which we ought to weigh carefully. Because many are called but few are chosen, the first is that each one should presume as little as possible about himself, because even if he is already called to the faith, he does not know whether he is worthy of the perennial kingdom. The second is that each one should not dare to despair of his neighbor, whom perhaps he sees lying in vices, because he ignores the riches of divine mercy.

7. Rem, fratres, quae nuper contigit refero, ut si vos peccatores ex corde esse conspicitis, omnipotentis Dei misericordiam amplius ametis. Praesenti anno in monasterio meo, quod juxta beatorum martyrum Joannis et Pauli Ecclesiam situm est, frater quidam ad conversionem venit, devote susceptus est, sed ipse devotius est conversatus (Dialog. lib. IV, cap. 38). Hunc ad monasterium frater suus corpore, non corde secutus est. Nam valde conversionis vitam et habitum detestans, in monasterio ut hospes habitabat, et, monachorum vitam moribus fugiens, recedere a monasterii habitatione non poterat, quia vel quid ageret vel unde viveret non habebat. Erat ejus pravitas cunctis onerosa, sed hunc omnes aequanimiter pro fratris ejus amore tolerabant. Nam, superbus et lubricus, si qua post hoc saeculum sequeretur vita nesciebat, irridebat vero si quis illi hanc praedicare voluisset. Itaque cum habitu saeculari vivebat in monasterio, verbis levis, motibus instabilis, mente tumidus, veste compositus, actione dissipatus. Mense autem Julio nuper elapso, hujus quam nostis pestilentiae clade percussus est, qui, ad extremum veniens, urgeri coepit ut animam redderet. Et ultima jam corporis parte praemortua, vitalis virtus in solo pectore et lingua remanserat. Fratres aderant, ejusque exitum, in quantum Deo largiente poterant, oratione tuebantur. At ille subito ad devorandum se draconem venire conspiciens, magnis vocibus coepit clamare, dicens: Ecce draconi ad devorandum datus sum, qui propter vestram praesentiam devorare me non potest. Quid mihi moras facitis? Date locum ut ei devorare me liceat. Cumque hunc fratres ut signum sibi crucis imprimeret admonerent, respondebat virtute qua poterat, dicens: Volo me signare, sed non possum, quia a dracone premor. Spumae oris ejus faciem meam liniunt, guttur meum ejus ore suffocatur. Ecce ab eo brachia mea comprimuntur, qui jam et caput meum in suo ore absorbuit. Cumque hoc ille pallens et tremens et moriens diceret, coeperunt fratres vehementius orationibus insistere, et oppressum draconis praesentia suis precibus adjuvare. Tunc repente liberatus, magnis coepit vocibus clamare, dicens: Deo gratias; ecce discessit, ecce exiit, ante orationes vestras fugit draco qui me acceperat. Mox autem serviturum se Deo, et esse monachum devovit, atque a tempore illo nuncusque febribus premitur, doloribus fatigatur. Morti quidem subtractus est, sed adhuc plenius vitae restitutus non est. Quia enim longis et diuturnis iniquitatibus pressus est, longo languore fatigatur, et durum cor ignis purgationis durior concremat, quia divina dispensatione agitur ut prolixiora vitia aegritudo prolixior exurat.

7. I relate a matter, brethren, which happened recently, so that if you see yourselves to be sinners from the heart, you may love the mercy of almighty God the more. In the present year, in my monastery, which is situated near the church of the blessed martyrs John and Paul, a certain brother came for conversion; he was devotedly received, but he himself lived even more devotedly (*Dialogues*, Book IV, ch. 38). His own brother followed him to the monastery in body, but not in heart. For greatly detesting the life and habit of conversion, he lived in the monastery as a guest; and fleeing the life of the monks in his morals, he could not depart from dwelling in the monastery, because he had neither anything to do nor any means to live. His perversity was burdensome to all, but all tolerated him equably for the love of his brother. For, being proud and slippery, he did not know if any life followed after this world; indeed, he mocked if anyone wished to preach this to him. And so he lived in the monastery in secular habit, light in words, unstable in movements, puffed up in mind, composed in dress, dissipated in action. But in the month of July recently past, he was struck by the slaughter of this pestilence which you know, and coming to his end, he began to be urged to give up his soul. And with the last part of his body already dead, the vital power remained only in his breast and tongue. The brothers were present, and they protected his departure with prayer as much as they could by God's bounty. But he, suddenly seeing a dragon coming to devour him, began to cry out with great voices, saying: "Behold, I am given to a dragon to be devoured, who because of your presence cannot devour me. Why do you delay me? Give place that he may be allowed to devour me." And when the brothers admonished him to impress the sign of the cross upon himself, he answered with what strength he could, saying: "I wish to sign myself, but I cannot, because I am pressed down by the dragon. The foams of his mouth smear my face, my throat is suffocated by his mouth. Behold, my arms are compressed by him, who has already also absorbed my head into his mouth." And when he said this, pale and trembling and dying, the brothers began to insist more vehemently on prayers, and to help him who was oppressed by the dragon's presence with their petitions. Then, suddenly liberated, he began to cry out with great voices, saying: "Thanks be to God; behold, he has departed, behold, he has gone out; the dragon who had taken me has fled before your prayers." Soon he vowed that he would serve God and be a monk; and from that time until now he is pressed by fevers and fatigued by pains. He was indeed withdrawn from death, but he has not yet been fully restored to life. For because he was pressed by long and lasting iniquities, he is fatigued by long languor, and a harder fire of purgation burns his hard heart, because it is done by divine dispensation so that a longer sickness may burn out longer vices.

Quis illum unquam servari ad conversionem crederet? Quis tantam Dei misericordiam considerare sufficiat? Ecce juvenis pravus draconem vidit in morte cui servivit in vita, nec vidit ut vitam funditus perderet, sed ut cui servierat sciret, sciendo resisteret, ipsumque resistendo superaret, et eum a quo prius non videns tenebatur vidit postea ne teneretur. Quae ergo lingua narrare viscera divinae misericordiae sufficiat? Quis spiritus tantae pietatis divitias non obstupescat? Has divinae pietatis divitias consideravit Psalmista, cum diceret: Adjutor meus, tibi psallam, quia tu Deus susceptor meus es, Deus meus misericordia mea (Psal. LVIII, 18). Ecce perpendens in quibus laboribus humana sit vita constituta, Deum appellavit adjutorem; et quia a tribulatione praesenti in requiem aeternam nos suscipit, appellat etiam susceptorem. Sed considerans quod mala nostra aspicit et portat, culpas nostras tolerat, et tamen nos per poenitentiam ad praemia reservat, noluit Deum misericordem dicere, sed hunc ipsam misericordiam vocavit, dicens: Deus meus misericordia mea (Ibid.). Revocemus ergo ante oculos mala quae fecimus, pensemus ex quanta Dei benignitate toleramur, consideremus quae sunt pietatis ejus viscera, ut non solum culpas indulgeat, sed coeleste regnum poenitentibus etiam post culpas promittat. Atque ex omnibus medullis cordis dicamus singuli, dicamus omens: Deus meus misericordia mea, qui vivis et regnas trinus in unitate, et unus in trinitate, per infinita saecula saeculorum. Amen.

HOMILIA XX.

Habita ad populum in basilica sancti Joannis Baptistae, Sabbato Quatuor temporum ante Natalem Christi.

LECTIO S. EVANG. SEC. LUC. III, 1-11.

Anno quinto decimo imperii Tiberii Caesaris, procurante Pontio Pilato Judaeam, tetrarcha autem Galilaeae Herode, Philippo autem fratre ejus tetrarcha Ituraeae et Trachonitidis regionis, et Lysania Abilinae tetrarcha, sub principibus sacerdotum Anna et Caipha, factum est verbum Domini super Joannem, Zachariae filium, in deserto. Et venit in omnem regionem Jordanis, praedicans baptismum poenitentiae in remissionem peccatorum, sicut scriptum est in libro sermonum Isaiae prophetae: Vox clamantis in deserto: Parate viam Domini, rectas facite semitas ejus.

Who would ever have believed he would be preserved for conversion? Who is sufficient to consider so great a mercy of God? Behold, the perverse youth saw the dragon in death whom he served in life; nor did he see it so that he might lose his life completely, but that he might know whom he had served, and knowing him, might resist, and by resisting, overcome him; and he whom he was first held by without seeing, he saw afterwards so that he might not be held. What tongue, therefore, is sufficient to narrate the bowels of divine mercy? What spirit would not be astounded at the riches of so great a piety? The Psalmist considered these riches of divine piety when he said: *My helper, to thee will I sing, for thou, O God, art my protector, my God, my mercy* (Psalm 58:18). Behold, weighing in what labors human life is established, he called God his helper; and because He receives us from present tribulation into eternal rest, he also calls Him his protector. But considering that He looks upon and bears our evils, tolerates our faults, and yet reserves us through penance for rewards, he would not call God merciful, but called Him mercy itself, saying: *My God, my mercy.* Let us, therefore, recall before our eyes the evils we have done, let us weigh with how great a benevolence of God we are tolerated, let us consider what are the bowels of His piety, so that He not only pardons faults, but also promises the heavenly kingdom to those who do penance even after faults. And let us say each one from all the marrow of the heart, let us all say: *My God, my mercy*, who livest and reignest three in unity and one in trinity, through infinite ages of ages. Amen.

HOMILY XX.

Delivered to the people in the basilica of Saint John the Baptist, on Ember Saturday before the Nativity of Christ.

GOSPEL READING ACCORDING TO LUKE III, 1-11.

In the fifteenth year of the empire of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilene; under the high priests Annas and Caiaphas, the word of the Lord was made unto John, the son of Zechariah, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins; as it was written in the book of the sayings of Isaiah the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight his paths.

Omnis vallis implebitur, et omnis mons et collis humiliabitur. Et erunt prava in directa, et aspera in vias planas. Et videbit omnis caro salutare Dei. Dicebat ergo ad turbas quae exibant ut baptizarentur ab ipso: Genimina viperarum, quis ostendit vobis fugere a ventura ira? Facite ergo fructus dignos poenitentiae; et ne coeperitis dicere: Patrem habemus Abraham. Dico enim vobis quia potens est Deus de lapidibus istis suscitare filios Abrahae. Jam enim securis ad radicem arboris posita est. Omnis ergo arbor non faciens fructum bonum excidetur et in ignem mittetur. Et interrogabant eum turbae, dicentes: Quid ergo faciemus? Respondens autem dicebat illis: Qui habet duas tunicas, det non habenti, et qui habet escas similiter faciat.

1. Redemptoris nostri praecursor quo tempore praedicationis verbum acceperit, memorato Romanae reipublicae principe, et Judaeae regibus, designatur, cum dicitur: Anno quinto decimo imperii Tiberii Caesaris, procurante Pontio Pilato Judaeam, tetrarcha autem Galilaeae Herode, Philippo autem fratre ejus tetrarcha Ituraeae et Trachonitidis regionis, et Lysania Abilinae tetrarcha, sub principibus sacerdotum Anna et Caipha, factum est verbum Domini super Joannem, Zachariae filiunt in deserto. Quia enim illum praedicare veniebat, qui et ex Judaea quosdam, et multos ex gentibus redempturus erat, per regem gentium et principes Judaeorum praedicationis ejus tempora designantur. Quia autem Gentilitas colligenda erat, et Judaea pro culpa perfidiae dispergenda, ipsa quoque descriptio terreni principatus ostendit, quoniam et in Romana republica unus praefuisse describitur, et in Judaeae regno per quartam partem plurimi principabantur. Voce etenim Redemptoris nostri dicitur: Omne regnum in seipsum divisum desolabitur (Luc. XI, 17). Liquet ergo quod ad finem regni Judaea pervenerat, quae tot regibus divisa subjacebat. Apte quoque non solum quibus regibus, sed etiam quibus sacerdotibus actum sit demonstratur; quia illum Joannes Baptista praedicaret qui simul rex et sacerdos existeret, Lucas evangelista praedicationis ejus tempora per regnum et sacerdotium designavit.

2. Et venit in omnem regionem Jordanis, praedicans baptismum poenitentiae in remissionem peccatorum. Cunctis legentibus liquet quia Joannes non solum baptismum poenitentiae praedicavit, verum etiam quibusdam dedit, sed tamen baptismum suum in remissionem peccatorum dare non potuit. Remissio etenim peccatorum in solo nobis baptismo Christi tribuitur.

Every valley shall be filled; and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways plain; and all flesh shall see the salvation of God. He said therefore to the multitudes that went forth to be baptized by him: Ye offspring of vipers, who hath shewed you to flee from the wrath to come? Bring forth therefore fruits worthy of penance; and do not begin to say, We have Abraham for our father. For I say unto you, that God is able of these stones to raise up children to Abraham. For now the axe is laid to the root of the trees. Every tree therefore that bringeth not forth good fruit, shall be cut down and cast into the fire. And the people asked him, saying: What then shall we do? And he answering, said to them: He that hath two coats, let him give to him that hath none; and he that hath meat, let him do in like manner.

1. The time at which the precursor of our Redeemer received the word of preaching is designated by mentioning the prince of the Roman republic and the kings of Judea, when it is said: *In the fifteenth year of the empire of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilene; under the high priests Annas and Caiaphas, the word of the Lord was made unto John, the son of Zechariah, in the desert.* Because he was coming to preach Him who was to redeem some from Judea and many from the Gentiles, the times of his preaching are designated through the king of the Gentiles and the princes of the Jews. Moreover, because Gentility was to be gathered and Judea to be dispersed for the fault of its perfidy, the very description of the earthly principality shows that in the Roman republic one is described as having presided, and in the kingdom of Judea many were rulers through the fourth part (*tetrarcha*). For it is said by the voice of our Redeemer: *Every kingdom divided against itself shall be brought to desolation* (Luke 11:17). It is clear, therefore, that Judea had reached the end of its kingdom, which lay subject divided among so many kings. It is also aptly demonstrated not only under which kings, but also under which priests it was done; because John the Baptist was to preach Him who would be at once King and Priest, Luke the evangelist designated the times of his preaching through the kingdom and the priesthood.

2. *And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins.* It is clear to all readers that John not only preached the baptism of penance but also gave it to some; yet he could not give his baptism for the remission of sins. For the remission of sins is bestowed upon us in the baptism of Christ alone.

Notandum itaque quod dicitur: Praedicans baptismum paenitentiae in remissionem peccatorum, quoniam baptismum quod peccata solveret, quia dare non poterat, praedicabat: ut sicut incarnatum Verbum Patris praecurrebat verbo praedicationis, ita baptismum poenitentiae, quo peccata solvuntur, praecurreret suo baptismate, quo peccata solvi non possunt; ut quia ejus sermo praecurrebat praesentiam Redemptoris, ipsum quoque ejus baptisma praecedendo fieret umbra veritatis.

3. Sicut scriptum est in libro sermonum Isaiae prophetae: Vox clamantis in deserto, Parate viam Domini, rectas facite semitas ejus (Isai. XL, 3). Idem vero Joannes Baptista requisitus quis esset, respondit, dicens: Ego vox clamantis in deserto (Joan. I, 23). Qui, sicut ante per nos dictum est, ideo vox a propheta vocatus est, quia verbum praeibat. Quid autem clamaret aperitur cum subditur: Parate viam Domini, rectas facite semitas ejus. Omnis qui fidem rectam et bona opera praedicat, quid aliud quam venienti Domino ad corda audientium viam parat? ut haec vis gratiae penetret, ut lumen veritatis illustret, ut rectas Deo semitas faciat, dum mundas in animo cogitationes per sermonem bonae praedicationis format. Omnis vallis implebitur, et omnis mons et collis humiliabitur. Quid hoc loco vallium nomine nisi humiles, quid montium et collium nisi superbi homines designantur? In adventu ergo Redemptoris valles impletae, montes vero et colles humiliati sunt, quia juxta ejus vocem: Omnis qui se exaltat humiliabitur, et omnis qui se humiliat exaltabitur (Luc. XIV, 11; XVIII, 14). Vallis etenim impleta crescit, mons autem et collis humiliatus decrescit, quia nimirum in fide Mediatoris Dei et hominum hominis Christi Jesu et gentilitas plenitudinem gratiae accepit, et Judaea per errorem perfidiae hoc unde tumebat perdidit. Omnis enim vallis implebitur, quia corda humilium sacrae doctrinae eloquio virtutum gratia replebuntur, juxta hoc quod scriptum est: Qui emittit fontes in convallibus (Psal. CIII, 10). Et unde rursum dicitur: Et convalles abundabunt frumento (Psal. LXIV, 14). A montibus namque aqua dilabitur; quia superbas mentes veritatis doctrina deserit. Sed fontes in convallibus surgunt, quia mentes humilium verbum praedicationis accipiunt. Jam videmus, jam convalles frumento abundare conspicimus, quia illorum ora pabulo veritatis impleta sunt qui mites ac simplices huic mundo despicabiles esse videbantur.

It should be noted, therefore, what is said: *Preaching the baptism of penance for the remission of sins*, since he was preaching a baptism that would dissolve sins because he could not give it; so that just as he ran before the incarnate Word of the Father with the word of preaching, so he might run before the baptism of penance, by which sins are dissolved, with his own baptism, by which sins cannot be dissolved; so that because his speech ran before the presence of the Redeemer, his baptism also by preceding might become a shadow of the truth.

3. *As it is written in the book of the sayings of Isaiah the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight his paths* (Isaiah 40:3). Moreover, the same John the Baptist, being asked who he was, answered, saying: *I am the voice of one crying in the wilderness* (John 1:23). Who, as has been said before by us, was called a voice by the prophet because he preceded the Word. But what he cried is opened when it is added: *Prepare ye the way of the Lord, make straight his paths.* Everyone who preaches right faith and good works, what else does he do than prepare a way for the Lord coming to the hearts of the listeners? So that this power of grace may penetrate, so that the light of truth may illuminate, so that he may make straight paths for God, while he forms clean thoughts in the soul through the speech of good preaching. *Every valley shall be filled; and every mountain and hill shall be brought low.* What is designated in this place by the name of valleys if not humble men, what by mountains and hills if not proud men? In the advent of the Redeemer, therefore, the valleys were filled, but the mountains and hills were brought low, because according to His voice: *Everyone that exalteth himself shall be humbled, and he that humbleth himself shall be exalted* (Luke 14:11; 18:14). For a filled valley grows, but a humbled mountain and hill decreases; because surely in the faith of the Mediator of God and men, the man Christ Jesus, Gentility received the fullness of grace, and Judea through the error of its perfidy lost that which it was puffed up with. For *every valley shall be filled*, because the hearts of the humble will be filled with the grace of virtues by the eloquence of sacred doctrine, according to that which is written: *Who sendeth forth springs in the valleys* (Psalm 103:10). And whence again it is said: *And the valleys shall abound with corn* (Psalm 64:14). For water flows down from the mountains, because the doctrine of truth deserts proud minds. But springs rise in the valleys, because the minds of the humble receive the word of preaching. Now we see, now we behold the valleys abounding with corn, because their mouths are filled with the food of truth, those who seemed to be mild and simple and despicable to this world.

4. Ipsum quoque Joannem Baptistam, quia mira sanctitate praeditum populus viderat, illum hunc esse singulariter celsum ac solidum montem credebat, de quo scriptum est: In novissimo dierum erit mons domus Domini praeparatus in vertice montium (Mich. IV, 1). Nam hunc esse Christum putabat, sicut per Evangelium dicitur: Aestimante autem populo et cogitantibus omnibus in cordibus suis de Joanne, ne forte ipse esset Christus, quem et requirebant dicentes: Nunquid Christus es tu (Luc. III, 15)? But unless the same John were a valley in his own eyes, he would not have been filled with the spirit of grace. Qui ut hoc quod erat ostenderet, dixit: Venit fortior me post me, cujus non sum dignus solvere corrigiam calceamenti ejus (Marc. I, 7). Et rursum ait: Qui habet sponsam sponsus est, amicus autem sponsi qui stat et audit eum, gaudio gaudet propter vocem sponsi. Hoc autem gaudium meum impletum est. Illum oportet crescere, me autem minui (Joan. III, 29, 30). Ecce cum pro mira operatione virtutum talis esset, ut Christus esse crederetur, non solum Christum non esse se respondit, sed etiam corrigiam calceamenti ejus solvere, id est incarnationis ejus mysterium perscrutari non se dignum esse perhibuit. Ejus esse sponsam Ecclesiam credebant, qui hunc quia Christus esse existimabant. Sed ait: Qui habet sponsam sponsus est (Ibid.). Ac si diceret: Ego sponsus non sum, sed amicus sponsi sum. Nec propter vocem suam, sed in voce sponsi se gaudere perhibebat, quia non ideo laetabatur in corde, quoniam a populis humiliter audiebatur loquens, sed quia ipse veritatis vocem audiebat intus ut loqueretur foris. Quod bene gaudium impletum dicit, quia quisquis de sua voce gaudet, plenum gaudium non habet. A quo et subditur: Illum oportet crescere, me autem minui (Ibid.).

5. Qua in re quaerendum est in quo crevit Christus, in quo imminutus est Joannes, nisi quod populus Joannis, abstinentiam videns, remotum hunc ab hominibus esse conspiciens, eum esse Christum putabat; Christum vero cum publicanis comedentem, inter peccatores ambulantem intuens, eum non Christum, sed esse prophetam credebat. Sed dum per accessum temporis et Christus qui propheta esse putabatur Christus est agnitus, et Joannes qui Christus esse credebatur propheta esse innotuit, impletum est quod de Christo suus praecursor praedixit: Illum oportet crescere, me autem minui (Ibid.).

4. The people also, because they had seen John the Baptist endowed with wonderful sanctity, believed him to be that singularly high and solid mountain of which it is written: *In the last days the mountain of the house of the Lord shall be prepared on the top of mountains* (Micah 4:1). For they thought that he was the Christ, as it is said through the Gospel: *And as the people were of opinion, and all were thinking in their hearts of John, that perhaps he might be the Christ; whom they also questioned saying: Art thou the Christ?* (Luke 3:15). But unless the same John were a valley in his own eyes, he would not have been filled with the spirit of grace. Who, that he might show what he was, said: *There cometh after me one mightier than I, the latchet of whose shoes I am not worthy to stoop down and loose* (Mark 1:7). And again he says: *He that hath the bride is the bridegroom; but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice. This my joy therefore is fulfilled.* *He must increase, but I must decrease* (John 3:29, 30). Behold, when because of his wonderful operation of virtues he was such that he was believed to be the Christ, he not only answered that he was not the Christ, but also asserted that he was not worthy to loose the latchet of His shoe, that is, to search into the mystery of His incarnation. They believed the Church to be the bride of him whom they thought to be the Christ. But he says: *He that hath the bride is the bridegroom* (Ibid.). As if he were to say: "I am not the bridegroom, but I am the friend of the bridegroom." Nor did he assert that he rejoiced because of his own voice, but in the voice of the bridegroom; because he did not therefore rejoice in his heart because he was humbly heard by the peoples when speaking, but because he himself heard the voice of truth within so that he might speak without. Which joy he well says is fulfilled, because whoever rejoices in his own voice does not have full joy. Whence it is added: *He must increase, but I must decrease* (Ibid.).

5. In which matter it must be asked in what Christ increased and in what John was diminished, unless because the people, seeing John's abstinence and beholding him remote from men, thought that he was the Christ; but beholding Christ eating with publicans and walking among sinners, they believed Him not to be the Christ but to be a prophet. But when through the passage of time both Christ, who was thought to be a prophet, was recognized as Christ, and John, who was believed to be the Christ, became known as a prophet, that was fulfilled which His precursor foretold of Christ: *He must increase, but I must decrease* (John 3:30).

In aestimatione quippe populi et Christus crevit, quia agnitus est quod erat; et Joannes decrevit, quia cessavit dici quod non erat. Igitur quoniam et idem Joannes ideo in sanctitate perstitit, quia in cordis humilitate perduravit; et multi idcirco ceciderunt, quia apud semetipsos elata cogitatione tumuerunt, dicatur recte: Omnis vallis implebitur, et omnis mons et collis humiliabitur, quia donum humiles accipiunt, quod a se corda superbientium repellunt.

6. Sequitur: Et erunt prava in directa, et aspera in vias planas. Prava directa fiunt cum malorum corda per injustitiam detorta ad justitiae regulam diriguntur (Isai. XL, 4). Et aspera in vias planas immutantur cum immites atque iracundae mentes per infusionem supernae gratiae ad lenitatem mansuetudinis redeunt. Quando enim verbum veritatis ab iracunda mente non recipitur, quasi asperitas itineris gressum pergentis repellit. Sed cum mens iracunda per acceptam mansuetudinis gratiam, correptionis vel exhortationis verbum recipit, ibi planam viam praedicator invenit, ubi prius prae asperitate itineris pergere, id est praedicationis gressum ponere non valebat.

7. Sequitur: Et videbit omnis caro salutare Dei. Quia omnis caro accipitur omnis homo, salutare Dei, videlicet Christum, in hac vita omnis homo videre non potuit. Ubi ergo in hac sententia propheta prophetiae oculum nisi ad extremi judicii diem tendit? Ubi cum apertis coelis, ministrantibus angelis, consedentibus apostolis, in sede majestatis suae Christus apparuerit, omnes hunc et electi et reprobi pariter videbunt, ut et justi de munere retributionis sine fine gaudeant, et injusti in ultione supplicii in perpetuum gemant. Nam quia ad hoc ista sententia intendit, quod in extremo examine ab omni carne videbitur, recte subjungitur: Dicebat autem ad turbas quae exibant ut baptizarentur ab eo: Genimina viperarum, quis ostendit vobis fugere a ventura ira? Ventura enim ira est animadversio ultionis extremae, quam tunc fugere peccator non valet, qui nunc ad lamenta poenitentiae non recurrit. Et notandum quod malae soboles, malorum parentum actiones imitantes, genimina viperarum vocantur, quia per hoc quod bonis invident, eosque persequuntur, quod quibusdam mala retribuunt, quod laesiones proximis exquirunt, quoniam in his omnibus priorum suorum carnalium vias sequuntur, quasi venenati filii de venenatis parentibus nati sunt.

Indeed, in the estimation of the people Christ increased, because He was recognized as what He was; and John decreased, because he ceased to be called what he was not. Therefore, since the same John persisted in sanctity because he endured in humility of heart, and many fell for this reason, because they were puffed up with exalted thought within themselves, let it be rightly said: *Every valley shall be filled; and every mountain and hill shall be brought low*, because the humble receive the gift which the hearts of the proud repel from themselves.

6. It follows: *And the crooked shall be made straight, and the rough ways plain.* Crooked things become straight when the hearts of the wicked, distorted through injustice, are directed to the rule of justice (Isaiah 40:4). And rough things are changed into plain ways when harsh and wrathful minds return to the gentleness of meekness through the infusion of supernal grace. For when the word of truth is not received by a wrathful mind, it is as if the roughness of the journey repels the step of the one proceeding. But when a wrathful mind, through the received grace of meekness, receives the word of correction or exhortation, there the preacher finds a plain way, where before because of the roughness of the journey he was not able to proceed, that is, to place the step of preaching.

7. It follows: *And all flesh shall see the salvation of God.* Because all flesh is taken to mean every man, every man in this life could not see the salvation of God, namely Christ. Where then does the prophet direct the eye of prophecy in this sentence if not to the day of the last judgment? Where, when the heavens are opened, with angels ministering and apostles sitting together, Christ shall appear on the seat of His majesty, and all, both the elect and the reprobate alike, shall see Him, so that both the just may rejoice without end in the gift of retribution, and the unjust may groan forever in the vengeance of punishment. For because this sentence intends this, that He will be seen by all flesh in the final examination, it is rightly added: *He said therefore to the multitudes that went forth to be baptized by him: Ye offspring of vipers, who hath shewed you to flee from the wrath to come?* For the wrath to come is the animadversion of the final vengeance, which the sinner cannot flee then, who does not recur now to the lamentations of penance. And it should be noted that evil offspring, imitating the actions of evil parents, are called "offspring of vipers," because by the fact that they envy the good and persecute them, that they return evil for some things, and that they seek injuries for their neighbors, since in all these things they follow the ways of their carnal predecessors, they are as if poisonous children born of poisonous parents.

8. Sed quia jam peccavimus, quia usu malae consuetudinis involuti sumus, dicat quid nobis faciendum sit, ut fugere a ventura ira valeamus. Sequitur: Facite ergo fructus dignos poenitentiae. In quibus verbis notandum est quod amicus sponsi non solum fructus poenitentiae, sed dignos poenitentiae admonet esse faciendos. Aliud namque est poenitentiae fructum facere, aliud dignum poenitentiae fructum facere. Ut enim secundum dignos poenitentiae fructus loquamur, sciendum est quia quisquis illicita nulla commisit, huic jure conceditur ut licitis utatur; sicque pietatis opera faciat, ut tamen, si noluerit, ea quae mundi sunt non relinquat. At si quis in fornicationis culpam, vel fortasse, quod est gravius, in adulterium lapsus est, tanto a se licita debet abscindere quanto se meminit et illicita perpetrasse. Neque enim par fructus boni operis esse debet ejus qui minus et ejus qui amplius deliquit, aut ejus qui in nullis et ejus qui in quibusdam facinoribus cecidit, et ejus qui in multis est lapsus. Per hoc ergo quod dicitur: Facite dignos fructus poenitentiae, uniuscujusque conscientia convenitur, ut tanto majora quaerat bonorum operum lucra per poenitentiam, quanto graviora sibi intulit damna per culpam.

9. Sed Judaei de generis nobilitate gloriantes, idcirco se agnoscere peccatores nolebant, quia de Abrahae stirpe descenderant. Quibus recte dicitur: Et ne coeperitis dicere, Patrem habemus Abraham; dico enim vobis quia potens est Deus de lapidibus istis suscitare filios Abrahae. Quid enim lapides nisi corda gentilium fuerunt, ad intellectum Dei omnipotentis insensibilia? sicut etiam quibusdam ex Judaeis dicitur: Auferam cor lapideum de carne vestra (Ezech. XI, 19). Nec immerito lapidum nomine gentes significatae sunt, quia lapides coluerunt. Unde scriptum est: Similes illis fiant qui faciunt ea, et omnes qui confidunt in eis (Psal. CXIII, 8). De quibus nimirum lapidibus filii Abrahae suscitati sunt, quia dum dura corda gentilium in Abrahae semine, id est in Christo crediderunt, ejus filii facti sunt, cujus semini sunt uniti. Unde et eisdem gentibus per egregium praedicatorem dicitur: Si autem vos Christi, ergo Abrahae semen estis (Galat. III, 29). Si igitur nos per fidem Christi, Abrahae jam semen existimus, Judaei propter perfidiam Abrahae filii esse desierunt.

8. But because we have already sinned, because we are involved in the use of evil custom, let him say what must be done by us so that we may be able to flee from the wrath to come. It follows: *Bring forth therefore fruits worthy of penance.* In which words it should be noted that the friend of the bridegroom admonishes that not only fruits of penance, but fruits "worthy of penance" are to be done. For it is one thing to do a fruit of penance, another to do a fruit worthy of penance. For that we may speak according to fruits worthy of penance, it must be known that whoever has committed no illicit things, to him it is rightly granted that he may use licit things; and so let him do works of piety that nevertheless, if he does not wish, he does not relinquish those things which are of the world. But if anyone has fallen into the fault of fornication, or perhaps, what is more grave, into adultery, he ought to cut off licit things from himself as much as he remembers that he has perpetrated even illicit things. For the fruit of good work ought not to be equal for him who has failed less and him who has failed more, or for him who has fallen into no crimes and him who has fallen into some, and him who has fallen into many. By this, therefore, which is said: *Bring forth fruits worthy of penance*, the conscience of each one is addressed, so that he may seek so much greater gains of good works through penance as the more grave damages he has brought upon himself through fault.

9. But the Jews, glorying in the nobility of their race, for that reason would not acknowledge themselves to be sinners, because they had descended from the stock of Abraham. To whom it is rightly said: *And do not begin to say, We have Abraham for our father. For I say unto you, that God is able of these stones to raise up children to Abraham.* For what were the stones if not the hearts of the Gentiles, insensible to the understanding of almighty God? As it is also said to some of the Jews: *I will take away the stony heart out of your flesh* (Ezekiel 11:19). Nor undeservedly were the Gentiles signified by the name of stones, because they worshipped stones. Whence it is written: *Let them that make them become like unto them, and all such as trust in them* (Psalm 113:8). From which stones indeed children of Abraham were raised up, because while the hard hearts of the Gentiles believed in the seed of Abraham, that is in Christ, they were made His children whose seed they are united to. Whence it is also said to the same Gentiles by the excellent preacher: *And if you be Christ's, then are you the seed of Abraham* (Galatians 3:29). If therefore we, through the faith of Christ, already exist as the seed of Abraham, the Jews because of their perfidy have ceased to be the children of Abraham.

Quia vero in illo tremendi examinis die parentes boni malis filiis prodesse non possint testatur propheta qui dicit: Noe, Daniel et Job si fuerint in medio eorum, vivo ego, dicit Dominus Deus, quia filium et filiam non liberabunt, sed ipsi justitia sua liberabunt animas suas (Ezech. XIV, 14). Et rursum, quia boni filii nihil malis parentibus prosint, sed ad reatum potius malorum parentum proficiat bonitas filiorum, ipsa per se Veritas non credentibus Judaeis dicit: Si ego in Beelzebub ejicio daemonia, filii vestri in quo ejiciunt? Ideo ipsi judices vestri erunt (Luc. XI, 19).

10. Sequitur: Jam enim securis ad radicem arboris posita est. Omnis enim arbor non faciens fructum bonum, excidetur, et in ignem mittetur. Arbor hujus mundi est universum genus humanum. Securis vero est Redemptor noster, qui velut ex manubrio et ferro tenetur ex humanitate, sed incidit ex divinitate. Quae videlicet securis jam ad radicem arboris posita est, quia etsi per patientiam exspectat, videtur tamen quid factura est. Omnis enim arbor non faciens fructum bonum, excidetur, et in ignem mittetur, quia unusquisque perversus paratam citius gehennae concremationem invenit, qui hic fructum boni operis facere contemnit. Et notandum quod securim non juxta ramos positam, sed ad radicem dicit. Cum enim malorum filii tolluntur, quid aliud quam rami infructuosae arboris absciduntur? Cum vero tota simul progenies cum parente tollitur, infructuosa arbor a radice abscisa est, ne jam remaneat unde prava iterum soboles succrescat. In quibus Joannis Baptistae verbis constat quod audientium corda turbata sunt, cum protinus subinfertur: Et interrogabant eum turbae, dicentes: Quid ergo faciemus? Perculsae enim terrore fuerant quae consilium quaerebant.

11. Sequitur: Respondens autem dicebat illis: Qui habet duas tunicas, det non habenti; et qui habet escas similiter faciat. Per hoc quod tunica plus est necessaria usui nostro quam pallium, ad fructum dignum poenitentiae pertinet ut non solum exteriora quaeque et minus necessaria, sed ipsa valde nobis necessaria dividere cum proximis debeamus, scilicet vel escam qua carnaliter vivimus, vel tunicam qua vestimur. Quia enim in lege scriptum est: Diliges proximum tuum sicut teipsum (Matth. XXII, 39, ex Lev. XIX, 18), minus proximum amare convincitur qui non cum eo in necessitate illius etiam ea quae sibi sunt necessaria partitur. Idirco ergo de dividendis cum proximo duabus tunicis datur praeceptum, quia hoc de una dici non potuit, quoniam si una dividatur, nemo vestitur. In dimidia quippe tunica et nudus remanet qui accipit, et nudus qui dedit. Inter haec autem sciendum est quantum misericordiae opera valeant, cum ad fructum dignos poenitentiae ipsa prae caeteris praecipiuntur.

Moreover, that good parents cannot benefit evil children on that day of the tremendous examination is attested by the prophet who says: *If Noah, Daniel, and Job shall be in the midst thereof: as I live, saith the Lord God, they shall deliver neither son nor daughter: they shall but deliver their own souls by their justice* (Ezekiel 14:14, 20). And again, that good children benefit evil parents nothing, but rather the goodness of children may profit the guilt of evil parents, Truth itself says to the non-believing Jews: *If I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges* (Luke 11:19).

10. It follows: *For now the axe is laid to the root of the trees.* *Every tree therefore that bringeth not forth good fruit, shall be cut down and cast into the fire.* The tree of this world is the entire human race. But the axe is our Redeemer, who is held, as it were, by the handle and the iron through His humanity, but cuts through His divinity. Which axe indeed is already laid to the root of the tree, because even if He waits through patience, it is nevertheless seen what He is about to do. *For every tree that bringeth not forth good fruit, shall be cut down and cast into the fire*, because each perverse person finds the burning of Gehenna prepared sooner, who here despises to do the fruit of good work. And it should be noted that he says the axe is placed not near the branches, but at the root. For when the children of the wicked are taken away, what else than the branches of an unfruitful tree are cut off? But when the entire progeny together with the parent is taken away, the unfruitful tree is cut off from the root, so that there may no longer remain whence a crooked offspring may grow up again. In which words of John the Baptist it is clear that the hearts of the listeners were troubled, when it is immediately added: *And the people asked him, saying: What then shall we do?* For they had been struck with terror who were seeking counsel.

11. It follows: *And he answering, said to them: He that hath two coats, let him give to him that hath none; and he that hath meat, let him do in like manner.* By the fact that a tunic is more necessary for our use than a cloak (*pallium*), it pertains to the fruit worthy of penance that we ought to divide with our neighbors not only any exterior and less necessary things, but even things very necessary to us, namely either the meat by which we live carnally, or the tunic by which we are clothed. For because it is written in the law: *Thou shalt love thy neighbor as thyself* (Matthew 22:39, from Leviticus 19:18), he is convicted of loving his neighbor less who does not share with him in his necessity even those things which are necessary to himself. Therefore the precept is given about dividing two tunics with a neighbor, because this could not be said of one, since if one is divided, no one is clothed. For in a half tunic both he who receives and he who gave remains naked. Among these things, however, it must be known how much works of mercy avail, since they are commanded before others for fruits worthy of penance.

Hinc etiam per semetipsam Veritas dicit: Date eleemosynam, et ecce omnia munda sunt vobis (Luc. XI, 41). Hinc rursus ait: Date, et dabitur vobis (Ibid., VI, 38). Hinc scriptum est: Ignem ardentem exstinguit aqua, et eleemosyna resistit peccatis (Eccli. III, 33). Hinc iterum dicitur: Conclude eleemosynam in sinu pauperis et haec pro te exorabit (Ibid., XXIX, 15). Hinc bonus pater innocentem filium admonet, dicens: Si multum tibi fuerit, abundanter tribue; si exiguum fuerit, etiam exiguum libenter stude impartiri (Tob. IV, 9).

12. Ut autem quanta esset virtus in continentia et susceptione indigentium Redemptor noster ostenderet, dicit: Qui recipit prophetam in nomine prophetae, mercedem prophetae accipiet; et qui recipit justo in nomine justi, mercedem justi accipiet (Matth. X, 41). In quibus verbis notandum est quia non ait: mercedem de propheta, vel mercedem de justo; sed: mercedem prophetae, atque mercedem justi accipiet. Aliud est enim merces de propheta, aliud merces prophetae, atque aliud merces de justo, aliud merces justi. Quid est enim dicere, Mercedem prophetae accipiet, nisi quia is qui prophetam sua largitate sustentat, quamvis ipse prophetiam non habeat, apud omnipotentem tamen Dominum prophetiae praemia habebit? Iste enim fortasse justus est, et quanto in hoc mundo nihil possidet, tanto loquendi pro justitia fiduciam majorem habet. Hunc dum ille sustentat qui in hoc mundo aliquid possidet, et fortasse adhuc pro justitia loqui libere non praesumit, justitiae illius libertatem sibi participem facit, ut cum eo pariter justitiae praemia recipiat, quem sustentando adjuvit, quatenus eamdem justitiam libere loqui potuisset. Ille prophetiae spiritu plenus est, sed tamen corporeo eget alimento. Et si corpus non reficitur, certum est quod vox ipsa subtrahatur. Qui ergo alimentum prophetae propter hoc quod propheta est, tribuit, prophetiae illius vires ad loquendum dedit. Cum propheta ergo mercedem prophetae recipiet, quia etsi spiritu prophetiae plenus non fuit, hoc tamen ante Dei oculos exhibuit, quod adjuvit. Hinc est quod de quibusdam peregrinantibus fratribus Caio per Joannem dicitur: Pro nomine enim Christi profecti sunt, nihil accipientes a gentilibus. Nos ergo debemus suscipere hujusmodi, ut cooperatores simus veritatis (III Joan., 7, 8). Qui enim spiritalia dona habentibus temporalia subsidia tribuit, in ipsis donis spiritalibus cooperator existit. Nam cum pauci sint qui spiritalia dona percipiunt, et multi qui rebus temporalibus abundant, per hoc se divites virtutibus pauperum inserunt, quo eisdem sanctis pauperibus de suis divitiis solatiantur.

Hence Truth itself says: *Give alms; and behold, all things are clean unto you* (Luke 11:41). Hence again He says: *Give, and it shall be given to you* (Ibid., 6:38). Hence it is written: *Water quencheth a flaming fire, and alms resisteth sins* (Ecclesiasticus 3:33). Hence again it is said: *Shut up alms in the heart of the poor, and it shall obtain help for thee against all evil* (Ibid., 29:15). Hence the good father admonishes his innocent son, saying: *If thou have much, give abundantly: if thou have little, take care even so to bestow willingly a little* (Tobit 4:9).

12. Furthermore, in order that our Redeemer might show how great a virtue there is in the continence and reception of the needy, He says: *He that receiveth a prophet in the name of a prophet shall receive the reward of a prophet; and he that receiveth a just man in the name of a just man shall receive the reward of a just man* (Matt. 10:41). In these words, it should be noted that He does not say: a reward from a prophet, or a reward from a just man; but: he shall receive the reward of a prophet, and the reward of a just man. For the reward from a prophet is one thing, and the reward of a prophet another; and the reward from a just man is one thing, and the reward of a just man another. For what is it to say, *He shall receive the reward of a prophet,* except that he who sustains a prophet by his bounty, although he himself does not have prophecy, shall nevertheless have the rewards of prophecy before the Almighty Lord? For that man is perhaps just, and as much as he possesses nothing in this world, so much does he have a greater confidence in speaking for justice. While he who possesses something in this world sustains this man, and perhaps does not yet presume to speak freely for justice, he makes himself a participant in that man's freedom of justice, so that he may receive the rewards of justice together with him whom he helped by sustaining, insofar as he could have spoken that same justice freely. That man is full of the spirit of prophecy, but nevertheless stands in need of bodily food. And if the body is not refreshed, it is certain that the voice itself is withdrawn. He, therefore, who gave food to the prophet because he is a prophet, gave the prophet's powers for speaking. Therefore, he shall receive the reward of a prophet with the prophet, because even if he was not full of the spirit of prophecy, he nevertheless exhibited this before the eyes of God, that he helped. Hence it is that it is said to Gaius by John concerning certain wandering brothers: *Because for the name of Christ they went out, taking nothing of the Gentiles.* *We therefore ought to receive such, that we may be fellow-helpers of the truth* (3 John 7, 8). For he who gives temporal subsidies to those who have spiritual gifts, exists as a fellow-helper in those same spiritual gifts. For since there are few who receive spiritual gifts, and many who abound in temporal things, by this they insert themselves into the virtues of the poor by being rich, in that they console those same holy poor from their riches.

Unde cum per Isaiae vocem derelictae Dominus gentilitati, id est sanctae Ecclesiae, spiritalium virtutum merita, tanquam deserto arbusta, promitteret, ulmum quoque pariter promisit, dicens: Ponam desertum in stagna aquarum, et terram inviam in rivos aquarum; dabo in solitudine cedrum et spinam, myrtum et lignum olivae; ponam in deserto abietem, ulmum et buxum simul, ut videant et sciant, et recogitent et intelligant pariter (Isai. XLI, 18, 20).

13. Desertum quippe Dominus in stagna aquarum posuit, et terram inviam in rivos aquarum, quia gentilitati, quae prius per ariditatem mentis nullos bonorum operum fructus ferebat, fluenta sanctae praedicationis dedit, et ipsa, ad quam prius pro asperitate suae siccitatis via praedicatoribus non patebat, doctrinae postmodum rivos emanavit. Cui adhuc ex magno munere promittitur: Dabo in solitudine cedrum et spinam (Ibid., 19). Cedrum, quia magni odoris est, atque imputribilis naturae, jure accipimus in promissione. De spina vero, cum peccanti homini dictum sit: Terra tua spinas et tribulos germinabit tibi (Genes. III, 18), quid mirum si sanctae Ecclesiae illud promittitur quod peccanti homini pro poena multiplicatur? Sed cedri signantur nomine hi qui virtutes et signa exhibent in sua operatione, qui dicere cum Paulo valent: Christi bonus odor sumus Deo (II Cor. II, 15). Quorum corda ita in aeterno amore solidata sunt, ut eadem jam terreni amoris putredo nulla corrumpat. Per spinam vero signati sunt doctrinae spiritalis viri, qui dum de peccatis ac virtutibus disserunt, et modo aeterna supplicia minantur, modo coelestis regni gaudia promittunt, corda audientium pungunt. Sicque mentem dolore compunctionis perforant, ut ab eorum oculis, quasi quidam sanguis animae, lacrymae decurrant. Myrtus vero temperativae virtutis est, ita ut dissoluta membra temperando restringat. Quid itaque per myrtum nisi hi signati sunt qui afflictionibus proximorum compati sciunt, eorumque tribulationem per compassionem temperant? juxta hoc quod scriptum est: Gratias autem Deo, qui consolatur nos in omni tribulatione nostra, ut possimus et ipsi consolari eos qui in omni pressura sunt (II Cor. I, 4). Qui dum afflictis proximis verbum vel opem consolationis ferunt, eos procul dubio ad statum rectitudinis restringunt, ne immoderata tribulatione in desperationem solvantur.

Whence, when the Lord promised to the forsaken Gentility, that is, the holy Church, the merits of spiritual virtues through the voice of Isaiah, as trees in the desert, He also likewise promised the elm, saying: *I will make the wilderness a pool of water, and the dry land springs of water; I will plant in the wilderness the cedar and the thorn, the myrtle and the olive tree; I will set in the desert the fir tree, the elm, and the box tree together, that they may see and know, and consider and understand together* (Isa. 41:18, 20).

13. Indeed, the Lord has made the desert a pool of water, and the dry land springs of water, because to the Gentility, which previously bore no fruits of good works through the aridity of the mind, He gave the streams of holy preaching, and that same land, to which previously the way did not lie open for preachers on account of the harshness of its dryness, subsequently poured forth the streams of doctrine. To it, there is still promised from a great gift: *I will give in the wilderness the cedar and the thorn* (Ibid., 19). The cedar, because it is of a great fragrance and of an incorruptible nature, we rightly accept in the promise. But concerning the thorn, since it was said to the sinning man: *Thy earth shall bring forth thorns and thistles to thee* (Gen. 3:18), what wonder if that is promised to the holy Church which is multiplied for the sinning man as a punishment? But by the name of cedars are signified those who exhibit virtues and signs in their operation, who are able to say with Paul: *We are the good odor of Christ unto God* (2 Cor. 2:15). Whose hearts are so solidified in eternal love, that no rot of earthly love now corrupts them. But through the thorn are signified men of spiritual doctrine, who while they discourse about sins and virtues, and now threaten eternal punishments, now promise the joys of the heavenly kingdom, prick the hearts of the listeners. And thus they pierce the mind with the pain of compunction, so that from their eyes, as it were a certain blood of the soul, tears run down. The myrtle indeed is of a tempering virtue, so that it restrains dissolved members by tempering. What, therefore, is signified through the myrtle, except those who know how to suffer with the afflictions of their neighbors, and temper their tribulation through compassion? according to that which is written: *But thanks be to God, who comforteth us in all our tribulation, that we also may be able to comfort them who are in all distress* (2 Cor. 1:4). Who, while they bring a word or the help of consolation to their afflicted neighbors, undoubtedly restrain them to the state of rectitude, lest they be dissolved into despair by immoderate tribulation.

Quos autem per olivam, nisi misericordes accipimus? quia et Graece ἔλεος misericordia vocatur, et quasi olivae liquor ante omnipotentis Dei oculos misericordiae fructus lucet. Cui adhuc in promissione subjungitur: Ponam in deserto abietem, ulmum et buxum simul (Isai. XLI, 19). Qui per abietem, quae valde crescendo ad aeris alta sustollitur, nisi hi designati sunt qui, intra sanctam Ecclesiam adhuc in terrenis corporibus positi jam coelestia contemplantur? Et quamvis nascendo de terra exierunt, contemplando tamen jam juxta aethera verticem mentis extollunt. Et quid per ulmum nisi saecularium mentes expressae sunt? Quae dum terrenis adhuc curis inserviunt, nullum virtutum spiritalium fructum ferunt. Sed etsi fructum proprium ulmus non habet, portare tamen vitem cum fructu solet, quia et saeculares viri intra sanctam Ecclesiam, quamvis spiritalium virtutum dona non habeant, dum tamen sanctos viros donis spiritalibus plenos sua largitate sustentant, quid aliud quam vitem cum botris portant? Buxus autem quos alios designat, quae in altum non proficit, et quamvis fructum non habeat, viriditatem tamen habet, nisi eos qui intra sanctam Ecclesiam adhuc ex aetatis infirmitate bona opera ferre non valent, sed tamen parentum fidelium credulitatem sequentes, fidem perpetuae viriditatis tenent? Post quae omnia apte subjungitur: Ut videant et sciant, et recogitent et intelligant pariter. Ad hoc enim cedrus in Ecclesia ponitur, ut quisquis a proximo odorem virtutum spiritalium trahit, ipse quoque in aeternae vitae dilectione non torpeat, sed ad bonorum coelestium desideria ignescat. Ad hoc spina ponitur, ut qui praedicationis ejus verbo compunctus fuerit, ipse quoque exemplo illius discat corda sequentium praedicationis verbo compungere. Ad hoc myrtus ponitur, ut qui in ardore tribulationis ab ore vel opere promixi compatientis, temperamentum consolationis acceperit, ipse etiam discat quemadmodum afflictis proximis suae consolationis temperamentum proferat. Ad hoc oliva ponitur, ut qui alienae misericordiae opera cognoscit discat quemadmodum debeat indigenti proximo et ipse misereri. Ad hoc abies ponitur, ut quisquis vim contemplationis ejus agnoverit, ipse quoque ad contemplanda aeterna praemia succendatur. Ad hoc ulmus ponitur, ut quisquis intuitus fuerit eum qui habere virtutum fructum spiritalium non valet, sed tamen eos qui spiritalibus donis pleni sunt sustentat, ipse quoque sanctorum vitae quanta valet largitate inserviat, et coelestium bonorum botros quos gignendo non valet sustentando ferat. Ad hoc buxus ponitur, ut qui habere multos adhuc in infirmitate positos verae fidei viriditatem considerat, etiam esse ipse infidelis erubescat.

But whom do we accept through the olive, except the merciful? because in Greek *eleos* is called mercy, and as it were the liquid of the olive, the fruit of mercy shines before the eyes of the Almighty God. To it, there is still added in the promise: *I will set in the desert the fir tree, the elm, and the box tree together* (Isa. 41:19). Who are designated by the fir tree, which by growing greatly is raised up to the heights of the air, except those who, being placed in earthly bodies within the holy Church, already contemplate heavenly things? And although by being born they came out of the earth, yet by contemplating they already raise the peak of their mind near the ethers. And what is expressed through the elm except the minds of seculars? Which, while they still serve earthly cares, bear no fruit of spiritual virtues. But even if the elm does not have its own fruit, yet it is accustomed to carry the vine with fruit, because even secular men within the holy Church, although they do not have the gifts of spiritual virtues, yet while they sustain holy men full of spiritual gifts by their bounty, what else do they do than carry the vine with clusters? But what others does the box tree designate, which does not grow to a great height, and although it does not have fruit, yet has greenness, except those who within the holy Church are not yet able to bear good works from the infirmity of age, but yet, following the belief of their faithful parents, hold the faith of perpetual greenness? After all which things it is aptly added: *That they may see and know, and consider and understand together.* For to this end the cedar is placed in the Church, that whoever draws the odor of spiritual virtues from his neighbor, he himself also may not grow numb in the love of eternal life, but may catch fire for the desires of heavenly goods. To this end the thorn is placed, that he who shall have been pricked by the word of his preaching, he himself also may learn by his example to prick the hearts of those following by the word of preaching. To this end the myrtle is placed, that he who, in the heat of tribulation, shall have received the temperament of consolation from the mouth or work of a compassionate neighbor, he himself also may learn in what manner he may offer the temperament of his consolation to his afflicted neighbors. To this end the olive is placed, that he who knows the works of another's mercy may learn in what manner he himself also ought to have mercy on his needy neighbor. To this end the fir tree is placed, that whoever shall have recognized the force of its contemplation, he himself also may be kindled to contemplate eternal rewards. To this end the elm is placed, that whoever shall have looked upon him who is not able to have the spiritual fruit of virtues, but yet sustains those who are full of spiritual gifts, he himself also may serve the life of the saints with as much bounty as he is able, and may carry by sustaining the clusters of heavenly goods which he is not able to produce by generating. To this end the box tree is placed, that he who considers that many placed still in infirmity have the greenness of true faith, he himself also may blush to be unfaithful.

Bene ergo descriptis prius arboribus dicitur: Ut videant et sciant, et recogitent et intelligant. Ubi et apte subjungitur Pariter, quia cum intra sanctam Ecclesiam diversi hominum mores diversi sunt ordines, necesse est ut omnes simul discant, dum in ea spiritales viri diversae qualitatis, aetatis et ordinis, ad imitandum simul videntur. Sed ecce nos, dum monstrare ulmum quaerimus, per multa arbusta longius evagati sumus. Ad hoc itaque propter quod prophetae testimonium protulimus revertamur. Qui recipit prophetam in nomine prophetae, mercedem prophetae accipiet, quia etsi fructum ulmus non habet, vitem tamen cum fructibus portans, haec ipsa sua efficit, quae bene sustentat aliena.

14. Quia vero ad magna nos opera Joannes admonet, dicens: Facite ergo fructus dignos poenitentiae (Matth. III, 8; Luc. III, 8). Et rursus: Qui habet duas tunicas, det non habenti; et qui habet escas, similiter faciat (Luc. III, 11); jam patenter datur intelligi quid est quod Veritas dicit: A diebus Joannis Baptistae usque nunc regnum coelorum vim patitur, et violenti rapiunt illud (Matth. XI, 12). Quae supernae verba sententiae nobis sunt magnopere perscrutanda. Nam quaerendum est quomodo vim perpeti regnum coelorum possit. Quis enim coelo violentiam irrogat? et rursum quaerendum est si pati vim regnum coelorum potest, cur eamdem vim a diebus Joannis Baptistae, et non etiam ante pertulerit? Sed cum lex dicat: Si quis haec vel illa fecerit, morte moriatur, cunctis legentibus liquet quia peccatores quosque poena suae severitatis perculit, non autem per poenitentiam ad vitam reduxit. Cum vero Joannes Baptista Redemptoris gratiam praecurrens, poenitentiam praedicat, ut peccator qui ex culpa mortuus est per conversionem vivat, profecto a diebus Joannis Baptistae regnum coelorum vim patitur. Quid est autem regnum coelorum, nisi locus justorum? Solis enim justis coelestis patriae praemia debentur, ut humiles, casti, mites, atque misericordes ad gaudia superna perveniant. Cum vero quis vel superbia tumidus, vel carnis facinore pollutus, vel iracundia accensus, vel crudelitate impius, post culpas ad poenitentiam redit, et vitam aeternam percipit, quasi in locum peccator intrat alienum. A diebus ergo Joannis Baptistae regnum coelorum vim patitur, et violenti rapiunt illud, quia qui poenitentiam peccatoribus indixit, quid aliud quam regno coelorum fieri violentiam docuit?

Well, therefore, after the trees have first been described, it is said: *That they may see and know, and consider and understand.* Where also *Together* is aptly added, because since within the holy Church the different manners of men are different orders, it is necessary that all should learn at the same time, while within her spiritual men of different quality, age, and order are seen together for imitation. But behold, while we seek to show the elm, we have wandered too far through many groves. Therefore, let us return to that for which we brought forward the testimony of the prophet. *He that receiveth a prophet in the name of a prophet shall receive the reward of a prophet,* because even if the elm does not have fruit, yet carrying the vine with fruits, it makes its own those same fruits which it well sustains in another.

14. But because John admonishes us to great works, saying: *Bring forth therefore fruits worthy of penance* (Matt. 3:8; Luke 3:8). And again: *He that hath two coats, let him give to him that hath none; and he that hath meat, let him do in like manner* (Luke 3:11); it is now plainly given to be understood what it is that Truth says: *From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent bear it away* (Matt. 11:12). Which words of the supernal sentence are to be greatly scrutinized by us. For it must be asked how the kingdom of heaven can suffer violence. For who brings violence to heaven? and again it must be asked if the kingdom of heaven can suffer violence, why it should have suffered that same violence from the days of John the Baptist, and not also before? But since the law says: *If anyone shall have done this or that, let him die the death,* it is clear to all readers that it struck any sinners with the punishment of its severity, but did not however bring them back to life through penance. But when John the Baptist, forerunning the grace of the Redeemer, preaches penance, so that the sinner who is dead from fault may live through conversion, surely from the days of John the Baptist the kingdom of heaven suffereth violence. But what is the kingdom of heaven, except the place of the just? For the rewards of the heavenly fatherland are due to the just alone, so that the humble, the chaste, the meek, and the merciful may arrive at the supernal joys. But when anyone either swollen with pride, or polluted by a crime of the flesh, or kindled by wrath, or impious through cruelty, returns to penance after faults, and perceives eternal life, he enters as it were into the place of another as a sinner. From the days therefore of John the Baptist the kingdom of heaven suffereth violence, and the violent bear it away, because he who enjoined penance on sinners, what else did he teach than that violence be done to the kingdom of heaven?

15. Recogitemus ergo, fratres charissimi, mala quae fecimus, et nosmetipsos assiduis lamentis atteramus. Haereditatem justorum, quam non tenuimus per vitam, rapiamus per poenitentiam. Vult a nobis omnipotens Deus talem violentiam perpeti. Nam regnum coelorum rapi vult nostris fletibus, quod nostris meritis non debetur. A spei ergo certitudine nulla nos malorum nostrorum qualitas, nulla quantitas frangat. Praestat magnam veniae fiduciam latro ille venerabilis, qui non inde venerabilis, unde latro; nam latro ex crudelitate, venerabilis ex confessione. Cogitate ergo, cogitate quam sint incomprehensibilia in omnipotenti Deo misericordiae viscera. Latro iste, cruentis manibus abstractus a fauce itineris, suspensus est in patibulo crucis; ibi confessus, ibi sanatus est, ibi audire meruit: Hodie mecum eris in paradiso (Luc. XXIII, 43). Quid est hoc? Quis tantam bonitatem Dei dicere, quis aestimare sufficiat? De ipsa poena criminis pervenit ad praemia virtutis. Idirco autem omnipotens Deus electos suos in quibusdam lapsibus cadere permisit, ut aliis in culpa jacentibus, si toto ad eum corde consurgant, spem veniae reddat, et eis per lamenta poenitentiae viam pietatis aperiat. Exerceamus ergo nosmetipsos in lamentis, exstinguamus fletibus et dignis poenitentiae fructibus culpas quas fecimus; ad indulgentiam nobis tempora indulta non pereant, quia qui multos a suis iniquitatibus jam sanatos aspicimus, quid aliud quam supernae misericordiae pignus tenemus?

LIBER SECUNDUS.

HOMILIA XXI.

Habita ad populum in basilica beatae Mariae virginis, die sancto Paschae.

LECTIO. S. EVANG. SEC. MARC. XVI, 1-7.

In illo tempore, Maria Magdalene, et Maria Jacobi, et Salome emerunt aromata, ut venientes ungerent Jesum. Et valde mane una sabbatorum veniunt ad monumentum, orto jam sole. Et dicebant ad invicem: Quis revolvet nobis lapidem ab ostio monumenti? Et respicientes, viderunt revolutum lapidem. Erat quippe magnus valde. Et introeuntes in monumentum, viderunt juvenem sedentem in dextris, coopertum stola candida, et obstupuerunt. Qui dixit illis: Nolite expavescere. Jesum quaeritis Nazarenum crucifixum, surrexit, non est hic. Ecce locus ubi posuerunt eum.

15. Let us therefore consider, most beloved brothers, the evils which we have done, and let us wear ourselves down with assiduous lamentations. The inheritance of the just, which we did not hold through life, let us seize through penance. Almighty God wants to suffer such violence from us. For He wants the kingdom of heaven to be seized by our weepings, which is not due to our merits. Therefore, let no quality of our evils, no quantity break us from the certainty of hope. That venerable thief provides a great confidence of pardon, who is not venerable from that for which he was a thief; for a thief from cruelty, venerable from confession. Consider therefore, consider how incomprehensible are the bowels of mercy in Almighty God. That thief, drawn away with bloody hands from the throat of the road, was suspended on the gibbet of the cross; there he confessed, there he was healed, there he deserved to hear: *This day thou shalt be with me in paradise* (Luke 23:43). What is this? Who may suffice to speak of, who to estimate so great a goodness of God? From the very punishment of the crime he arrived at the rewards of virtue. For this reason moreover Almighty God permitted His elect to fall in certain lapses, so that to others lying in fault, if they rise up to Him with their whole heart, He may restore the hope of pardon, and open to them the way of piety through the lamentations of penance. Let us therefore exercise ourselves in lamentations, let us extinguish by weepings and fruits worthy of penance the faults which we have done; let not the times granted to us for indulgence perish, because we who behold many already healed from their iniquities, what else do we hold than a pledge of supernal mercy?

BOOK TWO

HOMILY XXI

Delivered to the people in the basilica of the blessed Virgin Mary, on the holy day of Easter.

READING. HOLY GOSPEL ACCORDING TO MARK 16:1-7.

At that time, Mary Magdalene, and Mary the mother of James, and Salome, bought sweet spices, that coming, they might anoint Jesus. *And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen.* *And they said one to another: Who shall roll us back the stone from the door of the sepulchre?* *And looking, they saw the stone rolled back.* *For it was very great.* *And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished.* *Who saith to them: Be not affrighted;* *you seek Jesus of Nazareth, who was crucified: he is risen, he is not here,* *behold the place where they laid him.*

Sed ite, dicite discipulis ejus, et Petro, quia praecedet vos in Galilaeam. Ibi eum videbitis, sicut dixit vobis.

1. Multis vobis lectionibus, fratres charissimi, per dictatum loqui consuevi; sed quia, lassescente stomacho, ea quae dictavero legere ipse non possum, quosdam vestrum minus libenter audientes intueor. Unde nunc a memetipso exigere contra morem volo ut inter sacra missarum solemnia lectionem sancti Evangelii non dictando, sed colloquendo edisseram. Sicque excipiatur ut loquimur, quia collocutionis vox corda torpentia plus quam sermo lectionis excitat, et quasi quadam manu sollicitudinis ut evigilent pulsat. Et quidem ad hoc opus me sufficere posse non video; sed tamen vires quas imperitia denegat charitas ministrat. Scio namque qui dixit: Aperi os tuum, et ego adimplebo illud (Psal. LXXX, 11). Bonum ergo opus nobis in voluntate sit, nam ex divino adjutorio erit in perfectione. Dat loquendi ausum ipsa etiam resurrectionis Dominicae tanta solemnitas, quia et indignum valde est ut eo die laudes debitas taceat lingua carnis, quo videlicet die caro resurrexit auctoris.

2. Audistis, fratres charissimi, quod sanctae mulieres quae Dominum fuerant secutae cum aromatibus ad monumentum venerunt, et ei, quem viventem dilexerant, etiam mortuo, studio humanitatis obsequuntur. Sed res gesta aliquid in sancta Ecclesia signat gerendum. Sic quippe necesse est ut audiamus quae facta sunt, quatenus cogitemus etiam quae nobis sint ex eorum imitatione facienda. Et nos ergo in eum qui est mortuus credentes, si, odore virtutum referti, cum opinione bonorum operum Dominum quaerimus, ad monumentum profecto illius cum aromatibus venimus. Illae autem mulieres angelos vident, quae cum aromatibus venerunt, quia videlicet illae mentes supernos cives aspiciunt, quae cum virtutum odoribus ad Dominum per sancta desideria proficiscuntur. Notandum vero nobis est quidnam sit quod in dextris sedere angelus cernitur. Quid namque per sinistram nisi vita praesens, quid vero per dextram nisi perpetua vita designatur? Unde in Canticis canticorum scriptum est: Laeva ejus sub capite meo, et dextera illius amplexabitur me (Cant. II, 6). Quia ergo Redemptor noster jam praesentis vitae corruptionem transierat, recte angelus qui nuntiare perennem ejus vitam venerat in dextera sedebat. Qui stola candida coopertus apparuit, quia festivitatis nostrae gaudia nuntiavit. Candor etenim vestis splendorem nostrae denuntiat solemnitatis. Nostrae dicamus, an suae? Sed ut fateamur verius, et suae dicamus et nostrae. Illa quippe Redemptoris nostri resurrectio et nostra festivitas fuit, quia nos ad immortalitatem reduxit; et angelorum festivitas exstitit, quia nos revocando ad coelestia eorum numerum implevit.

But go, tell his disciples and Peter that he goeth before you into Galilee; *there you shall see him, as he told you.*

1. In many readings, most beloved brothers, I have been accustomed to speak to you through dictation; but because, my stomach failing, I myself cannot read those things which I have dictated, I perceive some of you listening less willingly. Whence now, contrary to custom, I wish to require of myself that during the sacred solemnities of the masses I should explain the reading of the holy Gospel not by dictating, but by speaking colloquially. And let it be received just as we speak, because the voice of colloquial discourse excites sluggish hearts more than the speech of a reading, and as it were with a certain hand of solicitude knocks so that they may wake up. And indeed I do not see that I am able to suffice for this work; but nevertheless charity ministers the strengths which unskillfulness denies. For I know Him who said: *Open thy mouth wide, and I will fill it* (Ps. 81:10). Let a good work therefore be in our will, for from the divine help it will be in perfection. That same great solemnity of the Lord's resurrection also gives the daring to speak, because it is very unworthy that the tongue of the flesh should be silent of the due praises on that day, on which day indeed the flesh of the Author arose.

2. You have heard, most beloved brothers, that the holy women who had followed the Lord came with spices to the sepulchre, and they follow with a zeal of humanity Him whom they had loved while living, even when dead. But the thing done signifies something to be done in the holy Church. For thus it is necessary that we hear what was done, insofar as we also consider what things are to be done by us from their imitation. And we therefore, believing in Him who is dead, if, filled with the odor of virtues, we seek the Lord with a reputation of good works, we come indeed to His sepulchre with spices. But those women who came with spices see angels, because indeed those minds behold the supernal citizens which go forth to the Lord through holy desires with the odors of virtues. But it is to be noted by us what it is that the angel is discerned to be sitting on the right. For what is designated through the left except the present life, but what through the right except perpetual life? Whence it is written in the Canticles of Canticles: *His left hand is under my head, and his right hand shall embrace me* (Cant. 2:6). Because therefore our Redeemer had already passed through the corruption of the present life, rightly the angel who had come to announce His perennial life was sitting on the right. Who appeared clothed in a white robe, because he announced the joys of our festivity. For the whiteness of the garment denounces the splendor of our solemnity. Shall we say ours, or his? But that we may confess more truly, let us say both his and ours. For that resurrection of our Redeemer was both our festivity, because it brought us back to immortality; and it stood as the festivity of the angels, because by calling us back to heavenly things it filled up their number.

In sua ergo ac nostra festivitate angelus in albis vestibus apparuit, quia dum nos per resurrectionem Dominicam ad superna reducimur, coelestis patriae damna reparantur.

3. Sed quid advenientes feminas affatur audiamus: Nolite expavescere. Ac si aperte dicat: Paveant illi qui non amant adventum supernorum civium; pertimescant qui, carnalibus desideriis pressi, ad eorum se societatem pertingere posse desperant. Vos autem cur pertimescitis, quae vestros concives videtis? Unde et Matthaeus angelum apparuisse describens, ait: Erat aspectus ejus sicut fulgur, et vestimenta ejus sicut nix (Matth. XXVIII, 3). In fulgure etenim terror timoris est, in nive autem blandimentum candoris. Quia vero omnipotens Deus et terribilis peccatoribus, et blandus est justis, recte testis resurrectionis ejus angelus et in fulgure vultus, et in candore habitus demonstratur, ut de ipsa sua specie et terreret reprobos, et mulceret pios. Unde recte quoque populum per deserta gradientem columna ignis in nocte et columna nubis praeibat in die (Exod. XIII, 21, 22). In igne enim terror est, in nube autem visionis lene blandimentum; dies vero vita justi, et nox accipitur vita peccatoris. Unde et conversis peccatoribus Paulus dicit: Fuistis aliquando tenebrae, nunc autem lux in Domino (Ephes. V, 8). In die ergo per nubem columna monstrata est, et in nocte per ignem, quia omnipotens Deus et blandus justis, et terribilis apparebit injustis. Istos in judicio veniens per lenitatis mansuetudinem demulcet, illos vero per justitiae districtionem terret.

4. Sed jam quid angelus subjungat audiamus: Jesum quaeritis Nazarenum. Jesus Latino eloquio salutaris, id est salvator interpretatur. At vero multi tunc Jesus dici poterant, non tamen substantialiter, sed nuncupative. Ideo et locus subjungitur, ut de quo Jesu dictum sit manifestetur: Nazarenum. Et causam protinus subdidit: Crucifixum. Atque addidit: Surrexit, non est hic. Non est hic dicitur per praesentiam carnis, qui tamen nusquam deerit per praesentiam majestatis. Sed ite, dicite discipulis ejus et Petro, quia praecedet vos in Galilaeam. Quaerendum nobis est cur, nominatis discipulis, Petrus designatur ex nomine. Sed si hunc angelus nominatim non exprimeret, qui magistrum negaverat, venire inter discipulis non auderet. Vocatur ergo ex nomine, ne desperaret ex negatione. Qua in re considerandum nobis est cur omnipotens Deus eum quem cunctae Ecclesiae praeferre disposuerat ancillae vocem pertimescere et seipsum negare permisit. Quod nimirum magnae actum esse pietatis dispensatione cognoscimus, ut is qui futurus erat Pastor Ecclesiae in sua culpa disceret qualiter aliis misereri debuisset.

Therefore in his and our festivity the angel appeared in white garments, because while we are brought back to supernal things through the Lord's resurrection, the losses of the heavenly fatherland are repaired.

3. But let us hear what he says to the arriving women: *Be not affrighted.* As if he should say openly: Let those fear who do not love the arrival of the supernal citizens; let those be greatly afraid who, pressed by carnal desires, despair of being able to reach their society. But why do you be greatly afraid, you who see your fellow-citizens? Whence also Matthew, describing that an angel appeared, says: *His countenance was as lightning, and his raiment as snow* (Matt. 28:3). For in lightning there is the terror of fear, but in snow the blandishment of whiteness. Because indeed Almighty God is both terrible to sinners and bland to the just, rightly the angel, a witness of His resurrection, is demonstrated both in the lightning of his face and in the whiteness of his habit, so that from his very appearance he might both terrify the reprobate and soothe the pious. Whence rightly also a pillar of fire in the night and a pillar of a cloud preceded the people walking through the wilderness in the day (Exod. 13:21, 22). For in fire there is terror, but in a cloud the gentle blandishment of vision; but the day is accepted as the life of the just, and the night the life of the sinner. Whence also Paul says to converted sinners: *You were heretofore darkness, but now light in the Lord* (Ephes. 5:8). In the day therefore the pillar was shown through a cloud, and in the night through fire, because Almighty God will appear both bland to the just and terrible to the unjust. Coming in judgment, He soothes these through the meekness of lenity, but terrifies those through the strictness of justice.

4. But now let us hear what the angel subjoins: *You seek Jesus of Nazareth.* Jesus in the Latin speech is interpreted as salutary, that is, savior. But indeed many then could be called Jesus, not however substantially, but nominally. Therefore the place is also subjoined, so that it may be manifested of which Jesus it was said: *Nazarene.* And he immediately added the cause: *Crucified.* And he added: *He is risen, he is not here.* He is said not to be here through the presence of the flesh, who nevertheless will be nowhere wanting through the presence of majesty. *But go, tell his disciples and Peter that he goeth before you into Galilee.* We must ask why, the disciples being named, Peter is designated by name. But if the angel did not express this man by name, he who had denied the Master would not dare to come among the disciples. Therefore he is called by name, lest he should despair from the denial. In which matter it is to be considered by us why Almighty God permitted him whom He had disposed to prefer to the entire Church to be greatly afraid of the voice of a handmaid and to deny Himself. Which indeed we recognize to have been done by the dispensation of a great piety, so that he who was to be the future Pastor of the Church might learn in his own fault in what manner he ought to have mercy on others.

Prius itaque eum ostendit sibi, et tunc praeposuit caeteris, ut ex sua infirmitate cognosceret quam misericorditer aliena infirma toleraret.

5. Bene autem de Redemptore nostro dicitur: Praecedet vos in Galilaeam, ibi eum videbitis, sicut dixit vobis. Galilaea namque transmigratio facta interpretatur. Jam quippe Redemptor noster a passione ad resurrectionem, a morte ad vitam, a poena ad gloriam, a corruptione ad incorruptionem transmigraverat. Et prius post resurrectionem in Galilaea a discipulis videtur, quia resurrectionis ejus gloriam post laeti videbimus, si modo a vitiis ad virtutum celsitudinem transmigramus. Qui ergo in sepulcro nuntiatur, in transmigratione ostenditur, quia is qui in mortificatione carnis agnoscitur in transmigratione mentis videtur. Haec, fratres charissimi, pro tanta diei solemnitate, de lectionis evangelicae expositione transcurrimus, sed libet ut de hac eadem solemnitate aliquid subtilius loquamur.

6. Duae etenim vitae erant, quarum unam novimus, alteram nesciebamus. Una quippe mortalis est, altera immortalis, una corruptionis, altera incorruptionis; una mortis, altera resurrectionis. Sed venit Mediator Dei et hominum homo Christus Jesus, suscepit unam, et ostendit alteram. Unam pertulit moriendo, et ostendit alteram resurgendo. Si ergo nobis mortalem vitam scientibus resurrectionem promitteret carnis, et tamen hanc visibiliter non exhiberet, quis ejus promissionibus crederet? Factus itaque homo apparuit in carne, mori dignatus est ex voluntate, resurrexit ex potestate, et ostendit exemplo quod nobis promisit in praemio. Sed fortasse aliquis dicat: Jure ille surrexit qui, cum Deus esset, teneri a morte non potuit. Ad instruendam ergo ignorantiam nostram, ad roborandam infirmitatem nostram, suae resurrectionis exemplum nobis sufficere noluit. Solus in illo tempore mortuus est, et tamen solus minime resurrexit. Nam scriptum est: Multa corpora sanctorum qui dormierant surrexerunt (Matth. XXVII, 52). Ablata ergo sunt omnia argumenta perfidiae. Ne quis enim dicat: Sperare de se non debet homo quod in carne sua exhibuit Deus homo, ecce cum Deo homines resurrexisse cognoscimus, et quos puros homines fuisse non dubitamus. Si ergo membra nostri Redemptoris sumus, praesumamus in nobis quod gestum constat in capite. Si multum nos abjicimus, sperare in nobis debemus nos membra ultima quod de membris ejus superioribus audivimus.

Therefore He first showed him to himself, and then set him before the others, so that from his own infirmity he might recognize how mercifully he should tolerate the infirmities of others.

5. But it is well said of our Redeemer: *He goeth before you into Galilee; there you shall see him, as he told you.* For Galilee is interpreted as a transmigration made. For already our Redeemer had transmigrated from passion to resurrection, from death to life, from punishment to glory, from corruption to incorruption. And first after the resurrection He is seen by the disciples in Galilee, because we shall afterwards joyfully see the glory of His resurrection, if only we transmigrate from vices to the loftiness of virtues. He therefore who is announced in the sepulchre is shown in transmigration, because He who is recognized in the mortification of the flesh is seen in the transmigration of the mind. These things, most beloved brothers, we have run through for the exposition of the evangelical reading on account of so great a solemnity of the day, but it is pleasing that we should speak something more subtly concerning this same solemnity.

6. For there were two lives, one of which we knew, the other we did not know. For one is mortal, the other immortal; one of corruption, the other of incorruption; one of death, the other of resurrection. But the Mediator of God and men, the man Christ Jesus, came, assumed the one, and showed the other. He endured the one by dying, and showed the other by rising again. If therefore He promised us the resurrection of the flesh, while we knew the mortal life, and yet did not visibly exhibit this, who would believe His promises? Therefore, having been made man, He appeared in the flesh, deigned to die of His own will, rose again by His power, and showed by example what He promised to us in reward. But perhaps someone may say: He rightly rose who, since He was God, could not be held by death. Therefore, for the instruction of our ignorance, for the strengthening of our infirmity, He did not wish the example of His resurrection to suffice for us. He alone died at that time, and yet He by no means rose alone. For it is written: *Many bodies of the saints who had slept arose* (Matt. 27:52). Therefore, all arguments of perfidy have been taken away. For lest anyone should say: A man ought not to hope for himself what God-man exhibited in His flesh, behold, we know that men rose with God, and those whom we do not doubt to have been pure men. If therefore we are members of our Redeemer, let us presume in ourselves what is known to have been done in the head. If we cast ourselves down much, we ought to hope in ourselves, the last members, what we have heard concerning His superior members.

7. Ecce vero ad memoriam redit quod crucifixo Dei Filio Judaei insultantes dicebant: Si rex Israel est, descendat de cruce, et credimus ei (Ibid. 42). Qui si de cruce tunc descenderet, nimirum insultantibus cedens, virtutem nobis patientiae non demonstraret. Sed exspectavit paululum, toleravit opprobria, irrisiones sustinuit, servavit patientiam, distulit admirationem; et qui de cruce descendere noluit, de sepulcro surrexit. Plus igitur fuit de sepulcro surgere quam de cruce descendere. Plus fuit mortem resurgendo destruere quam vitam descendendo servare. Sed cum Judaei hunc ad insultationes suas de cruce descendere minime cernerent, cum morientem viderent, eum se vicisse crediderunt, nomen illius se quasi exstinxisse gavisi sunt. Sed ecce de morte nomen ejus per mundum crevit, ex qua hoc infidelis turba exstinxisse se credidit; et quem gaudebat occisum, dolet mortuum, quia hunc ad suam gloriam cognoscit pervenisse per poenam. Quod bene in libro Judicum Samson illius facta significant (Judic. XVI, 1, 2, 3), qui cum Gazam civitatem Philisthinorum fuisset ingressus, Philisthaei, ingressum ejus protinus cognoscentes, civitatem repente obsidionibus circumdederunt, custodes deputaverunt, et Samson fortissimum se jam comprehendisse gavisi sunt. Sed quid Samson fecit agnovimus. Media nocte portas civitatis abstulit, et montis verticem ascendit. Quem, fratres charissimi, hoc in facto, quem nisi Redemptorem nostrum Samson ille significat? Quid Gaza civitas nisi infernum designat? Quid per Philisthaeos nisi Judaeorum perfidia demonstratur? Qui cum mortuum Dominum viderent, ejusque corpus in sepulcro jam positum, custodes illico deputaverunt, et eum qui auctor vitae claruerat, in inferni claustris retentum, quasi Samsonem in Gaza se deprehendisse laetati sunt. Samson vero modia nocte non solum exiit, sed etiam portas tulit, quia videlicet Redemptor noster ante lucem resurgens, non solum liber de inferno exiit, sed et ipsa etiam inferni claustra destruxit. Portas tulit, et montis verticem subiit, quia resurgendo claustra inferni abstulit, et ascendendo coelorum regna penetravit. Hanc ergo resurrectionis ejus gloriam, fratres charissimi, quae et prius demonstrabatur ex signo, et post patuit ex facto, tota mente diligamus, pro ejus amore moriamur. Ecce in resurrectione auctoris nostri ministros ejus angelos concives nostros agnovimus. Ad horum ergo civium illam frequentem solemnitatem festinemus. His, cum necdum visione possumus, desiderio et mente jungamur. Transmigremus a vitiis ad virtutes, ut in Galilaea Redemptorem nostrum videre mereamur. Adjuvet omnipotens Deus ad vitam desiderium nostrum, qui pro nobis in mortem dedit unicum Filium suum, Dominum nostrum Jesum Christum, qui cum eo vivit et regnat Deus in unitate Spriritus sancti, per omnia saecula saeculorum. Amen.

7. Behold, indeed, it comes to mind what the Jews said, insulting the crucified Son of God: *If he be the king of Israel, let him come down from the cross, and we believe him* (Matt. 27:42). If He had then come down from the cross, yielding to those insulting Him, He would certainly not have demonstrated the virtue of patience to us. But He waited a little while, He endured reproaches, He sustained derisions, He kept patience, He deferred admiration; and He who did not wish to come down from the cross, rose from the sepulcher. It was therefore more to rise from the sepulcher than to come down from the cross. It was more to destroy death by rising again than to preserve life by coming down. But when the Jews did not at all see Him come down from the cross at their insults, when they saw Him dying, they believed they had conquered Him, they rejoiced as if they had extinguished His name. But behold, from death His name grew throughout the world, from which this unfaithful crowd believed they had extinguished Him; and whom it rejoiced to see killed, it grieves as dead, because it knows He has reached His glory through punishment. Which things the deeds of Samson in the book of Judges well signify (Judges 16:1-3), who when he had entered the city of Gaza of the Philistines, the Philistines, immediately knowing his entry, suddenly surrounded the city with sieges, assigned guards, and rejoiced that they had already apprehended the strongest Samson. But we have known what Samson did. In the middle of the night he took away the gates of the city, and ascended the top of the mountain. Whom, most beloved brothers, in this deed, whom does that Samson signify but our Redeemer? What does the city of Gaza designate but hell? What is demonstrated through the Philistines but the perfidy of the Jews? Who when they saw the Lord dead, and His body already placed in the sepulcher, immediately assigned guards, and rejoiced as if they had caught Samson in Gaza, him who had appeared as the author of life, held in the cloisters of hell. But Samson not only went out in the middle of the night, but also carried the gates, because clearly our Redeemer rising before light, not only went out free from hell, but also destroyed the very cloisters of hell. He carried the gates, and went up the top of the mountain, because by rising He took away the cloisters of hell, and by ascending He penetrated the kingdoms of the heavens. Therefore, most beloved brothers, let us love with our whole mind this glory of His resurrection, which both was demonstrated before from a sign, and afterwards was evident from the fact, and let us die for His love. Behold, in the resurrection of our author we have recognized His ministers the angels as our fellow citizens. Let us hasten therefore to that frequent solemnity of these citizens. To these, when we are not yet able by vision, let us be joined by desire and mind. Let us transmigrate from vices to virtues, that we may deserve to see our Redeemer in Galilee. May Almighty God help our desire for life, who for us gave His only Son into death, our Lord Jesus Christ, who with Him lives and reigns God in the unity of the Holy Spirit, through all ages of ages. Amen.

HOMILIA XXII.

Habita ad populum in basilica beati Joannis, quae appellatur Constantiniana, Sabbato post Pascha. LECTIO S. EVANG. SEC. JOAN. XX, 1---9.

In illo tempore, una sabbati Maria Magdalene venit mane, cum adhuc tenebrae essent, ad monumentum, et vidit lapidem sublatum a monumento. Cucurrit ergo et venit ad Simonem Petrum, et ad alium discipulum quem diligebat Jesus, et dixit eis: Tulerunt Dominum de monumento, et nescimus ubi posuerunt eum. Exiit ergo Petrus et ille alius discipulus, et venerunt ad monumentum. Currebant autem duo simul; et ille alius discipulus praecucurrit citius Petro, et venit primus ad monumentum. Et cum se inclinasset, vidit linteamina posita, non tamen introivit. Venit ergo Simon Petrus sequens eum, et introivit in monumentum. Et vidit linteamina posita, et sudarium quod fuerat super caput ejus, non cum linteaminibus positum, sed separatim involutum in unum locum. Tunc ergo introivit et ille discipulus qui venerat prior ad monumentum, et vidit, et credidit. Nondum enim sciebant Scripturas, quia oporteret eum a mortuis resurgere.

1. Fractus longa molestia stomachus diu me charitati vestrae de lectionis evangelicae expositione loqui prohibuit. Vox namque ipsa a clamoris virtute succumbit; et quia a multis audiri non valeo, loqui, fateor, inter multos erubesco. Sed hanc in me verecundiam et ipse reprehendo. Quid enim? Nunquid si multis prodesse nequeo, nec paucis curabo? Et si ex messe portare manipulos multos non possum, nunquidnam debeo ad aream vacuus redire? Quamvis enim quantos debeo ferre non valeo, certe vel paucos, certe vel duos, certe vel unum feram. Habet namque ipsa infirmitatis intentio mercedis suae certitudinem, quia supernus arbiter noster, etsi pondus considerat in retributione, tamen vires pensat in pondere.

2. Lectio sancti Evangelii quam modo, fratres, audistis valde in superficie historica est aperta, sed ejus nobis sunt mysteria sub brevitate requirenda. Maria Magdalene, cum adhuc tenebrae essent, venit ad monumentum. Juxta historiam notatur hora, juxta intellectum vero mysticum requirentis signatur intelligentia. Maria etenim auctorem omnium, quem carne viderat mortuum, quaerebat in monumento; et quia hunc minime invenit, furatum credidit. Adhuc ergo erant tenebrae cum venit ad monumentum. Cucurrit citius, discipulisque nuntiavit.

HOMILY XXII.

Delivered to the people in the basilica of the blessed John, which is called Constantinian, on the Saturday after Easter. LECTURE OF THE HOLY GOSPEL ACCORDING TO JOHN 20:1-9.

At that time, on the first day of the week, Mary Magdalene came early, when it was yet dark, to the monument, and saw the stone taken away from the monument. She ran therefore and came to Simon Peter, and to the other disciple whom Jesus loved, and said to them: They have taken the Lord out of the monument, and we know not where they have laid Him. Peter therefore went out, and that other disciple, and they came to the monument. And they both ran together; and that other disciple outran Peter, and came first to the monument. And when he stooped down, he saw the linen cloths lying, but yet he went not in. Simon Peter therefore came following him, and went into the monument. And he saw the linen cloths lying, and the napkin that had been about His head, not lying with the linen cloths, but apart, wrapped up into one place. Then that other disciple also went in, who had come first to the monument, and he saw, and believed. For as yet they knew not the Scripture, that He must rise again from the dead.

1. A stomach broken by long-lasting trouble has for a long time prohibited me from speaking to your charity concerning the exposition of the evangelical reading. For the voice itself succumbs from the strength of crying out; and because I am not able to be heard by many, I confess, I blush to speak among many. But I myself also reprehend this bashfulness in me. For what? If I cannot be of use to many, shall I not care for a few? And if I cannot carry many sheaves from the harvest, ought I to return empty to the floor? For although I cannot bear as many as I ought, certainly I shall bear a few, certainly two, certainly one. For the intention of infirmity itself has the certainty of its reward, because our heavenly judge, although He considers the weight in retribution, nevertheless weighs the strength in the weight.

2. The reading of the holy Gospel which you have just heard, brothers, is very open on the historical surface, but its mysteries are to be sought by us with brevity. *Mary Magdalene, when it was yet dark, came to the monument.* According to history the hour is noted, but according to the mystical understanding the intelligence of the one seeking is signified. For Mary was seeking in the monument the author of all, whom she had seen dead in the flesh; and because she by no means found Him, she believed Him stolen. Therefore it was yet dark when she came to the monument. She ran more quickly, and announced it to the disciples.

Sed illi prae caeteris cucurrerunt, qui prae caeteris amaverunt, videlicet Petrus et Joannes. Currebant autem duo simul, sed Joannes praecucurrit citius Petro, et venit prior ad monumentum, sed ingredi non praesumpsit. Venit vero posterior Petrus, Et intravit. Quid, fratres, quid cursus iste significat? Nunquid haec tam subtilis evangelistae descriptio a mysteriis vacare credenda est? Minime. Neque enim se Joannes et praeisse et non intrasse diceret, si in ipsa sua trepidatione mysterium defuisse credidisset. Quid ergo per Joannem nisi Synagoga, quid per Petrum nisi Ecclesia designatur? Nec mirum esse videatur quod per juniorem Synagoga, per seniorem vero Ecclesia signati perhibetur, quia etsi ad Dei cultum prior est Synagoga quam Ecclesia gentium, ad usum tamen saeculi prior est multitudo gentium quam Synagoga, Paulo attestante, qui ait: Quia non prius quod spiritale est, sed quod animale (I Cor. XV, 46). Per seniorem ergo Petrum significatur Ecclesia gentium, per juniorem vero Joannem Synagoga Judaeorum. Cucurrerunt ambo simul, quia, ab ortus sui tempore usque ad occasum, pari et communi via, etsi non pari et communi sensu, gentilitas cum Synagoga cucurrit.

3. Venit Synagoga prior ad monumentum, sed minime intravit, quia legis quidem mandata percepit, prophetias de incarnatione ac passione Dominica audivit, sed credere in mortuum noluit. Vidit enim Joannes posita linteamina, non tamen introivit, quia videlicet Synagoga et Scripturae sacrae sacramenta cognovit, et tamen ad fidem passionis dominicae credendo intrare distulit. Quem diu longeque prophetavit, praesentem vidit, et renuit; hominem esse despexit, Deum carne mortalem factum credere noluit. Quid ergo est, nisi quia et citius cucurrit, et tamen ante monumentum vacua stetit: Venit autem Simon Petrus sequens eum, et introivit in monumentum, quia secuta posterior Ecclesia gentium, mediatorem Dei et hominum hominem Jesum Christum et cognovit carne mortuum, et viventem credidit Deum. Vidit linteamina posita, et sudarium quod fuerat super caput ejus, non cum linteaminibus positum, sed separatim involutum in unum locum. Quid esse, fratres, credimus, quod sudarium capitis Domini cum linteaminibus non invenitur in monumento, nisi quia, Paulo attestante (I Cor. XI, 3), caput Christi Deus, et divinitatis incomprehensibilia sacramenta ab infirmitatis nostrae cognitione disjuncta sunt, ejusque potentia creaturae transcendit naturam? Et notandum quod non solum separatim, sed etiam involutum inveniri dicitur in unum locum. Linteum quippe quod involvitur, ejus nec initium nec finis aspicitur. Recte ergo sudarium capitis involutum inventum est, quia celsitudo divinitatis nec coepit esse, nec desinit; nec per initium nascitur, nec termino coangustatur.

But those ran before the others, who loved before the others, namely Peter and John. *And they both ran together, but John outran Peter, and came first to the monument,* but he did not presume to enter. But Peter came later, *and entered.* What, brothers, what does that running signify? Is this so subtle description of the evangelist to be believed to be void of mysteries? By no means. For neither would John say that he both went before and did not enter, if he had believed a mystery to be lacking in his very trepidation. What then is designated through John but the Synagogue, what through Peter but the Church? Nor let it seem to be a wonder that through the younger the Synagogue is said to be signified, but through the elder the Church, because although for the worship of God the Synagogue is prior to the Church of the nations, yet for the use of the world the multitude of nations is prior to the Synagogue, Paul attesting, who says: *That was not first which is spiritual, but that which is animal* (1 Cor. 15:46). Therefore through the elder Peter is signified the Church of the nations, but through the younger John the Synagogue of the Jews. Both ran together, because, from the time of their rising even to the sunset, by an equal and common way, although not by an equal and common sense, the gentiles ran with the Synagogue.

3. The Synagogue came first to the monument, but by no means entered, because it indeed perceived the mandates of the law, it heard the prophecies concerning the incarnation and passion of the Lord, but it did not wish to believe in Him dead. For John saw the linen cloths placed, yet he did not enter, because clearly the Synagogue also knew the sacraments of the sacred Scriptures, and yet it deferred entering by believing to the faith of the Lord's passion. Him whom it prophesied for a long time and from afar, it saw present, and refused; it despised Him as being a man, it did not wish to believe God made mortal in the flesh. What then is it, but because it both ran more quickly, and yet stood empty before the monument: *But Simon Peter came following him, and entered into the monument,* because the Church of the nations having followed later, both recognized the mediator of God and men, the man Jesus Christ, as dead in the flesh, and believed Him to be the living God. *He saw the linen cloths placed, and the napkin that had been about His head, not lying with the linen cloths, but apart, wrapped up into one place.* What, brothers, do we believe it to be, that the napkin of the head of the Lord is not found in the monument with the linen cloths, unless because, Paul attesting (1 Cor. 11:3), the head of Christ is God, and the incomprehensible sacraments of divinity are disjoined from the cognition of our infirmity, and His power transcends the nature of the creature? And it is to be noted that it is said to be found not only apart, but also wrapped up into one place. For a cloth that is wrapped up, neither its beginning nor its end is seen. Rightly therefore the napkin of the head was found wrapped up, because the loftiness of divinity neither began to be, nor ceases; it is neither born through a beginning, nor is it narrowed by a term.

4. Bene autem additur: In unum locum, quia in scissura mentium Deus non est. Deus quippe in unitate est, et illi ejus habere gratiam merentur, qui se ab invicem per sectarum scandala non dividunt. Sed quia solet per sudarium laborantium sudor detergi, potest etiam sudarii nomine exprimi labor Dei, qui in se quidem semper quietus atque incommutabilis permanet, sed tamen laborare se denuntiat cum duras hominum pravitates portat. Unde et per prophetam dicit: Laboravi sustinens (Jerem. VI, 11). Deus autem apparuit in carne, laboravit ex nostra infirmitate. Quem laborem passionis ejus dum increduli viderunt, eum venerari noluerunt. Quem enim videbant carne mortalem, dedignati sunt credere immortalem esse divinitate. Unde etiam Jeremias ait: Reddes eis vicem, Domine, juxta opera manuum suarum, dabis eis scutum cordis laborem tuum (Thren. III, 64, 65). Ne enim praedicationis spicula eorum corda penetrarent, dum passionis ejus laborem dedignati sunt, quasi eumdem laborem illius pro scuto tenuerunt, ut eo ad se transire ejus verba non permitterent, quo eum laborare usque ad mortem viderunt. Quid autem nos nisi nostri capitis, id est Dei membra sumus? Per linteamina itaque corporis, laborum ligamenta signantur, quae nunc electos omnes, id est ejus membra constringunt. Sudarium ergo quod super caput ejus fuerat seorsum invenitur, quia ipsa Redemptoris nostri passio longe a nostra passione disjuncta est, quoniam ipse sine culpa pertulit quod nos cum culpa toleramus. Ipse sponte morti succumbere voluit, ad quam nos venimus inviti.

5. Sequitur: Tunc ergo introivit et ille discipulus qui venerat prior ad monumentum. Postquam intravit Petrus, ingressus est et Joannes. Posterior intravit qui prior venerat. Notandum, fratres, est quod in fine mundi ad Redemptoris fidem etiam Judaea colligetur, Paulo attestante, qui ait: Donec plenitudo gentium intraret, et sic omnis Israel salvus fieret (Rom. XI, 25, 26). Et vidit et credidit. Quid, fratres, quid aestimandus est credidisse? Nunquid quia Dominus resurrexerat, quem quaerebat? Non utique, quia adhuc tenebrae erant ad monumentum, et subjuncta quoque verba contradicunt cum dicitur: Nondum enim sciebant Scripturas, quia oporteret eum a mortuis resurgere. Quid ergo vidit, et quid credidit? Vidit linteamina posita, et credidit quod mulier dixerat, de monumento Dominum fuisse sublatum. Qua in re divinae dispensationis magnitudo pensanda est, quod discipulorum corda et accenduntur ut quaerant, et differuntur ne inveniant, quatenus infirmitas animi ipso suo moerore cruciata, et purgatior ad inveniendum fiat, et tanto validius teneat cum invenerit, quanto tardius invenerit quod quaerebat.

4. But it is well added: *Into one place,* because God is not in the division of minds. For God is in unity, and those deserve to have His grace, who do not divide themselves from each other through the scandals of sects. But because the sweat of those laboring is accustomed to be wiped away by a napkin, the labor of God can also be expressed by the name of a napkin, He who in Himself indeed remains always quiet and immutable, but yet He announces that He labors when He bears the hard depravities of men. Whence also He says through the prophet: *I have labored sustaining* (Jer. 6:11). But God appeared in the flesh, He labored from our infirmity. Which labor of His passion while the unbelieving saw, they did not wish to venerate Him. For Him whom they saw mortal in the flesh, they disdained to believe to be immortal by divinity. Whence also Jeremiah says: *Render them a recompense, O Lord, according to the works of their hands, give them for a shield of heart thy labor* (Lam. 3:64, 65). For lest the arrows of preaching should penetrate their hearts, while they disdained the labor of His passion, they held as it were that same labor of His for a shield, so that they might not permit His words to pass over to them by that by which they saw Him labor even unto death. But what are we but the members of our head, that is, of God? Therefore through the linen cloths of the body, the bindings of labors are signified, which now constrain all the elect, that is, His members. The napkin therefore which had been about His head is found apart, because the passion itself of our Redeemer is disjoined far from our passion, since He Himself bore without fault what we tolerate with fault. He Himself wished to succumb to death spontaneously, to which we come unwillingly.

5. It follows: *Then therefore that disciple also went in who had come first to the monument.* After Peter entered, John also entered. He entered later who had come first. It is to be noted, brothers, that at the end of the world Judea also will be gathered to the faith of the Redeemer, Paul attesting, who says: *Until the fullness of the nations should enter, and so all Israel should be saved* (Rom. 11:25, 26). And *he saw and believed.* What, brothers, what is he to be estimated to have believed? Was it because the Lord had risen, whom he was seeking? Not at all, because as yet it was dark at the monument, and the subjoined words also contradict when it is said: *For as yet they knew not the Scriptures, that He must rise again from the dead.* What then did he see, and what did he believe? He saw the linen cloths placed, and he believed what the woman had said, that the Lord had been taken away from the monument. In which matter the greatness of the divine dispensation is to be weighed, that the hearts of the disciples are both kindled that they may seek, and are deferred lest they find, to the end that the infirmity of the mind, tormented by its very grief, may both become more purged for finding, and may hold so much more strongly when it has found, by how much more slowly it has found what it was seeking.

6. Haec sub brevitate, fratres charissimi, de evangelica lectione transcurrimus; nunc restat ut de ipsa tantae solemnitatis nobilitate aliquid loquamur. Hanc enim recte nobilitatem solemnitatis dicam, quia solemnitates caeteras antecedit. Sicut enim in sacro eloquio sancta sanctorum, vel Cantica canticorum, pro sui magnitudine dicuntur, ita haec festivitas recte dici potest solemnitas solemnitatum. Ex hac quippe solemnitate exemplum nobis resurrectionis datum est, spes coelestis patriae aperta, et facta superni regni jam praesumptibilis gloria. Per hanc electi, qui quamvis in tranquillitatis sinu, tamen apud inferni claustra tenebantur, ad paradisi amoena reducti sunt. Quod ante passionem dixit, in resurrectione sua Dominus implevit: Si exaltatus fuero, inquit, a terra, omnia traham ad me (Joan. XII, 32). Omnia etenim traxit, qui de electis suis apud inferos nullum reliquit. Omnia abstulit, utique electa. Neque etenim infideles quosque, et pro suis criminibus aeternis suppliciis deditos, ad veniam Dominus resurgendo reparavit; sed illos ex inferni claustris rapuit, quos suos in fide et actibus recognovit. Unde recte etiam per Osee dicit: Ero mors tua, o mors; ero morsus tuus, inferne (Osee XIII, 14). Id namque quod occidimus, agimus ut penitus non sit. Ex eo etenim quod mordemus, partem abstrahimus, partemque relinquimus. Quia ergo in electis suis funditus occidit mortem, mors mortis exstitit. Quia vero ex inferno partem abstulit, et partem reliquit, non occidit funditus, sed momordit infernum. Ait ergo: Ero mors tua, o mors. Ac si aperte dicat: Quia in electis meis te funditus perimo, ero mors tua; ero morsus tuus, inferne, quia sublatis eis, te ex parte transfigo. Quae est ergo ista solemnitas quae inferni claustra destruxit, et januas nobis regni coelestis aperuit? Inquiratur subtilius nomen ejus. Requiratur egregius praedicator.

7. Videamus quid de ejus aestimatione denuntiet. Ait enim: Etenim pascha nostrum immolatus est Christus (I Cor. V, 7). Si ergo pascha Christus, pensandum nobis est quid de pascha lex loquitur, ut indagemus subtilius an de Christo dicta videantur. Moyses quippe ait: Sument de sanguine agni, ac ponent super utrumque postem, et in superliminaribus domorum in quibus comedent illum; et edent carnes nocte illa assas igni, et azymos panes cum lactucis agrestibus. Non comedetis ex eo crudum quid, nec coctum aqua, sed assum tantum igni.

6. These things, most beloved brothers, we have run through with brevity concerning the evangelical reading; now it remains that we should speak something concerning the nobility itself of so great a solemnity. For I shall rightly call this the nobility of the solemnity, because it precedes the other solemnities. For just as in the sacred speech the holy of holies, or the Song of songs, are said according to their greatness, so this festivity can rightly be called the solemnity of solemnities. For from this solemnity the example of the resurrection was given to us, the hope of the heavenly fatherland was opened, and the glory of the heavenly kingdom made already presumable. Through this the elect, who although in the bosom of tranquility, were yet held in the cloisters of hell, were brought back to the pleasant places of paradise. What He said before His passion, the Lord fulfilled in His resurrection: *If I be exalted,* He says, *from the earth, I will draw all things to myself* (John 12:32). For He drew all things, He who left none of His elect among those below. He took away all things, namely the elect. For neither did the Lord by rising restore to pardon any of the unfaithful, and those given over to eternal punishments for their crimes; but He snatched from the cloisters of hell those whom He recognized as His in faith and deeds. Whence He also rightly says through Hosea: *I will be thy death, O death; I will be thy bite, O hell* (Hosea 13:14). For that which we kill, we act so that it may not be at all. For from that which we bite, we draw away a part, and leave a part. Because therefore in His elect He fundamentally killed death, He stood forth as the death of death. But because from hell He took away a part, and left a part, He did not kill hell fundamentally, but He bit it. He says therefore: *I will be thy death, O death.* As if He should say openly: Because in my elect I perish thee fundamentally, I will be thy death; I will be thy bite, O hell, because they being taken away, I transfix thee in part. What is this solemnity therefore which destroyed the cloisters of hell, and opened to us the gates of the heavenly kingdom? Let its name be inquired into more subtly. Let the excellent preacher be sought.

7. Let us see what he denounces concerning his estimation. For he says: *For Christ our pasch is sacrificed* (1 Cor. 5:7). If therefore Christ is the pasch, we must weigh what the law speaks concerning the pasch, that we may track more subtly whether they seem to be said of Christ. For Moses says: *They shall take of the blood of the lamb, and put it upon both posts, and on the upper door-posts of the houses in which they shall eat it; and they shall eat the flesh that night roasted with fire, and unleavened bread with wild lettuces.* *You shall not eat thereof anything raw, nor boiled with water, but only roasted with fire.*

Caput cum pedibus ejus et intestinis vorabitis, nec remanebit ex eo quidquam usque mane. Si quid residuum fuerit, igne comburetis (Exod. XII, 7, seq.). Ubi et additur: Sic autem comedetis illum. Renes vestros accingetis, et calceamenta habebitis in pedibus vestris, tenentes baculos in manibus, et comedetis festinantes (Ibid., 11). Quae videlicet cuncta magnam nobis aedificationem pariunt, si fuerint mystica interpretatione discussa. Quis namque sit sanguis agni, non jam audiendo, sed bibendo didicistis. Qui sanguis super utrumque postem ponitur, quando non solum ore corporis, sed etiam ore cordis hauritur. In utroque etenim poste sanguis agni est positus, quando sacramentum passionis illius cum ore ad Redemptionem sumitur, ad imitationem quoque intenta mente cogitatur. Nam qui sic Redemptoris sui sanguinem accipit ut imitari passionem illius necdum velit, in uno poste sanguinem posuit, qui etiam insuper liminaribus domorum ponendus est. Quid enim spiritaliter domos nisi mentes nostras accipimus, in quibus per cogitationem inhabitamus? Cujus domus superliminare est ipsa intentio, quae praeeminet actioni. Qui ergo intentionem cogitationis suae ad imitationem dominicae passionis dirigit, in superliminari domus agni sanguinem ponit. Vel certe domus nostrae ipsa sunt corpora, in quibus, quousque vivimus, habitamus. Et in superliminari domus agni sanguinem ponimus, quia crucem passionis illius in fronte portamus. De quo adhuc agno subditur: Et edent carnes nocte illa assas igni (Exod. XII, 8). In nocte quippe agnum comedimus, quia in sacramento modo dominicum corpus accipimus, quando adhuc adinvicem nostras conscientias non videmus. Quae tamen carnes igni assandae sunt, quia nimirum dissolvit ignis carnes, quas aqua coxerit; quas vero ignis sine aqua excoquit, roborat. Carnes itaque Agni nostri ignis excoxit, quia eum ipsa vis passionis illius ad resurrectionem valentiorem reddidit, atque ad incorruptionem roboravit. Qui enim ex morte convaluit, videlicet carnes illius ab igne duruerunt. Unde etiam per Psalmistam dicit: Exaruit velut testa virtus mea (Psal. XXI, 16). Quid namque est testa ante ignem, nisi molle lutum? Sed ei ex igne agitur ut solidetur. Virtus ergo humanitatis ejus velut testa exaruit, quia ab igne passionis ad virtutem incorruptionis crevit.

8. Sed sola Redemptoris nostri percepta sacramenta ad veram solemnitatem mentis non sufficiunt, nisi eis quoque et bona opera jungantur. Quid enim prodest corpus et sanguinem illius ore percipere, et ei perversis moribus contraire? Unde bene adhuc ad comedendum subditur: Et azymos panes cum lactucis agrestibus (Exod. XII, 8). Panes quippe sine fermento comedit, qui recta opera sine corruptione vanae gloriae exercet, qui mandata misericordiae sine admistione peccati exhibet, ne perverse diripiat quod quasi recte dispensat.

You shall eat the head with the feet thereof and the intestines, nor shall there anything remain thereof until morning. *If there be anything left, you shall burn it with fire* (Exod. 12:7, seq.). Where it is also added: *And thus you shall eat it. You shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste* (Ibid. 11). All which things clearly produce great edification for us, if they shall have been discussed by mystical interpretation. For who the blood of the lamb is, you have learned not now by hearing, but by drinking. Which blood is put upon both posts, when it is drawn not only by the mouth of the body, but also by the mouth of the heart. For the blood of the lamb is put on both posts, when the sacrament of His passion is taken with the mouth for Redemption, and is also thought with an intent mind for imitation. For he who so receives the blood of his Redeemer that he does not yet wish to imitate His passion, has put the blood on one post, which is also to be put upon the upper door-posts of the houses. For what do we spiritually accept as houses but our minds, in which we dwell through thought? Of which house the upper door-post is the intention itself, which is eminent to the action. He therefore who directs the intention of his thought to the imitation of the Lord's passion, puts the blood of the lamb on the upper door-post of the house. Or certainly our houses are the bodies themselves, in which, as long as we live, we dwell. And we put the blood of the lamb on the upper door-post of the house, because we carry the cross of His passion on the forehead. Concerning which lamb it is further added: *And they shall eat the flesh that night roasted with fire* (Exod. 12:8). For in the night we eat the lamb, because in the sacrament we now receive the Lord's body, when as yet we do not see our consciences mutually. Which flesh however is to be roasted with fire, because clearly fire dissolves flesh which water has cooked; but those which fire cooks without water, it strengthens. Therefore the fire cooked the flesh of our Lamb, because the very force of His passion rendered Him more powerful for the resurrection, and strengthened Him for incorruption. For He who grew strong from death, clearly His flesh hardened from the fire. Whence also He says through the Psalmist: *My strength is dried up like a potsherd* (Psal. 21:16). For what is a potsherd before fire, but soft clay? But it is acted upon by fire so that it may be solidified. Therefore the strength of His humanity was dried up like a potsherd, because from the fire of the passion it grew to the virtue of incorruption.

8. But the sacraments of our Redeemer having been perceived alone do not suffice for the true solemnity of the mind, unless good works are also joined to them. For what does it profit to perceive His body and blood with the mouth, and to go against Him by perverse morals? Whence it is well subjoined further for eating: *And unleavened bread with wild lettuces* (Exod. 12:8). For he eats bread without leaven, who exercises right works without the corruption of vain glory, who exhibits the mandates of mercy without the admixture of sin, lest he perversely snatch away what he dispenses as it were rightly.

Hoc quoque peccati fermentum bonae suae actioni miscuerant, quibus prophetae voce per increpationem Dominus dicebat: Venite ad Bethel, et impie agite (Amos IV, 4). Atque post pauca: Et sacrificate de fermentato laudem (Ibid., 5). De fermentato namque laudem immolat, qui Deo sacrificium de rapina parat. Lactucae vero agrestes valde amarae sunt. Carnes ergo Agni cum lactucis agrestibus sunt edendae, ut cum corpus Redemptoris accipimus, nos pro peccatis nostris in fletibus affligamus, quatenus ipsa amaritudo poenitentiae abstergat a mentis stomacho perversae humorem vitae. Ubi et subditur: Non comedetis ex eo crudum quid, nec coctum aqua (Exod. XII, 9). Ecce jam nos ipsa verba historiae ab intellectu historico repellunt. Nunquid, fratres charissimi, Israeliticus ille populus in Aegypto constitutus comedere agnum crudum consueverat, ut ei lex dicat: Non comedetis ex eo crudum quid? Ubi et additur: Nec coctum aqua. Sed quid aqua, nisi humanam scientiam designat, juxta hoc quod per Salomonem sub haereticorum voce dicitur: Aquae furtivae dulciores sunt (Prov. IX, 17). Quid crudae Agni carnes nisi inconsideratam ac sine reverentia cogitationis relictam illius humanitatem significant? Omne enim quod subtiliter cogitamus quasi mente coquimus. Sed agni caro nec cruda edenda est, nec aqua cocta, quia Redemptor noster nec purus homo aestimandus est, neque per humanam sapientiam qualiter incarnari Deus potuit cogitandus. Omnis enim qui Redemptorem nostrum purum hominem credit, quid iste aliud quam agni carnes crudas comedit, quas videlicet coquere per divinitatis ejus intelligentiam noluit? Omnis vero qui incarnationis ejus mysteria juxta humanam sapientiam discutere conatur, carnes agni aqua vult coquere, id est dispensationis ejus mysterium per dissolutam vult scientiam penetrare. He rho qui Paschalis gaudii solemnitatem celebrare desiderat, agnum nec aqua coquat, nec crudum comedat, ut neque per humanam sapientiam profunditatem illius incarnationis penetrare appetat, neque in eum tanquam in hominem purum credat; sed assas igni carnes comedat, ut dispensari omnia per sancti Spiritus potentiam sciat. De quo adhuc recte subjungitur: Caput cum pedibus et intestinis vorabitis (Exod. XII, 9), quia Redemptor noster est alpha et omega, Deus videlicet ante saecula, et homo in fine saeculorum. Et sicut jam praediximus, fratres, Paulo attestante didicimus quod caput Christi Deus est (I Cor. XI, 3). Caput ergo agni vorare, est divinitatem illius fide percipere. Pedes vero agni vorare, est vestigia humanitatis ejus amando et imitando perquirere. Quid vero sunt intestina, nisi verborum illius occulta et mystica mandata? Quae tunc voramus, cum verba vitae cum aviditate sumimus.

They had mixed this leaven of sin also with their good action, to whom the Lord said through the voice of the prophet by rebuke: *Come to Bethel, and do impiously* (Amos 4:4). And after a few words: *And sacrifice praise of that which is leavened* (Ibid. 5). For he immolates praise of that which is leavened, who prepares a sacrifice for God from rapine. But wild lettuces are very bitter. Therefore the flesh of the Lamb is to be eaten with wild lettuces, so that when we receive the body of the Redeemer, we may afflict ourselves in weepings for our sins, to the end that the bitterness of penitence itself may wipe away from the stomach of the mind the humor of a perverse life. Where it is also subjoined: *You shall not eat thereof anything raw, nor boiled with water* (Exod. 12:9). Behold, now the words themselves of the history repel us from the historical understanding. Did that Israelite people, most beloved brothers, constituted in Egypt, use to eat the lamb raw, that the law should say to it: *You shall not eat thereof anything raw?* Where it is also added: *Nor boiled with water.* But what does water designate, but human science, according to this which is said through Solomon in the voice of heretics: *Stolen waters are sweeter* (Prov. 9:17). What do the raw flesh of the Lamb signify but His humanity left unconsidered and without reverence of thought? For everything which we think subtly, we cook as it were with the mind. But the flesh of the lamb is neither to be eaten raw, nor boiled with water, because our Redeemer is neither to be estimated a pure man, nor is it to be thought through human wisdom how God could be incarnated. For everyone who believes our Redeemer a pure man, what else does he do than eat the raw flesh of the lamb, which clearly he did not wish to cook through the intelligence of His divinity? But everyone who attempts to discuss the mysteries of His incarnation according to human wisdom, wishes to cook the flesh of the lamb with water, that is, he wishes to penetrate the mystery of His dispensation through dissolved science. He therefore who desires to celebrate the solemnity of Paschal joy, let him neither cook the lamb with water, nor eat it raw, so that he may neither desire to penetrate the depth of His incarnation through human wisdom, nor believe in Him as in a pure man; but let him eat the flesh roasted with fire, that he may know all things to be dispensed through the power of the Holy Spirit. Concerning which it is further rightly subjoined: *You shall eat the head with the feet and the intestines* (Exod. 12:9), because our Redeemer is alpha and omega, namely God before the ages, and man at the end of the ages. And as we have already said before, brothers, we have learned Paul attesting that *the head of Christ is God* (1 Cor. 11:3). Therefore to devour the head of the lamb, is to perceive His divinity by faith. But to devour the feet of the lamb, is to seek out the footsteps of His humanity by loving and imitating. But what are the intestines, but the hidden and mystical mandates of His words? Which we then devour, when we take the words of life with avidity.

In quo devorationis verbo quid aliud quam pigritiae nostrae torpor reprehenditur? Qui ejus verba ac mysteria et per nosmetipsos non requirimus, et dicta ab aliis audimus inviti. Non remanebit ex eo quidquam usque mane (Exod. XII, 10), quia ejus dicta magna sunt sollicitudine discutienda, quatenus priusquam dies resurrectionis appareat, in hac praesentis vitae nocte omnia illius mandata intelligendo et operando penetrentur. Sed quia valde difficile est ut omne sacrum eloquium possit intelligi, et omne ejus mysterium penetrari, recte subjungitur: Si quid autem remanserit, igne comburetis (Ibid.). Quod ex agno remanet igne comburimus quando hoc quod de mysterio incarnationis ejus intelligere et penetrare non possumus potestati sancti Spiritus humiliter reservamus, ut non superbe quis audeat vel contemnere vel denuntiare quod non intelligit, sed hoc igni tradit cum sancto Spiritui reservat.

9. Quia igitur qualiter edendum sit pascha cognovimus, nunc a qualibus edi debeat agnoscamus. Sequitur: Sic autem comedetis illum. Renes vestros accingetis (Ibid., 11). Quid in renibus nisi delectatio carnis accipitur? Unde et Psalmista postulat, dicens: Ure renes meos (Psal. XXV, 2). Si enim voluptatem libidinis in renibus esse nesciret, eos uri minime petisset. Unde quia potestas diaboli in humano genere maxime per luxuriam praevaluit, de illo voce dominica dicitur: Potestas ejus in lumbis ejus (Job. XL, 11). Qui ergo pascha comedit, habere renes accinctos debet, ut qui solemnitatem resurrectionis atque incorruptionis agit, corruptioni jam per vitia nulli subjaceat, voluptates edomet, carnem a luxuria restringat. Neque enim cognovit quae sit solemnitas incorruptionis, qui adhuc per incontinentiam corruptioni subjacet. Haec quibusdam dura sunt, sed angusta porta est, quae ducit ad vitam (Matth. VII, 13). Et habemus jam multa exempla continentium. Unde et bene adhuc subditur: Calceamenta habebitis in pedibus (Exod. XII, 11). Quid sunt enim pedes nostri, nisi opera? Quid vero calceamenta, nisi pelles mortuorum animalium? Calceamenta autem pedes muniunt. Quae vero sunt mortua animalia, ex quorum pellibus nostri muniuntur pedes, nisi antiqui patres, qui nos ad aeternam patriam praecesserunt? Quorum dum exempla conspicimus, nostri operis pedes munimus. Calceamenta ergo in pedibus habere est mortuorum vitam conspicere, et nostra vestigia a peccati vulnere custodire. Tenentes baculos in manibus (Ibid.). Quid lex per baculum nisi pastoralem custodiam designat?

In which word of devouring what else is reprehended than the torpor of our laziness? Who do not seek His words and mysteries even through ourselves, and hear those things said by others unwillingly. *There shall nothing remain thereof until morning* (Exod. 12:10), because His sayings are to be discussed with great solicitude, to the end that before the day of resurrection appears, in this night of the present life all His mandates may be penetrated by understanding and by working. But because it is very difficult that every sacred speech can be understood, and every mystery of His be penetrated, it is rightly subjoined: *But if anything shall remain, you shall burn it with fire* (Ibid.). We burn with fire what remains of the lamb when we humbly reserve to the power of the Holy Spirit that which we cannot understand and penetrate concerning the mystery of His incarnation, so that no one may proudly dare either to despise or to denounce what he does not understand, but gives it to the fire when he reserves it to the Holy Spirit.

9. Since therefore we have known how the pasch is to be eaten, now let us recognize by what kind of persons it ought to be eaten. It follows: *And thus you shall eat it. You shall gird your reins* (Ibid. 11). What is accepted in the reins but the delight of the flesh? Whence also the Psalmist asks, saying: *Burn my reins* (Psal. 25:2). For if he did not know the pleasure of lust to be in the reins, he would by no means have asked them to be burned. Whence because the power of the devil has prevailed in the human race especially through luxury, it is said of him by the Lord's voice: *His power is in his loins* (Job 40:11). He therefore who eats the pasch, ought to have his reins girded, so that he who performs the solemnity of resurrection and incorruption, may now be subject to no corruption through vices, may tame pleasures, and may restrain the flesh from luxury. For neither has he known what the solemnity of incorruption is, who as yet through incontinence is subject to corruption. These things are hard to some, but narrow is the gate which leads to life (Matt. 7:13). And we have already many examples of those who are continent. Whence also it is well subjoined further: *You shall have shoes on your feet* (Exod. 12:11). For what are our feet but works? And what are shoes, but the skins of dead animals? But shoes protect the feet. And what are the dead animals, from whose skins our feet are protected, but the ancient fathers, who preceded us to the eternal fatherland? While we behold their examples, we protect the feet of our work. Therefore to have shoes on the feet is to behold the life of the dead, and to guard our footsteps from the wound of sin. *Holding staves in your hands* (Ibid.). What does the law designate through a staff but pastoral custody?

Et notandum quod prius praecipimur renes accingere, postmodum baculos tenere, quia illi debent curam pastoralem suscipere, qui jam in suo corpore sciunt fluxa luxuriae edomare, ut cum aliis fortia praedicant, ipsi desideriis mollibus enerviter non succumbant. Bene autem subditur: Et comedetis festinantes (Ibid.). Notate, charissimi fratres, notate quod dicitur, festinantes. Mandata Dei, mysteria Redemptoris, coelestis patriae gaudia, cum festinatione cognoscite, et praecepta vitae cum festinatione implere curate. Quia enim adhuc hodie licet bene agere scimus, utrum cras liceat ignoramus. Festinantes ergo pascha comedite, id est ad solemnitatem patriae coelestis anhelate. Nemo in hujus vitae itinere torpeat, ne in patria locum perdat. Nemo moras ad appetenda studia innectat, sed coepta perficiat, ne minime liceat implere quod inchoat. Si ad amorem Dei pigri non sumus, adjuvat ipse quem amamus, Jesus Christus Dominus noster, qui vivit et regnat cum Patre in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen.

HOMILIA XXIII.

Habita ad populum in basilica beati Petri apostoli, in crastino Paschae. LECTIO S. EVANG. SEC. LUC. XXIV, 13-35.

In illo tempore, duo ex discipulis Jesu ibant ipsa die in castellum quod erat in spatio stadiorum sexaginta a Jerusalem, nomine Emmaus, et ipsi loquebantur adinvicem de his omnibus quae acciderant. Et factum est, dum fabularentur, et secum quaererent, et ipse Jesus appropinquans ibat cum illis. Oculi autem illorum tenebantur, ne eum agnoscerent. Et ait ad illos: Qui sunt hi sermones quos confertis adinvicem ambulantes, et estis tristes? Et respondens unus, cui nomen Cleophas, dixit ei: Tu solus peregrinus es in Jerusalem, et non cognovisti quae facta sunt in illa his diebus? Quibus ille dixit: Quae? Et dixerunt: De Jesu Nazareno, qui fuit vir propheta, potens in opere et sermone coram Deo et omni populo; et quomodo tradiderunt eum summi sacerdotes et principes nostri in damnationem mortis, et crucifixerunt eum. Nos autem sperabamus quia ipse esset redempturus Israel. Et nunc super haec omnia, tertia dies est hodie quod haec facta sunt. Sed et mulieres quaedam ex nostris terruerunt nos, quae ante lucem fuerunt ad monumentum, et non invento corpore ejus, venerunt dicentes se etiam visionem angelorum vidisse, qui dicunt eum vivere.

And it is to be noted that we are first commanded to gird the reins, afterwards to hold staves, because those ought to undertake pastoral care, who already in their own body know how to tame the fluxes of luxury, so that when they preach strong things to others, they themselves may not enervately succumb to soft desires. But it is well subjoined: *And you shall eat in haste* (Ibid.). Note, most beloved brothers, note what is said, *in haste.* Learn the mandates of God, the mysteries of the Redeemer, the joys of the heavenly fatherland, with haste, and take care to fulfill the precepts of life with haste. For because we know that it is yet allowed to act well today, we know not whether it will be allowed tomorrow. Therefore eat the pasch in haste, that is, pant for the solemnity of the heavenly fatherland. Let no one be torpid in the journey of this life, lest he lose his place in the fatherland. Let no one weave delays to the studies to be desired, but let him perfect what he has begun, lest it be not allowed to fulfill what he begins. If we are not lazy toward the love of God, He whom we love helps us, Jesus Christ our Lord, who lives and reigns with the Father in the unity of the Holy Spirit, God, through all ages of ages. Amen.

HOMILY XXIII.

Delivered to the people in the basilica of the blessed Peter the apostle, on the day after Easter. LECTURE OF THE HOLY GOSPEL ACCORDING TO LUKE 24:13-35.

At that time, two of the disciples of Jesus were going that same day to a town which was sixty furlongs from Jerusalem, named Emmaus, and they talked together of all these things which had happened. And it came to pass, while they talked and reasoned with themselves, Jesus Himself drawing near, went with them. But their eyes were held, that they should not know Him. And He said to them: What are these discourses that you hold one with another as you walk, and are sad? And the one of them, whose name was Cleophas, answering, said to Him: Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? To whom He said: What things? And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people; and how our chief priests and princes delivered Him to be condemned to death, and crucified Him. But we hoped, that it was He that should have redeemed Israel. And now besides all this, today is the third day since these things were done. Yea and certain women also of our company affrighted us, who before it was light, were at the monument, and not finding His body, came, saying, that they had also seen a vision of angels, who say that He is alive.

Et abierunt quidam ex nostris ad monumentum, et ita invenerunt sicut mulieres dixerunt, ipsum vero non invenerunt. Et ipse dixit ad illos: O stulti et tardi corde ad credendum in omnibus quae locuti sunt prophetae! Nonne haec oportuit pati Christum, et intrare in gloriam suam? Et incipiens a Moyse, et omnibus prophetis, interpretabatur illis in omnibus Scripturis quae de ipso erant. Et appropinquaverunt castello, quo ibant. Et ipse finxit se longius ire. Et coegerunt illum, dicentes: Mane nobiscum, quoniam advesperascit, et inclinata est jam dies. Et intravit cum illis. Et factum est, dum recumberet cum illis, accepit panem, et benedixit ac fregit, et porrigebat illis. Et aperti sunt oculi eorum, et cognoverunt eum, et ipse evanuit ab oculis eorum. Et dixerunt adinvicem: Nonne cor nostrum ardens erat in nobis dum loqueretur in via et aperiret nobis Scripturas? Et surgentes eadem hora regressi sunt in Jerusalem, et invenerunt congregatos undecim, et eos qui cum ipsis erant, dicentes: Quia surrexit Dominus vere, et apparuit Simoni. Et ipsi narrabant quae gesta erant in via, et quomodo cognoverunt eum in fractione panis.

1. In quotidiana vobis solemnitate laborantibus pauca loquenda sunt; et fortasse haec utilius proderunt, quia saepe et alimenta quae minus sufficiunt avidius sumuntur. Lectionis ergo evangelicae summatim sensum statui non per singula verba discutere, ne dilectionem vestram valeat sermo prolixior expositionis onerare. Ecce audistis, fratres charissimi, quia duobus discipulis ambulantibus in via, non quidem credentibus, sed tamen de se loquentibus Dominus apparuit, sed eis speciem quam recognoscerent non ostendit. Hoc ergo egit foris Dominus in oculis corporis quod apud ipsos agebatur intus in oculis cordis. Ipsi namque apud semetipsos intus et amabant et dubitabant, eis autem Dominus foris et praesens aderat, et quis esset non ostendebat. De se ergo loquentibus praesentiam exhibuit, sed de se dubitantibus cognitionis suae speciem abscondit. Verba quidem contulit, duritiam intellectus increpavit; sacrae Scripturae mysteria quae de seipso erant aperuit, et tamen quia adhuc in eorum cordibus peregrinus erat a fide, se ire longius finxit. Fingere namque componere dicimus; unde et compositores luti figulos vocamus. Nihil ergo simplex Veritas per duplicitatem fecit, sed talem se eis exhibuit in corpore qualis apud illos erat in mente. Probandi autem erant, si hi qui eum etsi necdum ut Deum diligerent, saltem ut peregrinum amare potuissent. Sed quia esse extranei a charitate non poterant hi cum quibus Veritas gradiebatur, eum ad hospitium quasi peregrinum vocant. Cur autem dicimus, vocant, cum illic scriptum sit Et coegerunt eum?

And some of our people went to the monument, and found it so as the women had said, but Him they found not. Then He said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken! Ought not Christ to have suffered these things, and so to enter into His glory? And beginning at Moses and all the prophets, He expounded to them in all the scriptures the things that were concerning Him. And they drew nigh to the town, whither they were going. And He made as though He would go farther. But they constrained Him, saying: Stay with us, because it is towards evening, and the day is now far spent. And He went in with them. And it came to pass, whilst He was at table with them, He took bread, and blessed, and brake, and gave to them. And their eyes were opened, and they knew Him, and He vanished out of their sight. And they said one to the other: Was not our heart burning within us, whilst He spoke in the way, and opened to us the scriptures? And rising up, the same hour, they went back to Jerusalem, and they found the eleven gathered together, and those that were with them, saying: The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how they knew Him in the breaking of bread.

1. To you laboring in daily solemnity few things are to be spoken; and perhaps these will be more useful, because often even the foods which suffice less are taken more avidly. Therefore I have determined to discuss the sense of the evangelical reading summarily and not through individual words, lest a more prolix discourse of exposition might be able to burden your love. Behold, you have heard, most beloved brothers, that to two disciples walking in the way, not indeed believing, but yet speaking concerning Him, the Lord appeared, but He did not show them a form which they might recognize. This therefore the Lord did outwardly in the eyes of the body which was being done among them inwardly in the eyes of the heart. For they themselves inwardly both loved and doubted, and to them the Lord was present outwardly, and did not show who He was. Therefore to those speaking concerning Him He exhibited His presence, but from those doubting concerning Him He hid the form of His cognition. He indeed contributed words, He rebuked the hardness of their understanding; He opened the mysteries of the sacred Scripture which were concerning Himself, and yet because He was as yet a stranger from faith in their hearts, He made as though He would go farther. For to feign we say is to compose; whence also we call the composers of clay potters. Therefore simple Truth did nothing through duplicity, but He exhibited Himself to them in body such as He was among them in mind. But they were to be proved, if those who although they did not yet love Him as God, could at least have loved Him as a stranger. But because those with whom Truth was walking could not be strangers from charity, they call Him to hospitality as a stranger. But why do we say, they call, when it is written there: *And they constrained Him?*

Ex quo nimirum exemplo colligitur quia peregrini ad hospitium non solum invitandi sunt, sed etiam trahendi. Mensam ponunt, cibos offerunt, et Deum quem in Scripturae sacrae expositione non cognoverant, in panis fractione cognoscunt.

2. Audiendo ergo praecepta Dei illuminati non sunt, faciendo illuminati sunt, quia scriptum est: Non auditores legis justi sunt apud Deum, sed factores legis justificabuntur (Rom. II, 13). Quisquis ergo vult audita intelligere, festinet ea quae jam intelligere potuit opere implere. Ecce Dominus non est cognitus dum loqueretur, et dignatus est cognosci dum pascitur. Hospitalitatem ergo, fratres charissimi, diligite, charitatis opera amate. Hinc enim per Paulum dicitur: Charitas fraternitatis maneat in vobis, et hospitalitatem nolite oblivisci. Per hanc enim placuerunt quidam, angelis hospitio receptis (Hebr. XIII, 1). Hinc Petrus ait: Hospitales invicem sine murmuratione (I Petr. IV, 9). Hinc ipsa Veritas dicit: Hospes fui, et suscepistis me (Matth. XXV, 35). Opinata res est valde, et seniorum nostrorum nobis relatione tradita. Quidam paterfamilias cum tota domo sua magno hospitalitatis studio serviebat; cumque quotidie ad mensam suam peregrinos susciperet, quodam die peregrinus quidam inter alios venit, ad mensam ductus est. Dumque paterfamilias ex humilitatis consuetudine aquam vellet in ejus manibus fundere, conversus urceum accepit, sed repente eum in cujus manibus aquam fundere voluerat non invenit. Cumque hoc factum secum ipse miraretur, eadem nocte ei Dominus per visionem dixit: Caeteris diebus me in membris meis, hesterno autem die me in memetipso suscepisti. Ecce in judicium veniens, dicet: Quod uni ex minimis meis fecistis, mihi fecistis (Matth. XXV, 40). Ecce ante judicium cum per membra sua suscipitur, susceptores suos etiam per semetipsum requirit; et tamen nos ad hospitalitatis gratiam pigri sumus. Pensate, fratres, quanta hospitalitatis virtus sit. Ad mensas vestras Christum suscipite, ut vos ab eo suscipi ad convivia aeterna valeatis. Praebete modo peregrino Christo hospitium, ut vos in judicio non quasi peregrinos nesciat, sed ut proprios recipiat ad regnum, ipso adjuvante qui vivit et regnat Deus in saecula saeculorum. Amen.

HOMILIA XXIV.

Habita ad populum in basilica beati Laurentii martyris, foris muros Urbis, Feria quarta Paschae. LECTIO S. EVANG. SEC. JOAN. XXI, 1-14.

From which example clearly it is gathered that strangers are not only to be invited to hospitality, but even to be drawn. They set the table, they offer foods, and they recognize God in the breaking of bread, whom they had not known in the exposition of the sacred Scripture.

2. Therefore they were not enlightened by hearing the precepts of God, they were enlightened by doing them, because it is written: *Not the hearers of the law are just before God, but the doers of the law shall be justified* (Rom. 2:13). Whosoever therefore wishes to understand what has been heard, let him hasten to fulfill by work those things which he could already understand. Behold, the Lord was not known while He was speaking, and He deigned to be known while He is being fed. Therefore, most beloved brothers, love hospitality, love the works of charity. For hence it is said through Paul: *Let the charity of the brotherhood abide in you, and hospitality do not forget.* *For by this some have pleased, having received angels into hospitality* (Heb. 13:1). Hence Peter says: *Hospitable to one another without murmuring* (1 Pet. 4:9). Hence Truth itself says: *I was a stranger, and you took me in* (Matt. 25:35). The thing is very much thought of, and delivered to us by the relation of our seniors. A certain father of a family with his whole house served with great study of hospitality; and when daily he received strangers to his table, on a certain day a certain stranger came among the others, and was led to the table. And while the father of the family from the custom of humility wished to pour water on his hands, having turned he took the pitcher, but suddenly he did not find him on whose hands he had wished to pour water. And when he wondered with himself at this deed, that same night the Lord said to him through a vision: On other days you received me in my members, but yesterday you received me in myself. Behold, coming into judgment, He will say: *What you did to one of these my least ones, you did to me* (Matt. 25:40). Behold, before judgment when He is received through His members, He seeks His receivers even through Himself; and yet we are lazy toward the grace of hospitality. Weigh, brothers, how great the virtue of hospitality is. Receive Christ at your tables, that you may be able to be received by Him at the eternal banquets. Offer now hospitality to the stranger Christ, so that He may not not-know you in judgment as it were strangers, but that He may receive you as His own to the kingdom, He Himself helping who lives and reigns God forever and ever. Amen.

HOMILY XXIV.

Delivered to the people in the basilica of the blessed Lawrence the martyr, outside the walls of the City, on the Wednesday after Easter. LECTURE OF THE HOLY GOSPEL ACCORDING TO JOHN 21:1-14.

In illo tempore, manifestavit se iterum Jesus discipulis suis ad mare Tiberiadis. Manifestavit autem sic. Erant simul Simon Petrus, et Thomas qui dicitur Didymus, et Nathanael, qui erat a Cana Galilaeae, et filii Zebedaei, et alii ex discipulis ejus duo. Dicit eis Simon Petrus: Vado piscari. Dicunt ei: Venimus et nos tecum. Et exierunt, et ascenderunt in navim, et illa nocte nihil prendiderunt. Mane autem facto, stetit Jesus in littore, non tamen cognoverunt discipuli quia Jesus est. Dicit ergo eis Jesus: Pueri, nunquid pulmentarium habetis? Responderunt ei: Non. Et dixit eis: Mittite in dexteram navigii rete, et invenietis. Miserunt ergo, et jam non valebant illud trahere prae multitudine piscium. Dicit ergo discipulus ille quem diligebat Jesus Petro: Dominus est. Simon ergo Petrus cum audisset quia Dominus est, tunica succinxit se (erat enim nudus) et misit se in mare. Alii autem discipuli navigio venerunt (non enim longe erant a terra, sed quasi cubitis ducentis) trahentes rete piscium. Ut ergo descenderunt in terram, viderunt prunas positas, et piscem superpositum, et panem. Dicit eis Jesus: Afferte de piscibus quos prendidistis nunc. Ascendit Simon Petrus, et traxit rete in terram, plenum magnis piscibus centum quinquaginta tribus. Et cum tanti essent, non est scissum rete. Dicit eis Jesus: Venite, prandete. Et nemo audebat discumbantium interrogare eum: Tu quis es? scientes quia Dominus est. Et venit Jesus, et accepit panem, et dedit eis, et piscem similiter. Hoc jam tertio manifestatus est Jesus discipulis suis, cum resurrexisset a mortuis.

1. Lectio sancti Evangelii quae modo in auribus vestris lecta est, fratres mei, quaestione animum pulsat, sed pulsatione sua vim discretionis indicat. Quaeri etenim potest cur Petrus, qui piscator ante conversionem fuit, post conversionem ad piscationem rediit; et cum Veritas dicat: Nemo mittens manum suam ad aratrum, et aspiciens retro, aptus est regno Dei (Luc. IX, 62), cur repetiit quod dereliquit? Sed si virtus discretionis inspicitur, citius videtur quia nimirum negotium quod ante conversionem sine peccato exstitit, hoc etiam post conversionem repetere culpa non fuit. Nam piscatorem Petrum, Matthaeum vero telonearium scimus; et post conversionem suam ad piscationem Petrus rediit, Matthaeus vero ad telonei negotium non resedit, quia aliud est victum per piscationem quaerere, aliud autem telonei lucris pecunias augere. Sunt enim pleraque negotia, quae sine peccatis exhiberi aut vix aut nullatenus possunt. Quae ergo ad peccatum implicant, ad haec necesse est ut post conversionem animus non recurrat.

At that time, Jesus manifested Himself again to His disciples at the Sea of Tiberias. And He manifested Himself in this way. There were together Simon Peter, and Thomas who is called Didymus, and Nathanael, who was from Cana of Galilee, and the sons of Zebedee, and two others of His disciples. Simon Peter says to them: "I am going fishing." They say to him: "We also are coming with you." And they went out, and went up into a ship, and that night they caught nothing. But when morning was come, Jesus stood on the shore; yet the disciples did not know that it was Jesus. Jesus therefore says to them: "Children, have you any meat?" They answered Him: "No." And He said to them: "Cast the net on the right side of the ship, and you shall find." They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved says to Peter: "It is the Lord." Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked) and cast himself into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes. As soon then as they were come to land, they saw hot coals set, and a fish laid thereon, and bread. Jesus says to them: "Bring of the fishes which you have now caught." Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken. Jesus says to them: "Come and dine." And none of them who sat at meat durst ask Him: "Who art Thou?" knowing that it was the Lord. And Jesus comes, and takes bread, and gives them, and fish likewise. This was now the third time Jesus was manifested to His disciples, after He was risen from the dead.

1. The reading of the holy Gospel which has just been read in your ears, my brothers, knocks at the soul with a question, but by its knocking it indicates the power of discretion. For it can be asked why Peter, who was a fisherman before his conversion, returned to fishing after his conversion; and since Truth says: *No man putting his hand to the plow, and looking back, is fit for the kingdom of God* (Luke 9:62), why did he repeat what he left behind? But if the virtue of discretion is inspected, it is more quickly seen that clearly a business which existed without sin before conversion was not a fault to repeat even after conversion. For we know that Peter was a fisherman, but Matthew was a tax-gatherer; and after his conversion Peter returned to fishing, but Matthew did not sit back down at the business of the tax-office, because it is one thing to seek a living through fishing, and another to increase money by the gains of the tax-office. For there are many businesses which can be carried out either hardly or not at all without sins. Therefore to those things which involve sin, it is necessary that the soul does not return after conversion.

2. Quaeri etiam potest cur, discipulis in mari laborantibus, post resurrectionem suam Dominus in littore stetit, qui ante resurrectionem suam coram discipulis in fluctibus maris ambulavit (Matth., XIV, 25). Cujus rei ratio festine cognoscitur, si ipsa quae tunc inerat causa pensetur. Quid enim mare nisi praesens saeculum signat, quod se causarum tumultibus et undis vitae corruptibilis illidit? Quid per soliditatem littoris nisi illa perpetuitas quietis aeternae figuratur? Quia ergo discipuli adhuc fluctibus mortalis vitae inerant, in mari laborabant. Quia autem Redemptor noster jam corruptionem carnis excesserat, post resurrectionem suam in littore stabat. Ac si ipsum resurrectionis suae mysterium rebus discipulis loqueretur, dicens: Jam vobis in mari non appareo, quia vobiscum in perturbationis fluctibus non sum. Hinc est quod alio in loco post resurrectionem suam eisdem discipulis dicit: Haec sunt verba quae locutus sum ad vos cum adhuc essem vobiscum (Luc. XXIV, 44). Neque enim cum ipsis non erat quibus praesens corporaliter apparebat, sed tamen jam se esse cum ipsis denegat, a quorum mortali corpore carnis immortalitate distabat. Quod illic cum ipsis positus, fatetur non se esse cum ipsis, hoc quoque hic situ corporis indicat, cum, adhuc eis navigantibus, esse se jam in littore demonstrat.

3. Facta est autem discipulis piscationis magna difficultas, ut magistro veniente fieret admirationis magna sublimitas. Qui protinus dixit: Mittite in dexteram navigii rete, et invenietis. Bis in sancto Evangelio legitur, quia Dominus jussit ut ad piscandum retia mitterentur, ante passionem videlicet, et post resurrectionem. Sed priusquam Redemptor noster pateretur et resurgeret, mitti quidem rete ad piscandum jubet, sed utrum in dexteram, an in sinistram mitti debuisset, non jubet; post resurrectionem vero discipulis apparens, mitti rete in dexteram jubet. In illa piscatione tanti capti sunt, ut retia rumperentur; in ista autem et multi capti sunt, et retia rupta non sunt. Quis vero nesciat bonos dextera, et malos sinistra figurari? Illa ergo piscatio, in qua specialiter in quam partem mitti rete debeat non jubetur, praesentem Ecclesiam designat, quae bonos simul ac malos colligit, nec eligit quos trahat, quia et quos eligere possit ignorat. Haec autem piscatio post Domini resurrectionem facta, in solam dexteram missa est, quia ad videndam claritatis ejus gloriam sola electorum Ecclesia pertingit, quae de sinistro opere nihil habebit. In illa piscatione prae multitudine piscium rete rumpitur, quia nunc ad confessionem fidei etiam cum electis reprobi tanti intrant qui ipsam quoque Ecclesiam haeresibus scindant. In ista vero piscatione et multi pisces et magni capiuntur, et rete non rumpitur, quia sancta electorum Ecclesia, in continua auctoris sui pace requiescens, nullis jam dissensionibus dilaniatur.

2. It can also be asked why, while the disciples were laboring in the sea, after His resurrection the Lord stood on the shore, who before His resurrection walked in the waves of the sea before the disciples (Matt. 14:25). The reason for which thing is quickly known, if the cause which was then present is weighed. For what does the sea signify but the present world, which dashes itself with the tumults of causes and the waves of corruptible life? What is figured by the solidity of the shore but that perpetuity of eternal rest? Because therefore the disciples were still in the waves of mortal life, they were laboring in the sea. But because our Redeemer had already passed beyond the corruption of the flesh, after His resurrection He stood on the shore. As if the mystery of His resurrection itself were speaking to the disciples by these things, saying: "I no longer appear to you in the sea, because I am not with you in the waves of perturbation." Hence it is that in another place after His resurrection He says to the same disciples: *These are the words which I spoke to you while I was yet with you* (Luke 24:44). For He was not not-with them to whom He appeared corporally present, but yet He denies that He is now with them, from whose mortal body He was distant by the immortality of the flesh. That which He confesses there, being placed with them, that He is not with them, He also indicates here by the position of His body, when, while they were still sailing, He demonstrates that He is already on the shore.

3. But a great difficulty of fishing was made for the disciples, so that when the Master came a great sublimity of wonder might be made. Who straightway said: *Cast the net on the right side of the ship, and you shall find.* Twice it is read in the holy Gospel that the Lord commanded the nets to be cast for fishing: before the passion, namely, and after the resurrection. But before our Redeemer suffered and rose again, He indeed commands the net to be cast for fishing, but whether it should have been cast on the right, or on the left, He does not command; but after the resurrection appearing to the disciples, He commands the net to be cast on the right. In that fishing so many were caught that the nets were broken; in this one many were caught, and the nets were not broken. Who indeed does not know that the good are figured by the right, and the bad by the left? That fishing therefore, in which specifically on which part the net should be cast is not commanded, designates the present Church, which collects the good and the bad together, nor does it choose those whom it draws, because it is ignorant of those whom it can choose. But this fishing made after the Lord's resurrection was cast on the right side alone, because the Church of the elect alone reaches to seeing the glory of His clarity, which will have nothing of the work of the left. In that fishing the net is broken for the multitude of fishes, because now so many reprobates enter into the confession of the faith with the elect who also rend the Church itself with heresies. In this fishing indeed both many and great fishes are caught, and the net is not broken, because the holy Church of the elect, resting in the continual peace of its Author, is no longer torn by any dissensions.

4. Captis autem tam magnis piscibus, Ascendit Simon Petrus, et traxit rete in terram. Jam credo quod vestra charitas advertat quid est quod Petrus rete ad terram trahit. Ipsi quippe sancta Ecclesia est commissa, ipsi specialiter dicitur: Simon Joannis amas me? Pasce oves meas (Joan. XXI, 15, 16). Quod ergo postmodum aperitur in voce, hoc nunc signatur in opere. Quia ergo praedicator Ecclesiae nos a mundi hujus fluctibus separat, nimirum necesse est ut rete plenum piscibus Petrus ad terram ducat. Ipse enim pisces ad soliditatem littoris pertrahit, quia sanctae praedicationis voce stabilitatem aeternae patriae fidelibus ostendit. Hoc egit verbis, hoc Epistolis, hoc agit quotidie miraculorum signis. Quoties per eum ad amorem quietis aeternae convertimur, quoties a terrenarum rerum tumultibus separamur, quid aliud quam missi intra rete fidei pisces ad littus trahumur? Sed cum rete magnis piscibus plenum dicitur, additur et quantis, scilicet centum quinquaqinta tribus. A magno mysterio numerus non vacat, sed intentos vos tanti mysterii profunditas exspectat. Neque enim quantitatis summam solerter evangelista exprimeret, nisi hanc sacramento plenam esse judicasset. Scitis namque quod in Veteri Testamento omnis operatio per Decalogi mandata praecipitur, in Novo autem ejusdem operationis virtus per septiformem gratiam sancti Spiritus multiplicatis fidelibus datur. Quem propheta denuntians, dicit: Spiritus sapientiae et intellectus, spiritus consilii et fortitudinis, spiritus scientiae et pietatis, et replebit eum spiritus timoris Domini (Isai. XI, 2). Sed ille in hoc Spiritu operationem percipit, qui fidem Trinitatis agnoscit, ut et Patrem et Filium et eumdem Spiritum sanctum unius virtutis credat, unius substantiae esse fateatur. Quia ergo septem quae superius diximus, per Novum Testamentum latius data sunt, decem vero per Vetus praecepta, omnis nostra virtus et operatio per decem et septem potest plene comprehendi. Ducamus ergo per trigonum decem et septem, et veniunt ad quinquaginta unum. Qui profecto numerus a magno mysterio non vacat, quia in Testamento Veteri legimus quod annus quinquagesimus jubilaeus vocari jussus est (Lev. XXV, 11), in quo videlicet cunctus populus ab omni operatione quiesceret. Sed vera requies in unitate est. Dividi quippe unum non potest; ubi enim scissura divisionis est, vera requies non est. Ducamus ergo per trigonum quinquaginta et unum, ut fiant centum quinquaginta tres. Quia ergo omnis nostra operatio in fide Trinitatis exhibita ad requiem tendit, decem et septem ter ducimus, ut ad quinquaginta et unum venire debeamus.

4. But when such great fishes were caught, *Simon Peter went up, and drew the net to land.* Now I believe that your charity notices what it is that Peter draws the net to land. For to him the holy Church was committed; to him specially it is said: *Simon son of John, do you love me? Feed my sheep* (John 21:15, 16). What therefore is afterwards opened in the voice, this now is signified in the work. Because therefore a preacher of the Church separates us from the waves of this world, clearly it is necessary that Peter draws the net full of fishes to the land. For he draws the fishes to the solidity of the shore, because by the voice of holy preaching he shows the stability of the eternal fatherland to the faithful. This he did by words, this by Epistles, this he does daily by the signs of miracles. As often as we are converted through him to the love of eternal rest, as often as we are separated from the tumults of earthly things, what else but as fishes sent within the net of faith are we drawn to the shore? But when the net is said to be full of great fishes, it is added also how many, namely, one hundred and fifty-three. The number is not void of a great mystery, but the depth of such a great mystery awaits you intent. For the evangelist would not skillfully express the sum of the quantity, unless he had judged this to be full of a sacrament. For you know that in the Old Testament every work is commanded through the mandates of the Decalogue, but in the New the virtue of the same work is given through the sevenfold grace of the Holy Spirit to the multiplied faithful. Whom the prophet denouncing, says: *The spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and piety, and the spirit of the fear of the Lord shall fill him* (Isaiah 11:2). But he perceives work in this Spirit, who recognizes the faith of the Trinity, so that he may believe both the Father and the Son and the same Holy Spirit to be of one power, and confess them to be of one substance. Because therefore the seven which we said above were given more widely through the New Testament, and ten precepts through the Old, all our virtue and work can be fully comprehended through ten and seven. Let us therefore lead ten and seven through a triangle, and they come to one hundred and fifty-three. Which number indeed is not void of a great mystery, because in the Old Testament we read that the fiftieth year was commanded to be called a jubilee (Lev. 25:11), in which namely all the people should rest from every work. But true rest is in unity. For one cannot be divided; for where there is a scission of division, there is no true rest. Let us therefore lead fifty-one through a triangle, so that they may become one hundred and fifty-three. Because therefore all our work exhibited in the faith of the Trinity tends to rest, we lead ten and seven three times, that we ought to come to fifty-one.

Et vera nostra requies tunc est, cum ipsam jam claritatem Trinitatis agnoscimus, quam in unitate divinitatis esse certum tenemus. Quinquaginta et unum ter ducimus, et electorum summam in superna patria quasi centum quinquaginta trium piscium numerum tenemus. Post resurrectionem ergo Domini missum rete dignum fuit ut tot pisces caperet, quot solummodo electos cives supernae patriae designarent.

5. Inter haec vero et hesterna sancti Evangelii lectio et hodierna nos admonet, ut vigilanter debeamus inspicere cur Dominus et Redemptor noster post resurrectionem suam piscem assum legitur comedisse. Non enim vacat a mysterio quod iteratur in facto. In hac etenim lectione panem et assum piscem, in illa vero quae hesterno die lecta est (Luc. XXIV, 13, seq.) cum asso pisce etiam favum mellis comedit. Quid autem signare piscem assum credimus, nisi ipsum Mediatorem Dei et hominum passum? Ipse enim latere dignatus est in aquis generis humani, capi voluit, laqueo mortis nostrae, et quasi tribulatione assatus est tempore passionis suae. Sed qui piscis assus fieri dignatus est in passione, favus mellis nobis exstitit in resurrectione. An qui in pisce asso figurare voluit tribulationem passionis suae, in favo mellis utramque naturam exprimere voluit personae suae? Favus quippe mel in cera est, mel vero in cera est divinitas in humanitate. Quod ab hac quoque lectione non discrepat, nam piscem comedit et panem. Qui enim assari ut piscis potuit ex humanitate, pane nos reficit ex divinitate, qui ait: Ego sum panis vivus qui de coelo descendi (Joan. VI, 41, 52). Assum ergo piscem comedit et panem, ut ipso suo cibo nobis ostenderet quia et passionem ex nostra humanitate pertulit, et refectionem nostram ex sua divinitate procuravit. Quod si vigilanter inspicimus, nobis quoque qualiter ad imitandum congruat videmus. Sic enim sua Redemptor indicat, ut imitationis viam nobis sequentibus sternat. Ecce in cibo suo Dominus noster pisci asso conjungere favum voluit, quia videlicet illos in suo corpore ad aeternam quietem suscipit, qui cum hic tribulationes pro Domino sentiunt, ab amore internae dulcedinis non recedunt. Cum asso pisce favus sumitur, quia qui hic afflictionem pro veritate suscipiunt, illic dulcedine vera satiantur.

6. Notandum quoque quod ultimum convivium Dominus cum septem discipulis habuisse describitur; Petrus namque et Thomas, Nathanael, filii Zebedaei, et alii ex discipulis ejus duo, in eo fuisse memorantur. Cur cum septem discipulis ultimum convivium celebrat, nisi quod eos tantummodo qui septiformi gratia sancti Spiritus pleni sunt futuros secum in aeterna refectione denuntiat? Septem quoque diebus omne hoc tempus evolvitur, et saepe septenario numero perfectio designatur.

And our true rest is then, when we already recognize that clarity of the Trinity, which we hold certain to be in the unity of the divinity. We lead fifty-one three times, and we hold the sum of the elect in the supernal fatherland as it were the number of one hundred and fifty-three fishes. After the resurrection of the Lord therefore it was worthy that the net cast should catch so many fishes, as might designate only the elect citizens of the supernal fatherland.

5. Among these things truly both yesterday's reading of the holy Gospel and today's admonishes us, that we ought vigilantly to inspect why our Lord and Redeemer is read to have eaten a roasted fish after His resurrection. For it is not void of a mystery which is repeated in the deed. For in this reading there is bread and a roasted fish, but in that which was read yesterday (Luke 24:13 seq.), with the roasted fish He also ate a honeycomb. But what do we believe the roasted fish to signify, but the Mediator of God and men Himself having suffered? For He deigned to lie hid in the waters of the human race, He willed to be caught by the snare of our death, and as it were was roasted by tribulation in the time of His passion. But He who deigned to become a roasted fish in the passion, became a honeycomb to us in the resurrection. Or did He who willed to figure the tribulation of His passion in the roasted fish, will to express both natures of His person in the honeycomb? For a honeycomb is honey in the wax, but honey in the wax is divinity in humanity. Which also does not differ from this reading, for He eats fish and bread. For He who could be roasted as a fish from humanity, refreshes us with bread from divinity, who says: *I am the living bread who came down from heaven* (John 6:41, 52). Therefore He ate a roasted fish and bread, that by His very food He might show to us that He both endured the passion from our humanity, and procured our refreshment from His divinity. Which if we vigilantly inspect, we see also how it fits for us to imitate. For thus the Redeemer indicates His own things, so that He may pave the way of imitation for us following. Behold, in His food our Lord willed to join a honeycomb to the roasted fish, because namely He receives those into His body to eternal rest, who while they feel tribulations for the Lord here, do not depart from the love of internal sweetness. With the roasted fish the honeycomb is taken, because those who here receive affliction for the truth, are there satiated with true sweetness.

6. It is to be noted also that the Lord is described to have had the last banquet with seven disciples; for Peter and Thomas, Nathanael, the sons of Zebedee, and two others of His disciples, are mentioned to have been in it. Why does He celebrate the last banquet with seven disciples, except that He denounces that those only who are full of the sevenfold grace of the Holy Spirit will be with Him in eternal refreshment? Also in seven days all this time is revolved, and often perfection is designated by the sevenfold number.

Illi ergo ultimo convivio de praesentia veritatis epulantur, qui nunc perfectionis studio terrena transcendunt, quos mundi hujus amor non ligat, quibus etsi utcunque per tentamenta obstrepit, coepta tamen eorum desideria non retundit. De hoc extremo convivio alias per Joannem dicitur: Beati qui ad coenam nuptiarum Agni vocati sunt (Apoc. XIX, 9). Idcirco enim non ad prandium, sed ad coenam vocatos narrat, quia nimirum in fine diei convivium coena est. Qui ergo, finito praesentis vitae tempore, ad refectionem supernae contemplationis veniunt, non ad Agni prandium, sed ad coenam vocatur. Quae videlicet coena hoc ultimo convivio exprimitur, cui septem discipuli adesse memorantur, quia illos, ut diximus, tunc interna refectio reparat, qui pleni nunc septiformi gratia in amore Spiritus anbelant. Haec ergo vobiscum, fratres, agite, hujus spiritus repleri praesentia desiderate. Quid vos sequi in futurum possit ex praesenti perpendite. Pensate si hoc spiritu pleni estis, nostis si ad illud convivium pervenire valeatis. Quisquis namque ille est quem nunc spiritus iste non reparat, profecto ab illa aeterni convivii refectione jejunat. Mementote quid de eodem spiritu Paulus dicat: Si quis spiritum Christi non habet, hic non est ejus (Rom. VIII, 9). Quasi quidam titulus divinae possessionis est iste spiritus amoris. Nunquidnam spiritum Christi habet is cujus mentem odia dissipant, elatio inflat, ira usque ad divisionem mentis exasperat, avaritia cruciat, luxuria enervat?

Pensate quis sit spiritus Christi. Profecto ille qui facit amicos et inimicos diligi, terrena despici, pro coelestibus aestuari, carnem propter vitia conteri, mentem a concupiscentiis frenari. Si ergo vultis cognoscere jus possessionis Dei, personam perpendite possessoris vestri. Ecce enim quod diximus, voce veridica Paulus clamat: Si quis spiritum Christi non habet, hic non est ejus (Rom. VIII, IX). Ac si aperte dicat: Qui nunc Deo inhabitante non regitur de divinae claritatis specie postmodum non laetatur. Sed nos tamen ad haec quae dicta sunt infirmamur, necdum culmen perfectionis attingimus, in via Dei quotidie sancti desiderii gressus ponamus. Consolatur nos Veritas quae per Psalmistam dicit: Imperfectum meum viderunt oculi tui, et in libro tuo omnes scribentur (Psal. CXXXVIII, 16). Non omnino erit nobis noxia nostra imperfectio, si, in Dei itinere constituti, et ad transacta non respicimus, et ad ea quae restant transire festinamus. Nam qui imperfectorum desideria dignanter inflammat, haec quandoque ad perfectionem roborat, per Dominum nostrum Jesum Christum, qui cum eo vivit et regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen.

They therefore feast from the presence of Truth at the last banquet, who now transcend earthly things by the study of perfection, whom the love of this world does not bind, whose begun desires it does not blunt, although it somehow makes a noise through temptations. Concerning this extreme banquet it is said in another place through John: *Blessed are they who are called to the marriage supper of the Lamb* (Rev. 19:9). For this reason he relates that they were called not to dinner, but to supper, because clearly a banquet at the end of the day is a supper. Those therefore who, when the time of the present life is finished, come to the refreshment of supernal contemplation, are called not to the Lamb's dinner, but to His supper. Which supper indeed is expressed by this last banquet, at which seven disciples are mentioned to be present, because, as we have said, internal refreshment then restores those who now pant in the love of the Spirit, being full of sevenfold grace. These things therefore, brothers, do with yourselves; desire to be filled with the presence of this Spirit. Weigh from the present what can follow you in the future. Weigh if you are full of this spirit; you know if you are able to arrive at that banquet. For whosoever he is whom this spirit does not now restore, he certainly fasts from that refreshment of the eternal banquet. Remember what Paul says concerning the same spirit: *If any man has not the spirit of Christ, he is none of His* (Rom. 8:9). As it were, this spirit of love is a certain title of divine possession. Has he indeed the spirit of Christ whose mind hatreds dissipate, pride inflates, anger exasperates even to the division of the mind, avarice tortures, luxury enervates?

Weigh what the spirit of Christ is. Clearly it is that which makes friends and enemies to be loved, earthly things to be despised, to be fervent for heavenly things, the flesh to be worn down on account of vices, the mind to be bridled from concupiscences. If therefore you wish to know the right of possession of God, weigh the person of your possessor. For behold, what we have said, Paul cries out with a true-speaking voice: *If any man has not the spirit of Christ, he is none of His* (Rom. 8:9). As if he should say openly: He who is not now ruled by God inhabiting him, does not afterwards rejoice from the form of divine clarity. But we however are weakened toward these things which have been said, and not yet do we reach the summit of perfection; let us daily place the steps of holy desire in the way of God. Truth consoles us, which says through the Psalmist: *Your eyes saw my imperfection, and in Your book all shall be written* (Ps. 138:16). Our imperfection will not be altogether harmful to us, if, being established in the journey of God, we both do not look back to things passed, and we hasten to pass over to those things which remain. For He who worthily inflames the desires of the imperfect, strengthens these at some time unto perfection, through our Lord Jesus Christ, who with Him lives and reigns in the unity of the Holy Spirit, God, forever and ever. Amen.

HOMILIA XXV.

Habita ad populum in basilica sancti Joannis, quae appellatur Constantiniana, Feria quinta Paschae. LECTIO S. EVANG. SEC. JOAN. XX, 11-18:

2. Sed Maria, cum fleret, inclinavit se, et prospexit in monumentum. Certe jam monumentum vacuum viderat, jam sublatum Dominum nuntiaverat; quid est quod se iterum inclinat, iterum videre desiderat? Sed amanti semel aspexisse non sufficit, quia vis amoris intentionem multiplicat inquisitionis. Quaesivit ergo prius, et minime invenit; perseveravit ut quaereret, unde et contigit ut inveniret, actumque est ut desideria dilata crescerent, et crescentia caperent quod invenissent. Hinc est enim quod de eodem sponso Ecclesia in Canticis canticorum dicit: Iu lectulo meo per noctes quaesivi quem diligit anima mea; quaesivi illum, et non inveni. Surgam, et circuibo civitatem, per vicos et plateas quaeram quem diligit anima mea (Cant. III, 1). Quae defectum quoque inventionis ingeminat, dicens: Quaesivi illum, et non inveni (Ibid.). Sed quia diu inventio se non elongat, si inquisitio non desistat, adjungit: Invenerunt me vigiles qui custodiunt civitatem. Num quem diligit anima mea, vidistis? Paululum cum pertransissem eos, inveni quem diligit anima mea (Ibid., 3, 4). Dilectum namque in lectulo quaerimus, quando in praesentis vitae aliquantula requie Redemptoris nostri desiderio suspiramus. Per noctem quaerimus, quia etsi jam in illo mens vigilat, tamen adhuc oculus caligat. Sed qui dilectum suum non invenit, restat ut surgat, et civitatem circumeat, id est sanctam electorum Ecclesiam mente et inquisitione percurrat; per vicos eum et plateas quaerat, id est per angusta et lata gradientes aspiciat, ut si qua in eis valeat invenire ejus vestigia exquirat, quia sunt nonnulli, etiam vitae saecularis, qui imitandum aliquid habeant de actione virtutis. Quaerentes autem nos vigiles inveniunt qui custodiunt civitatem, quia sancti patres, qui Ecclesiae statum custodiunt, bonis nostris studiis occurrunt, ut suo vel verbo, vel scripto nos doceant. Quos cum paululum pertransimus, invenimus quem diligimus, quia Redemptor noster etsi humilitate homo inter homines, divinitate tamen super homines fuit. Cum ergo transeuntur vigiles, dilectus invenitur, quia cum prophetas et apostolos infra ipsum esse conspicimus, illum qui natura Deus est esse supra homines consideramus. Prius ergo non inveniendus quaeritur, ut post inventus strictius teneatur.

HOMILY XXV.

Delivered to the people in the basilica of Saint John, which is called the Constantinian, on the Thursday after Easter. LECTURE OF THE HOLY GOSPEL ACCORDING TO JOHN 20:11-18:

2. But Mary, while she wept, stooped down and looked into the tomb. Certainly she had already seen the tomb empty, she had already announced that the Lord was taken away; why is it that she stoops down again, and desires to see again? But for one who loves, it is not enough to have looked once, because the force of love multiplies the intensity of the search. Therefore she sought first, and by no means found; she persevered so that she might seek, whence it also happened that she found, and it was brought about that delayed desires might grow, and growing, might grasp what they had found. For hence it is that the Church says of the same spouse in the Song of Songs: *In my bed by night I sought him whom my soul loves; I sought him, and I found him not.* I will rise, and go about the city: through the streets and the broad ways I will seek him whom my soul loves (Cant. 3:1). She also redoubles the failure of finding, saying: *I sought him, and I found him not* (Ibid.). But because finding does not long distance itself if the search does not cease, she adds: *The watchmen who keep the city found me.* Have you seen him whom my soul loves? When I had passed them a little, I found him whom my soul loves (Ibid. 3:3, 4). For we seek the Beloved in the bed, when in some small rest of this present life we sigh with desire for our Redeemer. We seek through the night, because although the mind already watches in Him, yet the eye still grows dim. But for him who does not find his Beloved, it remains that he should rise and go about the city, that is, run through the holy Church of the elect with mind and inquiry; let him seek him through the streets and the broad ways, that is, let him look upon those walking through narrow and wide ways, so that if he can find any of his footsteps in them, he may seek them out, because there are some, even of secular life, who have something to be imitated concerning the action of virtue. But as we seek, the watchmen who keep the city find us, because the holy fathers, who keep the state of the Church, meet our good studies, so that they may teach us either by their word or by their writing. When we pass them a little, we find him whom we love, because our Redeemer, although a man among men by his humility, was yet above men by his divinity. Therefore when the watchmen are passed, the Beloved is found, because when we behold the prophets and apostles to be below Him, we consider Him who by nature is God to be above men. Therefore He is first sought while not to be found, so that afterwards, having been found, He may be held more tightly.

Sancta enim desideria, ut praediximus, dilatione crescunt. Si autem dilatione deficiunt, desideria non fuerunt. Hoc amore arsit, quisquis ad veritatem pertingere potuit. Hinc namque David ait: Sitivit anima mea 1547 ad Deum vivum, quando veniam et apparebo ante faciem Dei? (Psal. XLI, 3.) Hinc nos admonet, dicens: Quaerite faciem ejus semper (Psal. CIV, 4). Hinc propheta ait: Anima mea desideravit te in nocte, sed et spiritu meo in praecordiis meis de mane vigilabo ad te (Isai. XXVI, 9). Hinc iterum Ecclesia in Canticis canticorum dicit: Vulnerata charitate ego sum (Cant. IV, 9). Justum quippe est ut ex visione medici pertingat ad salutem, quae per aestum ejus desiderii vulnus amoris portat in pectore. Hinc rursus ait: Anima mea liquefacta est, ut dilectus locutus est (Ibid., V, 6). Mens namque hominis conditoris sui speciem non quaerentis male dura est, quia in semetipsa remanet frigida. At si ardere jam ex desiderio coeperit ad sequendum quem diligit, liquefacta per ignem amoris currit. Fit desiderio anxia, vilescunt in saeculo cuncta quae placebant, nihil est quod extra conditorem libeat, et quae prius delectabant animum, fiunt postmodum vehementer onerosa. Nihil ejus moestitiam consolatur, quousque adhuc qui desideratur non aspicitur. Moeret mens, lux ipsa fastidio est; talique igne in mente decoquitur rubigo culpae, et succensus animus quasi auri more, quia per usum speciem perdidit, per incendium clarescit.

3. Ista itaque quae sic amat, quae se ad monumentum quod perspexerat iterum inclinat, videamus quo fructu vis amoris in ea ingeminat opus inquisitionis. Sequitur: Vidit duos angelos in albis, sedentes, unum ad caput, et unum ad pedes, ubi positum fuerat corpus Jesu. Quid est quod in loco dominici corporis duo angeli videntur, unus ad caput, atque alius ad pedes sedens, nisi quia Latina lingua angelus nuntius dicitur, et ille ex passione sua nuntiandus erat, qui et Deus est ante saecula, et homo in fine saeculorum? Quasi ad caput sedet angelus, cum per apostolum Joannem praedicatur quia in principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum (Joan. I, 1). Et quasi ad pedes sedet angelus, cum dicit: Verbum caro factum est, et habitavit in nobis (Ibid., 14). Possumus etiam per duos angelos duo Testamenta cognoscere, unum prius, et aliud sequens. Qui videlicet angeli per locum dominici corporis sibimet suut conjuncti, quia nimirum utraque Testamenta, dum pari sensu incarnatum et mortuum ac resurrexisse Dominum nuntiant, quasi Testamentum prius ad caput, et Testamentum posterius ad pedes sedet. Unde et duo cherubim quae propitiatorium tegunt sese invicem aspiciunt versis vultibus in propitiatorium (Exod. XXV, 20). Cherubim quippe plenitudo scientiae dicitur. Et quid per duo cherubim nisi utraque Testamenta signantur? Quid vero per propitiatorium nisi incarnatus Dominus figuratur?

For holy desires, as we have said before, grow by delay. But if they fail by delay, they were not desires. With this love he burned, whoever was able to reach the truth. For hence David says: *My soul has thirsted for the living God; when shall I come and appear before the face of God?* (Ps. 41:3.) Hence he admonishes us, saying: *Seek His face always* (Ps. 104:4). Hence the prophet says: *My soul has desired You in the night, but also with my spirit in my heart from the morning I will watch for You* (Is. 26:9). Hence again the Church says in the Song of Songs: *I am wounded with love* (Cant. 4:9). For it is just that she should reach health from the vision of the physician, who through the heat of her desire carries the wound of love in her breast. Hence again she says: *My soul melted as the Beloved spoke* (Ibid. 5:6). For the mind of a man not seeking the form of his Creator is evilly hard, because it remains cold in itself. But if it should already begin to burn from desire to follow Him whom it loves, having been melted through the fire of love, it runs. It becomes anxious with desire, all things which used to please in the world become vile, there is nothing which can delight outside the Creator, and those things which previously delighted the soul, afterwards become vehemently burdensome. Nothing consoles its sadness, until as yet He who is desired is not beheld. The mind mourns, light itself is a loathing; and by such a fire the rust of fault is boiled away in the mind, and the kindled soul, as if in the manner of gold, because it lost its beauty through use, becomes bright through the fire.

3. Therefore, let us see with what fruit the force of love in her redoubles the work of inquiry, she who כך loves, who stoops again toward the tomb which she had looked into. It follows: *She saw two angels in white, sitting, one at the head, and one at the feet, where the body of Jesus had been placed.* What is it that in the place of the Lord's body two angels are seen, one sitting at the head, and another at the feet, unless because in the Latin language "angel" means "messenger," and He was to be announced from His passion, who is both God before the ages, and man at the end of the ages? The angel sits as if at the head, when it is preached through the apostle John that *in the beginning was the Word, and the Word was with God, and the Word was God* (John 1:1). And the angel sits as if at the feet, when he says: *The Word was made flesh, and dwelt among us* (Ibid., 14). We can also recognize through the two angels the two Testaments, one prior, and the other following. Which angels, clearly, are joined to one another through the place of the Lord's body, because undoubtedly both Testaments, while with equal sense they announce that the Lord was incarnate and died and rose again, sit as if the prior Testament at the head, and the posterior Testament at the feet. Whence also the two cherubim which cover the propitiatory look at each other with faces turned toward the propitiatory (Exod. 25:20). For cherubim means "fullness of knowledge." And what is signified by the two cherubim unless both Testaments? But what is figured by the propitiatory unless the incarnate Lord?

De quo Joannes ait: Ipse est enim propitiatio pro peccatis nostris (I Joan. II, 2). Et dum Testamentum Vetus hoc faciendum denuntiat quod Testamentum Novum de Domino factum clamat, quasi utraque cherubim se invicem aspiciunt, dum vultus in propitiatorium vertunt, quia dum inter se positum incarnatum Dominum vident, a suo aspectu non discrepant, quae dispensationis ejus mysterium concorditer narrant.

4. Requirunt Mariam angeli, dicentes: Mulier, 1548 quid ploras? Et dicit eis: Quia tulerunt Dominum meum, et nescio ubi posuerunt eum. Ipsa namque sacra eloquia, quae in nobis lacrymas amoris excitant, easdem lacrymas consolantur, dum nobis Redemptoris nostri speciem promittunt. Sed notandum juxta historiam est quod mulier non ait: Tulerunt corpus Domini mei: sed, Tulerunt Dominum meum. Usus namque sacri eloquii est ut aliquando ex parte totum, aliquando vero ex toto partem significet. Ex parte etenim totum signat, sicut de Jacob filiis scriptum est: Quia descendit Jacob in Aegyptum in animabus septuaginta (Genes. XLVI, 27). Neque enim in Aegyptum animae sine corporibus descenderunt; sed per solam animam totus homo significatur, quia ex parte totum exprimitur. Et solum dominicum corpus in monumento jacuerat, et Maria non corpus Domini, sed sublatum Dominum quaerebat, videlicet ex toto designans partem. Haec cum dixisset, conversa retrorsum, vidit Jesum stantem, et nesciebat quia Jesus esset. Notandum quod Maria, quae adhuc de Domini resurrectione dubitabat, retrorsum conversa est ut videret Jesum, quia videlicet per eamdem dubitationem suam quasi tergum in Domini faciem miserat, quem resurrexisse minime credebat. Sed quia amabat et dubitabat, videbat et non agnoscebat, eumque illi et amor ostendebat, et dubietas abscondebat. Cujus adhuc ignorantia exprimitur cum subinfertur: Et nesciebat quia Jesus esset. Qui dixit ei: Mulier, quid ploras? Quem quaeris? Interrogatur doloris causa, ut augeatur desiderium, quatenus cum nominaret quem quaereret in amore ejus ardentius aestuaret. Illa existimans quia hortulanus esset, dicit ei: Domine, si tu sustulisti eum, dicito mihi ubi posuisti eum, et ego eum tollam. Forsitan nec errando haec mulier erravit, quae Jesum hortulanum credidit. An non ei spiritaliter hortulanus erat, qui in ejus pectore per amoris sui semina virtutum virentia plantabat?

Of whom John says: *For He is the propitiation for our sins* (1 John 2:2). And while the Old Testament denounces that this is to be done, which the New Testament cries out as having been done concerning the Lord, both cherubim look at each other as if to each other, while they turn their faces toward the propitiatory, because while they see the incarnate Lord placed between them, they do not differ from their own view, they who concordantly narrate the mystery of His dispensation.

4. The angels require of Mary, saying: *Woman, why do you weep?* And she says to them: *Because they have taken away my Lord, and I do not know where they have placed Him.* For the sacred eloquence itself, which excites in us tears of love, consoles those same tears, while it promises to us the form of our Redeemer. But it is to be noted according to history that the woman does not say: "They have taken the body of my Lord," but, *They have taken my Lord.* For the use of sacred eloquence is such that sometimes from a part it signifies the whole, but sometimes from the whole a part. For from a part it signifies the whole, as it is written concerning the sons of Jacob: *Because Jacob descended into Egypt in seventy souls* (Gen. 46:27). For neither did the souls descend into Egypt without bodies; but through the soul alone the whole man is signified, because from a part the whole is expressed. And only the Lord's body had lain in the tomb, and Mary was seeking not the body of the Lord, but the taken away Lord, clearly designating the part from the whole. *When she had said these things, she turned backward and saw Jesus standing, and she did not know that it was Jesus.* It is to be noted that Mary, who still was doubting concerning the Lord's resurrection, was turned backward so that she might see Jesus, because clearly through that same doubt of hers she had as if cast her back to the Lord's face, whom she by no means believed to have risen again. But because she loved and doubted, she saw and did not recognize; and both love showed Him to her, and doubt hid Him. Whose ignorance is still expressed when it is subjoined: *And she did not know that it was Jesus.* *Who said to her: Woman, why do you weep? Whom do you seek?* The cause of sorrow is interrogated, so that desire might be increased, so that when she named whom she sought, she might burn more ardently in His love. *She, thinking that he was the gardener, says to him: Sir, if you have carried him away, tell me where you have placed him, and I will take him away.* Perhaps neither in erring did this woman err, who believed Jesus to be the gardener. Was He not spiritually a gardener to her, who was planting in her breast through the seeds of His love the green plants of virtues?

5. Sed quid est quod viso eo quem hortulanum credidit, cui necdum dixerat quem quaerebat, ait: Domine, si tu sustulisti eum? Quasi enim jam dixisset ex cujus desiderio plangeret, eum dicit quem non dixerat. Sed vis amoris hoc agere solet in animo, ut quem ipse semper cogitat, nullum alium ignorare credat. Recte et haec mulier quem quaerit non dicit, et tamen dicit: Si tu sustulisti eum, quia alteri non putat incognitum, quem sic ipsa continuo plangit desiderio. Dicit ei Jesus: Maria. Postquam eam communi vocabulo appellavit ex sexu, et agnitus non est, vocat ex nomine. Ac si ei aperte dicat: Recognosce eum, a quo recognosceris. Perfecto quoque viro dicitur: Novi te ex nomine (Exod. XXXIII, 12), quia homo commune omnium nostrum vocabulum est, Moyses vero proprium, cui recte dicitur quia ex nomine scitur, ac si ei aperte Dominus dicat: Non te generaliter ut caeteros, sed specialiter scio. Maria ergo quia vocatur ex nomine, recognoscit auctorem, atque eum protinus rabboni, id est magistrum vocat, quia et ipse erat qui quaerebatur exterius, et ipse qui eam interius ut quaereret docebat. Jam vero ab evangelista non subditur quid mulier fecit, sed ex eo 1549 innuitur quod audivit. Cui dicitur: Noli me tangere; nondum enim ascendi ad Patrem meum. In his namque verbis ostenditur quod Maria amplecti voluit ejus vestigia, quem recognovit. Sed ei magister dicit: Noli me tangere. Non quia post resurrectionem Dominus tactum renuit feminarum, cum de duabus ad sepulcrum ejus venientibus scriptum sit: Accesserunt, et tenuerunt pedes ejus (Matth. XXVIII, 9).

6. Sed cur tangi non debeat ratio quoque additur cum subinfertur: Nondum enim ascendi ad Patrem meum. In corde etenim nostro tunc Jesus ad Patrem ascendit, cum aequalis creditur Patri. Nam quisquis eum aequalem Patri non credit, adhuc in ejus pectore ad Patrem Dominus non ascendit. Ille ergo Jesum veraciter tangit, qui Patri Filium coaeternum credit. In corde etenim Pauli jam ad Patrem Jesus ascenderat, cum idem Paulus dicebat: Qui cum in forma Dei esset, non rapinam arbitratus est esse se aequalem Deo (Philip. II, 6).

5. But why is it that, having seen Him whom she believed to be the gardener, to whom she had not yet said whom she was seeking, she says: *Sir, if you have carried him away?* For as if she had already said from whose desire she was weeping, she speaks of him whom she had not mentioned. But the force of love is accustomed to do this in the mind, so that it believes no other to be ignorant of him whom it always thinks of. Rightly also this woman does not say whom she seeks, and yet she says: *If you have carried him away,* because she does not think him unknown to another, whom she herself thus continually laments with desire. *Jesus says to her: Mary.* After He called her by the common vocabulary of her sex, and was not recognized, He calls her by name. As if He should say to her openly: Recognize him by whom you are recognized. To a perfect man also it is said: *I have known you by name* (Exod. 33:12), because "man" is the common vocabulary of all of us, but "Moses" is proper, to whom it is rightly said that he is known by name, as if the Lord should say to him openly: I know you not generally like others, but specifically. Mary, therefore, because she is called by name, recognizes the author, and she immediately calls Him Rabboni, that is, Master, because it was He Himself who was sought outwardly, and He Himself who was teaching her inwardly so that she might seek. But now it is not subjoined by the evangelist what the woman did, but it is intimated from that which she heard. To whom it is said: *Do not touch me; for I have not yet ascended to my Father.* For in these words it is shown that Mary wished to embrace the footsteps of Him whom she recognized. But the Master says to her: *Do not touch me.* Not because after the resurrection the Lord refused the touch of women, since concerning two coming to His sepulcher it is written: *They came up and held his feet* (Matt. 28:9).

6. But why He should not be touched, the reason is also added when it is subjoined: *For I have not yet ascended to my Father.* For in our heart then Jesus ascends to the Father, when He is believed to be equal to the Father. For whoever does not believe Him equal to the Father, the Lord has not yet ascended to the Father in his breast. He therefore truly touches Jesus, who believes the Son to be co-eternal with the Father. For in the heart of Paul Jesus had already ascended to the Father, when the same Paul was saying: *Who, being in the form of God, thought it not robbery to be equal to God* (Phil. 2:6).

Unde Joannes quoque Redemptorem nostrum manu fidei tetigit, qui ait: In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt (Joan. I, 1, 2). Tangit ergo Dominum, qui eum Patri aeternitate substantiae aequalem credit. Sed fortasse aliquis tacita quaestione pulsatur quomodo Filius Patri esse aequalis possit. Qua in re humana natura quod admirando comprehendere non valet, restat ut hoc sibi esse credibile ex admiratione alia sciat. Habet namque quod ad haec sibi sub brevitate respondeat. Constat enim quia ipse creavit matrem in cujus virgineo utero ex humanitate crearetur. Quid ergo mirum si aequalis est Patri, qui prior est matre? Paulo quoque attestante didicimus, Christum Dei virtutem, et Dei sapientiam (I Cor. I, 24). Qui ergo Filium minorem putat, Patri specialiter derogat, cujus sapientiam ei esse inaequalem fatetur. Quis etenim homo potens aequanimiter ferret, si quis ei diceret: Magnus quidem es, sed tamen sapientia tua te minor est? Ipse quoque Dominus dicit: Ego et Pater unum sumus (Joan. X, 30). Et rursus ait: Pater major me est (Ibid., XIV, 28). De quo etiam scriptum est, quia subditus erat parentibus suis (Luc. II, 51). Quid ergo mirum si ex humanitate sua minorem se Patre asserit in coelo, ex qua subjectus erat etiam parentibus in terra? Ex qua humanitate nunc Mariae dicitur: Vade ad fratres meos, et dic eis: Ascendo ad Patrem meum et Patrem vestrum, Deum meum et Deum vestrum. Cum meum dicat et vestrum, cur non communiter dicit nostrum? Sed distincte loquens indicat quia eumdem Patrem et Deum dissimiliter habeat ipse quam nos. Ascendo ad Patrem meum, videlicet per naturam: Et Patrem vestrum, per gratiam. Ad Deum meum, quia descendi; ad Deum vestrum, quia ascendetis. Quia enim et ego homo, Deus mihi est; quia vos ab errore liberati, Deus est vobis. Distincte ergo mihi Pater et Deum est, quia quem ante saecula Deum genuit, hominem in fine saeculorum mecum creavit. Venit Maria Magdalene annuntians discipulis quia vidi Dominum, et haec dixit mihi. Ecce humani generis culpa ibi absciditur unde processit. Quia enim in paradiso mulier viro propinavit mortem (Genes. III, 7), a sepulcro mulier viris annuntiat vitam; et dicta sui vivificatoris narrat, 1550 quae mortiferi serpentis verba narraverat. Ac si humano generi non verbis Dominus, sed rebus dicat: De qua manu vobis illatus est potus mortis, de ipsa suscipite poculum vitae.

Whence John also touched our Redeemer with the hand of faith, who says: *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him* (John 1:1, 2). He therefore touches the Lord, who believes Him equal to the Father in the eternity of His substance. But perhaps someone is struck by a silent question, how the Son can be equal to the Father. In which matter, what human nature is not able to comprehend by admiring, it remains that it should know this to be credible from another admiration. For he has what he may respond to these things under brevity. For it is certain that He Himself created the mother in whose virginal womb He might be created from humanity. What wonder therefore if He is equal to the Father, who is prior to His mother? With Paul also attesting, we have learned that *Christ is the power of God, and the wisdom of God* (1 Cor. 1:24). He therefore who thinks the Son to be less, specifically detracts from the Father, whose wisdom he confesses to be unequal to Him. For what powerful man would bear it equanimously, if anyone should say to him: "You are indeed great, but yet your wisdom is less than you"? The Lord Himself also says: *I and the Father are one* (John 10:30). And again He says: *The Father is greater than I* (Ibid., 14:28). Concerning whom it is also written, that *he was subject to his parents* (Luke 2:51). What wonder therefore if from His humanity He asserts Himself to be less than the Father in heaven, from which He was subject even to parents on earth? From which humanity it is now said to Mary: *Go to my brothers, and say to them: I ascend to my Father and your Father, my God and your God.* Since He says *my* and *your*, why does He not say *our* commonly? But speaking distinctly He indicates that He has the same Father and God differently than we. *I ascend to my Father,* clearly by nature: *And your Father,* through grace. *To my God,* because I descended; *to your God,* because you will ascend. For because I also am man, God is mine; because you have been liberated from error, God is yours. Distinctly therefore He is Father and God to me, because Him whom He begot as God before the ages, He created as man with me at the end of the ages. *Mary Magdalene comes announcing to the disciples that I have seen the Lord, and these things he said to me.* Behold, the fault of the human race is cut off there from whence it proceeded. For because in paradise the woman offered death to the man (Gen. 3:7), from the tomb the woman announces life to the men; and she narrates the words of her vivifier, who had narrated the words of the deadly serpent. As if the Lord should say to the human race not by words, but by things: From which hand the drink of death was brought to you, from the same receive the cup of life.

7. Haec de expositione lectionis evangelicae succincte transcurrimus; nunc, opitulante eodem de quo loquimur Domino, et resurrectionis ejus gloriam, et pietatis viscera consideremus. Citius enim a morte voluit resurgere, ne nostra diu anima in infidelitatis morte remaneret. Unde bene quoque per Psalmistam dicitur: De torrente in via bibet, propterea exaltabit caput (Psal. CIX, 7). In humano quippe genere ab ipso mundi initio torrens mortis effluxerat: sed de hoc torrente Dominus in via bibit, quia mortem in transitu gustavit. Atque ideo exaltavit caput, quia hoc quod moriendo in sepulcro posuit, resurgendo super angelos elevavit; et inde antiquum hostem in aeternum perculit, unde saevire contra se manus persequentium temporaliter permisit. Quod aperte Dominus beato Job indicat, dicens: Nunquid capies Leviathan hamo (Job. XL, 19, 20)?

8. Per Leviathan quippe, quod additamentum eorum dicitur, cetus ille devorator humani generis designatur. Qui, dum se divinitatem homini addere spopondit, immortalitatem sustulit. Qui praevaricationis quoque culpam, quam primo homini propinavit, dum se sequentibus pessima persuasione multiplicat, poenas eis sine cessatione coacervat. In hamo autem esca ostenditur, aculeus occultatur. Hunc ergo Pater omnipotens hamo coepit, quia ad mortem illius unigenitum Filium incarnatum misit, in quo et caro passibilis videri posset, et divinitas impassibilis videri non posset. Cumque in eo serpens iste per manus persequentium escam corporis momordit, divinitatis illum aculeus perforavit. Prius vero eum in miraculis Deum cognoverat, sed de cognitione sua ad dubitationem cecidit, quando hunc passibilem vidit. Quasi hamus ergo fauces glutientis tenuit, dum in illo esca carnis patuit, quam devorator appeteret; et divinitas passionis tempore latuit, quae necaret. In hamo ejus incarnationis captus est, quia dum in illo appetit escam corporis, transfixus est aculeo divinitatis. Ibi quippe inerat humanitas, quae ad se devoratorem duceret; ibi divinitas, quae perforaret; ibi aperta infirmitas, quae provocaret; ibi occulta virtus, quae raptoris faucem transfigeret. In hamo igitur captus est, quia inde interut unde momordit. Et quos jure tenebat mortales perdidit, quia eum in quo jus non habuit morte appetere immortalem praesumpsit.

7. These things concerning the exposition of the evangelical lecture we have succinctly run through; now, with the help of the same Lord of whom we speak, let us consider both the glory of His resurrection, and the bowels of His piety. For He wished to rise more quickly from death, lest our soul should remain long in the death of infidelity. Whence it is well also said through the Psalmist: *He shall drink of the torrent in the way, therefore shall he lift up his head* (Ps. 109:7). For in the human race from the very beginning of the world the torrent of death had flowed out: but of this torrent the Lord drank in the way, because He tasted death in passing. And therefore He lifted up His head, because this which by dying He placed in the tomb, by rising He elevated above the angels; and thence He struck the ancient enemy eternally, from whence He permitted the hands of the persecutors to rage against Him temporally. Which the Lord openly indicates to blessed Job, saying: *Will you take Leviathan with a hook* (Job 40:19, 20)?

8. For by Leviathan, which is called "their addition," that whale, the devourer of the human race, is designated. Who, while he promised to add divinity to man, took away immortality. Who also, while he offered the fault of prevarication to the first man, while he multiplies himself in those following by the worst persuasion, heaps up punishments for them without cessation. But in the hook the bait is shown, the sting is hidden. Therefore the omnipotent Father took him with a hook, because He sent His only-begotten incarnate Son to his death, in whom both passible flesh could be seen, and impassible divinity could not be seen. And when that serpent bit the bait of the body through the hands of the persecutors, the sting of the divinity pierced him. But previously he had recognized Him as God in His miracles, but from his knowledge he fell into doubt, when he saw Him passible. Therefore, like a hook, it held the jaws of the one swallowing, while in Him the bait of the flesh was evident, which the devourer might seek; and the divinity lay hidden at the time of the passion, which might kill. He was caught in the hook of His incarnation, because while he seeks in Him the bait of the body, he was transfixed by the sting of the divinity. For there was present the humanity, which might lead the devourer to itself; there the divinity, which might pierce; there the open infirmity, which might provoke; there the hidden power, which might transfix the jaw of the robber. Therefore he was caught in the hook, because he died from whence he bit. And he lost the mortals whom he held by right, because he presumed to seek by death the immortal one in whom he had no right.

9. Hinc est etiam quod haec ipsa de qua loquimur Maria vivit, quia ille pro humano genere qui morti nihil debebat occubuit. Hinc est quod nos quotidie ad vitam post culpas revertimur, quia ad poenam nostram conditor sine culpa descendit. Ecce jam antiquus hostis ea quae de humano genere coeperat spotia amisit, supplantationis suae victoriam perdidit. Quotidie peccatores ad vitam redeunt, quotidie de ejus faucibus Redemptoris manu rapiuntur. Unde bene quoque ad beatum Job voce dominica iterum dicitur: Aut armilla perforabis maxillam ejus (Job. XL, 21)? Armilla ubi ponitur, ambiendo constringit. 1551 Quid ergo per armillam, nisi circumplectens nos divina misericordia designatur? Quae Leviathan istius maxillam perforat, dum nobis post perpetrata quae prohibuit, adhuc poenitentiae remedio ostendit. Armilla Dominus maxillam Leviathan perforat, quia ipse ineffabili misericordiae suae potentia sic malitiae antiqui hostis obviat, ut aliquando eos etiam quos jam coepit amittat. Et quasi ab ore illius cadunt, qui post perpetratas culpas ad innocentiam redeunt. Quis enim ore illius semel raptus, maxillam ejus evaderet, si perforata non esset? An non in ore Petrum tenuit, cum negavit (Matth. XXVI, 76, seq.)? An non in ore David tenuit, cum in tantam se luxuriae voraginem mersit (II Reg. XII, 4)? Sed dum ad vitam uterque per poenitentiam rediit, Leviathan iste eos aliquo modo quasi per maxillae suae foramen amisit. Per foramen ergo maxillae ab ejus ore subtracti sunt, qui post perpetrationem tantae nequitiae poenitendo redierunt. Quis autem hominum Leviathan istius os evadat, ut illicita nulla committat? Sed hinc cognoscimus, quantum Redemptori humani generis debitores sumus, qui non solum nos in ore Leviathan ire prohibuit, sed ab ore etiam ejus redire concessit. Qui spem peccatori non abstulit, quia maxillam ejus, ut evadendi viam tribueret, perforavit, ut saltem post morsum fugiat, qui incautus prius cavere noluit ne morderetur. Ubique ergo nobis occurrit superna medicina, quia et dedit homini praecepta, ne peccet, et tamen peccanti dedit remedia, ne desperet. Unde cavendum summopere est ne quis delectatione peccati Leviathan istius ore rapiatur; et tamen si raptus fuerit, non desperet, quia si peccatum perfecte lugeat, adhuc foramen in maxilla ejus invenit, per quod evadat.

9. Hence it is also that this same Mary of whom we speak lives, because He who owed nothing to death lay down for the human race. Hence it is that we daily return to life after faults, because the Creator descended to our punishment without fault. Behold, now the ancient enemy has lost those spoils which he had taken from the human race, he has lost the victory of his supplanting. Daily sinners return to life, daily they are snatched from his jaws by the hand of the Redeemer. Whence it is well also said again to blessed Job by the divine voice: *Or will you pierce his jaw with a ring* (Job 40:21)? A ring, where it is placed, constricts by surrounding. What therefore is designated by the ring, unless the divine mercy encompassing us? Which pierces the jaw of this Leviathan, while it still shows to us the remedy of penitence after the perpetrations of those things which it prohibited. The Lord pierces the jaw of Leviathan with a ring, because He Himself by the ineffable power of His mercy so meets the malice of the ancient enemy, that sometimes He loses even those whom he already took. And as if they fall from his mouth, who after the perpetration of faults return to innocence. For who, once snatched by his mouth, would escape his jaw, if it were not pierced? Did he not hold Peter in his mouth, when he denied (Matt. 26:75, seq.)? Did he not hold David in his mouth, when he merged himself into such a whirlpool of luxury (2 Sam. 12:4)? But while both returned to life through penitence, this Leviathan lost them in some way as if through the hole of his jaw. Through the hole therefore of the jaw they were subtracted from his mouth, who after the perpetration of such great iniquity returned by repenting. But what man would escape the mouth of this Leviathan, so that he commits no unlawful things? But hence we recognize how much we are debtors to the Redeemer of the human race, who not only prohibited us from going into the mouth of Leviathan, but also granted us to return from his mouth. Who did not take away hope from the sinner, because He pierced his jaw, so that He might grant a way of escaping, so that at least he may flee after the bite, who incautious previously would not beware lest he be bitten. Everywhere therefore the supernal medicine meets us, because He both gave precepts to man, lest he sin, and yet gave remedies to the sinner, lest he despair. Whence it is to be guarded against with the highest effort lest anyone be snatched by the mouth of this Leviathan by the delight of sin; and yet if he should be snatched, let him not despair, because if he perfectly laments the sin, he still finds a hole in his jaw, through which he may escape.

10. Adest testis divinae misericordiae, haec ipsa de qua loquimur Maria, de qua Pharisaeus dum pietatis fontem vellet obstruere, dicebat: Hic si esset propheta, sciret utique quae et qualis est mulier quae tangit eum, quia peccatrix est (Luc. VII, 39). Sed lavit lacrymis maculas cordis et corporis, et Redemptoris sui vestigia tetigit, quae sua itinera prava dereliquit. Sedebat ad pedes Jesu, verbumque de ore illius audiebat. Viventi adhaeserat, mortuum quaerebat. Viventem reperit, quem mortuum quaesivit. Tantumque apud eum locum gratiae invenit, ut hunc ipsis quoque apostolis, ejus videlicet nuntiis, ipsa nuntiaret. Quid itaque, fratres, quid in hac re debemus aspicere, nisi immensam misericordiam conditoris nostri, qui nobis velut in signo ad exemplum poenitentiae posuit eos quos per poenitentiam vivere post lapsum fecit? Perpendo enim Petrum, considero latronem, aspicio Zacchaeum, intueor Mariam et nihil in his aliud video, nisi ante oculos nostros posita spei et poenitentiae exempla. Fortasse enim in fide lapsus est aliquis; aspiciat Petrum, qui amare flevit, quod timide negaverat (Matth. XXVI, 75). Alius contra proximum suum in malitia crudelitatis exarsit; aspiciat latronem, qui et in ipso mortis articulo ad vitae praemia poenitendo pervenit (Luc. XXIII, 43). Alius avaritiae aestibus anhelans aliena diripuit; aspiciat Zacchaeum, qui si quid alicui abstulit, quadruplum reddidit (Luc. XIX, 8). Alius libidinis igne succensus, 1552 carnis munditiam perdidit; aspiciat Mariam, quae in se amorem carnis igne divini amoris excoxit. Ecce omnipotens Deus ubique oculis nostris quos imitari debeamus objicit, ubique exempla suae misericordiae opponit. Mala ergo jam displiceant, vel experta. Libenter obliviscitur omnipotens Deus quod nocentes fuimus, paratus est poenitentiam nostram nobis ad innocentiam deputare. Inquinati post aquas salutis, renascamur ex lacrymis. Itaque juxta primi Pastoris vocem, sicut modo geniti infantes lac concupiscite (I Petr. II, 2). Redite, parvuli filii, ad sinum matris vestrae aeternae sapientiae; sugite larga ubera pietatis Dei; transacta plangite, imminentia vitate. Redemptor noster momentaneos fletus nostros aeterno consolabitur gaudio, qui vivit et regnat cum Deo Patre in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen.

HOMILIA XXVI.

Habita ad populum in basilica beati Joannis, quae dicitur Constantiniana, in octavis Paschae. LECTIO S. EVANG. SEC. JOAN. XX, 19-31.

10. There is present a witness of divine mercy, this same Mary of whom we speak, concerning whom the Pharisee, while he wished to obstruct the fountain of piety, was saying: *This man, if he were a prophet, would surely know who and what manner of woman this is who touches him, for she is a sinner* (Luke 7:39). But she washed the stains of heart and body with tears, and touched the footsteps of her Redeemer, she who left behind her own depraved journeys. She was sitting at the feet of Jesus, and was hearing the word from His mouth. She had adhered to Him living, she was seeking Him dead. She found Him living, whom she sought dead. And she found such a place of grace with Him, that she herself announced Him to the apostles themselves, clearly His messengers. What therefore, brothers, what in this matter ought we to behold, unless the immense mercy of our Creator, who has placed before us as if in a sign for an example of penitence those whom He made to live through penitence after their fall? For I weigh Peter, I consider the thief, I look at Zacchaeus, I gaze upon Mary, and I see nothing other in these, unless examples of hope and penitence placed before our eyes. For perhaps someone has fallen in faith; let him look at Peter, who wept bitterly for what he had timidly denied (Matt. 26:75). Another has burned with the malice of cruelty against his neighbor; let him look at the thief, who even in the very point of death reached the rewards of life by repenting (Luke 23:43). Another, panting with the heats of avarice, has snatched away the things of others; let him look at Zacchaeus, who if he took away anything from anyone, restored it fourfold (Luke 19:8). Another, kindled by the fire of lust, has lost the cleanness of the flesh; let him look at Mary, who cooked away in herself the love of the flesh with the fire of divine love. Behold, omnipotent God everywhere objects before our eyes those whom we ought to imitate, everywhere He opposes examples of His mercy. Therefore let evil things already be displeasing, even those experienced. Omnipotent God willingly forgets that we were guilty, prepared to depute our penitence to us for innocence. Being stained after the waters of salvation, let us be born again from tears. Therefore, according to the voice of the first Pastor, *as newborn infants desire milk* (1 Pet. 2:2). Return, little children, to the bosom of your mother, eternal wisdom; suck the large breasts of the piety of God; lament things passed, avoid things imminent. Our Redeemer will console our momentary weepings with eternal joy, who lives and reigns with God the Father in the unity of the Holy Spirit, God, forever and ever. Amen.

HOMILY XXVI.

Delivered to the people in the basilica of blessed John, which is called the Constantinian, on the octave of Easter. LECTURE OF THE HOLY GOSPEL ACCORDING TO JOHN 20:19-31.

In illo tempore cum esset sero die illa una sabbatorum, et fores essent clausae, ubi erant discipuli congregati propter metum Judaeorum, venit Jesus, et stetit in medio eorum, et dixit eis: Pax vobis. Et cum hoc dixisset, ostendit eis manus et latus. Gavisi sunt ergo discipuli viso Domino. Dixit ergo eis iterum: Pax vobis. Sicut misit me Pater, et ego mitto vos. Haec cum dixisset, insufflavit, et dixit eis: Accipite Spiritum sanctum: quorum remiseritis peccata, remittuntur eis, et quorum retinueritis retenta sunt. Thomas autem unus de duodecim, qui dicitur Didymus, non erat cum eis quando venit Jesus. Dixerunt ergo ei alii discipuli: Vidimus Dominum. Ille autem dixit eis: Nisi videro in manibus ejus fixuram clavorum, et mittam digitum meum in locum clavorum, et mittam manum meam in latus ejus, non credam. Et post dies octo iterum erant discipuli ejus intus et Thomas cum eis. Venit Jesus januis clausis, et stetit in medio, et dixit: Pax vobis. Deinde dicit Thomae: Infer digitum tuum huc, et vide manus meas; et affer manum tuam, et mitte in latus meum; et noli esse incredulus, sed fidelis. Respondit Thomas, et dixit ei: Dominus meus, et Deus meus. Dicit ei Jesus: Quia vidisti me, Thoma, credidisti: beati qui non viderunt, et crediderunt. Multa quidem et alia signa fecit Jesus in conspectu discipulorum suorum, quae non sunt scripta in libro hoc. Haec autem scripta sunt, ut credatis quia Jesus est Christus Filius Dei, et ut credentes vitam habeatis in nomine ejus.

1552 1. Prima lectionis hujus evangelicae quaestio animum pulsat, quomodo post resurrectionem corpus dominicum verum fuit, quod clausis januis ad discipulos ingredi potuit. Sed sciendum nobis est quod divina operatio si ratione comprehenditur, non est admirabilis; nec fides habet meritum, cui humana ratio praebet experimentum. Sed haec ipsa nostri Redemptoris opera, quae ex semetipsis comprehendi nequaquam possunt, ex alia ejus operatione pensanda sunt, ut rebus mirabilibus fidem praebeant facta mirabiliora. Illud enim corpus Domini intravit ad discipulos januis clausis, quod videlicet ad humanos oculos per nativitatem suam clauso exiit utero Virginis. Quid ergo mirum si clausis januis post resurrectionem suam in aeternum jam victurus intravit, qui moriturus veniens non aperto utero Virginis exivit? Sed quia ad illud corpus quod videri poterat, fides intuentium dubitabat, ostendit eis protinus 1553 manus et latus; palpandam carnem praebuit, quam clausis januis introduxit.

At that time, when it was late on that day, one of the sabbaths, and the doors were closed where the disciples were gathered for fear of the Jews, Jesus came, and stood in the midst of them, and said to them: Peace be to you. And when he had said this, he showed them his hands and his side. The disciples therefore rejoiced, having seen the Lord. He said therefore to them again: Peace be to you. As the Father has sent me, I also send you. When he had said this, he breathed upon them, and said to them: Receive the Holy Spirit: whose sins you shall forgive, they are forgiven them, and whose you shall retain, they are retained. But Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe. And after eight days again his disciples were inside and Thomas with them. Jesus came, the doors being closed, and stood in the midst, and said: Peace be to you. Then he says to Thomas: Put your finger here, and see my hands; and bring your hand, and put it into my side; and be not incredulous, but faithful. Thomas answered, and said to him: My Lord, and my God. Jesus says to him: Because you have seen me, Thomas, you have believed: blessed are they who have not seen, and have believed. Many other signs also Jesus did in the sight of his disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

1. The first question of this evangelical lecture strikes the mind, how after the resurrection the Lord's body was true, which could enter to the disciples when the doors were closed. But it is to be known by us that if a divine operation is comprehended by reason, it is not wonderful; nor does faith have merit, to which human reason provides the experiment. But these very works of our Redeemer, which can by no means be comprehended from themselves, are to be weighed from His other operation, so that more wonderful facts may provide faith to wonderful things. For that body of the Lord entered to the disciples when the doors were closed, which clearly came out to human eyes through His birth from the closed womb of the Virgin. What wonder therefore if He entered when the doors were closed after His resurrection, He who was already to live eternally, who coming to die did not go out from the opened womb of the Virgin? But because concerning that body which could be seen, the faith of those looking was doubting, He immediately showed them His hands and His side; He offered the flesh to be handled, which He introduced when the doors were closed.

Qua in re duo mira, et juxta humanam rationem sibi valde contraria ostendit, dum post resurrectionem suam corpus suum et incorruptibile et tamen palpabile demonstravit. Nam et corrumpi necesse est quod palpatur, et palpari non potest quod non corrumpitur. Sed miro modo atque inaestimabili Redemptor noster et incorruptibile post resurrectionem, et palpabile corpus exhibuit, ut monstrando incorruptibile invitaret ad praemium, et praebendo palpabile firmaret ad fidem. Et incorruptibilem se ergo, et palpabilem demonstravit, ut profecto esse post resurrectionem ostenderet corpus suum et ejusdem naturae, et alterius gloriae.

2. Dixit eis: Pax vobis. Sicut misit me Pater, et ego mitto vos. Id est, sicut misit me Pater Deus Deum, et ego mitto vos homo homines. Pater Filium misit, 1554 qui hunc pro redemptione generis humani incarnari constituit. Quem videlicet in mundum venire ad passionem voluit, sed tamen amavit Filium quem ad passionem misit. Electos vero apostolos Dominus non ad mundi gaudia, sed, sicut ipse missus est, ad passiones in mundum mittit. Quia ergo et Filius amatur a Patre, et tamen ad passionem mittitur, ita et discipuli a Domino amantur, qui tamen ad passionem mittuntur in mundum. Itaque dicitur: Sicut misit me Pater, et ego mitto vos, id est, ea vos charitate diligo cum inter scandala persecutorum mitto, qua me charitate Pater diligit, quem venire ad tolerandas passiones fecit. Quamvis mitti etiam juxta naturam divinitatis possit intelligi. Eo enim ipso a Patre Filius mitti dicitur, quo a Patre generatur. Nam sanctum quoque Spiritum, qui cum sit coaequalis Patri et Filio, non tamen incarnatus est, idem se Filius mittere perhibet, dicens: Cum venerit Paraclitus, quem ego mittam vobis a Patre (Joan. XV, 26). Si enim mitti solummodo incarnari deberet intelligi, sanctus procul dubio Spiritus nullo modo diceretur mitti, qui nequaquam incarnatus est. Sed ejus missio ipsa processio est qua de Patre procedit et Filio. Sicut itaque Spiritus mitti dicitur quia procedit, ita et Filius non incongrue mitti dicitur quia generatur.

Haec autem cum dixisset, insufflavit, et dixit eis. Accipite Spiritum sanctum. Quaerendum nobis est quid est quod Spiritum sanctum Dominus noster et semel dedit in terra consistens, et semel coelo praesidens? Neque enim alio in loco datus Spiritus sanctus aperte monstratur (Act. II, 1 seq.), nisi nunc cum per insufflationem percipitur, et postmodum cum, de coelo veniens, in linguis variis demonstratur. Cur ergo prius in terra discipulis datur, postmodum de coelo mittitur, nisi quod duo sunt praecepta charitatis, dilectio videlicet Dei, et dilectio proximi?

In which matter He showed two wonders, and according to human reason very contrary to one another, while after His resurrection He demonstrated His body to be both incorruptible and yet palpable. For it is necessary that what is handled be corrupted, and what is not corrupted cannot be handled. But in a wonderful and inestimable way our Redeemer exhibited a body both incorruptible after the resurrection, and palpable, so that by showing it incorruptible He might invite to the reward, and by offering it palpable He might firm them to the faith. And He therefore demonstrated Himself both incorruptible and palpable, so that He might show His body after the resurrection to be truly both of the same nature and of another glory.

2. He said to them: *Peace be to you. As the Father has sent me, I also send you.* That is, as the Father God sent me God, I also as man send you men. The Father sent the Son, who constituted Him to be incarnate for the redemption of the human race. Whom clearly He wished to come into the world unto passion, but yet He loved the Son whom He sent to passion. But the Lord sends the elect apostles into the world not to the joys of the world, but, as He Himself was sent, to passions. Because therefore both the Son is loved by the Father, and yet is sent to passion, so also the disciples are loved by the Lord, who yet are sent to passion into the world. Therefore it is said: *As the Father has sent me, I also send you,* that is, I love you with that charity when I send you among the scandals of the persecutors, with which charity the Father loves me, whom He made to come to tolerate passions. Although to be sent can also be understood according to the nature of the divinity. For by that itself the Son is said to be sent by the Father, by which He is begotten by the Father. For the Holy Spirit also, who although He is co-equal to the Father and the Son, yet was not incarnate, the same Son asserts that He sends Him, saying: *When the Paraclete shall come, whom I will send to you from the Father* (John 15:26). For if to be sent ought to be understood only as being incarnate, the Holy Spirit would in no way be said to be sent, who by no means was incarnate. But His mission is that very procession by which He proceeds from the Father and the Son. As therefore the Spirit is said to be sent because He proceeds, so also the Son is not incongruously said to be sent because He is begotten.

Having said this, He breathed on them, and said to them: Receive the Holy Spirit. We must ask why our Lord gave the Holy Spirit once while remaining on earth, and once while presiding in heaven? For the Holy Spirit is not shown to have been given openly in any other place (Acts 2:1 sq.), except now when He is perceived through breathing, and later when, coming from heaven, He is demonstrated in various tongues. Why then is He first given to the disciples on earth, and later sent from heaven, unless because there are two precepts of charity, namely the love of God and the love of neighbor?

In terra datur Spiritus, ut diligatur proximus; e coelo datur Spiritus, ut diligatur Deus. Sicut ergo una est charitas, et duo praecepta, ita unus Spiritus, et duo data. Prius a consistente Domino in terra, postmodum e coelo, quia in proximi amore discitur qualiter perveniri debeat ad amorem Dei. Unde et idem Joannes dicit: Qui non diligit fratrem suum quem videt, Deum quem non videt quomodo potest diligere (I Joan. IV. 20)? Et ante quidem discipulorum mentibus idem Spiritus sanctus inerat ad fidem, sed tamen manifesta datione non nisi post resurrectionem datus est. Unde et scriptum est: Nondum erat spiritus datus, quia Jesus nondum fuerat glorificatus (Joan. VII, 39). Unde etiam per Moysen dicitur: Suxerunt mel de petra, et oleum de firma petra (Deut. XXXII, 13). Neque enim quidquam tale juxta historiam legitur, si tota Testamenti Veteris series recenseatur. Nusquam de petra mel, nusquam oleum ille populus suxit. Sed quia juxta Pauli vocem: Petra erat Christus (I Cor. X, 4), mel de petra suxerunt, qui ejusdem Redemptoris nostri facta et miracula viderunt. Oleum vero de firma petra suxerunt, quia effusione sancti Spiritus post resurrectionem ejus ungi meruerunt. Quasi ergo infirma petra mel dedit, quando adhuc mortalis Dominus miraculorum suorum dulcedinem discipulis ostendit. Sed firma petra oleum fudit, quia, post resurrectionem suam factus jam impassibilis, per afflationem spiritus donum sanctae unctionis emanavit.

De hoc oleo per prophetam dicitur: Computrescet jugum a facie olei (Isai. X, 27). Sub jugo quippe tenebamur daemoniacae dominationis, sed uncti sumus oleo Spiritus sancti. Et quia nos gratia libertatis unxit, dominationis daemoniacae jugum putruit, Paulo attestante, qui ait: Ubi spiritus Domini, ibi libertas (II Cor. III, 17). Sciendum vero est quod hi qui prius Spiritum sanctum habuerunt, ut et ipsi innocenter viverent, et in praedicatione quibusdam prodessent, idcirco hunc post resurrectionem Domini patenter acceperunt, ut prodesse non paucis, sed pluribus possent. Unde et in hac ipsa datione Spiritus dicitur: Quorum remiseritis peccata remittuntur eis, et quorum retinueritis retenta sunt. Libet intueri illi discipuli, ad tanta onera humilitatis vocati, ad quantum culmen gloriae sint perducti. Ecce non solum de semetipsis securi fiunt, sed etiam alienae obligationis potestatem relaxationis accipiunt; principatumque superni judicii sortiuntur, ut vice Dei quibusdam peccata retineant, quibusdam relaxent. Sic sic eos a Deo decebat erigi, qui tantum pro Deo consenserant humiliari. Ecce qui districtum Dei judicium metuunt animarum judices fiunt; et alios damnant, vel liberant, qui semetipsos damnari metuebant.

The Spirit is given on earth that the neighbor may be loved; the Spirit is given from heaven that God may be loved. Therefore, as charity is one and the precepts are two, so the Spirit is one and the givings are two. First by the Lord remaining on earth, later from heaven, because in the love of neighbor it is learned how one ought to arrive at the love of God. Whence also the same John says: *He who loves not his brother whom he sees, how can he love God whom he sees not?* (1 John 4:20). And indeed the same Holy Spirit was already within the minds of the disciples for faith, but yet He was not given by a manifest giving until after the resurrection. Whence also it is written: *The Spirit was not yet given, because Jesus was not yet glorified* (John 7:39). Whence also it is said through Moses: *They sucked honey out of the rock, and oil out of the firmest rock* (Deut. 32:13). For no such thing is read according to history, if the whole series of the Old Testament is reviewed. Nowhere did that people suck honey from a rock, nowhere oil. But because according to Paul's voice: *The rock was Christ* (1 Cor. 10:4), they sucked honey from the rock who saw the deeds and miracles of our same Redeemer. But they sucked oil from the firmest rock, because they merited to be anointed by the effusion of the Holy Spirit after His resurrection. As it were, therefore, the weak rock gave honey, when the Lord, still mortal, showed the sweetness of His miracles to the disciples. But the firm rock poured out oil, because, having become impassible after His resurrection, the gift of holy unction flowed forth through the breathing of the Spirit.

Concerning this oil it is said through the prophet: *The yoke shall putrefy at the presence of the oil* (Isa. 10:27). For we were held under the yoke of demoniacal domination, but we were anointed with the oil of the Holy Spirit. And because the grace of liberty has anointed us, the yoke of demoniacal domination has putrefied, Paul attesting, who says: *Where the spirit of the Lord is, there is liberty* (2 Cor. 3:17). It must be known, however, that those who previously had the Holy Spirit, that they themselves might live innocently and profit some in preaching, therefore received Him openly after the resurrection of the Lord, so that they might be able to profit not a few, but many. Whence also in this very giving of the Spirit it is said: *Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained.* It is pleasing to consider those disciples, called to such burdens of humility, to what a height of glory they were led. Behold, they not only become secure concerning themselves, but they also receive the power of relaxation of the obligation of others; and they obtain the primacy of celestial judgment, so that in the place of God they may retain sins for some and relax them for others. Thus, thus it was fitting that they should be raised up by God, who had consented to be so greatly humbled for God. Behold, they who fear the strict judgment of God become judges of souls; and they damn or liberate others, who feared that they themselves might be damned.

Horum profecto nunc in Ecclesia episcopi locum tenent. Ligandi atque solvendi auctoritatem suscipiunt, qui gradum regiminis sortiuntur. Grandis honor, sed grave pondus istius est honoris. Durum quippe est ut qui nescit tenere moderamina vitae suae judex vitae fiat alienae. Et plerumque contingit ut hic judicii locum teneat, cui ad locum vita minime concordat. Ac saepe agitur, ut vel damnet immeritos, vel alios ipse ligatus solvat. Saepe in solvendis ac ligandis subditis suae voluntatis motus, non autem causarum merita sequitur. Unde fit, ut ipsa hac ligandi et solvendi potestate se privet, qui hanc pro suis voluntatibus, et non pro subjectorum moribus exercet. Saepe fit, ut erga quemlibet proximum odio vel gratia moveatur Pastor: judicare autem de subditis digne nequeunt, qui in subditorum causis sua vel odia vel gratiam sequuntur. Unde recte per prophetam dicitur: Mortificabant animas quae non moriuntur; et vivificabant animas quae non vivunt (Ezech. XIII, 19). Non morientem quippe mortificat, qui justum damnat. Et non victurum vivificare nititur, qui reum a supplicio absolvere conatur.

Causae ergo pensandae sunt, et tunc ligandi atque solvendi potestas exercenda. Videndum est quae culpa praecessit, aut quae sit poenitentia secuta post culpam, ut quos omnipotens Deus per compunctionis gratiam visitat, illos pastoris sententia absolvat. Tunc enim vera est absolutio praesidentis, cum interni arbitrium sequitur judicis. Quod bene quatriduani mortui resuscitatio illa significat, quae videlicet demonstrat quia prius mortuum Dominus vocavit et vivificavit, dicens: Lazare, veni foras (Joan. XI, 43); et postmodum is qui vivens egressus fuerat a discipulis est solutus, sicut scriptum est: Cumque egressus esset qui fuerat ligatus institis, tunc dixit discipulis: Solvite eum, et sinite abire (Joan. XI, 45). Ecce illum discipuli jam viventem solvunt, quem magister resuscitaverat mortuum. Si enim discipuli Lazarum mortuum solverent, fetorem magis ostenderent quam virtutem. Ex qua consideratione intuendum est quod illos nos debemus per pastoralem auctoritatem solvere quos auctorem nostrum cognoscimus per suscitantem gratiam vivificare. Quae nimirum vivificatio ante operationem rectitudinis in ipsa jam cognoscitur confessione peccati. Unde et huic ipsi mortuo Lazaro nequaquam dicitur Revivisce, sed Veni foras. Omnis quippe peccator dum culpam suam intra conscientiam abscondit, introrsum latet, in suis penetralibus occultatur. Sed mortuus venit foras, cum peccator nequitias suas sponte confitetur. Lazaro ergo dicitur Veni foras. Ac si aperte cuilibet mortuo in culpa diceretur: Cur reatum tuum intra conscientiam abscondis? Foras jam per confessionem egredere, qui apud te interius per negationem lates.

Surely the bishops now hold the place of these in the Church. They receive the authority of binding and loosing who obtain the degree of government. A great honor, but a heavy burden of that honor it is. For it is hard that he who knows not how to hold the moderation of his own life should become a judge of another's life. And it very often happens that one holds the place of judgment here, whose life by no means agrees with the place. And often it is done, that he either damns the undeserving, or he himself, being bound, looses others. Often in loosing and binding subjects he follows the movement of his own will, but not the merits of the cases. Whence it happens, that he deprives himself of this very power of binding and loosing, who exercises it for his own wills, and not for the morals of those subject to him. Often it happens, that the Pastor is moved by hatred or favor towards any neighbor; but those cannot judge worthily of their subjects who follow either their own hatreds or favor in the cases of their subjects. Whence it is rightly said through the prophet: *They mortified the souls which do not die; and they vivified the souls which do not live* (Ezek. 13:19). For he mortifies the one not dying, who damns the just. And he strives to vivify the one not about to live, who endeavors to absolve the guilty from punishment.

Therefore the cases are to be weighed, and then the power of binding and loosing is to be exercised. It must be seen what fault preceded, or what repentance followed after the fault, so that those whom almighty God visits through the grace of compunction, the sentence of the pastor may absolve. For then the absolution of the one presiding is true, when it follows the judgment of the internal judge. Which that resuscitation of the man four days dead well signifies, which namely demonstrates that the Lord first called and vivified the dead man, saying: *Lazarus, come forth* (John 11:43); and afterwards he who had gone out living was loosed by the disciples, as it is written: *And when he had gone out who had been bound with bandages, then he said to the disciples: Loose him, and let him go* (John 11:45). Behold, the disciples loose him already living, whom the master had resuscitated dead. For if the disciples loosed the dead Lazarus, they would show stench rather than power. From which consideration it is to be observed that we ought to loose through pastoral authority those whom we know our author vivifies through raising grace. Which vivification, indeed, is already known in the very confession of sin before the operation of rectitude. Whence also to this same dead Lazarus it is by no means said *Revive*, but *Come forth*. For every sinner while he hides his fault within his conscience, lies hidden within, is concealed in his own secret places. But the dead man comes forth when the sinner spontaneously confesses his iniquities. To Lazarus therefore it is said: *Come forth*. As if it were openly said to anyone dead in fault: Why do you hide your guilt within your conscience? Come out now through confession, you who lie hidden within yourself through negation.

Veniat itaque foras mortuus, id est culpam confiteatur peccator. Venientem vero foras solvant discipuli, ut pastores Ecclesiae ei poenam debeant amovere, quam meruit qui non erubuit confiteri quod fecit. Haec de solutionis ordine breviter dixerim, ut sub magno moderamine pastores Ecclesiae vel solvere studeant, vel ligare. Sed utrum juste an injuste obliget pastor, pastoris tamen sententia gregi timenda est, ne is qui subest, et cum injuste forsitan ligatur, ipsam obligationis suae sententiam ex alia culpa mereatur. Pastor ergo vel absolvere indiscrete timeat, vel ligare. Is autem qui sub manu pastoris est, ligari timeat vel injuste; nec pastoris sui judicium temere reprehendat, ne etsi injuste ligatus est, ex ipsa tumidae reprehensionis superbia culpa quae non erat fiat. Sed quia haec breviter per excessum diximus, ad expositionis ordinem redeamus.

Thomas autem unus ex duodecim, qui dicitur Didymus, non erat cum eis quando venit Jesus. Iste unus discipulus defuit, reversus quod gestum est audivit, audita credere renuit. Venit iterum Dominus, et non credenti discipulo latus palpandum praebuit, manus ostendit, et, ostensa suorum cicatrice vulnerum, infidelitatis illius vulnus sanavit. Quid, fratres charissimi, quid inter haec animadvertitis? Nunquid casu gestum creditis, ut electus ille discipulus tunc deesset, post autem veniens audiret, audiens dubitaret, dubitans palparet, palpans crederet? Non hoc casu, sed divina dispensatione gestum est. Egit namque miro modo superna clementia ut discipulus ille dubitans, dum in magistro suo vulnera palparet carnis, in nobis vulnera sanaret infidelitatis. Plus enim nobis Thomae infidelitas ad fidem quam fides credentium discipulorum profuit, quia dum ille ad fidem palpando reducitur, nostra mens, omni dubitatione postposita, in fide solidatur. Sic quippe discipulum Dominus post resurrectionem suam dubitare permisit, nec tamen in dubitatione deseruit, sicut ante nativitatem suam habere Mariam sponsum voluit, qui tamen ad ejus nuptias non pervenit. Nam ita factus est discipulus dubitans et palpans, testis verae resurrectionis, sicut sponsus matris fuerat custos integerrimae virginitatis.

Let the dead man therefore come forth, that is, let the sinner confess his fault. And let the disciples loose him coming forth, so that the pastors of the Church ought to remove the punishment from him which he merited who did not blush to confess what he did. These things I have said briefly concerning the order of loosing, so that the pastors of the Church may study either to loose or to bind under great moderation. But whether the pastor binds justly or unjustly, the sentence of the pastor is yet to be feared by the flock, lest he who is subject, even when he is perhaps unjustly bound, should merit that very sentence of his obligation from another fault. Therefore let the pastor fear to absolve or to bind indiscreetly. But let him who is under the hand of the pastor fear to be bound even unjustly; nor let him rashly reprehend the judgment of his pastor, lest even if he is unjustly bound, from that very pride of tumid reprehension a fault which was not there should be made. But because we have said these things briefly by a digression, let us return to the order of the exposition.

But Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. This one disciple was absent; having returned, he heard what had been done; having heard, he refused to believe. The Lord came again, and offered His side to be touched by the non-believing disciple, showed His hands, and, having shown the scar of His wounds, healed the wound of that man's infidelity. What, most dear brothers, what do you notice among these things? Do you believe it was done by chance, that that chosen disciple should then be absent, but coming afterwards should hear, hearing should doubt, doubting should touch, touching should believe? This was not done by chance, but by divine dispensation. For the supernal clemency acted in a wonderful way so that that doubting disciple, while he touched the wounds of the flesh in his master, should heal in us the wounds of infidelity. For the infidelity of Thomas profited us more for faith than the faith of the believing disciples, because while he is reduced to faith by touching, our mind, all doubt having been set aside, is solidified in faith. For thus the Lord permitted the disciple to doubt after His resurrection, yet did not desert him in doubt, just as before His birth He willed Mary to have a spouse, who yet did not arrive at her nuptials. For thus the doubting and touching disciple was made a witness of the true resurrection, just as the spouse of the mother had been the guardian of most intact virginity.

Palpavit autem, et exclamavit: Dominus meus, et Deus meus. Dicit ei Jesus: Quia vidisti me, Thoma, credidisti. Cum Paulus apostolus dicat: Est autem fides sperandarum substantia rerum, argumentum non apparentium (Hebr. XI, 1), profecto liquet quia fides illarum rerum argumentum est quae apparere non possunt. Quae etenim apparent jam fidem non habent, sed agnitionem. Dum ergo vidit Thomas, dum palpavit, cur ei dicitur: Quia vidisti me, credidisti? Sed aliud vidit, aliud credidit. A mortali quippe homine divinitas videri non potuit. Hominem ergo vidit, et Deum confessus est, dicens: Dominus meus, et Deus meus. Videndo ergo credidit, qui considerando verum hominem, hunc Deum, quem videre non poterat, exclamavit

Laetificat valde quod sequitur: Beati qui non viderunt, et crediderunt. In qua nimirum sententia nos specialiter signati sumus, qui eum quem carne non vidimus mente retinemus. Nos signati sumus, sed si fidem nostram operibus sequimur. Ille etenim vere credit, qui exercet operando quod credit. Quo contra de his qui fidem nomine tenus retinent Paulus dicit: Confitentur se nosse Deum, factis autem negant (Tit. I, 16). Hinc Jacobus ait: Fides sine operibus mortua est (Jac. II, 26). Hinc ad beatum Job de antiquo hoste generis humani Dominus dicit: Absorbebit fluvium, et non mirabitur, et habet fiduciam quod influat Jordanis in os ejus (Job. XL, 18). Quis etenim per fluvium designatus, nisi humani generis fluxus? Quod videlicet genus ab ortu ad finem defluit, et, quasi aquae more, usque ad competentem terminum ex carnis liquore percurrit, Quid per Jordanem, nisi baptizatorum forma signatur? Quia enim in Jordane flumine ipse auctor redemptionis nostrae baptizari dignatus est, recte Jordanis nomine eorum multitudo exprimitur, qui intra sacramentum baptismatis tenentur. Antiquus ergo hostis generis humani fluvium absorbuit, quia a mundi origine usque ad Redemptoris adventum, vix paucis electis evadentibus, in ventrem suae malitiae genus humanum traxit. De quo recte dicitur: Absorbebit fluvium, et non mirabitur (Ibid.), quia pro magno non habet cum infideles rapit. Sed grave est valde quod subditur: Et habet fiduciam quod influat Jordanis in os ejus (Ibid.), quia postquam infideles quosque a mundi origine rapuit, adhuc se posse suscipere etiam fideles praesumit. Nam ore pestiferae persuasionis eos quotidie devorat, in quibus a confessione fidei reproba vita discordat.

And he touched, and exclaimed: *My Lord and my God.* Jesus says to him: *Because you have seen me, Thomas, you have believed.* Since Paul the apostle says: *Now faith is the substance of things to be hoped for, the evidence of things not appearing* (Hebr. 11:1), it is certainly clear that faith is the evidence of those things which cannot appear. For those things which appear already have not faith, but knowledge. While therefore Thomas saw, while he touched, why is it said to him: *Because you have seen me, you have believed*? But he saw one thing, he believed another. For divinity could not be seen by a mortal man. He saw the man, therefore, and confessed God, saying: *My Lord and my God.* In seeing, therefore, he believed, who considering the true man, exclaimed that this was God, whom he could not see.

What follows gladdens greatly: *Blessed are they who have not seen, and have believed.* In which sentence we are specifically marked, who retain Him in mind whom we have not seen in the flesh. We are marked, but if we follow our faith with works. For he truly believes who exercises by working what he believes. On the contrary, concerning those who retain faith in name only, Paul says: *They confess that they know God, but in deeds they deny Him* (Tit. 1:16). Hence James says: *Faith without works is dead* (Jas. 2:26). Hence to blessed Job concerning the ancient enemy of the human race the Lord says: *He will swallow up a river, and will not wonder, and he has confidence that the Jordan may flow into his mouth* (Job 40:18). For who is designated by the river, unless the flux of the human race? Which race namely flows down from birth to the end, and, as if in the manner of water, runs through from the liquor of the flesh until the competent term. What is signified by the Jordan, unless the form of the baptized? For because in the river Jordan the author of our redemption Himself deigned to be baptized, rightly by the name of Jordan is expressed the multitude of those who are held within the sacrament of baptism. The ancient enemy of the human race, therefore, swallowed up the river, because from the origin of the world until the advent of the Redeemer, barely a few elect escaping, he drew the human race into the belly of his malice. Concerning whom it is rightly said: *He will swallow up a river, and will not wonder*, because he does not hold it for a great thing when he snatches infidels. But it is very grave what is added: *And he has confidence that the Jordan may flow into his mouth*, because after he has snatched all infidels from the origin of the world, he still presumes that he can receive even the faithful. For with the mouth of pestiferous persuasion he daily devours those in whom a reprobate life is at discord with the confession of faith.

Hoc ergo, fratres charissimi, tota intentione pertimescite, hoc apud vos sollicita mente cogitate. Ecce Paschalia solemnia agimus; sed ita vivendum est nobis, ut pervenire ad aeterna festa mereamur. Transeunt cuncta quae temporaliter festiva celebrantur. Curate, qui his solemnitatibus interestis, ne ab aeterna solemnitate separemini. Quid prodest interesse esse festis hominum, si deesse contingat festis angelorum? Umbra venturae solemnitatis est solemnitas praesentis. Idcirco hanc annue agimus, ut ad illam quae non est annua, sed continua, perducamur. Cum haec statuto tempore geritur, ad illius desiderium memoria nostra refricatur. Frequentatione ergo gaudii temporalis ad aeterna gaudia mens incalescat et ferveat, ut ex veritate laetitiae perfruatur in patria quod de umbra gaudii meditatur in via. Vitam ergo vestram, fratres, moresque componite. Is qui mitis resurrexit ex morte, quam districtus in judicio veniat praevidete. Certe in die tremendi examinis suis, cum angelis, cum archangelis, cum thronis, cum dominationibus, cum principatibus et potestatibus apparebit, coelis ac terris ardentibus, cunctis videlicet elementis in sui obsequii terrore commotis. Hunc ergo tanti pavoris judicem ante oculos ponite; hunc venturum timete, ut hunc, cum venerit, non timidi, sed securi videatis. Timendus ergo est, ne timeatur. Terror ejus nos ad usum bonae operationis exerceat, metus illius vitam nostram a pravitate compescat. Mihi, fratres, credite, quia tanto tunc erimus securi de ejus praesentia, quanto nunc esse satagimus suspecti de culpa.

Certe si aliquis vestrum cum suo adversario causam dicturus in meo judicio die crastino esset exhibendus, totam fortasse noctem insomnem duceret, quid sibi dici posset, quid objectionibus responderet, secum sollicita et aestuante mente versaret, ne me inveniret asperum vehementer metueret, ne apud me appareret noxius formidaret. Et quis ego? aut quid ego? nimirum non longe post futurus post hominem vermis, atque post vermem pulvis. Si ergo tanta cura pertimescitur judicium pulveris, qua intentione cogitandum est, qua formidine praevidendum tantae judicium majestatis?

Therefore, most dear brothers, fear this with all intention, think upon this with a solicitous mind. Behold, we celebrate the Paschal solemnities; but we must so live that we may merit to arrive at the eternal feasts. All things which are celebrated festively in time pass away. Take care, you who are present at these solemnities, lest you be separated from the eternal solemnity. What does it profit to be present at the feasts of men, if it should happen that you are absent from the feasts of angels? The present solemnity is a shadow of the coming solemnity. Therefore we celebrate this annually, so that we may be led to that one which is not annual, but continuous. When this is performed at a set time, our memory is refreshed for the desire of that one. By the frequentation, therefore, of temporal joy let the mind grow warm and fervent for eternal joys, so that from the truth of gladness it may enjoy in the fatherland what it meditates upon in the shadow of joy on the way. Compose, therefore, your life, brothers, and your morals. Foresee how strictly He who rose mild from death will come in judgment. Certainly in the day of the tremendous examination He will appear to His own, with angels, with archangels, with thrones, with dominations, with principalities and powers, the heavens and the earth burning, all the elements namely being moved in the terror of His service. Place, therefore, this judge of such great dread before your eyes; fear Him as the one about to come, so that when He comes, you may see Him not timidly, but securely. He is to be feared, therefore, lest He be feared. Let the terror of Him exercise us to the practice of good operation, let the fear of Him restrain our life from depravity. Believe me, brothers, because then we shall be as secure concerning His presence as we now strive to be suspect concerning fault.

Certainly if any of you, about to plead a cause with his adversary, were to be exhibited in my judgment on the morrow, he would perhaps lead the whole night sleepless, what could be said to him, what he should answer to the objections, he would turn over with a solicitous and seething mind, he would vehemently fear lest he should find me harsh, he would dread lest he should appear noxious before me. And who am I? or what am I? surely not long after about to be a worm after a man, and dust after a worm. If therefore the judgment of dust is feared with such great care, with what intention is it to be thought upon, with what dread is the judgment of such great majesty to be foreseen?

Sed quia sunt nonnulli qui de resurrectione carnis incerti sunt, et hanc tunc rectius docemus, si etiam cordium vestrorum quaestionibus occultis occurrimus: pauca nobis de ipsa resurrectionis fide loquenda sunt. Multi etenim de resurrectione dubitant, sicut et nos aliquando fuimus, qui dum carnem in putredinem ossaque in pulverem redigi per sepulcra conspiciunt, reparari ex pulvere carnem et ossa diffidunt, sicque apud se quasi ratiocinantes dicunt: Quando ex pulvere homo reducitur? quando agitur ut cinis animetur? Quibus breviter respondemus quia longe minus est Deo reparare quod fuit quam creasse quod non fuit. Aut quid mirum si hominem ex pulvere reficit, qui simul omnia ex nihilo creavit? Mirabilius namque est coelum et terram ex nullis existentibus condidisse, quam ipsum hominem ex terra reparare. Sed cinis attenditur, et in carnem redire posse desperatur, et divinae operationis virtus comprehendi quasi ex ratione quaeritur. Qui scilicet haec idcirco in suis cogitationibus dicunt, quia eis quotidiana Dei miracula ex assiduitate viluerunt. Nam ecce in uno grano parvissimi seminis latet tota quae nascitura est arboris moles. Constituamus namque ante oculos cujuslibet arboris miram magnitudinem; cogitemus unde oriendo coepit, quae ad tantam molem crescendo pervenit. Invenimus procul dubio ejus originem, parvissimum semen. Consideremus nunc ubi in illo parvo grano seminis latet fortitudo ligni, asperitas corticis, saporis odorisque magnitudo, ubertas fructuum, viriditas foliorum. Contrectatum namque seminis granum non est validum; unde ergo processit ligni duritia? non est asperum, unde asperitas corticis erupit? non est saporum, unde sapor in fructibus? olfactum nil redolet, unde odor in fructibus fragrat? nil in se viride ostendit, unde foliorum viriditas exivit? Cuncta ergo in semine simul latent, quae tamen non simul ex semine prodeunt. Ex semine quippe producitur radix, ex radice prodit virgultum, ex virgultum oritur fructus, in fructu etiam producitur semen. Addamus ergo quia et semen latet in semine. Quid igitur mirum, si ossa, nervos, carnem, capillosque reducat ex pulvere, qui lignum, fructus, folia, in magna mole arboris ex parvo quotidie semine restaurat? Cum ergo dubitans animus de resurrectionis potentia rationem quaerit, earum rerum ei quaestiones inferendae sunt, quae et incessanter fiunt, et tamen ratione comprehendi nequaquam possunt, ut dum non valet ex visione rei penetrare quod conspicit, de promissione divinae potentiae credat quod audit. Illa ergo vobiscum, fratres charissimi, promissa cogitate quae permanent; quae vero cum tempore transeunt, velut jam dimissa despicite. Ad hujus resurrectionis gloriam quam in se Veritas ostendit tota intentione festinate.

But because there are some who are uncertain concerning the resurrection of the flesh, and we then teach this more rightly if we also meet the hidden questions of your hearts: we must speak a few things concerning that very faith of the resurrection. For many doubt concerning the resurrection, as we also sometimes were, who while they behold the flesh being reduced to putrefaction and the bones to dust through the tombs, they despair that the flesh and bones can be repaired from dust, and thus as if reasoning among themselves they say: When is a man reduced from dust? when is it done that ashes are animated? To whom we briefly answer that it is far less for God to repair what was than to have created what was not. Or what wonder if He refashions man from dust, who created all things at once from nothing? For it is more wonderful to have established the heaven and the earth from no existing things, than to repair man himself from the earth. But ashes are attended to, and it is despaired that they can return into flesh, and the power of the divine operation is sought as if to be comprehended from reason. Who namely say these things in their thoughts because the daily miracles of God have become cheap to them from assiduity. For behold, in one grain of a very small seed lies hidden the whole mass of the tree that is to be born. For let us set before our eyes the wonderful magnitude of any tree; let us think whence it began in arising, which arrived at such a mass in growing. We find without doubt its origin, a very small seed. Let us consider now where in that small grain of seed lies hidden the strength of the wood, the roughness of the bark, the magnitude of the savor and smell, the abundance of fruits, the greenness of leaves. For the touched grain of seed is not strong; whence therefore proceeded the hardness of the wood? it is not rough, whence did the roughness of the bark erupt? it is not savory, whence the savor in the fruits? when smelled it redolents nothing, whence does the odor fragrance in the fruits? it shows nothing green in itself, whence did the greenness of the leaves go out? All things therefore lie hidden at once in the seed, which yet do not come forth at once from the seed. For from the seed is produced the root, from the root comes the twig, from the twig arises the fruit, in the fruit also is produced seed. Let us add therefore that even seed lies hidden in seed. What wonder therefore if He should bring back bones, nerves, flesh, and hairs from dust, who daily restores wood, fruits, leaves, in the great mass of a tree from a small seed? When therefore the doubting mind seeks a reason concerning the power of resurrection, questions of those things are to be brought to it which both happen incessantly, and yet can by no means be comprehended by reason, so that while it is not able from the vision of the thing to penetrate what it beholds, it may believe from the promise of divine power what it hears. Meditate, therefore, with yourselves, most dear brothers, upon those promised things which remain; but those things which pass away with time, despise as if already dismissed. Hasten with all intention to the glory of this resurrection which the Truth showed in Himself.

Terrena desideria quae ab auctore separant fugite, quia tanto altius ad conspectum Dei omnipotentis pertingitis, quanto Mediatorem Dei et hominum singularius amatis. Qui vivit et regnat cum Patre in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen.

HOMILIA XXVII.

Habita ad populum in basilica sancti Pancratii martyris, die natalis ejus

LECTIO S. EVANG. SEC. JOAN. XV, 12-16.

In illo tempore, dixit Jesus discipulis suis: Hoc est praeceptum meum, ut diligatis invicem sicut dilexi vos. Majorem hac dilectionem nemo habet quam ut animam suam ponat quis pro amicis suis. Vos amici mei estis si feceritis quae ego praecipio vobis. Jam non dicum vos servos, quia servus nescit quid faciat dominus ejus. Vos autem dixi amicos, quia omnia quaecunque audivi a Patre meo, nota feci vobis. Non vos me elegistis, sed ego elegi vos, et posui vos ut eatis, et fructum afferatis, et fructus vester maneat, ut quodcunque petieritis Patrem in nomine meo, det vobis.

Cum cuncta sacra eloquia dominicis plena sint praeceptis, quid est quod de dilectione, quasi de singulari mandato, Dominus dicit: Hoc est praeceptum meum, ut diligatis invicem, nisi quia omne mandatum de sola dilectione est, et omnia unum praeceptum sunt, quia quidquid praecipitur, in sola charitate solidatur? Ut enim multi arboris rami ex una radice prodeunt, sic multae virtutes ex una charitate generantur. Nec habet aliquid viriditatis ramus boni operis, si non manet in radice charitatis. Praecepta ergo dominica et multa sunt, et unum: multa per diversitatem operis, unum in radice dilectionis. Qualiter autem ista dilectio tenenda sit, ipse insinuat, qui in plerisque Scripturae suae sententiis et amicos jubet diligi in se, et inimicos diligi propter se. Ille enim veraciter charitatem habet, qui et amicum diligit in Deo, et inimicum diligit propter Deum. Nam sunt nonnulli qui diligunt proximos, sed per affectum cognationis et carnis, quibus tamen in hac dilectione sacra eloquia non contradicunt.

Flee the earthly desires which separate from the author, because you reach the sight of almighty God so much the more highly, as you love the Mediator of God and men more singularly. Who lives and reigns with the Father in the unity of the Holy Spirit, God, for all ages of ages. Amen.

HOMILY XXVII.

Held to the people in the basilica of saint Pancras the martyr, on the day of his birth.

READING OF THE HOLY GOSPEL ACCORDING TO JOHN 15:12-16.

At that time, Jesus said to his disciples: This is my commandment, that you love one another as I have loved you. Greater love than this no man has, than that a man lay down his life for his friends. You are my friends if you do the things that I command you. Now I call you not servants, because the servant knows not what his lord does. But I have called you friends, because all things whatsoever I have heard from my Father, I have made known to you. You have not chosen me, but I have chosen you, and have appointed you that you should go and should bring forth fruit, and your fruit should remain, that whatsoever you shall ask the Father in my name, He may give it to you.

Since all the sacred utterances are full of the Lord's precepts, why is it that the Lord says concerning love, as if concerning a singular mandate: *This is my commandment, that you love one another*, unless because every mandate is from love alone, and all are one precept, because whatever is commanded is solidified in charity alone? For as many branches of a tree proceed from one root, so many virtues are generated from one charity. Nor does a branch of a good work have any greenness, if it does not remain in the root of charity. The Lord's precepts, therefore, are both many and one: many through the diversity of work, one in the root of love. But in what way this love is to be held, He Himself insinuates, who in many sentences of His Scripture commands both that friends be loved in Him, and enemies be loved on account of Him. For he truly has charity who both loves a friend in God, and loves an enemy on account of God. For there are some who love their neighbors, but through the affection of kinship and of the flesh, to whom nevertheless in this love the sacred utterances do not contradict.

Sed aliud est quod sponte impenditur naturae, aliud quod praeceptis dominicis ex charitate debetur obedientiae. Hi nimirum et proximum diligunt, et tamen illa sublimia dilectionis praemia non assequuntur, quia amorem suum non spiritaliter, sed carnaliter impendunt. Proinde cum Dominus diceret: Hoc est praeceptum meum, ut diligatis invicem, protinus addidit: Sicut dilexi vos. Ac si aperte dicat: Ad hoc amate ad quod amavi vos.

Qua in re, fratres charissimi, solerter intuendum est quod antiquus hostis, dum mentem nostram ad rerum temporalium delectationem trahit, infirmiorem contra nos proximum excitat, qui ea ipsa quae diligimus auferre moliatur. Nec curat antiquus hostis, haec faciens, ut terrena tollat, sed ut charitatem in nobis feriat. Nam in odium repente exardescimus; et dum foris invicti esse cupimus, intus graviter ferimur; dum parva foris defendimus, intus amittimus maxima, quia dum rem diligimus temporalem, veram amittimus dilectionem. Omnis quippe qui nostra tollit, inimicus est. Sed si odio habere coeperimus inimicum intus est quod perdimus. Cum ergo aliquid exterius a proximo patimur, contra occultum raptorem interius vigilemus, qui nunquam melius vincitur, nisi cum raptor exterior amatur. Una quippe et summa est probatio charitatis, si et ipse diligitur qui adversatur. Hinc est quod ipsa Veritas et crucis patibulum sustinet, et tamen ipsis suis persecutoribus affectum dilectionis impendit, dicens: Pater ignosce illis, quia nesciunt quid faciunt (Luc. XXIII, 34). Quid ergo mirum si inimicos diligant discipuli dum vivunt, quando et tunc inimicos diligit magister cum occiditur? Cujus dilectionis summam exprimit, cum subjungitur: Majorem hac dilectionem nemo habet quam ut animam suam ponat quis pro amicis suis. Mori etiam pro inimicis Dominus venerat, et tamen positurum se animam pro amicis dicebat, ut profecto nobis ostenderet quia dum diligendo lucrum facere de inimicis possumus, etiam ipsi amici sunt qui persequuntur.

But behold, no one persecutes us even to death. Unde ergo probare possumus an diligamus inimicos? Sed est quod in pace sanctae Ecclesiae fieri debeat, unde clarescat si persecutionis tempore mori pro dilectione valeamus. Certe idem Joannes dicit: Qui habuerit substantiam mundi hujus, et viderit fratrem suum necessitatem habere, et clauserit viscera sua ab eo, quomodo charitas Dei manet in eo (I Joan. III, 17)? Hinc etiam Joannes Baptista ait: Qui habet duas tunicas, det non habenti (Luc. III, 11). Qui ergo tranquillitatis tempore non dat pro Deo tunicam suam, quando in persecutione daturus est animam suam? Virtus ergo charitatis ut invicta sit in perturbatione, nutriatur per misericordiam in tranquillitate, quatenus omnipotenti Deo primum discat sua impendere, postmodum semetipsum.

But one thing is that which is spontaneously bestowed on nature, another that which is owed to obedience out of charity from the Lord's precepts. These surely both love their neighbor, and yet they do not attain those sublime rewards of love, because they bestow their love not spiritually, but carnally. Accordingly, when the Lord said: *This is my commandment, that you love one another*, He immediately added: *As I have loved you.* As if He said openly: For this purpose love, for which I have loved you.

In which matter, most dear brothers, it is to be carefully observed that the ancient enemy, while he draws our mind to the delight of temporal things, excites a weaker neighbor against us, who may strive to take away those very things which we love. Nor does the ancient enemy care, in doing these things, to take away earthly things, but to strike charity in us. For we suddenly flare up into hatred; and while we desire to be unconquered without, we are gravely wounded within; while we defend small things without, we lose the greatest within, because while we love a temporal thing, we lose true love. For everyone who takes our things is an enemy. But if we begin to have hatred for an enemy, it is within that we lose what we lose. When, therefore, we suffer something externally from a neighbor, let us be vigilant against the hidden robber within, who is never better conquered than when the external robber is loved. For there is one and the highest proof of charity, if even he is loved who opposes. Hence it is that the Truth Himself both sustains the patibulum of the cross, and yet bestows the affection of love upon His own persecutors, saying: *Father, forgive them, for they know not what they do* (Luke 23:34). What wonder then if the disciples love their enemies while they live, when even then the master loves His enemies when He is killed? The sum of which love He expresses when it is subjoined: *Greater love than this no man has, than that a man lay down his life for his friends.* The Lord had come even to die for His enemies, and yet He said He would lay down His life for His friends, that He might certainly show us that while by loving we can make a gain out of enemies, even those who persecute are themselves friends.

But behold, no one persecutes us even to death. Whence therefore can we prove whether we love our enemies? But there is what ought to be done in the peace of the holy Church, whence it may become clear whether in a time of persecution we are able to die for love. Certainly the same John says: *He who shall have the substance of this world, and shall see his brother have need, and shall shut up his bowels from him, how does the charity of God remain in him?* (1 John 3:17). Hence also John the Baptist says: *He who has two coats, let him give to him who has none* (Luke 3:11). He, therefore, who in a time of tranquility does not give his coat for God, when in a persecution is he about to give his life? Therefore, that the virtue of charity may be unconquered in perturbation, let it be nourished through mercy in tranquility, so that it may learn first to bestow its own things on almighty God, and afterwards itself.

Sequitur: Vos amici mei estis. O quanta est misericordia conditoris nostri. Servi digni non sumus, et amici vocamur. Quanta est dignitas hominum esse amicos Dei? Sed audistis gloriam dignitatis, audite et laborem certaminis. Si feceritis quae ego praecipio vobis. Amici mei estis, si ea quae praecipio vobis facitis. Ac si aperte dicat: Gaudetis de culmine, pensate quibus laboribus pervenitur ad culmen. Certe dum filii Zebedaei, interveniente matre, quaererent ut unus a dextris Dei et alius a sinistris sedere debuissent, audierunt: Potestis bibere calicem quem ego bibiturus sum (Matth. XX, 22)? Jam locum celsitudinis quaerebant, ad viam illos Veritas revocat, per quam ad celsitudinem venirent. Ac si dicatur: Jam vos locus delectat celsitudinis, sed prius via exerceat laboris. Per calicem pertingitur ad majestatem. Si mens vestra appetit quod demulcet, prius bibite quod dolet. Sic sic per amarum poculum confectionis pervenitur ad gaudium salutis. Jam non dicam vos servos, quia servus nescit quid faciat dominus ejus. Vos autem dixi amicos, quia omnia quaecunque audivi a Patre meo, nota feci vobis. Quae sunt omnia quae audivit a Patre suo, quae nota fieri veluit servis suis, ut eos efficeret amicos suos, nisi gaudia internae charitatis, nisi illa festa supernae patriae, quae nostris quotidie mentibus per aspirationem sui amoris imprimit? Dum enim audita supercoelestia amamus, amata jam novimus, quia amor ipse notitia est. Omnia ergo eis nota fecerat, qui, a terrenis desideriis immutati, amoris summi facibus ardebant. Istos vero amicos Dei aspexerat Propheta, cum dicebat; Mihi autem nimis honorificati sunt amici tui, Deus (Psal. CXXXVIII, 17). Amicus enim quasi animi custos vocatur. Quia ergo Psalmista prospexit electos Dei a mundi hujus amore separatos custodire in mandatis coelestibus voluntatem Dei, miratus est amicos Dei, dicens: Mihi autem nimis honorificati sunt amici tui, Deus. Et tanquam si ab eo protinus causas honoris tanti nobis insinuari quaereremus, illico adjunxit: Nimis confortatus est principatus eorum (Ibid.). Ecce electi Dei carnem domant, spiritum roborant, daemonibus imperant, virtutibus coruscant, praesentia despiciunt, aeternam patriam cum voce moribus praedicant; eam etiam moriendo diligunt, atque ad illam per tormenta pertingunt.

What follows is: *You are my friends.* O how great is the mercy of our creator! We are not worthy servants, and we are called friends. How great is the dignity of men to be friends of God? But you have heard the glory of the dignity, hear also the labor of the contest. *If you shall do the things that I command you.* You are my friends, if you do those things which I command you. As if He said openly: You rejoice in the summit, consider by what labors one arrives at the summit. Certainly when the sons of Zebedee, their mother intervening, sought that one should have sat at the right hand of God and the other at the left, they heard: *Can you drink the cup which I am about to drink?* (Matt. 20:22). They already sought a place of loftiness; the Truth recalls them to the way, through which they might come to loftiness. As if it were said: Already the place of loftiness delights you, but first let the way of labor exercise you. Through the cup one arrives at majesty. If your mind appetites what soothes, first drink what pains. Thus, thus through the bitter cup of confection one arrives at the joy of salvation. Now I will not call you servants, because the servant knows not what his lord does. But I have called you friends, because all things whatsoever I have heard from my Father, I have made known to you. What are all things which He heard from His Father, which He willed to be made known to His servants, that He might make them His friends, unless the joys of internal charity, unless those feasts of the supernal fatherland, which He daily impresses on our minds through the aspiration of His love? For while we love the supercelestial things heard, we already know the things loved, because love itself is knowledge. Therefore He had made all things known to them who, changed from earthly desires, were burning with the torches of highest love. These friends of God the Prophet had looked upon when he said: *But to me your friends are made exceedingly honorable, O God* (Psal. 138:17). For a friend is called, as it were, a guardian of the mind. Because therefore the Psalmist foresaw the elect of God separated from the love of this world to guard the will of God in the celestial mandates, he wondered at the friends of God, saying: *But to me your friends are made exceedingly honorable, O God.* And as if we were to seek from him that the causes of such great honor be immediately insinuated to us, he immediately added: *Their principality is exceedingly strengthened* (Ibid.). Behold, the elect of God tame the flesh, strengthen the spirit, command demons, shine with virtues, despise present things, preach the eternal fatherland with voice and morals; they love it even by dying, and they arrive at it through torments.

Occidi possunt, et flecti nequeunt. Nimis ergo confortatus est principatus eorum. In ista ipsa passione, qua ceciderunt in morte carnis, videte quantum fuerit culmen mentis. Unde hoc, nisi quia confortatus est principatus eorum. Sed sic magni forsitan pauci sunt? Subjunxit: Dinumerabo eos, et super arenam multiplicabuntur (Ibid., 18). Totum mundum, fratres, aspicite: martyribus plenus est. Jam pene tot qui videamus non sumus quot veritatis testes habemus. Deo ergo numerabiles nobis super arenam multiplicati sunt, quia quanti sint, a nobis comprehendi non possunt.

Sed quisquis ad hanc pervenit dignitatem, ut amicus vocetur Dei, sese in se conspiciat, dona autem quae percipit, super se. Nihil suis meritis tribuat, ne ad inimicitias erumpat. Unde et subditur: Non vos me elegistis, sed ego elegi vos, et posui vos, ut eatis, et fructum afferatis. Posui ad gratiam, plantavi ut eatis volendo, fructum afferatis operando. Eatis enim volendo dixi, quia velle aliquid facere, jam mente ire est. Qualen vero fructum afferre debeant subditur: Et fructus vester maneat. Omne quod secundum praesens saeculum laboramus vix usque ad mortem sufficit. Mors namque interveniens fructum nostri laboris abscidit. Quod vero pro aeterna vita agitur etiam post mortem servatur; et tunc apparere incipit, cum laborum carnalium fructus coeperit non videri. Ibi ergo illa retributio inchoat, ubi ista terminatur. Quisquis ergo jam aeterna cognovit, apud ejus animum temporales fructus vilescant. Tales fructus operemur qui maneant; tales fructus operemur qui, cum mors cuncta interimat, ipsi exordium a morte sumant. Nam quod a morte incipiat fructus Dei, testatur Propheta, qui dicit: Cum dederit dilectis suis somnum, haec est haereditas Domini (Psal. CXXVI, 2, 3). Omnis qui dormit in morte perdit haereditatem; sed cum dederit dilectis suis somnum, haec est haereditas Domini, quia electi Dei postquam pervenerint ad mortem, tunc invenient haereditatem.

Sequitur: Ut quodcunque petieritis Patrem in nomine meo, det vobis. Ecce hic dicit: Quodcunque petieritis Patrem in nomine meo, det vobis. Rursum alibi per eumdem Evangelistam dicit: Si quid petieritis Patrem in nomine meo, dabit vobis. Usque modo non petistis quidquam in nomine meo (Joan. XVI, 23, 24). Si omne quod petimus in nomine Filii dat nobis Pater, quid ergo est quod Paulus ter Dominum rogavit, et exaudiri non meruit, sed dictum est illi: Sufficit tibi gratia mea, nam virtus in infirmitate perficitur (II Cor. XII, 9)? Nunquid ille tam egregius praedicator in Filii nomine non petiit?

They can be killed, and they cannot be bent. Therefore their principality is exceedingly strengthened. In that very passion in which they fell in the death of the flesh, see how great was the summit of the mind. Whence this, unless because their principality was strengthened. But are such great ones perhaps few? He subjoined: *I will number them, and they shall be multiplied above the sand* (Ibid., 18). Behold the whole world, brothers: it is full of martyrs. Already we are almost not as many who see as we have witnesses of the truth. Therefore they are multiplied above the sand to us, but numerable to God, because how many they are cannot be comprehended by us.

But whoever arrives at this dignity, that he is called a friend of God, let him behold himself in himself, but the gifts which he perceives, above himself. Let him attribute nothing to his own merits, lest he break out into enmities. Whence also it is subjoined: *You have not chosen me, but I have chosen you, and have appointed you, that you should go, and should bring forth fruit.* I have appointed to grace, I have planted that you should go by willing, and should bring forth fruit by working. For I said *you should go* by willing, because to will to do something is already to go in mind. But what kind of fruit they ought to bring forth is subjoined: *And that your fruit should remain.* Everything that we labor according to the present world barely suffices until death. For death intervening cuts off the fruit of our labor. But what is done for eternal life is preserved even after death; and it begins to appear then, when the fruit of carnal labors begins not to be seen. There, therefore, that retribution begins where this one is terminated. Whoever therefore has already known eternal things, let temporal fruits become cheap in his mind. Let us work such fruits as may remain; let us work such fruits as, when death kills all things, may themselves take their beginning from death. For that the fruit of God begins from death, the Prophet testifies, who says: *When he shall have given sleep to his beloved, this is the inheritance of the Lord* (Psal. 126:2, 3). Everyone who sleeps in death loses his inheritance; but when He shall have given sleep to His beloved, this is the inheritance of the Lord, because the elect of God after they shall have arrived at death, then they shall find the inheritance.

What follows is: *That whatsoever you shall ask the Father in my name, He may give it to you.* Behold, He says here: *Whatsoever you shall ask the Father in my name, He may give it to you.* Again elsewhere through the same Evangelist He says: *If you shall ask the Father anything in my name, he will give it to you. Hitherto you have not asked anything in my name* (John 16:23, 24). If everything that we ask in the name of the Son the Father gives to us, what is it then that Paul thrice besought the Lord, and did not merit to be heard, but it was said to him: *My grace is sufficient for you, for power is perfected in infirmity* (2 Cor. 12:9)? Did that so egregious preacher not ask in the name of the Son?

Quare autem non accepit quod petiit? Quomodo ergo verum est quia quidquid petierimus Patrem in nomine Filii, dat nobis Pater, si auferri a se angelum Satanae petiit Apostolus in nomine Filii, et tamen quod petiit non accepit? Sed quia nomen Filii Jesus est, Jesus autem salvator, vel etiam salutaris dicitur, ille ergo in nomine Salvatoris petit, qui illud petit quod ad veram salutem pertinet. Nam si id quod non expedit petitur, non in nomine Jesu petitur Pater. Unde et eisdem apostolis adhuc infirmantibus Dominus dicit: Usque modo non petistis quidquam in nomine mea (Joan. XVI, 23). Ac si aperte diceretur: Non petistis in nomine Salvatoris quia nescitis quaerere aeternam salutem. Hinc est quod et Paulus non exauditur quia si liberaretur a tentatione, ei non proderat ad salutem (II. Cor. XII, 9).

Ecce videmus, fratres charissimi, quam multi ad solemnitatem martyris convenistis, genua flectitis, pectus tunditis, voces orationis ac confessionis emittitis, faciem lacrymis rigatis. Sed pensate, quaeso, petitiones vestras; videte si in nomine Jesu petitis, id est si gaudia salutis aeternae postulatis. In domo enim Jesu Jesum non quaeritis, si in aeternitatis templo importune pro temporalibus oratis. Ecce alius in oratione quaerit uxorem, alius petit villam, alius postulat vestem, alius dari sibi deprecatur alimentum. Et quidem cum haec desunt, ab omnipotenti Deo petenda sunt. Sed meminisse continuo debemus quod ex mandato ejusdem nostri Redemptoris accepimus, Quaerite primum regnum Dei, et justitiam ejus, et haec omnia adjicientur vobis (Matth. VI, 33). Et haec itaque a Jesu petere non est errare, si tamen non nimie petantur. Sed adhuc, quod est gravius, alius postulat mortem inimici, eumque quem gladio non potest persequi, persequitur oratione. Et vivit adhuc qui maledicitur, et tamen is qui maledicit jam de morte illius reus tenetur. Jubet autem Deus ut diligatur inimicus (Matth. V, 44), et tamen rogatur Deus ut occidat inimicum. Quisquis itaque sic orat, in ipsis suis precibus contra conditorem pugnat. Unde et sub Judae specie dicitur: Fiat oratio ejus in peccatum (Psal. CVIII, 7). Oratio quippe in peccatum est illa petere quae prohibet ipse qui petitur.

Hinc Veritas dicit: Cum statis ad orandum, remittite si quid habetis in cordibus vestris (Marc. XI, 25). Quam virtutem remissionis apertius ostendimus, si unum testimonium Testamenti Veteris proferamus. Certe cum Judaea conditoris sui justitiam culpis exigentibus offendisset, prophetam suum ab oratione Dominus prohibens, dicit: Non assumas laudem et orationem pro eis (Jerem. VII, 16). Si Moyses et Samuel steterint coram me, non est anima mea ad populum istum (Ibid., XV, 1).

Why then did he not receive what he asked? How then is it true that whatever we shall ask the Father in the name of the Son, the Father gives to us, if the Apostle asked that the angel of Satan be taken away from him in the name of the Son, and yet he did not receive what he asked? But because the name of the Son is Jesus, and Jesus is called Savior, or even Salutary, he therefore asks in the name of the Savior, who asks that which pertains to true salvation. For if that which is not expedient is asked, the Father is not asked in the name of Jesus. Whence also to the same apostles while still infirm the Lord says: *Hitherto you have not asked anything in my name* (John 16:23). As if it were openly said: You have not asked in the name of the Savior because you know not how to seek eternal salvation. Hence it is that Paul also is not heard because if he were liberated from temptation, it would not profit him for salvation (2 Cor. 12:9).

Behold we see, most dear brothers, how many of you have convened to the solemnity of the martyr, you bend your knees, you beat your breast, you emit voices of prayer and confession, you water your face with tears. But weigh, I beseech you, your petitions; see if you ask in the name of Jesus, that is, if you postulate the joys of eternal salvation. For in the house of Jesus you do not seek Jesus, if in the temple of eternity you pray importunately for temporal things. Behold, one in prayer seeks a wife, another asks for a villa, another postulates a garment, another deprecates that nourishment be given to him. And indeed when these are lacking, they are to be asked from almighty God. But we ought continually to remember what we received from the mandate of our same Redeemer: *Seek first the kingdom of God, and his justice, and all these things shall be added to you* (Matt. 6:33). And so to ask these things from Jesus is not to err, if yet they be not asked excessively. But still, what is more grave, another postulates the death of an enemy, and him whom he cannot persecute with the sword, he persecutes with prayer. And he still lives who is cursed, and yet he who curses is already held guilty of his death. For God commands that an enemy be loved (Matt. 5:44), and yet God is rogated that He kill the enemy. Whoever therefore so prays, in his very prayers he fights against the creator. Whence also under the species of Judas it is said: *Let his prayer become sin* (Psal. 108:7). For prayer is into sin to ask those things which he himself who is asked prohibits.

Hence the Truth says: *When you stand to pray, forgive if you have anything in your hearts* (Mark 11:25). Which virtue of remission we show more openly, if we bring forth one testimony of the Old Testament. Certainly when Judea had offended the justice of its creator, faults demanding it, the Lord prohibiting His prophet from prayer, says: *Take not up praise and prayer for them* (Jerem. 7:16). *If Moses and Samuel shall stand before me, my soul is not towards this people* (Ibid., 15:1).

Quid est quod intermissis relictisque tot patribus, soli Moyses et Samuel ad medium deducuntur, quorum mira obtinendi virtus ostenditur, dum nec ipsi posse intercedere dicuntur? Ac si aperte Dominus dicat: Nec illos audio quos propter magnum petitionis suae meritum minime contemno. Quid ergo est quod Moyses et Samuel caeteris patribus in postulatione praeferuntur, nisi quod hi duo tantummodo in cuncta Testamenti Veteris serie etiam pro inimicis suis leguntur exorasse? Unus a populo lapidibus impetitur (Exod. XVII, 4), et tamen pro lapidatore suo Dominum deprecatur; alter ex principatu dejicitur, et tamen petitus ut exoraret, fatetur dicens: Absit a me hoc peccatum in Domino, quo minus cessem orare pro vobis (I Reg. XII, 23). Si Moyses et Samuel steterint coram me, non est anima mea ad populum istum (Jerem. XV, 1). Ac si aperte dicat; Nec illos modo pro amicis audio, quos magnae virtutis merito orare etiam pro inimicis scio. Virtus ergo verae orationis est celsitudo charitatis. Et tunc quisque quod recte petit, adipiscitur, cum ejus animus in petitione nec inimici odio fuscatur. Sed plerumque reluctantem animum vincimus, si etiam pro inimicis oramus. Effundit os pro adversariis precem, sed utinam cor teneat amorem. Nam saepe et orationem pro inimicis nostris impendimus, sed hanc ex praeceptione potius fundimus quam ex charitate. Nam et vitam inimicorum petimus, et tamen ne exaudiamur timemus. Sed quia internus judex mentem potius quam verba considerat, pro inimico nil postulat, qui pro eo ex charitate non orat.

Sed ecce in nos graviter inimicus deliquit, damna intulit, juvantes laesit, amantes persecutus est. Retinenda haec essent, si remittenda nobis delicta non essent. Advocatus etenim noster precem nobis in causa nostra composuit; et ipse ejusdem causae judex est, qui advocatus. Preci autem quam composuit conditionem inseruit, dicens: Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris (Matth. VI, 12). Quia ergo ipse judex venit, qui advocatus exstitit, ipse precem exaudit qui fecit. Aut ergo non facientes dicimus, Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris, et nosmetipsos hoc dicendo amplius ligamus; aut fortasse conditionem hanc in oratione intermittimus, et advocatus noster precem quam composuit non recognoscit, atque apud se protinus dicit: Scio quid monui, non est ipsa oratio quam feci. Quid ergo nobis agendum est, fratres, nisi ut verae charitatis affectum impendamus fratribus? Nulla in corde malitia maneat. Consideret omnipotens Deus erga proximum charitatem nostram, ut nostris impendat iniquitatibus pietatem suam.

What is it that, so many fathers being intermitted and left, only Moses and Samuel are brought to the medium, whose wonderful virtue of obtaining is shown, while even they are said not to be able to intercede? As if the Lord said openly: Nor do I hear those whom on account of the great merit of their petition I by no means despise. What is it therefore that Moses and Samuel are preferred to the other fathers in postulation, unless because these two only in the whole series of the Old Testament are read to have exorated even for their enemies? One is assailed by the people with stones (Exod. 17:4), and yet he deprecates the Lord for his stoner; the other is cast down from the principality, and yet being asked that he should exorate, he confesses saying: *Far be it from me this sin in the Lord, that I should cease to pray for you* (1 Sam. 12:23). *If Moses and Samuel shall stand before me, my soul is not towards this people* (Jerem. 15:1). As if He said openly: Nor do I now hear them for friends, whom I know from the merit of great virtue to pray even for enemies. Therefore the virtue of true prayer is the loftiness of charity. And then each one obtains what he rightly asks, when his mind in petition is not darkened by the hatred of an enemy. But very often we conquer a reluctant mind, if we also pray for enemies. The mouth pours out a prayer for adversaries, but would that the heart held love. For often we also bestow prayer for our enemies, but we pour this out from precept rather than from charity. For we also ask for the life of enemies, and yet we fear lest we be heard. But because the internal judge considers the mind rather than words, he postulates nothing for an enemy, who does not pray for him out of charity.

But behold, an enemy has delinquency against us gravely, has brought losses, has hurt those helping, has persecuted those loving. These things would have to be retained, if our delinquencies were not to be remitted to us. For our Advocate composed a prayer for us in our cause; and He Himself is the judge of the same cause, who is the Advocate. But He inserted a condition into the prayer which He composed, saying: *Forgive us our debts, as we also forgive our debtors* (Matt. 6:12). Because therefore the judge Himself came, who existed as the Advocate, He Himself hears the prayer who made it. Either therefore not doing it we say: *Forgive us our debts, as we also forgive our debtors*, and we bind ourselves more by saying this; or perhaps we intermit this condition in prayer, and our Advocate does not recognize the prayer which He composed, and immediately says with Himself: I know what I advised, it is not the very prayer which I made. What therefore must we do, brothers, unless that we bestow the affection of true charity upon our brothers? Let no malice remain in the heart. Let almighty God consider our charity towards our neighbor, that He may bestow His piety upon our iniquities.

Mementote quod monemur: Dimittite, et dimittetur vobis (Luc. VI, 37). Ecce debetur nobis, et debemus. Dimittamus ergo quod debetur nobis, ut dimittatur quod debetur a nobis. Sed ad haec mens renititur, et vult implere quod audit, et tamen reluctatur.

Ad martyris tumbam consistimus, qui ad coeleste regnum ex qua morte pervenerit scimus. Nos si pro Christo corpus non ponimus, saltem animum vincamus. Placatur Deus isto sacrificio, approbat in judicio pietatis suae victoriam pacis nostrae. Certamen enim nostri cordis aspicit; et qui post vincentes remunerat, nunc decertantes juvat, per Dominum nostrum Jesum Christum Filium suum, qui cum eo vivit et regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen.

HOMILIA XXVIII.

Habita ad populum in basilica sanctorum Nerei et Achillei, die natalis eorum.

LECTIO S. EVANG. SEC. JOAN. IV, 46-53.

In illo tempore, erat quidam regulus, cujus filius infirmabatur Capharnaum. Hic cum audisset quia Jesus veniret a Judaea in Galilaeam, abiit ad eum, et rogabat eum ut descenderet, et sanaret filium ejus. Incipiebat enim mori. Dixit ergo Jesus ad eum: Nisi signa et prodigia videritis, non creditis. Dicit ad eum regulus: Domine, descende priusquam moriatur filius meus. Dicit ei Jesus: Vade, filius tuus vivit. Credidit homo sermoni quem dixit ei Jesus, et ibat. Jam autem eo descendente, servi occurrerunt ei, et nuntiaverunt dicentes quia filius ejus viveret. Interrogabat ergo horam ab eis in qua melius habuerit. Et dixerunt ei quia heri hora septima reliquit eum febris. Cognovit ergo pater quia illa hora erat in qua dixerat ei Jesus: Filius tuus vivit. Et credidit ipse, et domus ejus tota.

1. Lectio sancti Evangelii, quam modo, fratres, audistis, expositione non indiget. Sed ne hanc taciti praeterisse videamur, exhortando potius quam exponendo in ea aliquid loquamur. Hoc autem nobis solummodo de expositione video esse requirendum, cur is qui ad salutem filio petendam venerat audivit: Nisi signa et prodigia videritis, non creditis? Qui enim salutem filio quaerebat, procul dubio credebat. Neque enim ab eo quaereret salutem quem non crederet salvatorem. Quare ergo dicitur: Nisi signa et prodigia videritis, non creditis, qui ante credidit quam signum videret?

Remember what we are advised: *Forgive, and it shall be forgiven to you* (Luke 6:37). Behold, it is owed to us, and we owe. Let us therefore forgive what is owed to us, so that what is owed by us may be forgiven. But to these things the mind resists, and wants to fulfill what it hears, and yet it is reluctant.

We stand at the tomb of the martyr, who we know to what celestial kingdom he arrived from what death. If we do not lay down the body for Christ, at least let us conquer the mind. God is placated by that sacrifice, He approves in the judgment of His piety the victory of our peace. For He beholds the contest of our heart; and He who remunerates after those who conquer, now helps those who contest, through our Lord Jesus Christ His Son, who with Him lives and reigns in the unity of the Holy Spirit, God, for all ages of ages. Amen.

HOMILY XXVIII.

Held to the people in the basilica of saints Nereus and Achilleus, on the day of their birth.

READING OF THE HOLY GOSPEL ACCORDING TO JOHN 4:46-53.

At that time, there was a certain official, whose son was infirm at Capharnaum. When he had heard that Jesus was coming from Judea into Galilee, he went to Him, and rogated Him that He should descend, and heal his son. For he was beginning to die. Jesus therefore said to him: Unless you see signs and wonders, you do not believe. The official says to Him: Lord, descend before my son dies. Jesus says to him: Go, your son lives. The man believed the word which Jesus said to him, and he was going. And now as he was descending, his servants met him, and announced saying that his son lived. He interrogated from them therefore the hour in which he had been better. And they said to him that yesterday at the seventh hour the fever left him. The father therefore knew that it was that hour in which Jesus had said to him: Your son lives. And he believed himself, and his whole house.

1. The reading of the holy Gospel, which you just heard, brothers, does not need an exposition. But lest we seem to have passed over this in silence, let us speak something in it by exhorting rather than by explaining. This, however, I see is the only thing to be required of us concerning the exposition: why did he who had come to seek health for his son hear: *Unless you see signs and wonders, you do not believe?* For he who was seeking health for his son, without doubt believed. For he would not seek health from him whom he did not believe to be the savior. Why therefore is it said: *Unless you see signs and wonders, you do not believe*, to him who believed before he saw a sign?

Sed mementote quid petiit, et aperte cognoscetis quia in fide dubitavit. Poposcit namque ut descenderet, et sanaret filium ejus. Corporalem ergo praesentiam Domini quaerebat, qui per spiritum nusquam deerat. Minus itaque in illum credidit, quem non putavit posse salutem dare, nisi praesens esset et corpore. Si enim perfecte credidisset, procul dubio sciret quia non esset locus ubi non esset Deus. Ex magna ergo parte diffisus est, quia honorem non dedit majestati, sed praesentiae corporali. Salutem itaque filio petiit, et tamen in fide dubitavit, quia eum ad quem venerat, et potentem ad curandum credidit, et tamen morienti filio esse absentem putavit. Sed Dominus, qui rogatur ut vadat, quia non desit ubi invitatur indicat, solo jussu salutem reddidit qui voluntate omnia creavit.

2. Qua in re hoc est nobis solerter intuendum, quod, sicut evangelista alio testante didicimus, centurio ad Dominum venit dicens: Domine, puer meus jacet paralyticus in domo mea, et male torquetur. Cui a Jesu protinus respondetur: Ego veniam et curabo eum (Matth. VIII, 6, 7). Quid est quod regulus rogat ut ad ejus filium veniat, et tamen ire corporaliter recusat; ad servum vero centurionis non invitatur, et tamen se corporaliter ire pollicetur? Reguli filio per corporalem praesentiam non dignatur adesse, centurionis servo non dedignatur occurrere. Quid est hoc, nisi quod superbia nostra retunditur, qui in hominibus non naturam qua ad imaginem Dei facti sunt, sed honores et divitias veneramur? Cumque pensamus quae circa eos sunt, profecto interiora minime providemus, dum ea consideramus quae in corporibus despecta sunt, negligimus pensare quod sunt. Redemptor vero noster ut ostenderet quia quae alta sunt hominum despicienda sunt, et quae despecta sunt hominum sanctis despicienda non sunt, ad filium reguli ire noluit, ad servum centurionis ire paratus fuit. Increpata est ergo superbia nostra, quae nescit pensare homines propter homines. Sola, ut diximus, quae circumstant hominibus pensat, naturam non aspicit, honorem Dei in hominibus non agnoscit. Ecce ire non vult Filius Dei ad filium reguli, et tamen venire paratus est ad salutem servi. Certe si nos cujuspiam servus rogaret ut ad eum ire deberemus, protinus nobis nostra superbia in cogitatione tacita responderet, dicens: Non eas, quia temetipsum degeneras, honor tuus despicitur, locus vilescit. Ecce de coelo venit qui servo in terra occurrere non despicit; et tamen humiliari in terra contemnimus, qui de terra sumus.

But remember what he asked, and you will clearly recognize that he doubted in faith. For he asked that He should descend and heal his son. He was seeking, therefore, the bodily presence of the Lord, who through the spirit was never absent. Therefore he believed less in Him, whom he did not think able to give health unless He were present also in body. For if he had perfectly believed, without doubt he would know that there was no place where God was not. Therefore he distrusted in great part, because he did not give honor to majesty, but to bodily presence. And so he sought health for his son, and yet he doubted in faith, because he believed him to whom he had come was both powerful to heal, and yet he thought him absent from his dying son. But the Lord, who is asked that He go, indicates that He is not absent where He is invited, He restored health by a command alone who created all things by His will.

2. In which matter this is to be skillfully considered by us, that, as we have learned from another evangelist testifying, a centurion came to the Lord saying: *Lord, my boy lies paralytic in my house, and is badly tortured.* To whom it is immediately responded by Jesus: *I will come and heal him* (Matt. 8:6, 7). What is it that the official asks that He come to his son, and yet He refuses to go bodily; but to the servant of the centurion He is not invited, and yet He promises that He will go bodily? He does not deign to be present to the son of the official through bodily presence, He does not disdain to meet the servant of the centurion. What is this, except that our pride is blunted, we who in men do not venerate the nature by which they were made in the image of God, but honors and riches? And when we consider those things which are around them, surely we provide for the interior things very little, while we consider those things which are despised in bodies, we neglect to weigh what they are. But our Redeemer, that He might show that those things of men which are high are to be despised, and those things of men which are despised are not to be despised by the saints, He was unwilling to go to the son of the official, He was ready to go to the servant of the centurion. Therefore our pride was rebuked, which does not know how to weigh men on account of being men. It weighs only, as we said, those things which surround men, it does not look at nature, it does not recognize the honor of God in men. Behold the Son of God does not want to go to the son of the official, and yet He is ready to come to the health of a servant. Certainly if the servant of anyone asked us that we should go to him, immediately our pride would respond to us in silent thought, saying: Do not go, because you degenerate yourself, your honor is despised, the place becomes vile. Behold He comes from heaven who does not despise to meet a servant on earth; and yet we who are from the earth contemn to be humbled on the earth.

Quid vero apud Deum vilius, quid despectius esse potest, quam servare honorem apud homines, et interni testis oculos non timere? Unde et in sacro Evangelio ad Pharisaeos Dominus ait: Vos estis qui justificatis vos coram hominibus, Deus autem novit corda vestra, quia quod hominibus altum est abominabile est apud Deum (Luc. XVI, 15). Notate, fratres, notate quod dicitur. Si enim quod hominibus altum est abominabile est apud Deum, cordis nostri cogitatio tanto apud Deum in imo est, quanto hominibus in alto, et humilitas cordis nostri tanto apud Deum in alto est, quanto hominibus in imo.

3. Despiciamus ergo si quid boni gerimus, nulla nos nostra inflet operatio, non rerum abundantia, non gloria extollat. Si quibuslibet ex bonis affluentibus intus intumescimus, Deo despecti sumus. Quo contra de humilibus Psalmista dicit: Custodiens parvulos Dominus (Psal. CXIV, 6). Quia parvulos humiles appellat, postquam sententiam protulit, consilium subjungit; nam quasi quaereremus quid ipse ad haec faceret, adjunxit: Humiliatus sum, et liberavit me (Ibid.). Haec ergo cogitate, fratres, haec tota intentione pensate. Nolite in proximis vestris mundi hujus bona venerari. Hoc propter Deum honorate in hominibus, quibus tamen commissi non estis, quod facti sunt ad imaginem Dei. Quod tunc proximis vere servatis, si apud vosmetipsos prius in corde non intumescitis. Nam qui se adhuc pro rebus transitoriis extollit, nescit in proximo venerari quod maneat. Nolite ergo in vobismetipsis pensare quod habetis, sed quid estis. Ecce mundus qui diligitur fugit. Sancti isti, ad quorum tumbam consistimus, florentem mundum mentis despectu calcaverunt. Erat vita longa, salus continua, opulentia in rebus, fecunditas in propagine, tranquillitas in diuturna pace; et tamen cum in seipso floreret, jam in eorum cordibus mundus aruerat. Ecce jam mundus in seipso aruit, et adhuc in cordibus nostris floret. Ubique mors, ubique luctus, ubique desolatio, undique percutimur, undique amaritudinibus replemur; et tamen caeca mente carnalis concupiscentiae ipsas ejus amaritudines amamus, fugientem sequimur, labenti inhaeremus. Et quia labentem retinere non possumus, cum ipso labimur, quem cadentem tenemus. Aliquando nos mundus delectatione sibi tenuit; nunc tantis plagis plenus est, ut ipse nos jam mundus mittat ad Deum. Pensate ergo quia nulla sunt quae temporaliter currunt. Finis temporalium ostendit quam nihil sit quod transire potuit. Casus rerum indicat quia res transiens et tunc prope nihil fuit cum stare videretur. Haec ergo, fratres charissimi, sollicita consideratione pensate, in aeternitatis amore cor figite; ut dum terrena culmina adipisci contemnitis, perveniatis ad gloriam, quem per fidem tenetis, per Jesum Christum Dominum nostrum, qui vivit et regnat Deus cum Patre in unitate Spiritus sancti, per omnia saecula saeculorum. Amen.

But what can be viler, what more despicable before God, than to preserve honor before men, and not to fear the eyes of the internal witness? Whence also in the holy Gospel the Lord says to the Pharisees: *You are they who justify yourselves before men, but God knows your hearts, because that which is high to men is abominable before God* (Luke 16:15). Note, brothers, note what is said. For if that which is high to men is abominable before God, the thought of our heart is as much in the depth before God as it is in the height to men, and the humility of our heart is as much in the height before God as it is in the depth to men.

3. Let us therefore despise if we carry anything good, let no work of ours inflate us, nor let the abundance of things, nor glory extol us. If we swell within from any flowing goods, we are despised by God. Against which the Psalmist says of the humble: *The Lord keeping the little ones* (Ps. 114:6). Because he calls the humble "little ones", after he brought forth the sentence, he subjoined advice; for as if we were asking what he himself would do to these things, he added: *I was humbled, and he delivered me* (ibid.). Think therefore on these things, brothers, weigh these with all intention. Do not venerate the goods of this world in your neighbors. Honor this on account of God in men, to whom nevertheless you have not been committed, that they were made in the image of God. Which then you truly preserve in your neighbors, if you do not first swell in the heart within yourselves. For he who still extols himself for transitory things, does not know how to venerate in a neighbor that which may remain. Do not therefore weigh in yourselves what you have, but what you are. Behold the world which is loved flees. These saints, at whose tomb we stand, trampled the flowering world with the contempt of the mind. There was long life, continuous health, opulence in things, fecundity in progeny, tranquility in lasting peace; and yet when it flowered in itself, already the world had withered in their hearts. Behold now the world has withered in itself, and still it flowers in our hearts. Everywhere death, everywhere mourning, everywhere desolation, on all sides we are struck, on all sides we are filled with bitterness; and yet with a blind mind of carnal concupiscence we love its very bitterness, we follow the fleeting, we adhere to the sliding. And because we cannot retain the sliding, we slide with it, which we hold as it falls. Once the world held us to itself with delight; now it is so full of plagues, that the world itself now sends us to God. Weigh therefore that those things which run temporally are nothing. The end of temporal things shows how it is nothing which was able to pass away. The fall of things indicates that a passing thing was then also near to nothing when it seemed to stand. Weigh these things therefore, dearest brothers, with solicitous consideration, fix the heart in the love of eternity; that while you contemn to obtain earthly peaks, you may arrive at glory, whom you hold through faith, through Jesus Christ our Lord, who lives and reigns God with the Father in the unity of the Holy Spirit, through all ages of ages. Amen.

HOMILIA XXIX.

Habita ad populum in basilica beati Petri apostoli, in Ascensione Domini.

LECTIO S. EVANG. SEC. MARC. XVI, 14-20.

In illo tempore, recumbentibus undecim discipulis, apparuit illis Jesus, et exprobravit incredulitatem eorum, et duritiam cordis, quia his qui viderant eum resurrexisse non crediderunt. Et dixit eis: Euntes in mundum universum, praedicate Evangelium omni creaturae. Qui crediderit, et baptizatus fuerit salvus erit; qui vero non crediderit condemnabitur. Signa autem eos qui crediderint haec sequentur. In nomine meo daemonia ejicient, linguis loquentur novis, serpentes tollent, et si mortiferum quid biberint, non eis nocebit. Super aegros manus imponent, et bene habebunt. Et Dominus quidem Jesus, postquam locutus est eis, assumptus est in coelum, et sedet a dextris Dei. Illi autem profecti praedicaverunt ubique, Domino cooperante, et sermonem confirmante, sequentibus signis.

1. Quod resurrectionem dominicam discipuli tarde crediderunt, non tam illorum infirmitas quam nostra, ut ita dicam, futura firmitas fuit. Ipsa namque resurrectio illis dubitantibus per multa argumenta monstrata est: quae dum nos legentes agnoscimus, quid aliud quam de illorum dubitatione solidamur? Minus enim mihi Maria Magdalene praestitit, quae citius credidit quam Thomas qui diu dubitavit. Ille etenim dubitando vulnerum cicatrices tetigit, et de nostro pectore dubietatis vulnus amputavit. Ad insinuandam quoque veritatem dominicae resurrectionis notandum nobis est quid Lucas referat, dicens: Convescens praecepit eis a Jerosolymis ne discederent (Act. I, 4). Et post pauca: Videntibus illis, elevatus est, et nubes suscepit eum ab oculis eorum (Ibid., 9). Notate verba, signate mysteria. Convescens elevatus est. Comedit, et ascendit, ut videlicet per effectum comestionis veritas patesceret carnis. Marcus vero priusquam coelum Dominus ascendat, eum de cordis atque infidelitatis duritia increpasse discipulos memorat. Qua in re quid considerandum est, nisi quod idcirco Dominus tunc discipulos increpavit, cum eos corporaliter reliquit, ut verba quae recedens diceret in corde audientium arctius impressa remanerent? Increpata igitur eorum duritia, quid admonendo dicat, audiamus: Euntes in mundum universum, praedicate Evangelium omni creaturae.

HOMILY XXIX.

Held to the people in the basilica of the blessed Peter the apostle, on the Ascension of the Lord.

READING OF THE HOLY GOSPEL ACCORDING TO MARK 16:14-20.

At that time, to the eleven disciples reclining, Jesus appeared to them, and upbraided their incredulity, and hardness of heart, because they did not believe those who had seen Him to have risen. And He said to them: Going into the whole world, preach the Gospel to every creature. He who believes, and is baptized, shall be saved; but he who does not believe shall be condemned. But these signs shall follow those who believe. In my name they shall cast out demons, they shall speak with new tongues, they shall take up serpents, and if they drink anything deadly, it shall not hurt them. They shall lay hands upon the sick, and they shall be well. And the Lord Jesus indeed, after He spoke to them, was assumed into heaven, and sits at the right hand of God. But they having set out preached everywhere, the Lord cooperating, and confirming the word, with following signs.

1. That the disciples believed the resurrection of the Lord slowly, was not so much their infirmity as our future firmness, so to speak. For the resurrection itself was shown to them as they doubted through many arguments; which while we recognizing as we read, what else are we but solidified by their doubt? For Mary Magdalene provided less to me, who believed more quickly than Thomas who doubted for a long time. For he by doubting touched the scars of the wounds, and amputated the wound of doubt from our breast. Also for insinuating the truth of the resurrection of the Lord we must note what Luke relates, saying: *Eating with them, he commanded them from Jerusalem that they should not depart* (Acts 1:4). And after a few words: *While they were looking, he was elevated, and a cloud received him from their eyes* (ibid. 9). Note the words, mark the mysteries. *Eating, he was elevated.* He ate, and ascended, so that evidently through the effect of eating the truth of the flesh might be open. But Mark, before the Lord ascends to heaven, remembers that He upbraided the disciples concerning the hardness of heart and of infidelity. In which matter what is to be considered, unless that for this reason the Lord then upbraided the disciples, when He left them bodily, so that the words which He said in receding might remain more closely impressed in the heart of the listeners? Their hardness having been upbraided therefore, let us hear what He says by advising: *Going into the whole world, preach the Gospel to every creature.*

2. Nunquid, fratres mei, sanctum Evangelium vel insensatis rebus, vel brutis animalibus fuerat praedicandum, ut de eo discipulis dicatur: Praedicate omni creaturae? Sed omnis creaturae nomine signatur homo. Sunt namque lapides, sed nec vivunt, nec sentiunt. Sunt herbae et arbusta; vivunt quidem, sed non sentiunt. Vivunt dico, non per animam, sed per viriditatem, quia et Paulus dicit: Insipiens, tu quod seminas non vivificatur, nisi prius moriatur (I Cor. XV, 36). Vivit ergo quod moritur, ut vivificetur. Lapides itaque sunt, sed non vivunt. Arbusta autem sunt, et vivunt, sed non sentiunt. Bruta vero animalia sunt, vivunt, sentiunt, sed non discernunt. Angeli etenim sunt, vivunt, sentiunt, et discernunt. Omnis autem creaturae aliquid habet homo. Habet namque commune esse cum lapidibus, vivere cum arboribus, sentire cum animalibus, intelligere cum angelis. Si ergo commune habet aliquid cum omni creatura homo, juxta aliquid omnis creatura est homo. Omni ergo creaturae praedicatur Evangelium, cum soli homini praedicatur, quia ille videlicet docetur, propter quem in terra cuncta creata sunt, et a quo omnia per quamdam similitudinem aliena non sunt. Potest etiam omnis creaturae nomine, omnis natio gentium designari. Ante etenim dictum fuerat: In viam gentium ne abieritis (Matth. X, 5). Nunc autem dicitur, Praedicate omni creaturae, ut scilicet prius a Judaea apostolorum repulsa praedicatio tunc nobis in adjutorium fieret, cum hanc illa ad damnationis suae testimonium superba repulisset. Sed cum discipulos ad praedicandum Veritas mittit, quid aliud in mundo facit, nisi grana seminis spargit? Et pauca grana mittit in semine, ut multarum messium fruges recipiat ex nostra fide. Neque enim in universo mundo tanta fidelium messis exsurgeret, si de manu Domini super rationalem terram illa electa grana praedicantium non venisset. Sequitur:

3. Qui crediderit, et baptizatus fuerit, salvus erit, qui vero non crediderit, condemnabitur. Fortasse unusquisque apud semetipsum dicat: Ego jam credidi, salvus ero. Verum dicit, si fidem operibus tenet. Vera etenim fides est, quae in hoc quod verbis dicit, moribus non contradicit. Hinc est enim quod de quibusdam falsis fidelibus Paulus dicit: Qui confitentur se nosse Deum, factis autem negant (Tit. I, 16). Hinc Joannes ait: Qui dicit se nosse Deum, et mandata ejus non custodit, mendax est (I Joan. II, 4). Quod cum ita sit, fidei nostrae veritatem in vitae nostrae consideratione debemus agnoscere. Tunc enim veraciter fideles sumus, si quod verbis promittimus operibus implemus. In die quippe baptismatis omnibus nos antiqui hostis operibus atque omnibus pompis abrenuntiare promisimus. Itaque unusquisque vestrum ad considerationem suam mentis oculos reducat; et si servat post baptismum quod ante baptismum spopondit, certus jam quia fidelis est, gaudeat.

2. Was the holy Gospel, my brothers, to be preached either to senseless things, or to brute animals, that it should be said to the disciples concerning it: *Preach to every creature?* But by the name of every creature man is signified. For there are stones, but they neither live nor feel. There are herbs and shrubs; they live indeed, but they do not feel. I say they live, not through a soul, but through greenness, because Paul also says: *Foolish one, that which you sow is not quickened, unless first it dies* (1 Cor. 15:36). Therefore that which dies lives, that it may be quickened. And so there are stones, but they do not live. But there are shrubs, and they live, but they do not feel. But there are brute animals, they live, they feel, but they do not discern. For there are angels, they live, they feel, and they discern. But man has something of every creature. For he has common being with stones, living with trees, feeling with animals, understanding with angels. If therefore man has something common with every creature, according to something every creature is man. Therefore the Gospel is preached to every creature, when it is preached to man alone, because he evidently is taught, on account of whom all things were created on earth, and from whom all things are not alien through a certain similitude. Also by the name of every creature, every nation of the gentiles can be designated. For it had been said before: *Into the way of the gentiles do not go* (Matt. 10:5). but now it is said: *Preach to every creature,* so that evidently the preaching first repulsed by Judea might then become for us an aid, when that proud one had repulsed it to the testimony of its own condemnation. But when the Truth sends the disciples to preach, what else does He do in the world, unless He scatters grains of seed? And He sends a few grains in seed, that He may receive the fruits of many harvests from our faith. For such a great harvest of the faithful would not arise in the whole world, if those elect grains of preachers had not come from the hand of the Lord upon the rational earth. It follows:

3. *He who believes, and is baptized, shall be saved; but he who does not believe shall be condemned.* Perhaps each one might say within himself: I have already believed, I shall be saved. He speaks the truth, if he holds faith with works. For that is true faith, which in that which it says with words, does not contradict by morals. For from this it is that concerning certain false faithful Paul says: *They who confess themselves to know God, but by facts deny Him* (Tit. 1:16). From this John says: *He who says that he knows God, and does not keep His commandments, is a liar* (1 John 2:4). Since it is so, we must recognize the truth of our faith in the consideration of our life. For then we are truly faithful, if we fulfill by works what we promise by words. In the day of baptism indeed we promised to renounce all the works of the ancient enemy and all his pomps. Therefore let each one of you bring back the eyes of the mind to his own consideration; and if he serves after baptism what he promised before baptism, let him rejoice, certain already that he is faithful.

Sed ecce quod promisit minime servavit, si ad exercenda prava opera, ad concupiscendas mundi pompas, dilapsus est; videamus si jam scit plangere quod erravit. Apud misericordem namque judicem nec ille fallax habebitur, qui ad veritatem revertitur, etiam postquam mentitur, quia omnipotens Deus dum libenter nostram poenitentiam suscipit, ipse suo judicio hoc quod erravimus abscondit (32, q. 1, c. 10). Sequitur:

4. Signa autem eos qui credituri sunt haec sequentur. In nomine meo daemonia ejicient, linguis loquentur notis, serpentes tollent; et si mortiferum quid biberint, non eis nocebit; super aegros manus imponent, et bene habebunt. Nunquidnam, fratres mei, quia ista signa non facitis, minime creditis? Sed haec necessaria in exordio Ecclesiae fuerunt. Ut enim fides cresceret, miraculis fuerat nutrienda, quia et nos cum arbusta plantamus, tandiu eis aquam infundimus, quousque ea in terra jam convaluisse videamus; et si semel radicem fixerint, in rigando cessamus. Hinc est enim quod Paulus dicit: Linguae in signum sunt non fidelibus, sed infidelibus (I Cor. XIV, 22). Habemus de his signis atque virtutibus quae adhuc subtilius considerare debeamus. Sancta quippe Ecclesia quotidie spiritaliter facit quod tunc per apostolos corporaliter faciebat. Nam sacerdotes ejus cum per exorcismi gratiam manum credentibus imponunt, et habitare malignos spiritus in eorum mente contradicunt, quid aliud faciunt, nisi daemonia ejiciunt? Et fideles quique qui jam vitae veteris saecularia verba derelinquunt, sancta autem mysteria insonant, conditoris sui laudes et potentiam, quantum praevalent, narrant, quid aliud faciunt, nisi novis linguis loquuntur? qui dum bonis suis exhortationibus malitiam de alienis cordibus auferunt, serpentes tollunt. Et dum pestiferas suasiones audiunt, sed tamen ad operationem pravam minime pertrahuntur, mortiferum quidem est quod bibunt, sed non eis nocebit. Qui quoties proximos suos in bono opere infirmari conspiciunt, dum eis tota virtute concurrunt, et exemplo suae operationis illorum vitam roborant qui in propria actione titubant; quid aliud faciunt, nisi super aegros manus imponunt, ut bene habeant? Quae nimirum miracula tanto majora sunt, quanto spiritalia; tanto majora sunt, quanto per haec non corpora, sed animae suscitantur: haec itaque signa, fratres charissimi, auctore Deo si vultis vos facitis. Ex illis enim exterioribus signis obtineri vita ab haec operantibus non valet. Nam corporalia illa miracula ostendunt aliquando sanctitatem, non autem faciunt; haec vero spiritalia, quae aguntur in mente, virtutem vitae non ostendunt, sed faciunt. Illa habere et mali possunt, istis autem perfrui nisi boni non possunt. Unde de quibusdam Veritas dicit: Multi mihi dicent in die illa: Domine, Domine, nonne in nomine tuo prophetavimus, et in nomine tuo daemonia ejecimus, et in nomine tuo virtutes multas fecimus? Et tunc confitebor illis, quia non novi vos; discedite a me qui operamini iniquitatem (Matth. VII, 22, 23; Psal. VI, 9).

But behold he has served very little what he promised, if he has slipped to exercising depraved works, to concupiscence for the pomps of the world; let us see if he now knows how to bewail that he has erred. For before a merciful judge neither shall he be held deceitful, who returns to the truth, even after he lies, because almighty God while He willingly receives our penitence, He Himself by His judgment hides that which we have erred. It follows:

4. *But these signs shall follow those who are to believe:* *In my name they shall cast out demons, they shall speak with new tongues, they shall take up serpents; and if they drink anything deadly, it shall not hurt them; they shall lay hands upon the sick, and they shall be well.* Is it because you do not do these signs, my brothers, that you believe very little? But these were necessary in the beginning of the Church. For that faith might grow, it had to be nourished by miracles, because we also when we plant shrubs, we pour water on them for so long until we see that they have now grown strong in the earth; and if once they have fixed a root, we cease in watering. From this it is that Paul says: *Tongues are for a sign not to the faithful, but to the infidels* (1 Cor. 14:22). We have concerning these signs and virtues that which we ought to consider more subtly. For the holy Church daily does spiritually what it then did through the apostles bodily. For its priests when through the grace of exorcism they lay hands upon the faithful, and forbid malignant spirits to dwell in their mind, what else do they do but cast out demons? And whichever faithful who now leave behind the secular words of the old life, but sound holy mysteries, and tell the praises and power of their Founder as much as they prevail, what else do they do but speak with new tongues? Who while by their good exhortations they take away malice from the hearts of others, they take up serpents. And while they hear pestiferous persuasions, but yet are not at all drawn to a depraved operation, it is indeed deadly what they drink, but it will not hurt them. Who as often as they behold their neighbors to be infirm in a good work, while they run to them with all virtue, and by the example of their own operation they strengthen the life of those who totter in their own action; what else do they do but lay hands upon the sick, so that they may be well? Which miracles are certainly so much greater as they are spiritual; so much greater as through these not bodies but souls are raised up: these signs therefore, dearest brothers, if you will you do with God as the author. For from those exterior signs life cannot be obtained by those operating them. For those bodily miracles sometimes show sanctity, but they do not make it; but these spiritual ones, which are done in the mind, do not show the virtue of life, but make it. The evil also can have those, but none unless the good can enjoy these. Whence Truth says of certain ones: *Many will say to me in that day: Lord, Lord, did we not prophesy in your name, and in your name cast out demons, and in your name do many virtues? And then I will confess to them that I never knew you; depart from me you who work iniquity* (Matt. 7:22, 23; Ps. 6:9).

Nolite ergo, fratres charissimi, amare signa quae possunt cum reprobis haberi communia; sed haec quae modo diximus charitatis atque pietatis miracula amate, quae tanto securiora sunt, quanto et occulta, et de quibus apud Dominum eo major si retributio, quo apud homines minor est gloria. Sequitur:

5. Et Dominus quidem Jesus postquam locutus est eis, assumptus est in coelum, et sedet a dextris Dei. In Veteri Testamento cognovimus quod Elias sit raptus in coelum. Sed aliud est coelum aereum, aliud aethereum. Coelum quippe aereum terrae est proximum; unde et aves coeli dicimus, quia eas volitare in aere videmus. In coelum itaque aereum Elias sublevatus est, ut in secretam quamdam terrae regionem repente duceretur, ubi in magna jam carnis et spiritus quiete viveret, quousque ad finem mundi redeat, et mortis debitum solvat. Ille etenim mortem distulit, non evasit. Redemptor autem noster quia non distulit, superavit, eamque resurgendo consumpsit, et resurrectionis suae gloriam ascendendo declaravit. Notandum quoque est quod Elias in curru legitur ascendisse, ut videlicet aperte demonstraretur quia homo purus adjutorio indigebat alieno. Per angelos quippe facta illa et ostensa sunt adjumenta, quia nec in coelum quidem aereum per se ascendere poterat, quem naturae suae infirmitas gravabat. Redemptor autem noster non curru, non angelis sublevatus legitur, quia is qui fecerat omnia nimirum super omnia sua virtute ferebatur. Illo etenim revertebatur ubi erat, et inde redibat ubi remanebat, quia cum per humanitatem ascenderet in coelum, per divinitatem suam et terram pariter continebat et coelum.

6. Sicut autem Joseph a fratribus venditus venditionem Redemptoris nostri figuravit, sic Enoch translatus, atque ad coelum aereum Elias sublevatus, Ascensionem dominicam designavit. Ascensionis ergo suae Dominus praenuntios et testes habuit, unum ante legem, alium sub lege, ut quandoque veniret ipse qui veraciter coelos penetrare potuisset. Unde et ipse ordo in eorum quoque utrorumque sublevatione per quaedam incrementa distinguitur. Nam Enoch translatus (Genes. V, 24), Elias vero ad coelum subvectus esse memoratur (IV Reg. II, 11), ut veniret postmodum qui nec translatus, nec subvectus, coelum aethereum sua virtute penetraret. Qui nobis in se credentibus quia carnis quoque munditiam largiretur, et sub eo per incrementa temporum virtus castitatis excresceret, in ipsa quoque eorum translatione qui Ascensionem dominicam ut videlicet famuli designaverunt, et in seipso qui ad coelum ascendit, Dominus ostendit. Nam Enoch quidem uxorem et filios habuit; Elias vero neque uxorem; neque filios legitur habuisse.

Do not therefore, dearest brothers, love signs which can be held in common with the reprobate; but love these miracles of charity and piety which we have just mentioned, which are so much more secure as they are hidden, and concerning which the retribution before the Lord is so much greater as the glory among men is less. It follows:

5. *And the Lord Jesus indeed after He spoke to them, was assumed into heaven, and sits at the right hand of God.* In the Old Testament we have known that Elijah was snatched into heaven. But one is the aerial heaven, another the ethereal. For the aerial heaven is closest to the earth; whence also we call the birds of heaven, because we see them fly in the air. Elijah therefore was raised into the aerial heaven, that he might be led suddenly into a certain secret region of the earth, where he might live now in great quiet of flesh and spirit, until he returns at the end of the world, and pays the debt of death. For he deferred death, he did not evade it. But our Redeemer because He did not defer it, overcame it, and consumed it by rising, and declared the glory of His resurrection by ascending. It is also to be noted that Elijah is read to have ascended in a chariot, so that evidently it might be openly demonstrated that a pure man was in need of another's aid. For those aids were made and shown through angels, because he could not indeed by himself ascend into the aerial heaven, whom the infirmity of his nature weighed down. But our Redeemer is read to have been raised neither by chariot, nor by angels, because He who had made all things was surely carried over all things by His own virtue. For He was returning to where He was, and He was returning from there where He was remaining, because when through humanity He ascended into heaven, through His divinity He contained both earth and heaven alike.

6. But as Joseph sold by his brothers figured the sale of our Redeemer, so Enoch translated, and Elijah raised into the aerial heaven, designated the Lord's Ascension. Therefore the Lord had precursors and witnesses of His Ascension, one before the law, another under the law, that some time He Himself might come who truly was able to penetrate the heavens. Whence also the very order in the raising of both of them is distinguished by certain increments. For Enoch is remembered to have been translated (Gen. 5:24), but Elijah carried up to heaven (4 Kings 2:11), so that He might come afterwards who, neither translated nor carried up, might penetrate the ethereal heaven by His own virtue. Who to us believing in Him because He would bestow also the cleanness of the flesh, and under Him through the increments of times the virtue of chastity would grow, the Lord showed both in the translation of those who designated the Lord's Ascension as servants, and in Himself who ascended to heaven. For Enoch indeed had a wife and sons; but Elijah is read to have had neither a wife nor sons.

Pensate ergo quomodo per incrementa creverit munditia sanctitatis, quod et per translatos famulos et per ascendentis Domini personam patenter ostenditur. Translatus namque est Enoch et per coitum genitus, et per coitum generans. Raptus est Elias per coitum genitus, sed non jam per coitum generans. Assumptus vero est Dominus neque per coitum generans, neque per coitum generatus.

7. Considerandum vero nobis est quid est quod Marcus ait: Sedet a dextris Dei; et Stephanus dicit: Video coelos apertos, et Filium hominis stantem a dextris Dei (Act. VII, 55). Quid est quod hunc Marcus sedentem, Stephanus vero stantem se videre testatur? Sed scitis, fratres, quia sedere judicantis est, stare vero pugnantis vel adjuvantis. Quia ergo Redemptor noster assumptus in coelum, et nunc omnia judicat, et ad extremum judex omnium venit, hunc post assumptionem Marcus sedere describit, quia post Ascensionis suae gloriam judex in fine videbitur. Stephanus vero in labore certaminis positus stantem vidit, quem adjutorem habuit, quia ut iste in terra persecutorum infidelitatem vinceret, pro illo de coelo illius gratia pugnavit.

8. Sequitur: Illi autem profecti praedicaverunt ubique, Domino cooperante, et sermonem confirmante sequentibus signis. Quid in his considerandum est, quid memoriae commendandum, nisi quod praeceptum obedientia, obedientiam vero signa secuta sunt? Sed quia, auctore Deo, breviter lectionem Evangelicam exponendo transcurrimus, restat ut aliquid de ipsa tantae solemnitatis consideratione dicamus.

9. Hoc autem nobis primum quaerendum est, quidnam sit quod nato Domino apparuerunt angeli, et tamen non leguntur in albis vestibus apparuisse, ascendente autem Domino, missi angeli in albis leguntur vestibus apparuisse. Sic etenim scriptum est: Videntibus illis elevatus est, et nubes suscepit eum ab oculis eorum. Cumque intuerentur in coelum euntem illum, ecce duo viri steterunt juxta illos in vestibus albis (Act. I, 9). In albis autem vestibus gaudium et solemnitas mentis ostenditur. Quid est ergo quod nato Domino, non in albis vestibus, ascendente autem Domino, in albis vestibus angeli apparent, nisi quod tunc magna solemnitas angelis facta est, cum coelum Deus homo penetravit? Quia nascente Domino videbatur divinitas humiliata; ascendente vero Domino, est humanitas exaltata. Albae etenim vestes exaltationi magis congruunt quam humiliationi. In assumptione ergo ejus angeli in albis vestibus videri debuerunt, quia qui in nativitate sua apparuit Deus humilis, in Ascensione sua ostensus est homo sublimis.

Weigh therefore how the cleanness of sanctity grew through increments, which is openly shown both through the translated servants and through the person of the ascending Lord. For Enoch was translated, both begotten through coition, and begetting through coition. Elijah was snatched, begotten through coition, but no longer begetting through coition. But the Lord was assumed, neither begetting through coition, nor begotten through coition.

7. But we must consider what it is that Mark says: *He sits at the right hand of God;* and Stephen says: *I see the heavens opened, and the Son of man standing at the right hand of God* (Acts 7:55). What is it that Mark testifies that he sees this one sitting, but Stephen standing? But you know, brothers, that to sit is of one judging, but to stand is of one fighting or helping. Because therefore our Redeemer assumed into heaven, both now judges all things, and at the last comes as the judge of all, Mark describes this one sitting after the assumption, because after the glory of His Ascension He will be seen as judge in the end. But Stephen, placed in the labor of the contest, saw Him standing, whom he had as a helper, because so that he might conquer the infidelity of the persecutors on earth, His grace fought for him from heaven.

8. It follows: *But they having set out preached everywhere, the Lord cooperating, and confirming the word with following signs.* What is to be considered in these, what to be commended to memory, unless that obedience followed the precept, but signs followed obedience? But because, with God as the author, we have briefly run through the Gospel reading by explaining it, it remains that we say something concerning the very consideration of such great solemnity.

9. But this we must first ask, why it is that when the Lord was born angels appeared, and yet they are not read to have appeared in white garments, but when the Lord was ascending, the angels sent are read to have appeared in white garments. For thus it is written: *While they were looking, he was elevated, and a cloud received him from their eyes. And while they were looking into heaven as he went, behold two men stood near them in white garments* (Acts 1:9). But in white garments joy and solemnity of mind are shown. Why is it therefore that when the Lord was born, the angels do not appear in white garments, but when the Lord was ascending, they appear in white garments, unless because then a great solemnity was made for the angels, when God-man penetrated heaven? Because while the Lord was being born, divinity was seen humbled; but while the Lord was ascending, humanity was exalted. For white garments are more congruent with exaltation than with humiliation. In His assumption therefore angels ought to have been seen in white garments, because He who in His nativity appeared as a humble God, in His Ascension was shown as a sublime man.

10. Sed hoc nobis magnopere, fratres charissimi, in hac solemnitate pensandum est, quia deletum est hodierna die chirographum damnationis nostrae, mutata est sententia corruptionis nostrae. Illa enim natura cui dictum est: Terra es, et in terram ibis (Genes, III, 19), hodie in coelum ivit. Pro hac ipsa namque carnis nostrae sublevatione per figuram beatus Job Dominum avem vocat. Quia enim Ascensionis ejus mysterium Judaeam non intelligere conspexit, de infidelitate ejus sententiam protulit, dicens: Semitam ignoravit avis (Job. XXVIII, 7). Avis enim recte appellatus est Dominus, quia corpus carneum ad aethera libravit. Cujus avis semitam ignoravit quisquis eum ad coelum ascendisse non credidit. De hac solemnitate per Psalmistam dicitur: Elevata est magnificentia tua super coelos (Psal. VIII, 2). De hac rursus ait: Ascendit Deus in jubilatione, et Dominus in voce tubae (Psal. XLVI, 6). De hac iterum dicit: Ascendens in altum captivam duxit captivitatem, dedit dona hominibus (Psal. LXVII, 19). Ascendens quippe in altum captivam duxit captivitatem, quia corruptionem nostram virtute suae incorruptionis absorbuit. Dedit vero dona hominibus, quia, misso desuper Spiritu, alii sermonem sapientiae, alii sermonem scientiae, alii gratiam virtutum, alii gratiam curationum, alii genera linguarum, alii interpretationem tribuit sermonum (I Cor. XII, 8). Dedit ergo dona hominibus. De hac Ascensionis ejus gloria etiam Habacuc ait: Elevatus est sol, et luna stetit in ordine suo (Habac. III, 11, sec. LXX). Quis enim solis nomine nisi Dominus, et quae lunae nomine nisi Ecclesia designatur? Quousque enim Dominus ascendit ad coelos, sancta ejus Ecclesia adversa mundi omnimodo formidavit; at postquam ejus Ascensione roborata est, aperte praedicavit quod occulte credidit. Elevatus est ergo sol, et luna stetit in ordine suo, quia cum Dominus coelum petiit, sancta ejus Ecclesia in auctoritate praedicationis excrevit. Hinc ejusdem Ecclesiae voce per Salomonem dicitur: Ecce iste venit saliens in montibus, et transiliens colles (Cant. II, 8). Consideravit namque tantorum operum culmina, et ait: Ecce iste venit saliens in montibus. Veniendo quippe ad redemptionem nostram, quosdam, ut ita dixerim, saltus dedit. Vultis, fratres charissimi, ipsos ejus saltus agnoscere? De coelo venit in uterum, de utero venit in praesepe, de praesepe venit in crucem, de cruce venit in sepulcrum, de sepulcro rediit in coelum. Ecce, ut nos post se currere faceret, quosdam pro nobis saltus manifestata per carnem veritas dedit, quia exsultavit ut gigas ad currendam viam suam (Psal. XVIII, 6), ut nos ei diceremus ex corde: Trahe nos post te, curremus in odorem unguentorum tuorum (Cant. I, 3).

10. But this must be weighed by us greatly, dearest brothers, in this solemnity, because on this day the handwriting of our condemnation was deleted, the sentence of our corruption was changed. For that nature to which it was said: *Earth you are, and into earth you shall go* (Gen. 3:19), today went into heaven. For on account of this very raising of our flesh, blessed Job calls the Lord a bird through a figure. For because he saw that Judea did not understand the mystery of His Ascension, he brought forth a sentence concerning its infidelity, saying: *The bird knew not the path* (Job 28:7). For correctly the Lord was called a bird, because He poised the fleshy body to the ethers. Whose bird's path whoever did not believe Him to have ascended to heaven was ignorant of. Concerning this solemnity it is said through the Psalmist: *Your magnificence is elevated above the heavens* (Ps. 8:2). Concerning this he says again: *God ascended in jubilation, and the Lord in the voice of the trumpet* (Ps. 46:6). Concerning this he says again: *Ascending on high he led captivity captive, he gave gifts to men* (Ps. 67:19). For ascending on high he led captivity captive, because he absorbed our corruption by the virtue of his incorruption. But he gave gifts to men, because, the Spirit having been sent from above, to one he gave the word of wisdom, to another the word of knowledge, to another the grace of virtues, to another the grace of healings, to another kinds of tongues, to another the interpretation of speeches (1 Cor. 12:8). He gave therefore gifts to men. Concerning this glory of His Ascension Habakkuk also says: *The sun was elevated, and the moon stood in its order* (Hab. 3:11, sec. LXX). For who is designated by the name of the sun unless the Lord, and who by the name of the moon unless the Church? For until the Lord ascended to the heavens, His holy Church altogether dreaded the adversities of the world; but after she was strengthened by His Ascension, she openly preached what she secretly believed. The sun therefore was elevated, and the moon stood in its order, because when the Lord sought heaven, His holy Church grew in the authority of preaching. From this it is said by the voice of the same Church through Solomon: *Behold he comes leaping in the mountains, and overleaping the hills* (Cant. 2:8). For she considered the peaks of such great works, and said: *Behold he comes leaping in the mountains.* For in coming to our redemption, He gave certain leaps, so to speak. Do you want, dearest brothers, to recognize His very leaps? From heaven He came into the womb, from the womb He came into the manger, from the manger He came onto the cross, from the cross He came into the sepulcher, from the sepulcher He returned into heaven. Behold, so that He might make us run after Him, the Truth manifested through the flesh gave certain leaps for us, because *he exulted as a giant to run his way* (Ps. 18:6), so that we might say to Him from the heart: *Draw us after you, we will run in the odor of your ointments* (Cant. 1:3).

11. Unde, fratres charissimi, oportet ut illuc sequamur corde, ubi eum corpore ascendisse credimus. Desideria terrena fugiamus, nihil nos jam delectet in infimis, qui patrem habemus in coelis. Et hoc nobis est magnopere perpendendum, quia is qui placidus ascendit terribilis redibit; et quidquid nobis cum mansuetudine praecepit, hoc a nobis cum districtione exiget. Nemo ergo indulta poenitentiae tempora parvipendat, nemo curam sui, dum valet, agere negligat, quia Redemptor noster tanto tunc in judicium districtior veniet, quanto nobis ante judicium magnam patientiam praerogavit. Haec itaque vobiscum, fratres, agite, haec in mente sedula cogitatione versate. Quamvis adhuc rerum perturbationibus animus fluctuet, jam tamen spei vestrae anchoram in aeternam patriam figite, intentionem mentis in vera luce solidate. Ecce ad coelum ascendisse Dominum audivimus. Hoc ergo servemus in meditatione quod credimus. Et si adhuc hic tenemur infirmitate corporis, sequamur tamen eum passibus amoris. Non autem deserit desiderium nostrum ipse qui dedit, Jesus Christus Dominus noster, qui vivit et regnat cum Deo Patre in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen.

HOMILIA XXX.

Habita ad populum in basilica sancti Petri apostoli, die sancto Pentecostes.

LECTIO S. EVANG. SEC. JOAN. XIV, 23-31.

In illo tempore, dicebat Jesus discipulis suis: Si quis diligit me, sermonem meum servabit, et Pater meus diliget eum, et ad eum veniemus, et mansionem apud eum faciemus. Qui non diligit me sermones meos non servat. Et sermonem quem audistis non est meus, sed ejus qui misit me Patris. Haec locutus sum vobis apud vos manens. Paraclitus autem Spiritus sanctus, quem mittet Pater in nomine meo, ille vos docebit omnia, et suggeret vobis omnia quaecunque dixero vobis. Pacem relinquo vobis, pacem meam do vobis. Non quomodo mundus dat ego do vobis. Non turbetur cor vestrum, neque formidet. Audistis quia ego dixi vobis: Vado et venio ad vos. Si diligeretis me, gauderetis utique, quia vado ad Patrem, quia Pater major me est. Et nunc dixi vobis priusquam fiat, ut cum factum fuerit credatis. Jam non multa loquar vobiscum. Venit enim princeps mundi hujus, et in me non habet quidquam. Sed ut cognoscat mundus quia diligo Patrem, et sicut mandatum dedit mihi Pater, sic facio.

11. Whence, dearest brothers, it is necessary that we follow Him thither with the heart, where we believe Him to have ascended with the body. Let us flee earthly desires, let nothing now delight us in the lowest things, who have a Father in the heavens. And this is to be weighed by us greatly, because He who ascended placid will return terrible; and whatever He commanded us with meekness, this He will exact from us with severity. Let no one therefore value little the granted times of penitence, let no one neglect to take care of himself while he is able, because our Redeemer will then come so much more severe into judgment, as He bestowed great patience upon us before the judgment. Negotiate these things therefore with yourselves, brothers, revolve these in the mind with sedulous thought. Although the mind still fluctuates with the perturbations of things, yet now fix the anchor of your hope in the eternal fatherland, solidify the intention of the mind in the true light. Behold we have heard the Lord to have ascended to heaven. Let us therefore preserve in meditation that which we believe. And if we are still held here by the infirmity of the body, yet let us follow Him with the steps of love. But He who gave the desire does not desert our desire, Jesus Christ our Lord, who lives and reigns with God the Father in the unity of the Holy Spirit, God, for all ages of ages. Amen.

HOMILY XXX.

Held to the people in the basilica of saint Peter the apostle, on the holy day of Pentecost.

READING OF THE HOLY GOSPEL ACCORDING TO JOHN 14:23-31.

At that time, Jesus said to his disciples: If anyone loves me, he will keep my word, and my Father will love him, and we will come to him, and make our abode with him. He who does not love me does not keep my words. And the word which you have heard is not mine, but the Father's who sent me. These things I have spoken to you, remaining among you. But the Paraclete, the Holy Spirit, whom the Father will send in my name, He will teach you all things, and will suggest to you all things whatsoever I shall have said to you. Peace I leave to you, my peace I give to you. Not as the world gives do I give to you. Let not your heart be troubled, nor let it dread. You heard that I said to you: I go and I come to you. If you loved me, you would indeed rejoice, because I go to the Father, because the Father is greater than I. And now I have told you before it happens, that when it shall have happened you may believe. Now I will not speak many things with you. For the prince of this world comes, and in me he has not anything. But that the world may know that I love the Father, and as the Father gave me commandment, so I do.

1. Libet, fratres charissimi, evangelicae verba lectionis sub brevitate transcurrere, ut post diutius liceat in contemplatione tantae solemnitatis immorari. Hodie namque Spiritus sanctus repentino sonitu super discipulos venit (Act. II, 2, seq.), mentesque carnalium in sui amorem permutavit, et foris apparentibus linguis igneis, intus facta sunt corda flammantia, quia dum Deum in ignis visione suscipiunt, per amorem suaviter arserunt. Ipse namque Spiritus sanctus amor est. Unde et Joannes dicit: Deus charitas est (I Joan. IV, 8, 16). Qui ergo mente integra Deum desiderat, profecto jam habet quem amat. Neque enim quisquam posset Deum diligere, si eum quem diligit non haberet. Sed ecce, si unusquisque vestrum requiratur an diligat Deum, tota fiducia et secura mente respondet, Diligo. In ipso autem lectionis exordio audistis quid Veritas dicat: Si quis diligit me, sermonem meum servabit. Probatio ergo dilectionis, exhibitio est operis. Hinc in Epistola sua idem Joannes dicit: Qui dicit, Dilige Deum, et mandata ejus non custodit, mendax est (Ibid., 20). Vere etenim Deum diligimus, si ad mandata ejus nos a nostris voluptatibus coarctamus. Nam qui adhuc per illicita desideria diffluit, profecto Deum non amat, quia ei in sua voluntate contradicit.

2. Et Pater meus diliget eum, et ad eum veniemus et mansionem apud eum faciemus. Pensate, fratres charissimi, quanta sit ista solemnitas, habere in cordis hospitio adventum Dei. Certe si domum vestram quisquam dives ac praepotens amicus intraret, omni festinantia domus tota mundaretur, ne quid fortasse esset quod oculos amici intrantis offenderet. Tergat ergo sordes pravi operis, qui Deo praeparat domum mentis. Sed videte quid Veritas dicat: Veniemus, et mansionem apud eum faciemus. In quorumdam etenim corda venit, et mansionem non facit, quia per compunctionem quidem Dei respectum percipiunt, sed tentationis tempore hoc ipsum quod compuncti fuerant obliviscuntur; sicque ad perpetranda peccata redeunt, ac si haec minime planxissent. Qui ergo Deum vere diligit, qui ejus mandata custodit, in ejus corde Dominus et venit et mansionem facit, quia sic eum divinitatis amor penetrat, ut ab hoc amore tentationis tempore non recedat. Ille ergo vere amat, cujus videlicet mentem delectatio prava ex consensu non superat. Nam tanto quisque a superno amore disjungitur, quanto inferius delectatur. Unde et adhuc subditur: Qui non diligit me, sermones meos non servat. Ad vosmetipsos ergo, fratres charissimi, introrsus redite; si Deum vere amatis, exquirite; nec tamen sibi aliquis credat, quidquid sibi animus sine operis attestatione responderit. De dilectione conditoris, lingua, meus, et vita requiratur. Nunquid est Dei amor otiosus. Operatur etenim magna, si est; si vero operari renuit, amor non est.

1. It is pleasing, dearest brothers, to run through the words of the Gospel reading briefly, so that afterwards it may be allowed to dwell longer in the contemplation of such great solemnity. For today the Holy Spirit came upon the disciples with a sudden sound (Acts 2:2, seq.), and changed the minds of carnal men into His love, and while fiery tongues appeared without, hearts became flaming within, because while they receive God in the vision of fire, they burned sweetly through love. For the Holy Spirit Himself is love. Whence also John says: *God is charity* (1 John 4:8, 16). He therefore who desires God with an integral mind, surely already has Him whom he loves. For no one would be able to love God, if he did not have Him whom he loves. But behold, if each one of you were asked whether he loves God, with all confidence and a secure mind he responds: I love Him. But in the very beginning of the reading you heard what Truth says: *If anyone loves me, he will keep my word.* The proof of love, therefore, is the exhibition of work. Hence in his Epistle the same John says: *He who says: I love God, and does not keep His commandments, is a liar* (ibid. 20). For we truly love God, if we restrain ourselves from our pleasures toward His commandments. For he who still flows down through illicit desires, surely does not love God, because he contradicts Him in his own will.

2. *And my Father will love him, and we will come to him and make our abode with him.* Weigh, dearest brothers, how great that solemnity is, to have the advent of God in the hospitality of the heart. Certainly if any rich and powerful friend entered your house, the whole house would be cleansed with all haste, lest perhaps there be anything which would offend the eyes of the entering friend. Let him therefore wipe away the filths of a depraved work, who prepares for God the house of the mind. But see what Truth says: *We will come, and make our abode with him.* For He comes into the hearts of certain ones, and does not make an abode, because through compunction indeed they perceive the respect of God, but in the time of temptation they forget this very thing which they had bewailed; and so they return to perpetrating sins, as if they had bewailed these very little. He therefore who truly loves God, who keeps His commandments, the Lord both comes into his heart and makes an abode, because the love of divinity so penetrates him, that he does not recede from this love in the time of temptation. He therefore truly loves, whose mind evidently a depraved delight does not overcome from consent. For each one is so much disjoined from supernal love, as he is delighted lower. Whence also it is still added: *He who does not love me, does not keep my words.* Return therefore to yourselves within, dearest brothers; seek whether you truly love God; and yet let no one believe himself, whatever the mind responds to him without the attestation of work. Concerning the love of the Founder, let the tongue, the mind, and the life be required. Never is the love of God idle. For it works great things, if it is; but if it refuses to work, it is not love.

Et sermonem quem audistis non est meus, sed ejus qui misit me Patris. Scitis, fratres charissimi, quia ipse qui loquitur unigenitus Filius Verbum Patris est, et ideo sermo quem loquitur Filius non est Filii, sed Patris, quia ipse Filius Verbum est Patris. Haec locutus sum vobis apud vos manens. Quando non maneret apud eos, qui ascensurus coelum promittit, dicens: Ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi (Matth. XXVIII, 20)? Sed Verbum incarnatum et manet et recedit: recedit corpore, manet divinitate. Apud eos ergo tunc se mansisse perhibet, quia qui invisibili semper potestate praesens erat, corporali jam visione recedebat.

3. Paraclitus autem Spiritus sanctus, quem mittet Pater in nomine meo, ille vos docebit omnia, et suggeret vobis omnia quaecunque dixero vobis. Nostis plurimi, fratres mei, quod Graeca locutione paraclitus Latina advocatus dicitur, vel consolator. Qui idcirco advocatus dicitur, quia pro errore delinquentium apud justitiam Patris intervenit. Qui unius substantiae cum Patre et Filio, exorare pro delinquentibus perhibetur, quia eos quos repleverit, exorantes facit. Unde et Paulus dicit: Ipse enim Spiritus postulat pro nobis, gemitibus inenarrabilibus (Rom. VIII, 26). Minor vero est qui postulat quam qui postulatur; quomodo ergo Spiritus postulare dicitur qui minor non est? Sed ipse Spiritus postulat, quia ad postulandum eos quos repleverit inflammat. Consolator autem idem Spiritus vocatur, quia de peccati perpetratione moerentibus, dum spem veniae praeparat, ab afflictione tristitiae mentem levat. De quo recte promittitur: Ipse vos docebit omnia. Quia nisi idem Spiritus cordi adsit audientis, otiosus est sermo doctoris. Nemo ergo docenti homini tribuat quod ex ore docentis intelligit, quia nisi intus sit qui doceat, doctoris lingua exterius in vacuum laborat. Ecce unam loquentis vocem omnes pariter auditis, nec tamen pariter sensum auditae vocis percipitis. Cum ergo vox dispar non sit, cur in cordibus vestris dispar est vocis intelligentia, nisi quia per hoc quod vox loquentis communiter admonet, est magister interior qui de vocis intelligentia quosdam specialiter docet? De hac unctione Spiritus rursus per Joannem dicitur: Sicut unctio ejus docet vos de omnibus (I Joan. II, 27).

And the word which you have heard is not mine, but the Father's who sent me. You know, dearest brothers, that He who speaks is the only-begotten Son, the Word of the Father, and therefore the word which the Son speaks is not the Son's, but the Father's, because the Son Himself is the Word of the Father. *These things I have spoken to you, remaining among you.* When would He not remain among those, who about to ascend into heaven promises, saying: *Behold I am with you all days even to the consummation of the age* (Matt. 28:20)? But the incarnate Word both remains and recedes: He recedes in body, He remains in divinity. Therefore He asserts that He then remained among them, because He who was always present by invisible power, was now receding from bodily vision.

3. *But the Paraclete, the Holy Spirit, whom the Father will send in my name, He will teach you all things, and will suggest to you all things whatsoever I shall have said to you.* Most of you know, my brothers, that in Greek speech *paraclitus*, in Latin is called *advocatus*, or *consolator*. Who therefore is called *advocatus*, because He intervenes before the justice of the Father for the error of delinquents. Who, of one substance with the Father and the Son, is asserted to entreat for delinquents, because those whom He has filled, He makes entreating. Whence also Paul says: *For the Spirit himself asks for us, with unspeakable groanings* (Rom. 8:26). But he who asks is less than he who is asked; how therefore is the Spirit said to ask who is not less? But the Spirit himself asks, because He inflames those whom He has filled to asking. But the same Spirit is called *consolator*, because to those mourning concerning the perpetration of sin, while He prepares the hope of pardon, He lifts the mind from the affliction of sadness. Concerning whom it is rightly promised: *He will teach you all things.* Because unless the same Spirit is present to the heart of the listener, the speech of the teacher is idle. Let no one therefore attribute to the teaching man what he understands from the mouth of the teacher, because unless there is one who teaches within, the teacher's tongue labors in vain without. Behold you all hear the one voice of the speaker alike, and yet you do not perceive the sense of the heard voice alike. When therefore the voice is not disparate, why in your hearts is the intelligence of the voice disparate, unless because through this that the voice of the speaker commonly advises, there is an interior master who teaches certain ones specially concerning the intelligence of the voice? Concerning this unction of the Spirit it is said again through John: *As his unction teaches you concerning all things* (1 John 2:27).

Per vocem ergo non instruitur, quando mens per Spiritum non ungitur. Sed cur ista de doctrina hominum loquimur, quando et ipse conditor non ad eruditionem hominis loquitur, si eidem homini per unctionem Spiritus non loquatur? Certe Cain, priusquam fratricidium opere perpetraret, audivit: Peccasti quiesce (Genes. IV, 7, juxta LXX). Sed quia, culpis suis exigentibus, voce est admonitus, non unctione Spiritus, audire verba Dei potuit, sed servare contempsit. Requirendum vero nobis est cur de eodem Spiritu dicatur: Suggeret vobis omnia, cum suggerere soleat esse minoris. Sed quia suggerere aliquando dicimus subministrare, invisibilis Spiritus suggerere dicitur, non quod nobis scientiam ab imo inferat, sed ab occulto. Pacem relinquo vobis, pacem meam do vobis. Hic relinquo, illic do. Sequentibus relinquo, pervenientibus do.

4. Ecce, fratres charissimi, verba sacrae lectionis sub brevitate discussimus, nunc in contemplationem tantae festivitatis animum transferamus. Sed quia cum lectione evangelica vobis est etiam Actuum apostolorum lectio recitata (Act. II), ex ea ergo aliquid in usum nostrae contemplationis trahamus. Audistis etenim quia Spiritus sanctus super discipulos in igneis linguis apparuit, omniumque linguarum scientiam dedit. Quid scilicet hoc miraculo designans, nisi quod sancta Ecclesia, eodem Spiritu repleta, omnium gentium erat voce locutura? Qui vero contra Deum turrim aedificare conati sunt communionem unius linguae perdiderunt (Genes. XI, 8), in his autem qui Deum humiliter metuebant linguae omnes unitae sunt. Hic ergo humilitas virtutem meruit, illic superbia confusionem.

5. Sed quaerendum nobis est cur sanctus Spiritus, Patri et Filio coaeternus, in igne apparuit, cur in igne simul et linguis, cur aliquando in columba, aliquando vero in igne monstratur, cur super unigenitum Filium apparuit in columbae specie, et super discipulos in igne (Act. II, 2 seq.); ita ut neque super Dominum veniret in igne, neque super discipulos monstraretur in columba. Per quatuor itaque haec quae proposuimus solvendo redeamus.

Patri namque et Filio coaeternus Spiritus in igne monstratur, quia incorporeus, ineffabilis, atque invisibilis ignis est Deus, attestante Paulo: Deus noster ignis consumens est (Hebr. XII, 29). Deus quippe ignis dicitur, quia per hunc peccatorum rubigo consumitur. De hoc igne Veritas dicit: Ignem veni mittere in terram, et quid volo, nisi ut ardeat (Luc. XII, 49)? Terra enim vocata sunt corda terrena, quae, dum semper infimas in se cogitationes congerunt, a malignis spiritibus conculcantur. Sed ignem Dominus in terram mittit cum afflatu sancti Spiritus corda carnalium incendit.

Therefore one is not instructed through the voice, when the mind is not anointed through the Spirit. But why do we speak these things concerning the doctrine of men, when even the Founder himself does not speak to the erudition of man, if He does not speak to the same man through the unction of the Spirit? Certainly Cain, before he perpetrated fratricide in work, heard: *You have sinned, be quiet* (Gen. 4:7, according to LXX). But because, his faults requiring it, he was advised by voice, not by the unction of the Spirit, he was able to hear the words of God, but he contemned to keep them. But we must require why it is said of the same Spirit: *He will suggest all things to you*, since to suggest is usually of a minor. But because sometimes we say to suggest is to subminister, the invisible Spirit is said to suggest, not that He brings in knowledge to us from the bottom, but from the hidden. *Peace I leave to you, my peace I give to you.* Here I leave, there I give. To those following I leave, to those arriving I give.

4. Behold, dearest brothers, we have discussed the words of the sacred reading briefly, now let us transfer the mind into the contemplation of such great festivity. But because with the Gospel reading the reading of the Acts of the Apostles was also recited to you (Acts 2), therefore let us draw from it something into the use of our contemplation. For you heard that the Holy Spirit appeared upon the disciples in fiery tongues, and gave the knowledge of all tongues. What evidently designating by this miracle, unless that the holy Church, filled with the same Spirit, was about to speak with the voice of all nations? But they who tried to build a tower against God lost the communion of one tongue (Gen. 11:8), but in those who humbly feared God all tongues were united. Here therefore humility merited virtue, there pride merited confusion.

5. But we must ask why the Holy Spirit, co-eternal with the Father and the Son, appeared in fire; why in fire and tongues together; why He is shown sometimes in a dove, and sometimes truly in fire; why He appeared upon the only-begotten Son in the likeness of a dove, and upon the disciples in fire (Acts 2:2 seq.); so that He neither came upon the Lord in fire, nor was shown upon the disciples in a dove. Let us therefore return to solving these four things which we have proposed.

For the Spirit co-eternal with the Father and the Son is shown in fire because God is an incorporeal, ineffable, and invisible fire, as Paul attests: *Our God is a consuming fire* (Heb. 12:29). Indeed, God is called a fire because by this the rust of sins is consumed. Concerning this fire, Truth says: *I came to cast fire upon the earth, and what do I wish, unless that it burn?* (Luke 12:49). For the earthly hearts are called "earth," which, while they always heap up the lowest thoughts within themselves, are trampled by malignant spirits. But the Lord casts fire upon the earth when He inflames the hearts of the carnal with the breath of the Holy Spirit.

Et terra ardet cum cor carnale in suis pravis voluptatibus frigidum, relinquit concupiscentias praesentis saeculi, et incenditur ad amorem Dei. Bene ergo in igne apparuit Spiritus, quia ab omni corde quod replet torporem frigoris excutit, et hoc in desiderium suae aeternitatis accendit.

In igneis autem linguis monstratus est, quia idem Spiritus coaeternus est Filio, et habet cognationem maximam lingua cum verbo. Verbum quippe Patris est Filius. Et quia una est Spiritus et Verbi substantia, idem Spiritus monstrari debuit in lingua. Vel certe quia per linguam procedit verbum, in linguis apparuit Spiritus, quia quisquis sancto Spiritu tangitur, Dei Verbum, id est unigenitum Filium confitetur; et negare Dei Verbum non valet, quia jam sancti Spiritus linguam habet. Vel certe in linguis igneis apparuit Spiritus, quia omnes quos repleverit ardentes pariter et loquentes facit. Linguas igneas doctores habent, quia, dum Deum amandum praedicant, corda audientium inflammant. Nam et otiosus est sermo docentis, si praebere non valet incendium amoris. Hoc doctrinae incendium ab ipso Veritatis ore conceperant, qui dicebant: Nonne cor nostrum ardens erat in nobis cum loqueretur in via et aperiret nobis Scripturas (Luc. XXIV, 32)? Ex audito quippe sermone inardescit animus, torporis frigus recedit, fit mens in superno desiderio anxia, a concupiscentiis terrenis aliena. Amor verus qui hanc repleverit, in fletibus cruciat; sed dum tali ardore cruciatur, ipsis suis cruciatibus pascitur. Audire ei libet praecepta coelestia; et quot mandatis instruitur, quasi tot facibus inflammatur; et quae torpebat prius per desideria, ardet postmodum per verba. Unde bene per Moysen dicitur: In dextera ejus ignea lex (Deut. XXXIII, 2). Sinistra quippe reprobi, qui et ad sinistram ponendi sunt; dextera autem Dei appellantur electi. In dextera ergo Dei lex ignea est, quia electi mandata coelestia nequaquam frigido corde audiunt, sed ad haec amores intimi facibus inardescunt. Sermo ad aurem ducitur, et mens eorum sibimet irata ex internae dulcedinis flamma concrematur.

In columba vero Spiritus sanctus et in igne monstratus est, quia omnes quos repleverit, simplices et ardentes facit, simplices puritate, ardentes aemulatione. Neque enim placere Deo potest aut simplicitas sine zelo, aut zelus sine simplicitate. Hinc ipsa Veritas dicit: Estote prudentes sicut serpentes, et simplices sicut columbae (Matth. X, 16). Qua in re notandum est quod discipulos suos nec de columba sine serpente, nec de serpente sine columba voluit Dominus admonere, quatenus et columbae simplicitatem astutia serpentis accenderet, et serpentis astutiam columbae simplicitas temperaret.

And the earth burns when the carnal heart, cold in its depraved pleasures, leaves the concupiscences of the present age and is inflamed to the love of God. Therefore, the Spirit rightly appeared in fire, because He shakes off the torpor of cold from every heart He fills, and kindles it into the desire for His eternity.

But He was shown in fiery tongues because the same Spirit is co-eternal with the Son, and the tongue has the greatest kinship with the Word. For the Son is the Word of the Father. And because the substance of the Spirit and the Word is one, the same Spirit ought to be shown in a tongue. Or certainly because the word proceeds through the tongue, the Spirit appeared in tongues, because whoever is touched by the Holy Spirit confesses the Word of God, that is, the only-begotten Son; and he is not able to deny the Word of God, because he already has the tongue of the Holy Spirit. Or certainly the Spirit appeared in fiery tongues because He makes all those whom He has filled equally burning and speaking. Teachers have fiery tongues because, while they preach that God is to be loved, they inflame the hearts of the listeners. For the speech of the teacher is also idle if it is not able to provide the fire of love. They had conceived this fire of doctrine from the mouth of Truth itself, they who said: *Was not our heart burning within us while he spoke on the way and opened the Scriptures to us?* (Luke 24:32). For from the heard speech the mind grows hot, the cold of torpor recedes, the mind becomes anxious in heavenly desire, and alien to earthly concupiscences. The true love that has filled it tortures it in weeping; but while it is tortured by such ardor, it is fed by its own tortures. It is pleasing to it to hear heavenly precepts; and by however many mandates it is instructed, it is inflamed by as many torches; and that which before grew torpid through desires, afterwards burns through words. Whence it is well said through Moses: *In his right hand a fiery law* (Deut. 33:2). For the left hand is of the reprobate, who are also to be placed at the left; but the elect are called the right hand of God. Therefore, in the right hand of God is a fiery law, because the elect by no means hear the heavenly mandates with a cold heart, but the intimate loves burn with torches for these. Speech is led to the ear, and their mind, angry with itself, is consumed by the flame of internal sweetness.

But the Holy Spirit was shown in a dove and in fire because He makes all those whom He has filled simple and burning: simple in purity, burning in emulation. For neither simplicity without zeal nor zeal without simplicity can please God. Hence Truth itself says: *Be prudent as serpents, and simple as doves* (Matt. 10:16). In which matter it is to be noted that the Lord did not wish to advise His disciples concerning the dove without the serpent, nor concerning the serpent without the dove, so that the astuteness of the serpent might kindle the simplicity of the dove, and the simplicity of the dove might temper the astuteness of the serpent.

Hinc Paulus ait: Nolite pueri effici sensibus (I Cor. XIV, 20). Ecce prudentiam serpentis audivimus, nunc de simplicitate columbae moneamur: Sed malitia parvuli estote (Ibid.). Hinc de beato Job dicitur: Erat vir simplex et rectus (Job I, 1). Quae est autem rectitudo sine simplicitate, aut quae simplicitas sine rectitudine? Quia ergo et rectitudinem docet iste Spiritus et simplicitatem, et in igne monstrari debuit et in columba, quatenus omne cor quod ejus gratia tangitur, et mansuetudinis lenitate tranquillum, et zelo justitiae accensum fiat.

6. Ad extremum vero quaerendum est cur in ipso Redemptore nostro Mediatore Dei et hominum per columbam apparuit, in discipulis vero per ignem? Certe unigenitus Dei Filius judex est generis humani. Sed quis ejus justitiam ferret, si priusquam nos per mansuetudinem colligeret culpas nostras per zelum rectitudinis examinare voluisset? Homo ergo pro hominibus factus, mitem se hominibus praebuit. Noluit peccatores ferire, sed colligere. Prius voluit mansuete corripere, ut haberet quos postmodum in judicio salvaret. In columba ergo super eum apparere debuit Spiritus, qui non veniebat ut peccata jam per zelum percuteret, sed adhuc per mansuetudinem toleraret. At contra super discipulos in igne debuit Spiritus sanctus demonstrari, ut hi qui erant simpliciter homines, atque ideo peccatores, eos contra semetipsos spiritalis servos accenderet, et peccata, quibus Deus per mansuetudinem parceret, ipsi in se per poenitentiam punirent. Nec ipsi quippe esse poterant sine peccato qui adhaerebant coelesti magisterio, Joanne attestante, qui ait: Si dixerimus quia peccatum non habemus, nosmetipsos seducimus, et veritas in nobis non est (I Joan. I, 8). In igne ergo venit in hominibus, in columba vero apparuit in Domino, quia peccata nostra, quae pie Dominus per mansuetudinem tolerat, nos per zelum rectitudinis debemus caute conspicere, et ardore semper poenitentiae cremare. Igitur per columbam Spiritus in Redemptore monstratus est, per ignem vero in hominibus, quia quanto nobis nostri judicis facta est severitas temperata, tanto erga se debet fieri nostra infirmitas accensa. Quatuor itaque propositionum expleta ratione, ad dona ejusdem Spiritus contemplanda transeamus.

Hence Paul says: *Do not be made children in senses* (1 Cor. 14:20). Behold we have heard the prudence of the serpent; now let us be advised concerning the simplicity of the dove: *But in malice be little ones* (ibid.). Hence it is said of blessed Job: *He was a simple and upright man* (Job 1:1). But what is uprightness without simplicity, or what is simplicity without uprightness? Because, therefore, this Spirit teaches both uprightness and simplicity, He ought to be shown both in fire and in a dove, so that every heart which is touched by His grace may become both tranquil with the lenity of meekness and inflamed with the zeal of justice.

6. But finally it must be asked why He appeared through a dove in our Redeemer himself, the Mediator of God and men, but through fire in the disciples? Certainly the only-begotten Son of God is the judge of the human race. But who would bear His justice, if before He gathered us through meekness He had wished to examine our faults through the zeal of uprightness? Therefore, man made for men, He showed himself mild to men. He did not wish to strike sinners, but to gather them. He wished first to correct them meekly, that He might have those whom He might afterwards save in judgment. Therefore the Spirit ought to have appeared upon Him in a dove, who did not come to strike sins now through zeal, but still to tolerate them through meekness. But on the contrary, the Holy Spirit ought to be demonstrated in fire upon the disciples, so that He might kindle these who were simply men, and therefore sinners, as spiritual servants against themselves, and they themselves might punish in themselves through penance the sins which God through meekness would spare. For they themselves who adhered to the heavenly mastery were not able to be without sin, as John attests, who says: *If we say that we have no sin, we deceive ourselves, and the truth is not in us* (1 John 1:8). Therefore He came in fire in men, but appeared in a dove in the Lord, because our sins, which the Lord piously tolerates through meekness, we ought to behold cautiously through the zeal of uprightness, and always burn with the ardor of penance. Therefore the Spirit was shown in the Redeemer through a dove, but through fire in men, because by as much as the severity of our judge is made tempered to us, by so much ought our infirmity become inflamed toward itself. Thus, the reason for the four propositions having been fulfilled, let us pass to contemplating the gifts of the same Spirit.

7. De isto quippe Spiritu scriptum est: Spiritus ejus ornavit coelos (Job. XXVI, 13). Ornamenta enim coelorum sunt virtutes praedicantium. Quae videlicet ornamenta Paulus enumerat, dicens: Alii datur per Spiritum sermo sapientiae, alii sermo scientiae secundum eumdem Spiritum, alteri fides in eodem Spiritu, alii gratia sanitatum in uno Spiritu, alii operatio virtutum, alii prophetia, alii discretio spirituum, alii genera linguarum, alii interpretatio sermonum. Haec autem omnia operatur unus atque idem Spiritus, dividens singulis prout vult (I Cor. XII, 8, seq.). Quot ergo sunt bona praedicantium, tot sunt ornamenta coelorum. Hinc rursus scriptum est: Verbo Domini coeli firmati sunt (Psal. XXXII, 6). Verbum enim Domini, Filius est Patris. Sed eosdem coelos, videlicet sanctos apostolos, ut tota simul sancta Trinitas ostendatur operata, repente de sancti Spiritus divinitate adjungitur: Et spiritu oris ejus omnis virtus eorum (Ibid.). Coelorum ergo virtus de spiritu sumpta est, quia mundi hujus potestatibus contraire non praesumerent, nisi eos sancti Spiritus fortitudo solidasset. Quales namque doctores sanctae Ecclesiae ante adventum hujus Spiritus fuerint scimus, et post adventum illius cujus fortitudinis facti sint conspicimus.

8. Certe iste ipse pastor Ecclesiae, ad cujus sacratissimum corpus sedemus, quantae debilitatis, quantaeque formidinis ante adventum Spiritus fuerit, ancilla ostiaria requisita dicat. Una enim mulieris voce perculsus, dum mori timuit, vitam negavit (Joan. XVIII, 17). Et tunc Petrus negavit in terra, cum latro confiteretur in cruce (Luc. XXIII, 41, 42). Sed vir iste tantae formidinis qualis post adventum Spiritus existat audiamus. Fit conventus magistratus atque seniorum, caesis denuntiatur apostolis ne in nomine Jesu loqui debeant: Petrus magna auctoritate respondit: Obedire oportet Deo magis quam hominibus (Act. V, 29). Et rursus: Si justum est in conspectu Dei vos potius audire quam Deum, judicate. Non enim possumus quae vidimus et audivimus non loqui (Ibid., IV, 9, 10). Et illi quidem ibant gaudentes a conspectu concilii, quoniam digni habiti sunt pro nomine Jesu contumelias pati (Ibid., V, 41). Ecce gaudet Petrus in verberibus, qui ante in verbis timebat. Et qui prius ancillae voce requisitus timuit, post adventum sancti Spiritus vires principum caesus premit. Libet oculos fidei in virtutem opificis hujus attollere, atque sparsim Patres testamenti novi ac veteris considerare. Ecce, apertis eisdem oculis fidei, David, Amos, Danielem, Petrum, Paulum, Matthaeum intueor, et sanctus iste Spiritus qualis sit artifex considerare volo, sed in ipsa mea consideratione deficio. Implet namque citharoedum puerum, et psalmistam facit (I Reg. XVI, 18). Implet pastorem armentarium sycomoros vellicantem, et prophetam facit (Amos. VII, 14).

7. Indeed, concerning this Spirit it is written: *His Spirit has adorned the heavens* (Job 26:13). For the ornaments of the heavens are the virtues of those who preach. Which ornaments evidently Paul enumerates, saying: *To one is given through the Spirit the word of wisdom, to another the word of knowledge according to the same Spirit, to another faith in the same Spirit, to another the grace of healings in the one Spirit, to another the working of miracles, to another prophecy, to another the discretion of spirits, to another kinds of tongues, to another the interpretation of speeches.* *But one and the same Spirit works all these things, dividing to each one as he wills* (1 Cor. 12:8 seq.). Therefore, as many as are the goods of those who preach, so many are the ornaments of the heavens. Hence again it is written: *By the word of the Lord the heavens were made firm* (Psalm 32:6). For the Word of the Lord is the Son of the Father. But concerning the same heavens, evidently the holy apostles, so that the whole holy Trinity together may be shown to have worked, it is suddenly added concerning the divinity of the Holy Spirit: *And by the spirit of his mouth all their power* (ibid.). Therefore the power of the heavens was taken from the Spirit, because they would not presume to go against the powers of this world, unless the strength of the Holy Spirit had solidified them. For we know of what sort the teachers of the holy Church were before the advent of this Spirit, and we behold of what strength they were made after His advent.

8. Certainly let that shepherd of the Church himself, at whose most sacred body we sit, say of what great weakness and of what great dread he was before the advent of the Spirit, being questioned by a maidservant door-keeper. For struck by the one voice of a woman, while he feared to die, he denied life (John 18:17). And then Peter denied on earth, when the thief confessed on the cross (Luke 23:41, 42). But let us hear of what sort this man of such great dread exists after the advent of the Spirit. An assembly of the magistrate and of the elders is made; it is denounced to the beaten apostles that they ought not to speak in the name of Jesus: Peter answered with great authority: *We ought to obey God rather than men* (Acts 5:29). And again: *If it is just in the sight of God to hear you rather than God, judge.* *For we cannot not speak the things which we have seen and heard* (ibid. 4:19, 20). *And they indeed went rejoicing from the sight of the council, because they were held worthy to suffer insults for the name of Jesus* (ibid. 5:41). Behold Peter rejoices in stripes, who before feared in words. And he who before, questioned by the voice of a maidservant, feared, after the advent of the Holy Spirit, being beaten, presses the strengths of the princes. It is pleasing to lift the eyes of faith into the power of this Worker, and to consider scatteredly the Fathers of the New and Old Testament. Behold, with the same eyes of faith opened, I gaze upon David, Amos, Daniel, Peter, Paul, Matthew, and I wish to consider what sort of craftsman this Holy Spirit is, but I fail in my very consideration. For He fills a harper boy, and makes a psalmist (1 Sam. 16:18). He fills a herdsman dressing sycamores, and makes a prophet (Amos 7:14).

Implet abstinentem puerum, et judicem senum facit (Dan. XIII, 46, seq.). Implet piscatorem, et praedicatorem facit (Matth. IV, 19). Implet persecutorem, et doctorem gentium facit (Act. IX, 1, seq.). Implet publicanum, et evangelistam facit (Luc. V, 27, 28). O qualis est artifex iste Spiritus! Nulla ad discendum mora agitur in omne quod voluerit. Mox ut tetigerit mentem, docet, solumque tetigisse docuisse est. Nam humanum animum subito ut illustrat immutat; abnegat hunc repente quod erat, exhibet repente quod non erat.

9. Pensemus sanctos praedicatores nostros quales hodierna die reperit, quales fecit. Certe qui in uno conclavi pro Judaeorum metu residebant, nativitatis suae singuli linguam noverant, et tamen nec ea ipsa lingua quam noverant aperte Christum loqui praesumebant. Venit Spiritus, et in ore eos per diversitatem linguarum docuit, in mente autem ex auctoritate roboravit (Act. II, 2, seq.). Coeperunt et in aliena Christum eloqui, qui de illo prius et in sua lingua loqui metuebant. Inflammatum etenim cor despexit tormenta corporis, quae ante metuebat; vicit vim carnalis formidinis prae amore conditoris. Et qui prius suis adversariis succumbebant formidine, eis jam praeerant auctoritate. Qui ergo in tantae eos celsitudinis culmen erexit, quid aliud dixerim, nisi quod mentes terrenorum hominum coelos fecit? Pensate, fratres charissimi, post incarnationem unigeniti Filii Dei qualis sit hodierna solemnitas de adventu Spiritus sancti. Sicut enim illa, ita quoque et haec est honorabilis. In illa quippe Deus in se permanens suscepit hominem, in ista vero homines venientem desuper susceperunt Deum. In illa Deus naturaliter factus est homo, in ista homines facti sunt per adoptionem dii. Si ergo remanere carnales in morte nolumus, hunc, fratres charissimi, vivificantem Spiritum amemus.

10. Sed quia caro spiritum nescit, dicat fortasse carnali cogitatione apud se aliquis: Quomodo diligere valeo quem ignoro? Hoc et nos concedimus, quia mens, visibilibus intenta, videre nescit invisibilem. Nulla enim nisi visibilia cogitat, eaque et cum non agit, eorum imagines introrsus trahit; dumque in imaginibus corporeis jacet, surgere ad incorporea non valet. Unde fit ut tanto deterius Creatorem nesciat, quanto in cogitatione sua familiarius corpoream creaturam portat.

He fills an abstaining boy, and makes a judge of elders (Dan. 13:46 seq.). He fills a fisherman, and makes a preacher (Matt. 4:19). He fills a persecutor, and makes a teacher of the gentiles (Acts 9:1 seq.). He fills a publican, and makes an evangelist (Luke 5:27, 28). O what a craftsman is this Spirit! No delay for learning is done in everything which He has willed. As soon as He has touched the mind, He teaches, and to have touched is alone to have taught. For as He suddenly illustrates the human mind, He changes it; He suddenly denies it what it was, He suddenly exhibits it what it was not.

9. Let us consider our holy preachers, of what sort He found them on this day, of what sort He made them. Certainly they who resided in one room for fear of the Jews, each knew the tongue of his own birth, and yet they did not presume to speak Christ openly even in that very tongue which they knew. The Spirit came, and He taught them in the mouth through the diversity of tongues, but strengthened them in the mind from authority (Acts 2:2 seq.). And they began to speak Christ even in foreign tongues, they who before feared to speak of Him even in their own tongue. For the inflamed heart despised the torments of the body, which it feared before; it conquered the force of carnal dread for the love of the Founder. And they who before succumbed to their adversaries in dread, now presided over them in authority. He who therefore raised them to the summit of such great loftiness, what else should I say, unless that He made the minds of earthly men heavens? Consider, dearest brothers, after the incarnation of the only-begotten Son of God, what sort of solemnity today is concerning the advent of the Holy Spirit. For just as that one, so also this one is honorable. In that one indeed, God remaining in himself received man; but in this one, men received God coming from above. In that one God was naturally made man; in this one men were made gods through adoption. If therefore we do not wish to remain carnal in death, let us love this vivifying Spirit, dearest brothers.

10. But because the flesh does not know the spirit, someone might perhaps say in carnal thought within himself: "How am I able to love whom I do not know?" This we also concede, because the mind, intent on visible things, does not know how to see the invisible. For it thinks of nothing unless visible things, and even when it is not acting on them, it draws their images within; and while it lies in corporeal images, it is not able to rise to the incorporeal. Whence it happens that it does not know the Creator so much the worse, by as much as it carries the corporeal creature more familiarly in its thought.

Sed cum Deum videre non possumus, habemus aliquid quod agamus, unde iter fiat quo ad eum nostrae intelligentiae oculus veniat. Certe quem in se videre nullo modo valemus, hunc in servis suis videre jam possumus. Quos dum mira conspicimus agere, certum nobis fit in eorum mentibus Deum habitare. In re autem incorporea a rebus corporalibus usum trahamus. Nemo etenim nostrum orientem clare solem, in sphaeram illius intendendo, valet conspicere, quia tensi in ejus radiis oculi reverberantur; sed sole illustratos montes aspicimus, et quia jam sol ortus est videmus. Quia ergo solem justitiae in seipso videre non possumus, illustratos montes claritate illius videamus, sanctos videlicet apostolos, qui virtutibus emicant, miraculis coruscant, quos nati solis claritas perfudit, et cum in seipso sit invisibilis, per eos nobis quasi per illustratos montes se visibilem praebuit. Virtus enim divinitatis in se quasi sol in coelo est; virtus divinitatis in hominibus, sol in terra. Solem ergo justitiae intueamur in terra, quem videre non possumus in coelo, ut dum inoffenso pede operis per hunc in terra gradimur, ad intuendum illum quandoque oculos in coelum levemus. Sed inoffenso pede iter nostrum in terra agitur, si Deus ac proximus integra mente diligatur. Nec enim Deus vere sine proximo, nec proximus vere diligitur sine Deo. Hinc est quod sicut in alio sermone jam diximus (Supra, homil. 26, num. 3), idem Spiritus secundo legitur discipulis datus, prius a Domino in terra degente, postmodum a Domino coelo praesidente. In terra quippe datur ut diligatur proximus, e coelo vero ut diligatur Deus. Sed cur prius in terra, postmodum e coelo, nisi quod patenter datur intelligi quia, juxta Joannis vocem, Qui fratrem suum non diligit quem videt, Deum quem non videt, quomodo potest diligere? (I Joan. IV, 20.) Diligamus ergo proximum, fratres, amemus eum qui juxta nos est, ut pervenire valeamus ad amorem illius qui super nos est. Meditetur mens in proximo quod exhibeat Deo; ut perfecte mereatur in Deo gaudere cum proximo. Tunc ad illam supernae frequentiae laetitiam perveniemus, de qua nunc sancti Spiritus pignus accepimus. Ad istum finem toto amore tendamus, in quo sine fine laetabimur. Ibi supernorum civium societas sancta; ibi solemnitas certa; ibi requies secura; ibi pax vera, quae nobis jam non relinquitur, sed datur per Dominum nostrum Jesum Christum, qui cum Patre vivit et regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen.

HOMILIA XXXI.

But since we cannot see God, we have something that we may do, whence a way may be made by which the eye of our intelligence may come to Him. Certainly Him whom we are in no way able to see in himself, we can already see in His servants. While we behold them doing wonders, it becomes certain to us that God dwells in their minds. But in an incorporeal matter, let us draw use from corporeal things. For no one of us is able to behold the rising sun clearly by looking into its sphere, because the eyes stretched in its rays are reverberated; but we see the mountains illuminated by the sun, and we see that the sun has already risen. Because, therefore, we cannot see the Sun of Justice in himself, let us see the mountains illuminated by His clarity, evidently the holy apostles, who shine with virtues, sparkle with miracles, whom the clarity of the risen Sun has flooded; and although He is invisible in himself, He has offered himself visible to us through them, as if through illuminated mountains. For the power of the divinity in itself is like the sun in the sky; the power of the divinity in men is the sun on earth. Therefore let us look upon the Sun of Justice on earth, whom we cannot see in heaven, so that while we walk on earth with an unoffended foot of work through Him, we may sometimes lift our eyes to heaven to behold Him. But our way is done with an unoffended foot on earth, if God and neighbor are loved with an integral mind. For neither is God truly loved without the neighbor, nor is the neighbor truly loved without God. Hence it is that, just as we have already said in another sermon (Above, homily 26, num. 3), the same Spirit is read to have been given a second time to the disciples: first by the Lord dwelling on earth, afterwards by the Lord presiding in heaven. For on earth He is given that the neighbor may be loved, but from heaven that God may be loved. But why first on earth, and afterwards from heaven, unless that it is clearly given to be understood that, according to the voice of John: *He who does not love his brother whom he sees, how can he love God whom he does not see?* (1 John 4:20). Therefore let us love our neighbor, brothers; let us love him who is near us, so that we may be able to arrive at the love of Him who is above us. Let the mind meditate in the neighbor what it may exhibit to God, so that it may perfectly merit to rejoice in God with the neighbor. Then we shall arrive at that joy of the heavenly frequency, of which we have now received the pledge of the Holy Spirit. Let us tend with all love toward that end, in which we shall rejoice without end. There is the holy society of the heavenly citizens; there the certain solemnity; there the secure rest; there the true peace, which is now not left to us, but given through our Lord Jesus Christ, who with the Father lives and reigns in the unity of the Holy Spirit, God, forever and ever. Amen.

HOMILY XXXI

Habita ad populum in basilica sancti Laurentii martyris, Sabbato Quatuor temporum Septembris. LECTIO S. EVANG. SEC. LUC. XIII, 6-13.

In illo tempore, dicebat Jesus turbis similitudinem hanc: Arborem fici habebat quidam plantatam in vinea sua, et venit quaerens fructum in illa, et non invenit. Dixit autem ad cultorem vineae: Ecce anni tres sunt, ex quo venio quaerens fructum in ficulnea hac, et non invenio. Succide ergo illam, ut quid etiam terram occupat? At ille respondens, dicit illi: Domine, dimitte illam et hoc anno, usque dum fodiam circa illam, et mittam cophinum stercoris. Et si quidem fecerit fructum; sin autem, in futurum succides eam. Erat autem docens in synagoga eorum Sabbatis. Et ecce mulier quae habebat spiritum infirmitatis annis decem et octo, et erat inclinata, nec omnino poterat sursum respicere. Quam cum videret Jesus, vocavit ad se, et ait illi: Mulier, dimissa es ab infirmitate tua. Et imposuit illi manus; et confestim erecta est, et glorificabat Deum, etc.

1. Dominus et Redemptor noster per Evangelium suum aliquando verbis, aliquando rebus loquitur; aliquando aliud verbis, atque aliud rebus; aliquando autem hoc verbis quod rebus. Duas etenim res ex Evangelio, fratres, audistis, ficulneam infructuosam, et mulierem curvam, et utrique rei est pietas impensa. Illud autem dixit per similitudinem, istud egit per exhibitionem. Sed hoc significat ficulnea infructuosa quod mulier inclinata, et hoc ficulnea reservata quod mulier erecta. Dominus vineae tertio venit ad ficulneam, et fructum minime invenit, et mulier quae erecta est decem et octo annis fuerat curva. Hoc autem decem et octo annorum numero signatur, quod tertio dominus vineae ad ficulneam infructuosam venisse perhibetur. Quia ergo praemittendo summatim tota perstrinximus, jam per lectionis ordinem singula disseramus.

2. Arborem fici habebat quidam plantatam in vinea sua; et venit quaerens fructum in illa, et non invenit. Quid arbor fici, nisi humanam naturam designat? Quid mulier inclinata nisi eamdem naturam significando denuntiat? Quae et bene plantata est sicut ficus, et bene [crea]ta sicut mulier; sed in culpam propria sponte lapsa, neque fructum servat operationis, neque statum rectitudinis. Ad peccatum quippe ex voluntate corruens, quia fructum obedientiae ferre noluit, statum rectitudinis amisit. Quae ad Dei similitudinem condita, dum in sua dignitate non perstitit, quod plantata vel creata fuerat, servare contempsit. Tertio dominus vineae ad ficulneam venit, quia naturam generis humani ante legem, sub lege, sub gratia, exspectando, admonendo, visitando, requisivit.

Held to the people in the Basilica of Saint Lawrence the Martyr, on the September Ember Saturday. READING OF THE HOLY GOSPEL ACCORDING TO LUKE 13:6-13.

At that time, Jesus said this parable to the crowds: "A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it, and found none. And he said to the dresser of the vineyard: 'Behold, these three years I come seeking fruit on this fig tree, and find none. Cut it down therefore, why does it also occupy the ground?' But he answering, says to him: 'Lord, let it alone this year also, until I dig around it and put in a basket of dung. And if indeed it bears fruit; but if not, in the future you shall cut it down.'" And He was teaching in their synagogue on the Sabbaths. And behold, a woman who had a spirit of infirmity eighteen years, and was bowed down, nor could she at all look upwards. Whom when Jesus saw, He called to himself and said to her: "Woman, you are released from your infirmity." And He laid His hands upon her; and immediately she was made straight, and glorified God, etc.

1. Our Lord and Redeemer speaks through His Gospel sometimes by words, sometimes by deeds; sometimes one thing by words and another by deeds; but sometimes the same thing by words as by deeds. For you have heard two things from the Gospel, brothers: the unfruitful fig tree and the bowed woman, and piety was bestowed upon both cases. He spoke the former through a parable, He performed the latter through a demonstration. But this unfruitful fig tree signifies the same as the bowed woman, and the reserved fig tree the same as the erect woman. The lord of the vineyard came to the fig tree a third time and found no fruit at all, and the woman who was made erect had been bowed for eighteen years. Now by this number of eighteen years is signified that which is said, that the lord of the vineyard came to the unfruitful fig tree a third time. Therefore, because by pre-stating we have briefly touched upon all things, let us now discuss each one according to the order of the reading.

2. A certain man had a fig tree planted in his vineyard; and he came seeking fruit on it, and found none. What does the fig tree designate, if not human nature? What does the bowed woman denounce, if not by signifying the same nature? Which was both well planted like the fig tree, and well [created] like the woman; but having fallen into fault by her own will, she preserves neither the fruit of operation nor the state of rectitude. For falling into sin by her will, because she would not bear the fruit of obedience, she lost the state of rectitude. She who was created in the likeness of God, while she did not persist in her dignity, despised preserving what she had been planted or created to be. The lord of the vineyard came to the fig tree a third time, because He required the nature of the human race before the law, under the law, and under grace, by expecting, admonishing, and visiting.

3. Dixit autem ad cultorem vineae: Ecce anni tres sunt ex quo venio fructum quaerens in ficulnea hac, et non invenio. Venit ante legem, quia per naturalem intellectum quid unusquisque exemplo sui qualiter erga proximum agere debuisset innotuit. Venit in lege, quia praecipiendo docuit. Venit post legem per gratiam, quia pietatis suae praesentiam exhibendo monstravit. Sed tamen in tribus annis fructum se non invenisse conqueritur, quia quorumdam pravorum mentes nec inspirata lex naturalis corrigit, nec praecepta erudiunt, nec incarnationis ejus miracula convertunt. Quid vero per cultorem vineae, nisi praepositorum ordo exprimitur? Qui dum praesunt Ecclesiae, nimirum dominicae vineae curam gerunt. Hujus enim vineae primus cultor Petrus apostolus exstitit. Hunc nos indigni sequimur, in quantum pro eruditione vestra, docendo, deprecando, increpando, laboramus.

4. Sed cum magno jam timore audiendum est quod cultori vineae de infructuosa arbore dicitur: Succide illam; ut quid etiam terram occupat? Unusquisque juxta modum suum, in quantum locum vitae praesentis tenet, si fructum bonae operationis non exhibet, velut infructuosa arbor terram occupat, quia in eo loco in quo ipse est, et aliis operandi occasionem negat. Sed in hoc saeculo potens quilibet, si fructum non habet operationis bonae, etiam impedimentum praestat caeteris, quia quicunque sub ipso sunt, exemplo pravitatis illius, quasi umbra perversitatis ejus premuntur. Stat desuper arbor infructuosa, et subtus terra sterilis jacet. Infructuosae arboris desuper umbra densatur, et solis radius ad terram descendere nequaquam permittitur, quia dum subjecti quilibet patroni perversi perversa exempla conspiciunt, ipsi quoque, infructuosi remanentes, veritatis lumine privantur. Et, pressi umbra, calorem solis non accipiunt, quia inde remanent a Deo frigidi, unde in hoc saeculo male proteguntur. Sed de hoc perverso quolibet et potente pene jam requisitio Deo non est. Postquam enim se perdidit, quaerendum solummodo est cur et alios premat. Unde bene ejusdem vineae dominus dicit: Ut quid etiam terram occupat? Terram quippe occupat qui mentes alienas gravat, terram occupat qui locum quem tenet in bonis operibus non exercet.

3. And he said to the dresser of the vineyard: Behold, these three years I come seeking fruit on this fig tree, and find none. He came before the law, because through natural understanding it became known to each one by his own example how he ought to act toward his neighbor. He came in the law, because He taught by commanding. He came after the law through grace, because He showed the presence of His piety by exhibiting it. But yet He complains that He has not found fruit in the three years, because the natural law inspired corrects not the minds of certain wicked ones, nor do the precepts instruct them, nor do the miracles of His incarnation convert them. But what is expressed by the dresser of the vineyard, if not the order of prelates (prepósitos)? Who, while they are over the Church, undoubtedly manage the care of the Lord's vineyard. For the first dresser of this vineyard was the apostle Peter. We, though unworthy, follow him, in as much as we labor for your instruction by teaching, praying, and rebuking.

4. But it must be heard with great fear now what is said to the dresser of the vineyard concerning the unfruitful tree: Cut it down; why does it also occupy the ground? Each one according to his measure, in as much as he holds a place in this present life, if he does not exhibit the fruit of good operation, occupies the ground like an unfruitful tree, because in that place in which he is, he also denies the occasion of working to others. But in this world any powerful man, if he has not the fruit of good operation, also provides an impediment to others, because whoever are under him are weighed down by the shadow of his perversity, as if by the example of his depravity. The unfruitful tree stands above, and the sterile earth lies below. The shadow of the unfruitful tree thickens from above, and the ray of the sun is in no way permitted to descend to the earth, because while any subjects of a perverse patron behold perverse examples, they too, remaining unfruitful, are deprived of the light of truth. And, pressed by the shadow, they do not receive the heat of the sun, because they remain cold toward God from the very place whence they are ill-protected in this world. But concerning any such perverse and powerful man, there is now almost no requisition from God. For after he has lost himself, it is only to be sought why he also oppresses others. Whence the lord of the same vineyard well says: Why does it also occupy the ground? For he occupies the ground who burdens the minds of others; he occupies the ground who does not exercise the place he holds in good works.

5. Sed tamen nostrum est pro talibus deprecari. Nam cultor vineae quid dicat audiamus: Domine, dimitte illam et hoc anno, usque dum fodiam circa illam. Quid est circa ficulneam fodere, nisi infructuosas mentes increpare? Omnis quippe fossa in imo est. Et nimirum increpatio dum mentem sibi demonstrat, humiliat. Quoties ergo aliquem de peccato suo corripimus, quasi ex culturae debito circa infructuosam arborem fodimus. Post fossionem vero quid dicatur audiamus. Et mittam cophinum stercoris. Quid est cophinus stercoris, nisi memoria peccatorum? Peccata etenim carnis stercora vocantur. Unde et per prophetam dicitur: Computruerunt jumenta in stercore suo (Joel. I, 17). Jumenta quippe in stercore suo computrescere est carnales quosque in fetore luxuriae vitam finire. Nos itaque quoties carnalem mentem de suis peccatis increpamus, quoties ad ejus memoriam vitia anteacta reducimus, quasi infructuosae arbori cophinum stercoris versamus, ut malorum quae egit memoriam recolat, et ad compunctionis gratiam quasi de fetore pinguescat. Mittitur ergo cophinus stercoris ad radicem arboris quando pravitatis suae conscientia tangitur memoria cogitationis. Cumque se per poenitentiam ad lamenta mens excitat, et ad bonae operationis gratiam reformat, quasi per tactum stereodris redit ad fecunditatem operis radix cordis: plangit quod fecisse se meminit, displicet sibi qualem fuisse se recolit: intentionem contra se dirigit, atque ad meliora animum accendit. Ex fetore ergo ad fructum reviviscit arbor, quia de consideratione peccati ad bona se opera resuscitat animus. Et sunt plerique qui increpationes audiunt, et tamen ad poenitentiam redire centemnunt, et, infructuosi Deo, in hoc saeculo virides stant. Sed audiamus quid ficulneae cultor adjungat: Si quidem fecerit fructum: sin autem, in futuro succides eam. Quia profecto qui hic non vult ad fecunditatem pinguescere per increpationem, illic cadet unde jam resurgere per poenitentiam non valet; et in futuro succidetur, quamvis hic sine fructu viridis stare videatur.

6. Erat autem docens in synagoga eorum sabbatis. Et ecce mulier quae habebat spiritum infirmitatis annis decem et octo. Paulo ante jam diximus, quia hoc erat trinus adventus domini ad infructuosam ficulneam, quod decem et octo annorum numerus ad curvam mulierem signat. Sexto enim die homo factus est (Genes. I, 27), atque eodem sexto die opera Domini cuncta perfecta sunt. Senarius autem numerus in trigonum ductus decem et octo facit.

5. But yet it is ours to pray for such ones. For let us hear what the dresser of the vineyard says: Lord, let it alone this year also, until I dig around it. What is it to dig around the fig tree, if not to rebuke (increpate) unfruitful minds? For every ditch is at the bottom. And undoubtedly a rebuke humiliates while it demonstrates the mind to itself. As often, therefore, as we correct anyone concerning his sin, as if from the debt of cultivation we dig around the unfruitful tree. But after the digging, let us hear what is said: And I will put in a basket of dung. What is a basket of dung, if not the memory of sins? For the sins of the flesh are called dung. Whence it is also said by the prophet: The beasts of burden have rotted in their dung (Joel 1:17). For the beasts of burden to rot in their dung is for any carnal persons to end their life in the stench of luxury. Therefore, as often as we rebuke a carnal mind concerning its sins, as often as we lead back past vices to its memory, we turn as it were a basket of dung around the unfruitful tree, so that it may recollect the memory of the evils it has done, and grow fat as it were from the stench for the grace of compunction. Therefore, the basket of dung is sent to the root of the tree when the conscience of its depravity is touched by the memory of thought. And when the mind excites itself to lamentations through penance, and reforms itself to the grace of good operation, the root of the heart returns to the fecundity of work as if through the touch of the dung: it wails for what it remembers it has done, and it is displeased with itself for what kind of person it recollects it has been: it directs its intention against itself, and inflames the soul toward better things. Therefore, the tree revives from the stench to fruit, because the soul resuscitates itself to good works from the consideration of sin. And there are many who hear rebukes, and yet despise returning to penance, and, unfruitful to God, stand green in this world. But let us hear what the dresser of the fig tree adds: And if indeed it bears fruit: but if not, in the future you shall cut it down. Because indeed he who will not here grow fat toward fecundity through rebuke, will fall there whence he is no longer able to rise through penance; and he shall be cut down in the future, although here he may seem to stand green without fruit.

6. And He was teaching in their synagogue on the Sabbaths. And behold, a woman who had a spirit of infirmity eighteen years. A little while ago we have already said that this was the triple advent of the Lord to the unfruitful fig tree, which the number of eighteen years signifies to the bowed woman. For on the sixth day man was made (Gen 1:27), and on the same sixth day all the works of the Lord were perfected. But the number six led into a triangle makes eighteen.

Quia ergo homo, qui sexta die factus est, perfecta opera habere noluit, sed ante legem, sub lege, atque in exordio inchoantis gratiae infirmus exstitit, decem et octo annis curva mulier fuit. Et erat inclinata, nec omnino poterat sursum respicere. Omnis peccator terrena cogitans, coelestia non requirens, sursum respicere non valet, quia dum desideria inferiora sequitur, a mentis suae rectitudine curvatur, et haec semper videt, quod sine cessatione cogitat. Ad corda vestra, fratres charissimi, redite, quid horis omnibus in cogitationibus vestris volvatis semper aspicite. Alius de honoribus, alius de pecuniis, alius de praediorum ambitu cogitat. Haec cuncta in imo sunt, et quando mens talibus implicatur, a status sui rectitudine flectitur. Et quia ad coeleste desiderium non assurgit, quasi mulier inclinata sursum respicere nequaquam potest.

7. Sequitur: Hanc cum vidisset Jesus, vocavit ad se, et ait illi: Mulier, dimissa es ab infirmitate tua. Et imposuit illi manum, et confestim erecta est. Vocavit et erexit, quia illuminavit et adjuvit. Vocat, sed non erigit, quando quidem per ejus gratiam illuminamur, sed, exigentibus nostris meritis, adjuvari non possumus. Plerumque enim videmus quae agenda sunt, sed hoc opere non implemus. Nitimur, et infirmamur. Mentis judicium rectitudinem conspicit, sed ad hanc operis fortitudo succumbit, quia nimirum jam de poena peccati est ut ex dono quidem possit bonum conspici, sed tamen ab eo quod aspicitur contingat per meritum repelli. Usitata etenim culpa obligat mentem, ut nequaquam surgere possit ad rectitudinem. Conatur, et labitur, quia ubi sponte diu perstitit, ibi et cum noluerit coacta cadit. Bene de hac nostra incurvatione ex typo humani generis per Psalmistam dicitur: Incurvatus sum et humiliatus sum usquequaque (Psal. XXXVII, 7). Contemplatus namque quod ad supernam lucem intuendam homo conditus fuerat, sed peccatis exigentibus foras missus, mentis suae tenebras portat, superna non appetit, infimis intendit, coelestia nequaquam desiderat, terrena semper in animo versat, et hoc quod de suo genere doluit, in seipso exclamavit, dicens: Incurvatus sum et humiliatus sum usquequaque. Contemplationem namque coelestium perdens, si sola carnis necessaria homo cogitaret, incurvatus et humiliatus esset, sed tamen usquequaque non esset.

Because, therefore, man, who was made on the sixth day, would not have perfect works, but stood infirm before the law, under the law, and in the beginning of commencing grace, the woman was bowed for eighteen years. And she was bowed down, nor could she at all look upwards. Every sinner thinking earthly things, not seeking heavenly things, is not able to look upwards; because while he follows inferior desires, he is bent from the rectitude of his mind, and he always sees this, which he thinks without ceasing. Return to your hearts, dearest brothers, and always behold what you revolve in your thoughts at all hours. One thinks of honors, another of money, another of the ambition for estates. All these things are at the bottom, and when the mind is entangled in such things, it is bent from the rectitude of its status. And because it does not rise to heavenly desire, like the bowed woman, it can in no way look upwards.

7. It follows: Whom when Jesus saw, He called to Himself and said to her: Woman, you are released from your infirmity. And He laid His hand upon her; and immediately she was made straight. He called and He raised, because He illuminated and He helped. He calls, but He does not raise, when indeed we are illuminated through His grace, but by our required merits we are not able to be helped. For many times we see the things that are to be done, but we do not fulfill them by this work. We strive, and we are made infirm. The judgment of the mind beholds rectitude, but the fortitude of work succumbs to this, because indeed it is already from the penalty of sin that good can indeed be beheld from the gift, but yet it happens through merit that one is repelled from that which is beheld. For a habitual fault (usitata culpa) binds the mind, so that it is in no way able to rise to rectitude. It tries, and it slips, because where it persisted long by its own will, there also it falls by compulsion even when it would not. Concerning this bowing of ours from the type of the human race, it is well said by the Psalmist: I am bowed down and humbled even to the end (Psalm 37:7). For contemplating that man had been created to behold the supernal light, but sent outside by required sins, he carries the darkness of his mind, he does not seek supernal things, he intends on the lowest (infimis) things, he in no way desires heavenly things, he always revolves earthly things in his soul, and this which he grieved concerning his race, he exclaimed in himself, saying: I am bowed down and humbled even to the end. For losing the contemplation of heavenly things, if man thought only of the necessities of the flesh, he would be bowed and humbled, but yet he would not be so even to the end.

Quem ergo a supernis cogitationibus non solum necessitas dejicit, sed etiam voluptas illicita sternit, non solum incurvatus, sed usquequaque incurvatus est. Hinc alius propheta de immundis spiritibus dicit: Qui dixerunt animae tuae, Incurvare ut transeamus (Isai. LI, 23). Recta quippe stat anima cum superna desiderat, et nequaquam flectitur ad ima. Sed maligni spiritus cum hanc in sua rectitudine stare conspiciunt, per eam transire non possunt. Transire namque eorum est immunda illi desideria spargere. Dicunt ergo Incurvare ut transeamus, quia si ipsa se ad ima appetenda non dejicit, contra hanc illorum perversitas nullatenus convalescit; et transire per eam nequeunt, quam contra se rigidam in superna intentione pertimescunt.

8. Nos ergo, fratres charissimi, non viam malignis in nobis spiritibus damus, cum terrena concupiscimus, cum ad temporalia appetenda curvamur. Pudeat ergo terrena concupiscere, et dorsa mentium ascendentibus adversariis praebere. Terram semper intuetur qui curvus est, et quo praemio sit redemptus non meminit qui ima quaerit. Hinc etiam per Moysen dicitur, ut qui gibbo premitur, nequaquam ad sacerdotium provehatur (Levit. XXI, 20). Et quotquot Christi sanguine redempti sumus, membra ejusdem summi sacerdotis efficimur. Unde et nobis per Petrum dicitur: Vos autem genus electum, regale sacerdotium (I Petr. II, 9). Sed qui gibbum tolerat, ima semper intuetur. A sacerdotio ergo repellitur, quia quisquis solis terrenis intentus est, ipse sibi testis est quod membrum summi sacerdotis non est. Hinc rursus pisces qui pennulas non habent, ab esu fidelis populi prohibentur (Levit. XI, 10). Pisces quippe qui pennulas squamarum habent, dare etiam saltus super aquas solent. Quid ergo pennatis piscibus nisi electae animae figurantur? Quae profecto solae in coelestis Ecclesiae corpus transeunt, quae, modo virtutum pennulis fultae, saltus dare per coeleste desiderium sciunt, ut superna per contemplationem appetant, quamvis in seipsis iterum ex mortali carne relabantur. Si ergo jam bona coelestis patriae agnovimus, displiceat nobis, fratres charissimi, quod curvi sumus. Ponatur ante oculos mulier curva, et arbor infructuosa. Reminiscamur malorum quae fecimus, mittamus ad radicem cordis cophinum stercoris, ut tunc in retributionis fructu pinguescat quod nobis hic per poenitentiam fetebat. Et si virtutum summa operari non possumus, ipse Deus nostro gaudet lamento. Ex ipsa enim justitiae inhoatione ei placebimus, qui injusta quae fecimus punimus. Nec mora erit in fletibus, quia tergent citius transeuntes lacrymas mansura gaudia. Per Dominum nostrum Jesum Christum, qui vivit et regnat cum Patre in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen.

Therefore, him whom not only necessity casts down from supernal thoughts, but also illicit pleasure prostrates, is not only bowed, but is bowed even to the end. Hence another prophet says concerning the unclean spirits: Who have said to your soul: Bow down, that we may pass over (Isaiah 51:23). For the soul stands upright when it desires supernal things, and is in no way bent to the lowest. But when the malignant spirits behold it standing in its rectitude, they cannot pass over it. For their passing over is to scatter unclean desires to it. Therefore they say: Bow down, that we may pass over, because if it does not cast itself down to seeking the lowest things, their perversity in no way prevails against it; and they are unable to pass over it, which they fear as rigid against them in its supernal intention.

8. Therefore, dearest brothers, let us not give a way to the malignant spirits in us when we covet earthly things, when we are bowed to seeking temporal things. Therefore let it shame us to covet earthly things, and to offer the backs of our minds to the ascending adversaries. He who is bowed always looks at the earth, and he who seeks the lowest things does not remember by what prize he was redeemed. Hence it is also said through Moses, that he who is pressed by a hump (gibbus) should in no way be promoted to the priesthood (Leviticus 21:20). And as many of us as are redeemed by the blood of Christ are made members of the same high priest. Whence it is also said to us through Peter: But you are a chosen generation, a royal priesthood (1 Peter 2:9). But he who tolerates a hump always looks at the lowest things. Therefore he is repelled from the priesthood, because whoever is intent on earthly things alone is himself a witness to himself that he is not a member of the high priest. Hence again the fish that have no fins (pennulas) are prohibited from the eating of the faithful people (Leviticus 11:10). For the fish that have fins of scales are accustomed to give leaps even above the waters. What, therefore, are figured by the winged fish, if not the elect souls? Which indeed alone pass over into the body of the heavenly Church, which, now supported by the fins of virtues, know how to give leaps through heavenly desire, so that they seek supernal things through contemplation, although they slip back again in themselves from the mortal flesh. If, therefore, we have already recognized the goods of the heavenly fatherland, let it displease us, dearest brothers, that we are bowed. Let the bowed woman and the unfruitful tree be placed before our eyes. Let us remember the evils we have done, let us send the basket of dung to the root of the heart, so that then that which stank to us here through penance may grow fat in the fruit of retribution. And if we cannot work the sum of virtues, God Himself rejoices in our wailing. For from the very beginning of justice we shall please Him, we who punish the unjust things we have done. Nor will there be a delay in weeping, because lasting joys quickly wipe away passing tears. Through our Lord Jesus Christ, who lives and reigns with the Father in the unity of the Holy Spirit, God, forever and ever. Amen.

HOMILIA XXXII.

Habita ad populum in basilica sanctorum Processi et Martiniani, die natalis eorum. LECTIO S. EVANG. SEC. LUC. IX, 23-27.

In illo tempore, dixit Jesus discipulis suis: Si quis vult post me venire, abneget semetipsum, et tollat crucem suam quotidie, et sequatur me. Qui enim voluerit animam suam salvam facere, perdet eam; et qui perdiderit animam suam propter me, salvam eam faciet. Quid enim prodest homini, si totum mundum lucretur, se autem perdat, et detrimentum sui faciat? Nam qui me erubuerit et meos sermones, hunc Filius hominis erubescet cum venerit in majestate sua, et Patris, et sanctorum angelorum. Dico autem vobis vere, sunt aliqui hic stantes qui non gustabunt mortem, donec videant regnum Dei.

1. Quia Dominus ac Redemptor noster novus homo venit in mundum, nova praecepta dedit mundo. Vitae etenim nostrae veteri in vitiis enutritae contrarietatem opposuit novitatis suae. Quid enim vetus, quid carnalis homo noverat, nisi sua retinere, aliena rapere, si posset; concupiscere, si non posset? Sed coelestis medicus singulis quibusque vitiis obviantia adhibet medicamenta. Nam sicut arte medicinae calida frigidis, frigida calidis curantur, ita Dominus noster contraria opposuit praedicamenta peccatis, ut lubricis continentiam, tenacibus largitatem, iracundis mansuetudinem, elatis praeciperet humilitatem. Certe cum se sequentibus nova mandata proponeret, dixit: Nisi quis renuntiaverit omnibus quae possidet, non potest meus esse discipulus (Luc. XIV, 33). Ac si aperte dicat: Qui per vitam veterem aliena concupiscitis, per novae conversationis studium et vestra largimini. Quid vero in hac lectione dicat, audiamus: Qui vult post me venire, abneget semetipsum. Ibi dicitur ut abnegemus nostra, hic dicitur ut abnegemus nos. Et fortasse laboriosum non est homini relinquere sua, sed valde laboriosum est relinquere semetipsum. Minus quippe est abnegare quod habet, valde autem multum est abnegare quod est.

2. Ad se autem nobis venientibus Dominus praecepit ut renuntiemus nostris, quia quicunque ad fidei agonem venimus, luctamen contra malignos spiritus sumimus. Nihil autem maligni spiritus in hoc mundo proprium possident. Nudi ergo cum nudis luctari debemus. Nam si vestitus quisquam cum nudo luctatur, citius ad terram dejicitur, quia habet unde teneatur. Quid enim sunt terrena omnia, nisi quaedam corporis indumenta? Qui ergo contra diabolum ad certamen properat, vestimenta abjiciat, ne succumbat.

HOMILY XXXII

Held to the people in the Basilica of Saints Processus and Martinian, on their birthday. READING OF THE HOLY GOSPEL ACCORDING TO LUKE 9:23-27.

At that time, Jesus said to His disciples: "If anyone wants to come after me, let him deny himself, and take up his cross daily, and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake will save it. For what does it profit a man if he gain the whole world, but lose himself, and suffer the loss of himself? For whoever is ashamed of me and of my words, of him will the Son of Man be ashamed when He comes in His majesty, and that of the Father, and of the holy angels. But I tell you truly, there are some standing here who will not taste death until they see the kingdom of God."

1. Because our Lord and Redeemer came into the world as a new man, He gave new precepts to the world. For He opposed the contrariety of His novelty to our old life nourished in vices. For what did the old, carnal man know, if not to retain his own, to seize another's if he could, to covet it if he could not? But the heavenly physician applies medicines meeting each individual vice. For just as by the art of medicine hot things are cured by cold, and cold things by hot, so our Lord opposed contrary predicaments to sins, so that He commanded continence to the slippery, bounty (largitatem) to the tenacious, meekness to the wrathful, and humility to the proud. Certainly when He proposed new commands to those following Him, He said: Unless one renounces all that he possesses, he cannot be my disciple (Luke 14:33). As if He says openly: You who through the old life covet another's things, through the study of a new conversation (way of life) give even your own. But what He says in this reading, let us hear: Whoever wants to come after me, let him deny himself. There it is said that we should deny our things, here it is said that we should deny ourselves. And perhaps it is not laborious for a man to leave his things, but it is very laborious to leave himself. For it is less to deny what one has, but it is very much to deny what one is.

2. But to us coming to Himself, the Lord commanded that we renounce our own things, because whoever of us come to the contest (agonem) of faith, we take up a wrestling (luctamen) against malignant spirits. But the malignant spirits possess nothing of their own in this world. Therefore, being naked, we ought to wrestle with the naked. For if anyone clothed wrestles with the naked, he is more quickly cast down to the ground, because he has that by which he may be held. For what are all earthly things, if not certain garments of the body? Therefore, let him who hastens to the struggle against the devil cast off his garments, lest he succumb.

Nihil in hoc mundo amando possideat, nullas rerum labentium delectationes requirat, ne unde ad votum tegitur, ad casum inde teneatur. Nec tamen sufficit nostra relinquere, nisi relinquamus et nos. Quid est quod dicimus, Relinquamus et nos? Si enim nosmetipsos relinquimus, quo ibimus extra nos? Vel quis est qui vadit, si se deseruit? But we are one thing having fallen through sin, and another thing having been created by nature; one thing which we have made, another which we were made. Relinquamus nosmetipsos quales peccando nos fecimus, et maneamus nosmetipsi quales per gratiam facti sumus. Ecce etenim qui superbus fuit, si conversus ad Christum humilis factus est, semetipsum relinquit. Si luxuriosus quisque ad continentiam vitam mutavit, abnegavit utique quod fuit. Si avarus quisque ambire jam desiit, et largiri didicit propria qui prius aliena rapiebat, procul dubio semetipsum reliquit. Ipse quidem est per naturam, sed non est ipse per malitiam. Hinc enim scriptum est: Verte impios, et non erunt (Prov. XII, 7). Conversi namque impii non erunt, non quia non erunt omnino in essentia, sed scilicet non erunt in impietatis culpa. Tunc ergo nosmetipsos relinquimus, tunc nos ipsos abnegamus, cum vitamus quod per vetustatem fuimus, et ad hoc nitimur quod per novitatem vocamur. Pensemus quomodo se Paulus abnegaverat, qui dicebat: Vivo autem jam non ego (Gal. II, 20). Exstinctus quippe fuerat saevus ille persecutor, et vivere coeperat pius praedicator. Si enim ipse esset, pius profecto non esset. Sed qui se vivere denegat, dicat unde est quod sancta verba per doctrinam veritatis clamat. Protinus subdit: Vivit vero in me Christus (Ibid.). Ac si aperte dicat: Ego quidem a memetipso exstinctus sum, quia carnaliter non vivo; sed tamen essentialiter mortuus non sum, quia in Christo spiritaliter vivo. Dicat ergo Veritas, dicat: Si quis vult post me venire, abneget semetipsum. Quia nisi quis a semetipso deficiat, ad eum qui super ipsum est non appropinquat; nec valet apprehendere quod ultra ipsum est, si nescierit mactare quod est. Sic olerum plantae transponuntur ut proficiant, atque, ut ita dixerim, eradicantur ut crescant. Sic rerum semina in terrae admistione deficiunt, ut in reparatione sui generis uberius assurgant. Unde enim videntur perdidisse quod erant, inde accipiunt hoc apparere quod non erant.

Let him possess nothing in this world by loving it, let him seek no delights of sliding things, lest he be held for a fall from that wherewith he is covered for his wish. Yet it is not enough to leave our things, unless we leave ourselves also. What is it that we say, "Let us leave ourselves also"? For if we leave ourselves, where shall we go outside of ourselves? Or who is he who goes, if he has deserted himself? But we are one thing having fallen through sin, and another thing having been created by nature; one thing which we have made, another which we were made. Let us leave ourselves such as we have made ourselves by sinning, and let us remain ourselves such as we have been made through grace. For behold, he who was proud, if having converted to Christ he has been made humble, he leaves himself. If any luxurious person has changed his life to continence, he has surely denied what he was. If any greedy person has now ceased to aspire, and he who previously seized another's things has learned to give his own, without a doubt he has left himself. Indeed he is himself by nature, but he is not himself by malice. For hence it is written: Turn the impious, and they shall not be (Proverbs 12:7). For the converted impious shall not be, not because they shall not be at all in essence (essentia), but evidently they shall not be in the fault of impiety. Then, therefore, we leave ourselves, then we deny ourselves, when we avoid what we were through oldness, and we strive for that which we are called through novelty. Let us consider how Paul had denied himself, who said: I live, yet now not I (Galatians 2:20). For that cruel persecutor had been extinguished, and the pious preacher had begun to live. For if he were himself, he would surely not be pious. But let him who denies that he lives say whence it is that he cries out holy words through the doctrine of truth. Immediately he adds: But Christ lives in me (Ibid.). As if he says openly: I indeed have been extinguished from myself, because I do not live carnally; but yet I am not dead essentially, because I live spiritually in Christ. Therefore let Truth say, let it say: If anyone wants to come after me, let him deny himself. Because unless one fails from himself, he does not approach Him who is above him; nor is he able to apprehend what is beyond him, if he has not known how to sacrifice (mactare) what he is. Thus the plants of herbs are transposed so that they may profit, and, so to speak, they are uprooted so that they may grow. Thus the seeds of things fail in the mixture of the earth, so that they may rise more abundantly in the reparation of their kind. For from that whence they seem to have lost what they were, from there they receive to appear as that which they were not.

3. Sed qui jam se a vitiis abnegat, exquirendae ei virtutes sunt in quibus crescat. Nam cum dictum est: Qui vult post me venire, abneget semetipsum, protinus additur: Et tollat crucem suam quotidie, et sequatur me. Duobus etenim modis crux tollitur, cum aut per abstinentiam afficitur corpus, aut per compassionem proximi affligitur animus. Pensemus qualiter utroque modo Paulus crucem suam tulerat, qui dicebat: Castigo corpus meum, et in servitutem redigo, ne forte aliis praedicans ipse reprobus efficiar (I Cor IX, 27). Ecce in afflictione corporis audivimus crucem carnis, audiamus nunc in compassione proximi crucem mentis. Ait enim: Quis infirmatur, et ego non infirmor? Quis scandalizatur, et ego non uror? (II Cor. XI, 29.) Perfectus quippe praedicator, ut exemplum daret abstinentiae, crucem portabat in corpore. Et quia in se trahebat damna infirmitatis alienae, crucem portabat in corde.

3. Sed quia ipsis virtutibus quaedam vitia juxta sunt, dicendum nobis est quod vitium abstinentiam carnis et quod obsideat compassionem mentis. E vicino namque abstinentiam carnis nonnunquam vana gloria obsidet, quia dum tenuitas in corpore, dum pallor in vultu respicitur, virtus patefacta laudatur; et tanto se celerius foras fundit, quanto ad humanos oculos per ostensum pallorem exit. Et plerumpque fit ut hoc quod causa Dei agi creditur pro solis humanis favoribus agatur. Quod bene Simon ille significat, qui, inventus in itinere (Matth. XXVII, 32), crucem dominicam in angaria portat. Aliena quippe onera in angaria portantur, quando per vanitatis studium aliquid geritur. Qui ergo per Simonem designantur, nisi abstinentes et arrogantes? Qui per abstinentiam quidem carnem afficiunt, sed fructum abstinentiae interius non requirunt. Crucem ergo Domini in angaria Simon portat, quia cum ad opus bonum ex bona voluntate non ducitur, rem justi sine fructu peccator operatur. Unde idem Simon crucem portat, sed non moritur, quia abstinentes et arrogantes per abstinentiam quidem corpus afficiunt, sed per desiderium gloriae mundo vivunt. Compassionem vero animi plerumque latenter obsidet pietas falsa, ut hanc nonnunquam usque ad condescendendum vitiis pertrahat, cum ad culpas quisque non debeat compassionem exercere, sed zelum. Compassio quippe homini, et rectitudo vitiis debetur, ut in uno eodemque homine et diligamus bonum quod factus est, et persequamur mala quae fecit, ne dum culpas incaute remittimus, non jam per charitatem compati, sed per negligentiam concidisse videamur.

3. But he who already denies himself from vices, must seek out the virtues in which he may grow. For when it was said: Whoever wants to come after me, let him deny himself, it is immediately added: And let him take up his cross daily, and follow me. For the cross is taken up in two ways, when either the body is afflicted through abstinence, or the soul is afflicted through compassion for the neighbor. Let us consider how Paul had carried his cross in both ways, who said: I chastise my body, and lead it into servitude, lest perhaps preaching to others I myself should become a castaway (1 Corinthians 9:27). Behold, in the affliction of the body we have heard the cross of the flesh; let us now hear the cross of the mind in the compassion for the neighbor. For he says: Who is weak, and I am not weak? Who is scandalized, and I do not burn? (2 Corinthians 11:29). For the perfect preacher, that he might give an example of abstinence, carried the cross in his body. And because he drew into himself the losses of another's infirmity, he carried the cross in his heart.

3. But because certain vices are near to the virtues themselves, we must say what vice may besiege the abstinence of the flesh and what may besiege the compassion of the mind. For from nearby, vain glory sometimes besieges the abstinence of the flesh, because while thinness in the body and pallor in the face are looked upon, the exposed virtue is praised; and it pours itself outside more quickly as it exits to human eyes through the shown pallor. And many times it happens that this which is believed to be done for the cause of God is done for human favors alone. Which that Simon well signifies, who, being found on the way (Matthew 27:32), carries the Lord's cross in compulsory service (angaria). For another's burdens are carried in compulsory service when something is done through the study of vanity. Who, therefore, are designated by Simon, if not the abstinent and the arrogant? Who indeed afflict the flesh through abstinence, but do not seek the fruit of abstinence inwardly. Therefore, Simon carries the cross of the Lord in compulsory service, because when he is not led to a good work from a good will, the sinner performs the matter of the just without fruit. Whence the same Simon carries the cross, but does not die, because the abstinent and arrogant indeed afflict the body through abstinence, but they live to the world through the desire of glory. But false piety (pietas falsa) many times secretly besieges the compassion of the soul, so that it sometimes draws this even to condescending to vices, when each one ought not to exercise compassion toward faults, but zeal (zelum). For compassion is owed to the man, and rectitude to the vices, so that in one and the same man we both love the good that he was made, and pursue the evils that he has done, lest while we incautiously remit faults, we seem no longer to compassionate through charity, but to have collapsed through negligence.

4. Sequitur: Qui enim voluerit animam suam salvam facere, perdet eam; et qui perdiderit animam suam propter me, salvam eam faciet. Sic dicitur fideli: Qui voluerit animam suam salvam facere, perdet eam; et qui perdiderit animam suam propter me, salvam eam faciet. Ac si agricolae dicatur: Frumentum si servas, perdis; si seminas, renovas. Quis enim nesciat quod frumentum cum in semine mittitur, perit ab oculis, in terra deficit? Sed unde putrescit in pulvere, inde virescit in renovatione. Quia vero sancta Ecclesia aliud tempus habet persecutionis, atque aliud pacis; Redemptor noster ipsa ejus tempora distinguit in praeceptis. Nam persecutionis tempore ponenda est anima, pacis autem tempore ea quae amplius dominari possunt frangenda sunt desideria terrena. Unde et nunc dicitur: Quid enim prodest homini, si lucretur totum mundum, se autem perdat, et detrimentum sui faciat? Cum persecutio ab adversariis deest, valde vigilantius cor custodiendum est. Nam pacis tempore quia licet vivere, libet etiam ambire. Quae profecto avaritia bene compescitur, si ipse status ambientis sollicite consideretur. Nam cur instet ad colligendum, quando stare non potest ipse qui colligit? Cursum ergo suum quisque consideret, et agnoscet sibi posse sufficere parva quae habet. Sed fortasse metuit ne in hujus vitae itinere sumptus desit. Longa nostra desideria increpat via brevis, incassum multa portantur cum juxta est quod pergitur. Plerumque autem et avaritiam vincimus, sed adhuc obstat quod vias rectitudinis minori tenemus custodia perfectionis. Nam saepe labentia cuncta despicimus, sed tamen adhuc humanae verecundiae usu praepedimur, ut rectitudinem quam servamus in mente nondum exprimere valeamus in voce; et tanto Dei faciem ad justitiae defensionem negligimus, quanto humanas facies contra justitiam veremur. Sed huic quoque vulneri congruum subjungitur medicamentum cum Dominus dicit: Qui me erubuerit et meos sermones, hunc Filius hominis erubescet cum venerit in majestate sua, et Patris, et sanctorum angelorum.

5. Sed ecce nunc apud se homines dicunt: Nos jam Dominum et sermones ejus non erubescimus: quia aperta eum voce profitemur. Quibus ego respondeo quod in hac plebe Christiana sunt nonnulli qui Christum ideo confitentur, quia cunctos Christianos esse conspiciunt. Nam si nomen Christi in tanta hodie gloria non esset, tot professores Christi sancta Ecclesia non haberet. Non ergo ad probationem fidei vox sufficit professionis, quam defendit a verecundia professio generalitatis.

4. It follows: For whoever would save his life will lose it; and whoever loses his life for my sake will save it. Thus it is said to the faithful: Whoever would save his life will lose it; and whoever loses his life for my sake will save it. As if it were said to a farmer: If you keep the grain, you lose it; if you sow it, you renew it. For who does not know that when grain is put into seed, it perishes from the eyes and fails in the earth? But from where it rots in the dust, from there it grows green in renewal. Because indeed the holy Church has one time of persecution, and another of peace; our Redeemer distinguishes its times in the precepts. For in the time of persecution the life is to be laid down, but in the time of peace those earthly desires which are more able to dominate are to be broken. Whence it is also said now: For what does it profit a man if he gain the whole world, but lose himself, and suffer the loss of himself? When persecution from adversaries is absent, the heart is to be guarded much more vigilantly. For in the time of peace, because it is permitted to live, it is also pleasing to aspire. Which greed is indeed well restrained if the status of the aspiring one himself be solicitously considered. For why should he persist in collecting, when he who collects cannot himself stand? Therefore, let each one consider his own course, and he will recognize that the small things he has can suffice for him. But perhaps he fears lest in the journey of this life the expense should be lacking. The short way rebukes our long desires; many things are carried in vain when that which is traveled is near. Many times, however, we also conquer greed, but still that which stands in the way is that we hold the ways of rectitude with a lesser custody of perfection. For often we despise all sliding things, but yet we are still hindered by the use of human shame (verecundiae), so that we are not yet able to express in voice the rectitude which we preserve in the mind; and we neglect the face of God for the defense of justice by as much as we fear human faces against justice. But to this wound also a fitting medicine is subjoined when the Lord says: For whoever is ashamed of me and of my words, of him will the Son of Man be ashamed when He comes in His majesty, and that of the Father, and of the holy angels.

5. But behold, now men say among themselves: We are no longer ashamed of the Lord and His words, because we profess Him with an open voice. To whom I respond that in this Christian people there are many who confess Christ for this reason, because they see that everyone else is Christian. For if the name of Christ were not in such great glory today, the holy Church would not have so many professors of Christ. Therefore, the voice of profession does not suffice for the proof of faith, which the profession of the generality defends from shame (verecundia).

Est tamen ubi se quisque interroget, ut in confessione Christi se veraciter probet, si non jam nomen ejus erubescit, si plena virtute mentis humanum pudorem subdidit. Certe enim persecutionis tempore erubescere poterant fideles, substantiis nudari, de dignitatibus dejici, verberibus affligi. Pacis autem tempore quia haec a nostris persecutionibus desunt, est aliud ubi ostendamur nobis. Veremur saepe a proximis despici, dedignamur injurias verbi tolerare; si contingat jurgium fortasse cum proximo, erubescimus priores satisfacere. Cor quippe carnale dum hujus vitae gloriam quaerit, humilitatem respuit. Et plerumpque ipse homo qui irascitur discordanti sibi reconciliari appetit, sed ire ad satisfaciendum prior erubescit. Pensemus facta Veritatis, ut videamus quo jacent nostrae pravitatis actiones. Si enim membra summi capitis sumus, imitari eum cui connectimur debemus. Quid namque ad nostrae eruditionis exemplum Paulus egregius praedicator dicit? Pro Christo legatione fungimur, tanquam Deo exhortante per nos; obsecramus pro Christo, reconciliamini Deo (II Cor. V, 20). Ecce inter nos et Deum discordiam peccando fecimus, et tamen ad nos Deus suos legatos prior misit, ut nos ipsi qui peccavimus ad pacem Dei rogati veniamus. Erubescet ergo humana superbia, confundatur quisque si non satisfaciat prior proximo, quando post culpam nostram ut ei reconciliari debeamus et ipse qui offensus est, legatis intervenientibus, obsecrat Deus.

6. Sequitur: Dico autem vobis, vere sunt aliqui hic stantes qui non gustabunt mortem donec videant regnum Dei. Regnum Dei, fratres charissimi, non semper in sacro eloquio venturum regnum dicitur, sed nonnunquam praesens Ecclesia vocatur. Unde scriptum est: Mittet Filius hominis angelos suos, et colligent de regno ejus omnia scandala (Matth. XIII, 41). In illo quippe regno scandala non erunt, ubi profecto reprobi non admittuntur. Quo videlicet exemplo colligitur quod hoc loco regnum Dei praesens Ecclesia vocatur. Et quia nonnulli ex discipulis usque adeo in corpore victuri erant ut Ecclesiam Dei constructam conspicerent, et contra mundi hujus gloriam erectam, consolatoria promissione nunc dicitur: Sunt quidam de hic stantibus qui non gustabunt mortem donec videant regnum Dei. Sed cum tanta Dominus subeundae mortis praecepta ederet, quid necessarium fuit ut ad hanc subito promissionem veniret? Quod si subtiliter attendamus, quanta dispensatione pietatis agatur agnoscimus. Discipulis enim rudibus etiam de praesenti vita aliquid promittendum fuit, ut possent robustius in futura solidari.

There is, however, a place where each one may interrogate himself, so that he may truly prove himself in the confession of Christ, if he is no longer ashamed of His name, if with the full power of his mind he has subdued human shame (pudorem). For certainly in the time of persecution the faithful could be ashamed to be stripped of their substances, to be cast down from their dignities, and to be afflicted with stripes. But in the time of peace, because these are absent from our persecutions, there is another place where we may be shown to ourselves. We often fear to be despised by our neighbors, we disdain to tolerate the injuries of a word; if perhaps a quarrel happens with a neighbor, we are ashamed to be the first to make satisfaction. For the carnal heart, while it seeks the glory of this life, rejects humility. And many times the man himself who is angry desires to be reconciled with the one discordant with him, but he is first ashamed to go to make satisfaction. Let us consider the deeds of Truth, so that we may see where the actions of our depravity lie. For if we are members of the highest Head, we ought to imitate Him to whom we are connected. For what does the excellent preacher Paul say for the example of our instruction? We are ambassadors for Christ, as though God were exhorting through us; we beseech you for Christ, be reconciled to God (2 Corinthians 5:20). Behold, we made discord between ourselves and God by sinning, and yet God first sent His legates to us, so that we ourselves who have sinned might come to the peace of God, being entreated. Therefore let human pride be ashamed; let each one be confounded if he does not first make satisfaction to his neighbor, when after our fault, so that we ought to be reconciled to Him, God Himself who was offended, with legates intervening, beseeches us.

6. It follows: But I tell you truly, there are some standing here who will not taste death until they see the kingdom of God. The kingdom of God, dearest brothers, is not always called the future kingdom in sacred eloquence, but sometimes the present Church is so called. Whence it is written: The Son of Man shall send His angels, and they shall gather out of His kingdom all scandals (Matthew 13:41). For in that kingdom there will be no scandals, where indeed the reprobate are not admitted. By which example evidently it is collected that in this place the present Church is called the kingdom of God. And because some of the disciples were to live in the body until they should behold the Church of God constructed and erected against the glory of this world, it is now said by a consolatory promise: There are some of those standing here who will not taste death until they see the kingdom of God. But when the Lord had uttered such great precepts of undergoing death, why was it necessary that He should suddenly come to this promise? If we attend to this subtly, we recognize with how great a dispensation of piety it is done. For to the unrefined (rudibus) disciples something was to be promised even concerning the present life, so that they might be more robustly solidified in the future.

Sic Israelitico populo ex Aegypti terra liberando repromissionis terra promittitur, et cum vocandus esset ad dona coelestia, terrenis promissionibus suadetur. Cur hoc? Ut dum esset aliquid quod de vicino perciperet, illud jam fidelius crederet quod de longinquo audire potuisset? Carnalis etenim populus si parva non acciperet, magna non crederet. Omnipotens ergo Deus largiendo terrena, suadet ad coelestia, ut percipiens quod videret, sperare disceret quod minime videbat; et tanto solidior de invisibilibus fieret, quanto eum ad spei certitudinem visibilia promissa fulcirent. Unde recte quoque per Psalmistam dicitur: Dedit eis regiones gentium, et labores populorum possederunt, ut custodiant justificationes ejus, et legem ejus requirant (Psal. CIV, 44, 45). Sic ergo hoc loco rudibus discipulis Veritas loquens, videndum regnum Dei promittit in terra, ut hoc ab eis fidelius in coelo praesumatur. Ex ipso itaque regno quod jam videmus in mundo esse sublimatum speremus regnum quod in coelo credimus percipiendum. Nam sunt nonnulli qui Christianitatis nomine censentur, sed Christianitatis non habent fidem. Sola esse visibilia aestimant, invisibilia non appetunt, quia nec esse suspicantur. Ad sanctorum martyrum corpora consistimus, fratres mei. Nunquid isti carnem suam in mortem darent, nisi eis certissime constitisset esse vitam pro qua mori debuissent? Et ecce qui ita crediderunt, miraculis coruscant. Ad exstincta namque eorum corpora viventes aegri veniunt et sanantur, perjuri veniunt et a daemonio vexantur, daemoniaci veniunt et liberantur. Quomodo ergo vivunt illic ubi vivunt, si in tot miraculis vivunt hic ubi mortui sunt?

7. Rem, fratres, dico brevem verbo, sed non parvam merito, quam religiosis quibusdam senioribus narrantibus agnovi. Gothorum tempore matrona quaedam fuit valde religiosa, quae ad horum martyrum ecclesiam crebro veniebat. Quadam die dum ex more ad orandum venisset, egrediens, duos stantes sub peregrino habitu monachos invenit, peregrinos credidit, dari eis aliquid eleemosynae praecepit. Sed priusquam ejus erogator eis ad largiendam eleemosynam propinquasset, astiterunt illi vicinius, et dixerunt: Tu nos modo visitas, nos te in die judicii requiremus, et quidquid possumus, praestabimus tibi.

Thus to the Israelite people to be liberated from the land of Egypt the land of promise is promised, and when they were to be called to heavenly gifts, they are persuaded by earthly promises. Why this? So that while there was something which they might perceive from nearby, they might now more faithfully believe that which they could have heard from afar. For if the carnal people did not receive small things, they would not believe great things. Therefore, Almighty God, by bestowing earthly things, persuades toward heavenly things, so that perceiving what they saw, they might learn to hope for what they saw not at all; and they might be made so much more solid concerning invisible things by as much as the visible promised things supported them for the certitude of hope. Whence it is also rightly said by the Psalmist: He gave them the regions of the nations, and they possessed the labors of the peoples, that they might keep His justifications and seek His law (Psalm 104:44, 45). Thus, therefore, in this place Truth speaking to the unrefined disciples, promises the kingdom of God to be seen on earth, so that this may be more faithfully presumed by them in heaven. From that kingdom, therefore, which we already see to be sublimated in the world, let us hope for the kingdom which we believe is to be perceived in heaven. For there are some who are assessed by the name of Christianity, but have not the faith of Christianity. They estimate that visible things alone exist; they do not seek invisible things, because they do not even suspect them to exist. We stand by the bodies of the holy martyrs, my brothers. Would they have given their flesh unto death, unless it had most certainly stood before them that there was a life for which they ought to die? And behold, they who so believed sparkle (coruscant) with miracles. For to their extinguished bodies the living sick come and are healed, the perjured come and are vexed by a demon, the demoniacs come and are liberated. How, therefore, do they live there where they live, if they live in so many miracles here where they are dead?

7. I tell a matter, brothers, brief in word, but not small in merit, which I learned from certain religious seniors narrating it. In the time of the Goths there was a certain matron, very religious, who came frequently to the church of these martyrs. One day, while she had come according to custom to pray, exiting, she found two monks standing under a pilgrim's habit (peregrino habitu); she believed them to be pilgrims, and commanded that something of alms (eleemosynae) be given to them. But before her erogator had approached them to bestow the alms, they stood nearer to her and said: "You visit us now, we will seek you in the day of judgment, and whatever we are able, we will provide for you."

Quo dicto, ab oculis ejus ablati sunt. Territa illa ad orandum rediit, seseque in lacrymis prolixius effudit. Et facta est post hoc tanto instantior in prece, quanto certior de promissione. Si autem, juxta Pauli vocem, Fides est sperandarum substantia rerum, argumentum non apparentium (Hebr. XI, 1), nequaquam jam dicimus ut venturam vitam credatis, quia ecce ipsi qui in illa vivunt, humanis obtutibus visibiliter praesentantur. Quod enim videri potest, melius dicitur sciri, quam credi. Venturam ergo vitam nos Dominus magis voluit scire, quam credere, qui eos quos invisibiliter recipit, apud se vivere nobis etiam visibiliter ostendit.

8. Hos ergo, fratres charissimi, in causa vestri examinis, quam cum districto judice habetis, patronos facite, hos in die tanti terroris illius defensores adhibete. Certe si apud quemdam magnum judicem causa quaelibet vestra esset die crastino ventilanda, totus hodiernus dies in cogitatione duceretur, patronum vestra fraternitas quaereret, magnis precibus ageret ut apud tantum judicem sibi defensor veniret. Ecce districtus judex Jesus venturus est, tanti illius angelorum archangelorumque concilii terror adhibetur. In illo conventu causa nostra discutitur, et tamen nos patronos modo non quaerimus, quos tunc defensores habeamus. Adsunt defensores nostri sancti martyres, rogari volunt, atque, ut ita dixerim, quaerunt, ut quaerantur. Hos ergo adjutores vestrae orationis quaerite, hos protectores vestri reatus invenite, quia ne punire peccatores debeat, rogari vult et ipse qui judicat. Unde et tam longo tempore comminatur iram, et tamen misericorditer exspectat. Sic autem nos et misericordia ejus refoveat, ut nullo modo negligentes reddat. Sic peccata nostra perturbent, ut mens in desperationem non prorumpat, quia etsi praesumentes metuimus, et metuentes speramus, aeternum regnum citius adepturi sumus, per eum qui vivit et regnat cum Patre in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen.

HOMILIA XXXIII.

Habita ad populum in basilica sancti Clementis, feria sexta Quatuor temporum Septembris. LECTIO S. EVANG. SEC. LUC. VII, 36-50.

Having said this, they were taken away from her eyes. She, terrified, returned to pray, and poured herself out more prolifically in tears. And after this she was made so much more instant in prayer, by as much as she was more certain of the promise. But if, according to the voice of Paul, Faith is the substance of things to be hoped for, the evidence of things not appearing (Hebrews 11:1), we in no way say now that you should believe in the future life, because behold, they themselves who live in it are visibly presented to human gazes. For what can be seen is better said to be known than to be believed. Therefore the Lord willed us rather to know the future life than to believe it, He who shows to us also visibly that those whom He receives invisibly live with Him.

8. Make these, therefore, dearest brothers, patrons (patronos) in the cause of your examination, which you have with the strict judge (districto judice); employ these as defenders in the day of that so great terror. Certainly if your cause were to be ventilated tomorrow before some great judge, this whole today would be led in thought, your fraternity would seek a patron, and would act with great prayers so that a defender might come to you before so great a judge. Behold, the strict judge Jesus is coming; the terror of that so great council of angels and archangels is applied. In that assembly our cause is discussed, and yet we do not now seek patrons whom we may then have as defenders. Our defenders, the holy martyrs, are present; they wish to be asked, and, so to speak, they seek that they may be sought. Therefore seek these as helpers of your prayer, find these as protectors of your guilt (reatus), because lest He ought to punish sinners, He who judges also wishes to be asked. Whence also for so long a time He threatens wrath, and yet mercifully waits. But let His mercy so refresh us that it renders us in no way negligent. Let our sins so disturb us that the mind does not break forth into desperation, because even if presuming we fear, and fearing we hope, we are soon to obtain the eternal kingdom, through Him who lives and reigns with the Father in the unity of the Holy Spirit, God, forever and ever. Amen.

HOMILY XXXIII

Held to the people in the Basilica of Saint Clement, on the Friday of the September Ember days. READING OF THE HOLY GOSPEL ACCORDING TO LUKE 7:36-50.

In illo tempore, rogabat Jesum quidam Pharisaeus ut manducaret cum illo. Et ingressus domum Pharisaei, discubuit. Et ecce mulier, quae erat in civitate peccatrix, ut cognovit quod Jesus accubuisset in domo Pharisaei, attulit alabastrum unguenti, et stans retro secus pedes ejus, lacrymis coepit rigare pedes ejus, et capillis capitis sui tergebat, et osculabatur pedes ejus, et unguento ungebat. Videns autem Pharisaeus qui vocaverat eum, ait intra se, dicens: Hic, si esset propheta, sciret utique quae et qualis est mulier quae tangit eum, quia peccatrix est. Et respondens Jesus, dixit ad illum; Simon, habeo tibi aliquid dicere. At ille ait: Magister, dic. Duo debitores erant cuidam feneratori: unus debebat denarios quingentos, et alius quinquaginta. Non habentibus illis unde redderent, donavit utrisque. Quis ergo eum plus diligit? Respondens Simon, dixit: Aestimo quia is cui plus donavit. At ille dixit ei: Recte judicasti. Et conversus ad mulierem, dixit Simoni: Vides hanc mulierem? Intravi in domum tuam, aquam pedibus meis non dedisti; haec autem lacrymis suis rigavit pedes meos, et capillis suis tersit. Osculum mihi non dedisti, haec autem ex quo intravit, non cessavit osculari pedes meos. Oleo caput meum non unxisti, haec autem unguento unxit pedes meos. Propter quod dico tibi: Remittuntur ei peccata multa, quoniam dilexit multum. Cui autem minus dimittitur, minus diligit. Dixit autem ad illam: Remittuntur tibi peccata tua. Et coeperunt qui simul accumbebant, dicere intra se: Quis est hic qui etiam peccata dimittit? Dixit autem ad mulierem: Fides tua te salvam fecit, vade in pace.

1. Cogitanti mihi de Mariae poenitentia, flere magis libet quam aliquid dicere. Cujus enim vel saxeum pectus illae hujus peccatricis lacrymae ad exemplum poenitendi non emolliant? Consideravit namque quid fecit, et noluit moderari quid faceret. Super convivantes ingressa est, non jussa venit, inter epulas lacrymas obtulit. Discite quo dolore ardet, quae flere et inter epulas non erubescit. Hanc vero quam Lucas peccatricem mulierem, Joannes Mariam nominat, illam esse Mariam credimus de qua Marcus septem daemonia ejecta fuisse testatur. Et quid per septem daemonia, nisi universa vitia designantur? Quia enim septem diebus omne tempus comprehenditur, recte septenario numero universitas figuratur. Septem ergo daemonia Maria habuit, quae universis vitiis plena fuit. Sed ecce quia turpitudinis suae maculas aspexit, lavanda ad fontem misericordiae cucurrit, convivantes non erubuit. Nam quia semetipsam graviter erubescebat intus, nihil esse credidit quod verecundaretur foris. Quid ergo miramur, fratres, Mariam venientem, an Dominum suscipientem?

At that time, a certain Pharisee asked Jesus to eat with him. And entering the house of the Pharisee, he sat down to meat. And behold, a woman who was a sinner in the city, when she learned that Jesus had sat down in the house of the Pharisee, brought an alabaster jar of ointment, and standing behind him near his feet, began to wash his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with ointment. But the Pharisee who had called him, seeing this, said within himself, saying: "This man, if he were a prophet, would surely know who and what kind of woman she is who touches him, for she is a sinner." And Jesus answering, said to him: "Simon, I have something to say to you." But he said: "Master, speak." A certain moneylender had two debtors: one owed five hundred denarii, and the other fifty. Since they had nothing with which to repay, he forgave them both. Which of them therefore loves him more? Simon answering, said: "I suppose it is he to whom he forgave more." And he said to him: "You have judged rightly." And turning to the woman, he said to Simon: "Do you see this woman?" I entered into your house, you gave me no water for my feet; but she has washed my feet with her tears, and wiped them with her hairs. You gave me no kiss, but she, from the time she entered, has not ceased to kiss my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Because of which I say to you: many sins are forgiven her, because she loved much. But he to whom less is forgiven, loves less. And he said to her: "Your sins are forgiven you." And those who sat at table together began to say within themselves: "Who is this who even forgives sins?" And he said to the woman: "Your faith has made you safe; go in peace."

1. When I think about the penance of Mary, I am more inclined to weep than to say anything. For whose heart, even if it were made of stone, would those tears of this sinner not soften to the example of repenting? For she considered what she had done, and she did not wish to moderate what she was doing. She entered among the guests, she came unbidden, she offered tears amidst the feast. Learn with what sorrow she burns, she who is not ashamed to weep even amidst the feast. This woman whom Luke calls a sinful woman, and John names Mary, we believe to be that Mary of whom Mark testifies that seven demons were cast out. And what is designated by seven demons, if not all vices? For because all time is comprehended in seven days, the whole is rightly figured by the number seven. Therefore Mary had seven demons, who was full of all vices. But behold, because she beheld the stains of her foulness, she ran to be washed at the fount of mercy, she was not ashamed before the guests. For because she was gravely ashamed of herself within, she believed there was nothing to be abashed of without. Why therefore do we wonder, brothers, at Mary coming, or at the Lord receiving her?

Suscipientem dicam, an trahentem? dicam melius, trahentem et suscipientem, quia nimirum ipse eam per misericordiam traxit intus, qui per mansuetudinem suscepit foris. Sed jam textum sancti Evangelii percurrentes, ipsum quoque ordinem quo venerit sananda, videamus.

2. Attulit alabastrum unguenti, et stans retro secus pedes Jesu, lacrymis coepit rigare pedes ejus, et capillis capitis sui tergebat, et osculabatur pedes ejus, et unguento ungebat. Liquet, fratres, quod illicitis actibus prius mulier intenta unguentum sibi pro odore suae carnis adhibuit. Quod ergo sibi turpiter exhibuerat, hoc jam Deo laudabiliter offerebat. Oculis terrena concupierat, sed hos jam per poenitentiam conterens flebat. Capillos ad compositionem vultus exhibuerat, sed jam capillis lacrymas tergebat. Ore superba dixerat, sed pedes Domini osculans, hoc in Redemptoris sui vestigia figebat. Quot ergo in se habuit oblectamenta, tot de se invenit holocausta. Convertit ad virtutum numerum criminum, ut totum serviret Deo in poenitentia, quidquid ex se Deum contempserat in culpa.

3. Sed hoc Pharisaeus intuens despicit, et non solum venientem peccatricem mulierem, sed etiam suscipientem Dominum reprehendit, dicens intra se: Hic, si esset propheta, sciret utique quae et qualis est mulier quae tangit eum, quia peccatrix est. Ecce Pharisaeus veraciter apud se superbus, et fallaciter justus, aegram reprehendit de aegritudine, medicum de subventione, qui ipse quoque de elationis vulnere aegrotabat, et ignorabat. Inter duos autem aegros medicus aderat; sed unus aeger in febre integrum sensum tenebat, alter vero in febre carnis et sensum perdiderat mentis. Illa quippe flebat quod fecerat; Pharisaeus autem de falsa justitia elatus, vim suae invaletudinis exaggerabat. In aegritudine ergo et sensum perdiderat, qui hoc ipsum quoque, quod a salute longe esset, ignorabat. Sed inter haec nos gemitus cogit quosdam nostri ordinis viros intueri, qui, sacerdotali officio praediti, si quid fortasse juste exterius vel tenuiter egerint, protinus subjectos despiciunt, et peccatores quosque in plebe positos dedignantur, eisque compati culpam suam confitentibus nolunt, ac, velut Pharisaei more a peccatrice muliere tangi despiciunt.

Shall I say receiving, or drawing her? I shall say better, drawing and receiving, because doubtless He himself drew her within through mercy, who received her without through meekness (mansuetudinem). But now running through the text of the holy Gospel, let us see also the very order by which she came to be healed.

2. She brought an alabaster jar of ointment, and standing behind near the feet of Jesus, began to wash his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with ointment. It is clear, brothers, that the woman previously intent on illicit acts had employed ointment for herself for the odor of her flesh. What she had therefore foully displayed for herself, she was now laudably offering to God. She had desired earthly things with her eyes, but now bruising these through penance she wept. She had displayed hairs for the composition of her face, but now she wiped away tears with her hairs. She had spoken proud things with her mouth, but kissing the feet of the Lord, she fixed this upon the footprints of her Redeemer. Therefore, as many delights as she had in herself, so many burnt offerings (holocausta) she found from herself. She converted the number of her crimes to the number of virtues, so that whatever of herself had contemplated God in fault might serve God in penance.

3. But the Pharisee, beholding this, despised her, and he rebuked not only the coming sinful woman but also the receiving Lord, saying within himself: "This man, if he were a prophet, would surely know who and what kind of woman she is who touches him, for she is a sinner." Behold the Pharisee, truly proud within himself and falsely just, rebuked the sick woman for her sickness, and the physician for his subvention; he who himself was also sick from the wound of elation, and knew it not. But between two sick persons the physician was present; but one sick person in her fever held her sense intact, while the other in the fever of the flesh had lost the sense of his mind. For she wept for what she had done; but the Pharisee, elated by a false justice, exaggerated the force of his own invalidity. In his sickness, therefore, he had also lost his sense, he who knew not even this, that he was far from health. But amidst these things, a groan compels us to look at certain men of our order, who, endowed with the priestly office (sacerdotali officio), if perchance they have done anything justly without even slightly, immediately despise their subjects and disdain any sinners placed among the common people, and are unwilling to have compassion on them confessing their fault, and, as if after the manner of the Pharisee, they despise being touched by a sinful woman.

Quae profecto mulier si ad Pharisaei pedes venisset, nimirum calcibus repulsa discederet. Inquinari enim se alieno peccato crederet. Sed quia hunc vera justitia non replebat, de alieno vulnere aegrotabat. Unde semper necesse est ut cum peccatores quosque conspicimus, nosmetipsos prius in illorum calamitate defleamus, quia fortasse in similibus aut lapsi sumus, aut labi possumus, si lapsi non sumus. Et si censura magisterii debet semper virtute disciplinae vitia persequi, oportet tamen ut sollicite discernamus quia districtionem debemus vitiis, compassionem naturae. Si enim feriendus est peccator, nutriendus est proximus. Cum vero jam per poenitentiam percutit ipse quod fecit, jam noster proximus peccator non est, quia cum Dei se justitia contra se dirigit, et hoc in se punit, quod justitia divina reprehendit.

4. Sed jam iste superbus et arrogans qua sententia convincatur audiamus. De duobus quippe ei debitoribus paradigma opponitur, quorum unus minus, et alius amplius debet; utrorumque debito dimisso, quis amplius largitorem debiti diligat, interrogatur. Quibus verbis protinus ille respondit: Ille plus diligit cui plus dimittitur. Qua in re notandum est quia dum sua sententia Pharisaeus convincitur, quasi phreneticus funem portat ex quo ligetur. Enumerantur ei bona peccatricis, enumerantur mala falsi justi, cum dicitur: Intravi in domum tuam, aquam pedibus meis non dedisti; haec autem lacrymis rigavit pedes meos, et capillis suis tersit. Osculum mihi non dedisti; haec autem ex quo intravit, non cessavit osculari pedes meos. Oleo caput meum non unxisti; haec autem unguento unxit pedes meos. Post enumerationem vero subinfertur sententia: Propter quod dico tibi: Remittuntur ei peccata multa, quoniam dilexit multum. Quid, fratres mei, esse dilectionem credimus, nisi ignem? et quid culpam, nisi rubiginem? Unde nunc dicitur: Remittuntur ei peccata multa, quia dilexit multum. Ac si aperte diceretur: Incendit plene peccati rubiginem, quia ardet valide per amoris ignem. Tanto namque amplius peccati rubigo consumitur, quanto peccatoris cor magno charitatis igne concrematur. Ecce ea quae ad medicum venerat aegra sanata est, sed de salute ejus adhuc alii aegrotant. Nam simul discumbentes conquesti sunt, intra se dicentes: Quis est hic qui etiam peccata dimittit? Sed coelestis medicus aegros non despicit, quos etiam de medicamento fieri deteriores videt.

This woman indeed, if she had come to the feet of the Pharisee, would doubtless have departed repulsed by his heels. For he would believe himself to be stained by another's sin. But because a true justice did not fill him, he was sick from another's wound. Whence it is always necessary that when we behold any sinners, we should first bewail ourselves in their calamity, because perhaps in similar things we have either fallen, or we are able to fall if we have not fallen. And if the censure of the mastership ought always to pursue vices with the virtue of discipline, it is nevertheless necessary that we solicitously discern that we owe strictness (districtionem) to vices, but compassion to nature. For if the sinner is to be struck, the neighbor is to be nourished. But when he already strikes through penance what he has done, he is no longer our sinful neighbor, because when he directs himself against himself with the justice of God, he also punishes that in himself which divine justice rebukes.

4. But let us now hear by what sentence that proud and arrogant man is convinced. For a paradigm (paradigma) of two debtors is set against him, of whom one owes less and the other more; their debts having been dismissed, it is asked which of them loves the bestower of the debt more. To which words he immediately replied: "He loves more to whom more is forgiven." In which matter it is to be noted that while the Pharisee is convinced by his own sentence, he carries the rope by which he may be bound like a madman (phreneticus). The good things of the sinful woman are enumerated to him, and the bad things of the false just man are enumerated, when it is said: "I entered into your house, you gave me no water for my feet; but she has washed my feet with her tears, and wiped them with her hairs." You gave me no kiss; but she, from the time she entered, has not ceased to kiss my feet. You did not anoint my head with oil; but she has anointed my feet with ointment. After the enumeration, the sentence is added: "Because of which I say to you: many sins are forgiven her, because she loved much." What, my brothers, do we believe love (dilectionem) to be, if not a fire? And what is fault, if not rust (rubiginem)? Whence it is now said: "Many sins are forgiven her, because she loved much." As if it were openly said: She fully burned away the rust of sin, because she burns strongly through the fire of love. For the rust of sin is consumed so much more as the heart of the sinner is burned with the great fire of charity. Behold, she who had come sick to the physician is healed, but from her health others are still sick. For those sitting at table together complained, saying within themselves: "Who is this who even forgives sins?" But the heavenly physician does not despise the sick, even those whom he sees becoming worse because of the medicine.

Eam autem quam sanaverat per pietatis suae sententiam confirmat, dicens: Fides tua te salvam fecit, vade in pace. Fides etenim salvam fecit, quia hoc quod petiit posse se accipere non dubitavit. Sed ipsam quoque spei certitudinem jam ab illo acceperat, a quo per spem etiam salutem quaerebat. In pace autem ire praecipitur, ut a veritatis itinere in viam scandali ulterius non derivetur. Unde et per Zachariam dicitur: Ad dirigendos pedes nostros in viam pacis (Luc. I, 79). Tunc enim gressus nostros in viam pacis dirigimus, quando per illud actionum iter pergimus, in quo ab auctoris nostri gratia non discordamus.

5. Haec, fratres charissimi, historica expositione transcurrimus; nunc vero, si placet, ea quae dicta sunt mystico intellectu disseramus. Quem namque Pharisaeus de falsa justitia praesumens nisi Judaicum populum, quem peccatrix mulier, sed ad vestigia Domini veniens et plorans, nisi conversam gentilitatem designat? Quae cum alabastro venit, unguentum fudit, retro secus pedes Domini stetit, lacrymis pedes rigavit, capillis tersit, eosdemque quos infundebat et tergebat, pedes osculari non desiit. Nos ergo, nos illa mulier expressit, si toto corde ad Dominum post peccata redeamus, si ejus poenitentiae luctus imitemur. Quid namque unguento, nisi bonae odor opinionis exprimitur? Unde et Paulus dicit: Christi bonus odor sumus Deo in omni loco (II Cor. II, 15). Si igitur recta opera agimus, quibus opinionis bonae odore Ecclesiam respergamus, quid in Domini corpore nisi unguentum fundimus? Sed secus pedes Jesu mulier stetit. Contra pedes enim Domini stetimus cum, in peccatis positi, ejus itineribus retinebamur. Sed si ad veram poenitentiam post peccata convertimur, jam retro secus pedes stamus, quia ejus vestigia sequimur quem impugnabamus. Lacrymis mulier pedes ejus rigat. Quod nos quoque veraciter agimus, si quibuslibet ultimis membris Domini per compassionis affectum inclinamur, si sanctis ejus in tribulatione compatimur, si eorum tristitiam nostram putamus. Capillis mulier pedes quos rigaverat tersit. Capilli quippe superfluunt corpori. Et quid abundans terrena substantia, nisi capillorum speciem tenet? Quae dum ad usum necessitatis superfluit, etiam abscissa non sentit.

But her whom he had healed he confirms through the sentence of his piety, saying: "Your faith has made you safe; go in peace." For faith made her safe, because she did not doubt that she could receive that which she sought. But she had already received that very certainty of hope from Him from whom she sought health through hope. But she is commanded to go in peace, so that she may not further be diverted from the journey of truth into the way of scandal. Whence also it is said through Zechariah: "To direct our feet into the way of peace" (Luke 1:79). For then we direct our steps into the way of peace, when we proceed through that journey of actions in which we do not discord from the grace of our Author.

5. These things, dearest brothers, we have run through by historical exposition; but now, if it please you, let us discuss those things which have been said by a mystical understanding (mystico intellectu). For whom does the Pharisee, presuming on a false justice, designate if not the Jewish people? And whom does the sinful woman, but coming to the footprints of the Lord and weeping, designate if not the converted gentility (gentilitatem)? She who came with the alabaster jar, poured out ointment, stood behind near the feet of the Lord, washed his feet with tears, wiped them with her hairs, and did not cease to kiss those same feet which she was washing and wiping. We therefore, we are expressed by that woman, if with our whole heart we return to the Lord after sins, if we imitate the griefs of her penance. For what is expressed by the ointment, if not the odor of a good reputation (bonae odor opinionis)? Whence also Paul says: "We are the good odor of Christ to God in every place" (2 Corinthians 2:15). If therefore we perform right works, by which we sprinkle the Church with the odor of a good reputation, what do we pour out upon the body of the Lord if not ointment? But the woman stood near the feet of Jesus. For we stood against the feet of the Lord when, placed in sins, we were held back from His journeys. But if we are converted to true penance after sins, we now stand behind near his feet, because we follow the footprints of Him whom we were impugning. The woman washed His feet with tears. This we also truly do, if we are inclined by the affection of compassion toward any of the least members of the Lord, if we have compassion on His saints in tribulation, if we think their sadness to be our own. The woman wiped the feet which she had washed with her hairs. Hairs indeed are superfluous to the body. And what does abundant earthly substance hold if not the likeness of hairs? Which while it is superfluous to the use of necessity, even when cut off it does not feel.

Capillis ergo pedes Domini tergimus, quando sanctis ejus, quibus ex charitate compatimur, etiam ex his quae nobis superfluunt, miseremur, quatenus sic mens per compassionem doleat, ut etiam larga manus affectum doloris ostendat. Rigat namque lacrymis Redemptoris pedes, sed capillis suis non tergit, qui utcunque proximorum dolori compatitur, sed tamen eis ex his quae sibi superfluunt non miseretur. Plorat et non tergit, qui verba quidem doloris tribuit, sed non ministrando quae desunt vim doloris minime abscidit. Osculatur mulier pedes quos tergit. Quod nos quoque plene agimus, si studiose diligimus quos ex largitate continemus, ne gravis nobis sit necessitas proximi, ne ipsa nobis ejus indigentia quae sustentatur fiat onerosa, et cum manus necessaria tribuit, animus a dilectione torpescat.

6. Potest quoque per pedes ipsum mysterium incarnationis ejus intelligi, quo divinitas terram tetigit, quia carnem sumpsit. Verbum enim caro factum est, et habitavit in nobis (Joan. I, 14). Osculamur ergo Redemptoris pedes, cum mysterium incarnationis ejus ex toto corde diligimus. Unguento pedes ungimus, cum ipsam humanitatis ejus potentiam sacri eloquii bona opinione praedicamus. Sed hoc Pharisaeus videt et invidet, quia cum Judaicus populus gentilitatem Deum praedicare conspicit, sua apud se malitia tabescit. Sed Redemptor noster facta ejusdem mulieris quasi bona gentilitatis enumerat, ut in quo malo Judaicus populus jaceat agnoscat. Nam sic Pharisaeus retunditur, ut per eum, sicut, diximus, perfidus ille populus ostendatur. Intravi in domum tuam, aquam pedibus meis non dedisti, haec autem lacrymis rigavit pedes meos. Aqua quippe extra nos est, lacrymarum humor intra nos, quia videlicet infidelis ille populus nec ea quae extra se erant unquam pro Domino tribuit; conversa autem gentilitas pro eo non solum rerum substantiam, sed etiam sanguinem fudit. Osculum mihi non dedisti; haec autem ex quo intravit, non cessavit osculari pedes meos. Osculum quippe dilectionis est signum. Et infidelis ille populus Deo osculum non dedit, quia ex charitate eum amare noluit, cui ex timore servivit. Vocata autem gentilitas Redemptoris sui vestigia osculari non cessat, quia in ejus amore continuo suspirat. Unde et sponsae voce de eodem Redemptore suo in Canticis canticorum dicitur: Osculetur me osculo oris sui (Cant. I, 7). Osculum recte conditoris sui desiderat, quae se ei obsequi per amorem parat. Oleo caput meum non unxisti.

Therefore we wipe the feet of the Lord with hairs when, to His saints on whom we have compassion out of charity, we also show mercy from those things which are superfluous to us, so that the mind may so grieve through compassion that a large hand also shows the affection of grief. For he washes the feet of the Redeemer with tears, but does not wipe them with his hairs, who in some way has compassion on the grief of his neighbors, but nevertheless does not show mercy to them from those things which are superfluous to him. He weeps and does not wipe, who indeed bestows words of grief, but by not ministering those things which are lacking, in no way cuts off the force of the grief. The woman kisses the feet which she wipes. This we also fully do, if we studiously love those whom we sustain out of largess, lest the necessity of the neighbor be heavy to us, lest that very indigence of his which is supported become burdensome to us, and while the hand bestows necessaries, the soul should grow torpid from love.

6. The very mystery of His incarnation (mysterium incarnationis) can also be understood through the feet, by which divinity touched the earth, because He took on flesh. "For the Word was made flesh, and dwelt among us" (John 1:14). We therefore kiss the feet of the Redeemer when we love the mystery of His incarnation with our whole heart. We anoint His feet with ointment when we preach that very power of His humanity with the good reputation of sacred eloquence. But the Pharisee sees this and envies, because when the Jewish people behold the gentility preaching God, they pine away in their own malice. But our Redeemer enumerates the deeds of the same woman as the good things of the gentility, so that the Jewish people may recognize in what evil they lie. For the Pharisee is so rebuffed that through him, as we have said, that faithless people is shown. "I entered into your house, you gave me no water for my feet; but she has washed my feet with tears." Water indeed is outside of us, the moisture of tears is within us, because namely that infidel people never bestowed even those things which were outside of themselves for the Lord; but the converted gentility poured out for Him not only the substance of things, but even their blood. "You gave me no kiss; but she, from the time she entered, has not ceased to kiss my feet." A kiss indeed is a sign of love (dilectionis). And that infidel people did not give a kiss to God, because they were unwilling to love Him out of charity, whom they served out of fear. But the called gentility does not cease to kiss the footprints of its Redeemer, because it continually sighs in His love. Whence also it is said in the Song of Songs by the voice of the bride concerning the same Redeemer of hers: "Let him kiss me with the kiss of his mouth" (Song 1:2). She rightly desires the kiss of her Creator, she who prepares herself to obey Him through love. "You did not anoint my head with oil."

Si pedes Domini mysterium incarnationis ejus accipimus, congrue per caput illius ipsa divinitas designatur. Unde et per Paulum dicitur: Caput Christi, Deus (I Cor. XI, 3). In Deo quippe, et non in se quasi in homine, credere Judaicus populus fatebatur. Sed Pharisaeo dicitur, Oleo caput meum non unxisti, quia ipsam quoque divinitatis ejus potentiam, in qua se Judaicus populus credere spopondit, digna laude praedicare neglexit. Haec autem unguento unxit pedes meos, quia dum incarnationis ejus mysterium gentilitas credidit, summa laude etiam ejus ima praedicavit. Sed jam Redemptor noster enumerata bona concludit, cum per sententiam subdit: Propter quod dico tibi: Remittuntur ei peccata multa, quoniam dilexit multum. Ac si aperte dicat: Et si durum est valde quod coquitur, abundat tamen amoris ignis quo etiam dura consumantur.

7. Libet inter haec considerationem tantae pietatis intueri. Peccatricis mulieris opera, sed poenitentis, qua aestimatione Veritas apud se servat, quae ejus adversario sub tanta distributione enumerat. Ad Pharisaei prandium Dominus discumbebat, sed apud poenitentem mulierem mentis epulis delectabatur. Apud Pharisaeum Veritas pascebatur foris, apud peccatricem mulierem, sed tamen conversam, pascebatur intus. Unde et ei sancta Ecclesia, quem sub specie hinnuli cervorum quaerit, in Canticis canticorum dicit: Indica mihi quem diligit anima mea, ubi pascas, ubi cubes in meridie (Cant. I, 6). Cervorum quippe hinnulus Dominus appellatur, juxta assumptam carnem antiquorum filius patrum. Ferventior vero in meridie aestus ardescit, et umbrosum locum hinnulus quaerit, quem aestus igne non afficit. In illis ergo cordibus Dominus requiescit, quae amor praesentis saeculi non incendit, quae carnis desideria non exurunt, quae incensa suis anxietatibus in hujus mundi concupiscentiis non arescunt. Unde et Mariae dicitur: Spiritus sanctus superveniet in te, et virtus Altissimi obumbrabit tibi (Luc. I, 35). Umbrosa ergo loca in meridie ad pascendum hinnulus quaerit, quia talibus mentibus Dominus pascitur, quae per respectum gratiae temperatae corporalibus desideriis non uruntur. Plus ergo poenitens mulier pascebat intus quam Pharisaeus Dominum pascebat foris, quia ab aestu carnalium quasi hinnulus Redemptor noster ad illius mentem fugerat, quam post vitiorum ignem poenitentiae umbra temperabat.

If we take the feet of the Lord as the mystery of His incarnation, the divinity itself is congruously designated by His head. Whence also it is said by Paul: "The head of Christ is God" (1 Corinthians 11:3). For the Jewish people professed to believe in God, and not in Him as if in a man. But it is said to the Pharisee: "You did not anoint my head with oil," because he neglected to preach with worthy praise even that very power of His divinity, in which the Jewish people promised to believe. But she has anointed my feet with ointment, because while the gentility believed the mystery of His incarnation, it preached even His lowest parts with the highest praise. But now our Redeemer concludes the enumerated good things, when He adds through His sentence: "Because of which I say to you: many sins are forgiven her, because she loved much." As if He were openly saying: And if that which is cooked is very hard, nevertheless the fire of love abounds by which even hard things are consumed.

7. Amidst these things, it is pleasing to look at the consideration of such great piety. By what estimation the Truth preserves the works of the sinful woman, but of a penitent, within Himself, which He enumerates to her adversary under so great a distribution. The Lord sat at table (discumbebat) for the dinner of the Pharisee, but He was delighted with the banquets of the mind with the penitent woman. With the Pharisee, the Truth was fed without; with the sinful woman, but nevertheless converted, He was fed within. Whence also the holy Church, which seeks Him under the species of a fawn of the harts (hinnuli cervorum), says to Him in the Song of Songs: "Show me where you feed, where you lie down in the midday" (Song 1:7). For the Lord is called the fawn of the harts according to the assumed flesh, the son of the ancient fathers. Truly a more fervent heat burns in the midday (meridie), and the fawn seeks a shady place, whom the fire of heat does not affect. Therefore the Lord rests in those hearts which the love of the present world does not ignite, which the desires of the flesh do not burn up, which, ignited by their anxieties, do not dry up in the concupiscences of this world. Whence also it is said to Mary: "The Holy Spirit shall come upon you, and the power of the Most High shall overshadow you" (Luke 1:35). Therefore the fawn seeks shady places for feeding in the midday, because the Lord is fed by such minds, which being tempered by the respect of grace are not burned by corporal desires. Therefore the penitent woman was feeding Him more within than the Pharisee was feeding the Lord without, because our Redeemer had fled like a fawn from the heat of carnal things to her mind, which, after the fire of vices, the shadow of penance was tempering.

8. Pensemus quantae pietatis peccatricem mulierem non solum ad se admittere, sed ei etiam ad tangendum pedes praebere. Consideremus gratiam misericordis Dei, et damnemus multitudinem reatus nostri. Ecce peccatores videt et sustinet, resistentes tolerat, et tamen quotidie per Evangelium clementer vocat. Confessionem nostram ex puro corde desiderat, et cuncta quae delinquimus relaxavit. Temperavit nobis districtionem legis misericordia Redemptoris. In illa quippe scriptum est: Si quis hoc vel illud fecerit, morte moriatur. Si quis haec vel illa fecerit, lapidibus obruatur (Exod. XIX, 12; Lev. XX, seq.). Apparuit conditor et Redemptor noster in carne, confessioni peccatorum non poenam, sed vitam promittit; mulierem sua vulnera confitentem suscipit, et sanam dimittit. Inflexit ergo ad misericordiam duritiam legis, quia quos juste illa damnat, ipse misericorditer liberat. Unde bene quoque in lege scriptum est quia manus Moysi erant graves; sumentes ergo lapidem, posuerunt subter, in quo sedit; Aaron autem et Hur sustentabant manus ejus (Exod. XVII, 12). Moyses quippe sedit in lapide, cum lex requievit in Ecclesia. Sed haec eadem lex manus graves habuit, quia peccantes quosque non misericorditer pertulit, sed severa districtione percussit. Aaron vero mons fortitudinis, Hur autem ignis interpretatur. Quem itaque mons iste fortitudinis signat, nisi Redemptorem nostrum, de quo per prophetam dicitur: Erit in novissimis diebus praeparatus mons domus Domini in vertice montium (Isai. II, 2)? Aut quis per ignem, nisi Spiritus sanctus figuratur, de quo idem Redemptor dicit: Ignem veni mittere in terram (Luc. XII, 49)? Aaron ergo et Hur graves manus Moysi sustinent, atque sustentando leviores reddunt, quia Mediator Dei et hominum cum igne sancti Spiritus veniens mandata legis gravia, quae dum carnaliter tenerentur portari non poterant, tolerabilia nobis per spiritalem intelligentiam ostendit. Quasi enim manus Moysi leves reddidit, quia pondus mandatorum legis ad virtutem confessionis retorsit. Hanc nobis sequentibus misericordiae promissionem innuit, cum per prophetam dicit: Nolo mortem peccatoris, sed ut convertatur et vival (Ezech. XXXIII, 11). Hinc iterum sub Judaeae specie unicuique peccatrici animae dicitur: Si dereliquerit vir uxorem suam, et illa recedens duxerit virum alterum, nunquid revertetur ad eam ultra? nunquid non polluta et contaminata erit mulier illa? Tu autem fornicata es cum amatoribus multis, verumtamen revertere ad me, dicit Dominus (Jerem. III, 1).

8. Let us weigh of how great a piety it is not only to admit the sinful woman to Himself, but also to offer His feet to her to be touched. Let us consider the grace of the merciful God, and let us condemn the multitude of our guilt (reatus). Behold, He sees and sustains sinners, He tolerates those resisting, and yet daily through the Gospel He clemently calls. He desires our confession from a pure heart, and has relaxed all the things in which we fail. The mercy of the Redeemer has tempered for us the strictness of the law (districtio legis). For in that it is written: "If anyone shall do this or that, let him die the death. If anyone shall do these or those things, let him be overwhelmed with stones" (Exodus 19:12; Leviticus 20, seq.). Our Creator and Redeemer appeared in the flesh; He promises not punishment to the confession of sins, but life; He receives the woman confessing her wounds, and sends her away healthy. He therefore bent the hardness of the law toward mercy, because those whom it justly condemns, He himself mercifully delivers. Whence also it is well written in the law that "the hands of Moses were heavy; therefore taking a stone, they put it under him, on which he sat; but Aaron and Hur sustained his hands" (Exodus 17:12). For Moses sat upon a stone when the law rested in the Church. But this same law had heavy hands, because it did not mercifully endure any sinners, but struck with severe strictness. But Aaron is interpreted as "mountain of strength," and Hur as "fire." Whom therefore does this mountain of strength signify if not our Redeemer, of whom it is said through the prophet: "In the last days the mountain of the house of the Lord shall be prepared on the top of the mountains" (Isaiah 2:2)? Or who is figured by the fire, if not the Holy Spirit, of whom the same Redeemer says: "I have come to send fire upon the earth" (Luke 12:49)? Aaron therefore and Hur sustain the heavy hands of Moses, and by sustaining render them lighter, because the Mediator of God and men, coming with the fire of the Holy Spirit, shows to us as tolerable through spiritual understanding the heavy mandates of the law, which while they were held carnally could not be carried. For He rendered the hands of Moses light, as it were, because He turned back the weight of the mandates of the law to the virtue of confession. He hinted this promise of mercy to us following Him, when He says through the prophet: "I do not wish the death of the sinner, but that he be converted and live" (Ezekiel 33:11). Hence again under the species of Judea it is said to every sinful soul: "If a man shall leave his wife, and she departing shall take another husband, shall he return to her anymore? shall not that woman be polluted and contaminated? But you have fornicated with many lovers, yet return to me, says the Lord" (Jeremiah 3:1).

Ecce paradigma turpis mulieris dedit. Ostendit quod post turpitudinem recipi non possit. Sed hoc ipsum paradigma quod protulit per misericordiam vincit, cum dicit fornicantem mulierem recipi nequaquam posse, et tamen ipse fornicantem animam ut recipiat exspectat. Pensate, fratres, pondus tantae pietatis. Dicit quod fieri non potest, et demonstrat quia hoc ipse facere etiam contra morem potest. Ecce vocat, et quos inquinatos denuntiat, hos etiam amplecti quaerit, a quibus desertum esse se queritur. Nemo ergo tantae misericordiae tempus perdat, nemo oblata remedia divinae pietatis abjiciat. Ecce superna benignitas aversos nos revocat, et nobis revertentibus suae clementiae sinum parat. Unusquisque ergo penset quo debito constringitur, quando illum Deus exspectat, nec contemptus exasperatur. Qui ergo permanere noluit redeat, qui stare contempsit saltem post lapsum surgat. Quanto nos amore conditor noster exspectat insinuat cum per prophetam dicit: Attendi, et auscultavi, nemo quod bonum est loquitur; non est qui recogitet in corde suo et dicat, Quid feci? (Jerem. VIII, 6.) Certe nunquam cogitare mala debuimus. Sed quia cogitare recta noluimus, ecce adhuc sustinet, ut recogitemus. Videte tantae pietatis sinum, considerate apertum vobis misericordiae gremium; quos male cogitantes perdidit, bene recogitantes quaerit. Ad vos ergo, fratres charissimi, ad vos oculos mentis reducite, et poenitentem peccatricem mulierem in exemplum vobis imitationis anteferte; quaeque vos in adolescentia, quaeque in juventute deliquisse meministis, deflete; morum operumque maculas lacrymis tergite. Amemus jam Redemptoris nostri vestigia, quae peccando contempsimus. Ecce, ut diximus, ad recipiendos nos supernae pietatis sinus aperitur, nec maculosa in nobis vita contemnitur. Per hoc quod inquinationem nostram perhorrescimus, internae jam munditiae concordamus. Revertentes nos Dominus clementer amplectitur, quia peccatorum vita ei esse indigna jam non potest, quae fletibus lavatur in Christo Jesu Domino nostro, qui vivit et regnat cum Patre Deus in unitate Spiritus sancti, per omnia saecula saeculorum. Amen.

HOMILIA XXXIV.

Behold, He gave a paradigm of a shameful woman. He showed that after shamefulness she cannot be received. But He overcomes this very paradigm which He brought forth through mercy, when He says that a fornicating woman can by no means be received, and yet He himself waits to receive a fornicating soul. Weigh, brothers, the weight of such great piety. He says that it cannot be done, and demonstrates that He himself can do even this against custom. Behold, He calls, and those whom He denounces as defiled, these also He seeks to embrace, by whom He complains that He has been deserted. Therefore let no one lose the time of such great mercy, let no one cast away the offered remedies of divine piety. Behold, the supernal benignity recalls us who are turned away, and prepares the bosom of His clemency for us returning. Therefore let each one weigh by what debt he is constrained, since God waits for him and is not exasperated by contempt. Let him who was unwilling to remain return; let him who despised to stand at least rise after his fall. With how much love our Creator waits for us, He hints when He says through the prophet: "I attended and listened; no one speaks what is good; there is no one who considers in his heart and says: What have I done?" (Jeremiah 8:6). Certainly we ought never to have thought evil things. But because we were unwilling to think right things, behold He still sustains us, so that we may reconsider. See the bosom of such great piety, consider the lap of mercy open to you; those whom He lost thinking badly, He seeks reconsidering well. To you therefore, dearest brothers, to you turn back the eyes of your mind, and set before you the penitent sinful woman as an example for your imitation; those things which you remember to have failed in adolescence, those which in youth, bewail; wipe away the stains of habits and works with tears. Let us now love the footprints of our Redeemer, which we despised by sinning. Behold, as we have said, the bosom of supernal piety is opened to receive us, nor is a spotted life despised in us. By this, that we abhor our defilement, we already concord with internal purity. The Lord clemently embraces us returning, because the life of sinners can no longer be unworthy to Him, which is washed by weepings in Christ Jesus our Lord, who lives and reigns with the Father, God, in the unity of the Holy Spirit, forever and ever. Amen.

HOMILY XXXIV

Habita ad populum in basilica beatorum Joannis et Pauli, Dominica tertia post Pentecosten. LECTIO S. EVANG. SEC. LUC. XV, 1-10. In illo tempore, erant appropinquantes ad Jesum publicani et peccatores, ut audirent illum. Et murmurabant Pharisaei et Scribae, dicentes: Quia hic peccatores recipit, et manducat cum illis. Et ait ad illos parabolam istam, dicens: Quis ex vobis homo, qui habet centum oves, et si perdiderit unam ex illis, nonne dimittit nonaginta novem in deserto, et vadit ad illam quae perierat, donec inveniat illam? Et cum invenerit eam, imponit in humeros suos gaudens; et veniens domum, convocat amicos et vicinos, dicens illis: Congratulamini mihi, quia inveni ovem meam quae perierat. Dico vobis quod ita gaudium erit in coelo super uno peccatore poenitentiam agente, quam super nonaginta novem justis qui non indigent poenitentia. Aut quae mulier habens drachmas decem, et si perdiderit drachmam unam, nonne accendit lucernam, et evertit domum, et quaerit diligenter donec inveniat eam? Et cum invenerit, convocat amicas et vicinas suas, dicens: Congratulamini mihi, quia inveni drachmam quam perdideram. Ita dico vobis, gaudium erit coram angelis Dei super uno peccatore poenitentiam agente.

1. Aestivum tempus quod corpori meo valde contrarium est, loqui me de expositione Evangelii longa mora interveniente prohibuit. Sed nunquid quia lingua tacuit, ardere charitas cessavit? Hoc etenim dico, quod apud se vestrum unusquisque recognoscit. Plerumque charitas quibusdam occupationibus praepedita, et in tegra flagrat in corde, et tamen non monstratur in opere, quia et sol cum nube tegitur, non videtur in terra, et tamen ardet in coelo. Sic sic esse occupata charitas solet, et intus vim sui ardoris exerit, et foris flammas operis non ostendit. Sed quia nunc ad loquendum tempus rediit, vestra me studia accendunt, ut mihi tanto amplius loqui libeat, quanto hoc vestrae mentes desiderabilius exspectant.

2. Audistis in lectione evangelica, fratres mei, quia peccatores et publicani accesserunt ad redemptorem nostrum; et non solum ad colloquendum, sed etiam ad convescendum recepti sunt. Quod videntes Pharisaei, dedignati sunt. Ex qua re colligite quia vera justitia compassionem habet, falsa justitia dedignationem, quamvis et justi soleant recte peccatoribus indignari. Sed aliud est quod agitur typho superbiae, aliud quod zelo disciplinae.

Held to the people in the Basilica of the Blessed John and Paul, on the third Sunday after Pentecost. READING OF THE HOLY GOSPEL ACCORDING TO LUKE 15:1-10. At that time, the publicans (publicani) and sinners were approaching Jesus to hear Him. And the Pharisees and Scribes murmured, saying: "Because this man receives sinners and eats with them." And He spoke to them this parable, saying: "What man among you, who has a hundred sheep, and if he should lose one of them, does he not leave the ninety-nine in the desert and go after that which had perished, until he finds it?" And when he has found it, he lays it upon his shoulders rejoicing; and coming home, he calls together his friends and neighbors, saying to them: 'Congratulate me, because I have found my sheep which had perished.' I say to you that so there shall be joy in heaven over one sinner doing penance, more than over ninety-nine just persons who do not need penance. Or what woman having ten drachmae, and if she should lose one drachma, does she not light a lamp, and overturn the house, and seek diligently until she finds it? And when he has found it, she calls together her female friends and neighbors, saying: 'Congratulate me, because I have found the drachma which I had lost.' So I say to you, there shall be joy before the angels of God over one sinner doing penance.

1. The summer time, which is very contrary to my body, has prohibited me from speaking about the exposition of the Gospel, a long delay intervening. But because the tongue was silent, has charity ceased to burn? For I say this, which each one of you recognizes within himself. For the most part, charity impeded by certain occupations both burns whole in the heart, and yet is not shown in work, because also when the sun is covered by a cloud, it is not seen on the earth, and yet it burns in heaven. So, so charity is accustomed to be occupied, and within it exerts the force of its ardor, and without it does not show the flames of work. But because now the time for speaking has returned, your studies ignite me, so that it may please me to speak so much more as your minds expect this more desirably.

2. You have heard in the gospel reading, my brothers, that sinners and publicans approached our Redeemer; and they were received not only for speaking, but even for eating together. Which the Pharisees seeing, they disdained. From which matter gather that true justice has compassion, false justice has disdain; although the just are also accustomed rightly to be indignant at sinners. But it is one thing which is done by the puff of pride (typho superbiae), another which is by the zeal of discipline (zelo disciplinee).

Dedignantur etenim, sed non dedignantes; desperant, sed non desperantes; persecutionem commovent, sed amantes, quia etsi foris increpationes per disciplinam exaggerant, intus tamen dulcedinem per charitatem servant. Praeponunt sibi in animo ipsos plerumque quos corrigunt, meliores existimant eos quoque quos judicant. Quod videlicet agentes, et per disciplinam subditos, et per humilitatem custodiunt semetipsos. At contra hi qui de falsa justitia superbire solent, caeteros quosque despiciunt, nulla infirmantibus misericordia condescendunt; et quo se peccatores esse non credunt, eo deterius peccatores fiunt. De quorum profecto numero Pharisaei exstiterant, qui, dijudicantes Dominum quod peccatores susciperet, arenti corde ipsum fontem misericordiae reprehendebant.

3. Sed quia aegri erant ita ut aegros se esse nescirent, quatenus quod erant agnoscerent, coelestis eos medicus blandis fomentis curat, benignum paradigma objicit, et in eorum corde vulneris tumorem premit. Ait namque: Quis ex vobis homo qui habet centum oves, et si perdiderit unam ex illis, nonne dimittit nonaginta novem in deserto, et vadit ad illam quae perierat? Ecce mira dispensatione pietatis similitudinem Veritas dedit, quam et in seipso homo recognosceret, et tamen haec specialiter ad ipsum auctorem hominum pertineret. Quia enim centenarius perfectus est numerus, ipse centum oves habuit cum angelorum substanttam et hominum creavit. Sed una ovis tunc periit quando peccando homo pascua vitae dereliquit. Dimisit autem nonaginta novem oves in deserto, quia illos summos angelorum choros reliquit in coelo. Cur autem coelum desertum vocatur, nisi quod desertum dicitur derelictum? Tunc autem coelum homo deseruit cum peccavit. In deserto autem nonaginta novem oves remanserant, quando in terra Dominus unam quaerebat, quia rationalis creaturae numerus, angelorum videlicet et hominum, quae ad videndum Deum condita fuerat, pereunte homine erat imminutus, et ut perfecta summa ovium integraretur in coelo, homo perditus quaerebatur in terra. Nam quod hic evangelista dicit in deserto, alius dicit in montibus, ut significet in excelsis (Matth. XVIII, 12), quia nimirum oves quae non perierant in sublimibus stabant. Et cum invenerit ovem, imponit in humeros suos gaudens. Ovem in humeris suis imposuit, quia humanam naturam suscipiens peccata nostra ipse portavit. Et veniens domum, convocat amicos et vicinos, dicens illis: Congratulamini mihi, quia inveni ovem meam quae perierat. Inventa ove ad domum redit, quia Pastor noster, reparato homine, ad regnum coeleste rediit. Ibi amicos et vicinos invenit, illos videlicet angelorum choros qui amici ejus sunt, quia voluntatem ejus continue in sua stabilitate custodiunt. Vicini quoque ejus sunt, quia claritate visionis illius sua assiduitate perfruuntur.

For they disdain, but not disdaining; they despair, but not despairing; they move persecution, but as ones loving, because even if without they exaggerate rebukes through discipline, within nevertheless they preserve sweetness through charity. For the most part they prefer in their mind those very ones whom they correct; they also think those whom they judge to be better. Doing which, namely, they keep both their subjects through discipline, and themselves through humility. But on the contrary, those who are accustomed to be proud from a false justice despise everyone else; they condescend to the weak with no mercy; and by as much as they do not believe themselves to be sinners, by so much they become worse sinners. From whose number indeed the Pharisees had stood, who, judging the Lord because He received sinners, rebuked with a dry heart the very fount of mercy.

3. But because they were sick in such a way that they did not know they were sick, so that they might recognize what they were, the heavenly Physician cures them with soothing applications, presents a kind paradigm, and presses the swelling of the wound in their heart. For He says: What man among you who has a hundred sheep, and if he should lose one of them, does he not leave the ninety-nine in the desert, and go after that one which had perished? Behold, by a wonderful dispensation of piety, Truth gave a similitude which man might recognize in himself, and yet this specifically pertained to the very Author of men. For because a hundred is a perfect number, He Himself had a hundred sheep when He created the substance of angels and men. But one sheep then perished when man, by sinning, left the pastures of life. Moreover, He left the ninety-nine sheep in the desert because He left those highest choirs of angels in heaven. But why is heaven called a desert, unless because 'desert' means 'left behind' (derelictum)? For man then deserted heaven when he sinned. In the desert, however, the ninety-nine sheep had remained, when the Lord was seeking one on earth, because the number of rational creatures—namely, of angels and men—which had been founded to see God, had been diminished when man perished; and so that the perfect sum of the sheep might be made whole in heaven, lost man was sought on earth. For what this evangelist calls 'in the desert,' another calls 'in the mountains,' to signify 'in the heights' (Matt. 18:12), because doubtless the sheep which had not perished were standing in the high places. And when he has found the sheep, he lays it upon his shoulders rejoicing. He laid the sheep upon his shoulders because, in assuming human nature, He Himself bore our sins. And coming home, he calls together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep which had perished. Having found the sheep, He returns home, because our Pastor, having restored man, returned to the heavenly kingdom. There He finds friends and neighbors—namely, those choirs of angels who are His friends because they continually keep His will in their own stability. They are also His neighbors because they enjoy the clarity of His vision by their own assiduity.

Et notandum quod non dicit Congratulamini inventae ovi, sed Mihi, quia videlicet ejus gaudium est vita nostra, et cum nos ad coelum reducimur, solemnitatem laetitiae ejus implemus.

4. Dico vobis quod ita gaudium erit in coelo super uno peccatore poenitentiam agente, quam super nonaginta novem justis qui non indigent poenitentia. Considerandum nobis est, fratres mei, cur Dominus plus de conversis peccatoribus quam de stantibus justis in coelo gaudium esse fateatur, nisi hoc quod ipsi per quotidianum visionis experimentum novimus, quia plerumque hi qui nullis se oppressos peccatorum molibus sciunt, stant quidem in via justitiae, nulla illicita perpetrant, sed tamen ad coelestem patriam anxie non anhelant, tantoque sibi in rebus licitis usum praebent, quanto se perpetrasse nulla illicita meminerunt. Et plerumque pigri remanent ad exercenda bona praecipua, quia valde sibi securi sunt quod nulla commiserint mala graviora. At contra nonnunquam hi qui se aliqua illicita egisse meminerunt, ex ipso suo dolore compuncti, inardescunt in amorem Dei, seseque in magnis virtutibus exercent, cuncta difficilia sancti certaminis appetunt, omnia mundi derelinquunt, honores fugiunt, acceptis contumeliis laetantur, flagrant desiderio, ad coelestem patriam anhelant; et quia se errasse a Deo considerant, damna praecedentia lucris sequentibus recompensant. Majus ergo de peccatore converso quam de stante justo gaudium fit in coelo, quia et dux in praelio plus eum militem diligit, qui, post fugam reversus, hostem fortiter premit, quam illum qui nunquam terga praebuit, et nunquam aliquid fortiter gessit. Sic agricola illam amplius terram amat quae post spinas uberes fruges profert, quam eam quae nunquam spinas habuit et nunquam fertilem messem producit.

5. Sed inter haec sciendum est quia sunt plerique justi, in quorum vita tantum est gaudium, ut eis quaelibet peccatorum poenitentia praeponi nullatenus possit. Nam multi et nullorum sibi malorum sunt consciii, et tamen in tanti ardoris afflictione se exerunt, ac si peccatis omnibus coangustentur. Cuncta etiam licita respuunt, ad despectum mundi sublimiter accinguntur, licere sibi nolunt omne quodlibet, bona sibi amputant etiam concessa, contemnunt visibilia, invisibilibus accenduntur, 1603 lamentis gaudent, in cunctis semetipsos humiliant; et sicut nonnulli peccata operum, sic ipsi cogitationum peccata deplorant. Quid itaque istos dixerim, nisi et justos et poenitentes, qui se et in poenitentia de peccato cogitationis humiliant, et recti semper in opere perseverant? Hinc ergo colligendum est quantum Deo gaudium faciat quando humiliter plangit justus, si facit in coelo gaudium quando hoc quod male gessit et per poenitentiam damnat injustus.

And it should be noted that He does not say, 'Rejoice with the found sheep,' but 'with Me,' because namely His joy is our life, and when we are led back to heaven, we fulfill the solemnity of His gladness.

4. I say to you that so there shall be joy in heaven upon one sinner doing penance, more than upon ninety-nine just who need not penance. We must consider, my brothers, why the Lord confesses that there is more joy in heaven over converted sinners than over standing just ones, except for this which we ourselves know through the daily experience of vision: that for the most part those who know they are oppressed by no masses of sins indeed stand in the way of justice and commit nothing unlawful, yet they do not anxiously pant for the heavenly fatherland, and they allow themselves the use of lawful things all the more as they remember having committed nothing unlawful. And for the most part they remain lazy in exercising chief goods, because they are very secure in themselves that they have committed no weightier evils. But on the contrary, sometimes those who remember having done some unlawful things, being pierced by their very grief, burn with the love of God, and exercise themselves in great virtues, seek all the difficult things of the holy struggle, leave behind all things of the world, flee honors, rejoice in received insults, burn with desire, and pant for the heavenly fatherland; and because they consider that they have wandered from God, they compensate for previous losses with subsequent gains. Therefore, there is greater joy in heaven over a converted sinner than over a standing just one, because a leader in battle also loves more that soldier who, having returned after flight, strongly presses the enemy, than him who never turned his back and never did anything bravely. So the farmer loves more that land which, after thorns, brings forth rich fruits, than that which never had thorns and never produced a fertile harvest.

5. But among these things it must be known that there are many just in whose life there is such great joy that no penance of sinners can at all be preferred to them. For many are conscious of no evils in themselves, and yet they exert themselves in the affliction of such great ardor as if they were constrained by all sins. They reject all things even lawful; they gird themselves sublimely for the contempt of the world; they do not wish to allow themselves everything whatsoever; they cut off for themselves even granted goods; they despise visible things and are kindled by invisible things; they rejoice in laments and humble themselves in all things; and just as some deplore sins of deeds, so these deplore sins of thoughts. What therefore should I say of these, except that they are both just and penitents, who humble themselves in penance for the sin of thought, and yet always persevere upright in deed? Hence, therefore, it must be gathered how much joy it causes God when the just one humbly wails, if it causes joy in heaven when the unjust one condemns through penance that which he did wickedly.

6. Sequitur: Aut quae mulier habens drachmas decem, et si perdiderit drachmam unam, nonne accendit lucernam, et evertit domum, et quaerit diligenter donec inveniat drachmam quam perdiderat? Qui signatur per pastorem, ipse et per mulierem. Ipse etenim Deus, ipse et Dei sapientia. Et quia imago exprimitur in drachma, mulier drachmam perdidit, quando homo, qui conditus ad imaginem Dei fuerat, peccando a similitudine sui conditoris recessit. Sed accendit mulier lucernam, quia Dei sapientia apparuit in humanitate. Lucerna quippe lumen in testa est: lumen vero in testa, est divinitas in carne. De qua videlicet testa sui corporis dicit ipsa Sapientia: Exaruit velut testa virtus mea (Psal. XXI, 16). Quia enim testa in igne solidatur, ejus virtus sicut testa exaruit, quia assumptam carnem ad resurrectionis gloriam ex passionis tribulatione roboravit. Accensa autem lucerna evertit domum, quia mox ut ejus divinitas per carnem claruit, omnis se nostra conscientia concussit. Domus namque evertitur cum consideratione reatus sui humana conscientia perturbatur. Qui eversionis sermo non discrepat ab eo quod in aliis codicibus legitur, emundat, quia nimirum prava mens si non prius per timorem evertitur, ab assuetis vitiis non emundatur. Eversa ergo domo invenitur drachma, quia dum perturbatur conscientia hominis, reparatur in homine similitudo conditoris. Et cum invenerit, convocat amicas et vicinas suas, dicens: Congratulamini mihi, quia inveni drachmam quam perdideram. Quae amicae vel vicinae nisi illae potestates coelestes sunt, jam superius dictae? Quae tanto supernae sapientiae juxta sunt, quanto ei per gratiam continuae visionis appropinquant. Sed inter haec nequaquam relinquere negligenter debemus cur ista mulier, per quam Dei sapientia figuratur, decem drachmas habuisse perhibetur, ex quibus unam perdidit, quam cum quaereret invenit. Angelorum quippe et hominum naturam ad cognoscendum se Dominus condidit, quam dum consistere ad aeternitatem voluit, eam procul dubio ad suam similitudinem creavit. Decem vero drachmas habuit mulier, quia novem sunt ordines angelorum. Sed ut compleretur electorum numerus, homo decimus est creatus, qui a conditore suo nec post culpam periit, quia hunc aeterna sapientia per carnem miraculis coruscans ex lumine testae reparavit.

7. Novem vero angelorum ordines diximus, quia videlicet esse, testante sacro eloquio, scimus angelos, archangelos, virtutes, potestates, principatus, dominationes, thronos, cherubim, atque seraphim. Esse namque angelos et archangelos pene omnes sacri eloquii paginae testantur. Cherubim vero atque seraphim saepe, ut notum est, libri prophetarum loquuntur. Quatuor quoque ordinum nomina 1604 Paulus apostolus ad Ephesios enumerat, dicens: Supra omnem principatum, et potestatem, et virtutem, et dominationem (Eph. I, 21).

6. It follows: Or what woman having ten drachmas, if she should lose one drachma, does she not light a lamp, and turn the house upside down, and seek diligently until she finds the drachma which she had lost? He who is signified by the shepherd is the same as He signified by the woman. For He is God, and He is the Wisdom of God. And because the image is expressed in the drachma, the woman lost the drachma when man, who had been founded in the image of God, by sinning withdrew from the similitude of his Creator. But the woman lights a lamp because the Wisdom of God appeared in humanity. For a lamp is light in a clay vessel (testa): and light in a clay vessel is divinity in the flesh. Of which vessel of His body Wisdom herself says: My strength is dried up like a potsherd (testa) (Ps. 21:16). For because a potsherd is solidified in the fire, His strength dried up like a potsherd because He strengthened the assumed flesh for the glory of the resurrection from the tribulation of the passion. Moreover, having lit the lamp, she turns the house upside down, because as soon as His divinity shone through the flesh, all our conscience was shaken. For the house is turned upside down when the human conscience is perturbed by the consideration of its own guilt. Which word 'overturning' (eversionis) does not disagree with what is read in other codices, 'cleans' (emundat), because namely a depraved mind, if it is not first overturned through fear, is not cleansed from accustomed vices. Therefore, the house having been overturned, the drachma is found, because while the conscience of man is perturbed, the similitude of the Creator is restored in man. And when she has found it, she calls together her friends and neighbors, saying: Rejoice with me, because I have found the drachma which I had lost. Who are these friends or neighbors except those heavenly powers already mentioned above? Who are as much near to the supreme Wisdom as they approach it through the grace of continual vision. But among these things we must by no means neglectfully leave why this woman, by whom the Wisdom of God is figured, is related to have had ten drachmas, from which she lost one, which she found when she sought it. For the Lord founded the nature of angels and men to know Him, which when He willed it to consist unto eternity, He undoubtedly created it after His own similitude. Moreover, the woman had ten drachmas because there are nine orders of angels. But so that the number of the elect might be fulfilled, man was created as the tenth, who did not perish from his Creator even after fault, because eternal Wisdom, shining with miracles through the flesh from the light of the clay vessel, restored him.

7. For we have said that there are nine orders of angels, because namely we know, as sacred eloquence testifies, that there are: angels, archangels, virtues, powers, principalities, dominations, thrones, cherubim, and seraphim. For that there are angels and archangels, almost all pages of sacred eloquence testify. Moreover, the books of the prophets often speak of cherubim and seraphim, as is well known. The apostle Paul also enumerates the names of four orders to the Ephesians, saying: Above all principality, and power, and virtue, and domination (Eph. 1:21).

Qui rursus ad Colossenses scribens, ait: Sive throni, sive potestates, sive principatus, sive dominationes (Coloss. I, 16). Dominationes vero et principatus ac potestates jam ad Ephesios loquens descripserat; sed ea quoque Colossensibus dicturus, praemisit thronos, de quibus necdum quidquam fuerat Ephesiis locutus. Dum ergo illis quatuor quae ad Ephesios dixit, id est principatibus, potestatibus, virtutibus atque dominationibus, conjunguntur throni, quinque sunt ordines qui specialiter exprimuntur. Quibus dum angeli et archangeli, cherubim atque seraphim, adjuncta sunt, procul dubio novem esse angelorum ordines inveniuntur. Unde et ipsi angelo, qui primus est conditus, per prophetam dicitur: Tu signaculum similitudinis, plenus sapientia, et perfectus decore, in deliciis paradisi Dei fuisti (Ezech. XXVIII, 12). Ubi notandum quod non ad similitudinem Dei factus, sed signaculum similitudinis dicitur, ut quo in eo subtilior est natura, eo in illo imago Dei similius insinuetur expressa. Quo in loco mox subditur: Omnis lapis pretiosus operimentum tuum: sardius, topazius, et jaspis, chrysolythus, onyx, et beryllus, sapphirus, carbunculus, et smaragdus (Ibid., 13). Ecce novem dixit nomina lapidum, quia profecto novem sunt ordines angelorum. Quibus nimirum ordinibus ille primus angelus ideo ornatus et opertus exstitit, quia dum cunctis agminibus angelorum praelatus est, ex eorum comparatione clarior fuit.

8. Sed cur istos persistentium angelorum choros enumerando perstrinximus, si non eorum quoque ministeria subtiliter exprimamus? Graeca etenim lingua angeli nuntii, archangeli vero summi nuntii, vocantur. Sciendum quoque quod angelorum vocabulum, nomen est officii, non naturae. Nam sancti illi coelestis patriae spiritus semper quidem sunt spiritus, sed semper vocari angeli nequaquam possunt, quia tunc solum sunt angeli, cum per eos aliqua nuntiantur; unde et per Psalmistam dicitur: Qui facit angelos suos spiritus (Psal. CIII, 4). Ac si patenter dicat: Qui eos quos semper habet spiritus, etiam cum voluerit, angelos facit. Hi autem qui minima nuntiant, angeli, qui vero summa annuntiant, archangeli, vocantur. Hinc est enim quod ad Mariam virginem non quilibet angelus, sed Gabriel archangelus, mittitur (Luc. I, 26). Ad hoc quippe ministerium summum angelum venire dignum fuerat, qui summum omnium nuntiabat. Qui idcirco etiam privatis nominibus censentur, ut signetur per vocabula etiam in operatione quid valeant. Neque enim in illa sancta civitate, quam de visione omnipotentis Dei plena scientia perficit, idcirco propria nomina sortiuntur, ne eorum personae sine nominibus sciri non possint; sed cum ad nos aliquid ministraturi veniunt, apud nos etiam nomina a ministeriis trahunt.

Who again, writing to the Colossians, says: Whether thrones, or powers, or principalities, or dominations (Coloss. 1:16). Now he had already described dominations, principalities, and powers when speaking to the Ephesians; but being about to say those things also to the Colossians, he put first 'thrones,' of which he had not yet spoken anything to the Ephesians. Therefore, when thrones are joined to those four which he spoke to the Ephesians—that is, principalities, powers, virtues, and dominations—there are five orders which are specifically expressed. To which when angels and archangels, cherubim and seraphim, are added, undoubtedly nine orders of angels are found. Whence also to that angel who was created first, it is said through the prophet: You are the seal of similitude, full of wisdom, and perfect in beauty, you were in the delights of the paradise of God (Ezek. 28:12). Where it should be noted that he is not said to have been made after the similitude of God, but the seal of similitude, so that the more subtle his nature is in him, the more similarly the image of God might be insinuated as expressed in him. In which place it is presently added: Every precious stone was your covering: sardius, topaz, and jasper, chrysolite, onyx, and beryl, sapphire, carbuncle, and emerald (Ibid., 13). Behold, he spoke nine names of stones, because surely there are nine orders of angels. With which orders, namely, that first angel stood adorned and covered, because while he was preferred to all the hosts of angels, he was clearer by comparison with them.

8. But why have we briefly touched upon enumerating these choirs of persistent angels, if we do not also subtly express their ministries? For in the Greek language angels are called 'messengers' (nuntii), and archangels 'chief messengers' (summi nuntii). It should also be known that the term 'angel' is a name of office, not of nature. For those holy spirits of the heavenly fatherland are indeed always spirits, but they can by no means always be called angels, because they are only angels then, when some things are announced through them; whence also it is said through the Psalmist: Who makes His spirits angels (Ps. 103:4). As if he should say plainly: Who makes those whom He always has as spirits to be also angels, when He wills. Moreover, those who announce lesser things are called angels; those who announce the highest things are called archangels. Hence it is, namely, that not any angel, but Gabriel the archangel is sent to the Virgin Mary (Luke 1:26). For unto this ministry it had been worthy for the highest angel to come, who was announcing the highest of all things. Who for this reason are also designated by private names, so that it might be signified through the words even in operation what they are capable of. For neither in that holy city, which full knowledge from the vision of almighty God perfects, do they for this reason obtain proper names lest their persons could not be known without names; but when they come to us to minister something, among us they also draw names from their ministries.

9. Michael namque, quis ut Deus; Gabriel autem, fortitudo Dei; Raphael vero dicitur medicina Dei. Et quoties mirae virtutis aliquid agitur, Michael mitti perhibetur, ut ex ipso actu et nomine 1605 detur intelligi quia nullus potest facere quod facere praevalet Deus. Unde et ille antiquus hostis, qui Deo esse per superbiam similis concupivit, dicens: In coelum conscendam, super astra coeli exaltabo solium meum, sedebo in monte testamenti, in lateribus Aquilonis, ascendam super altitudinem nubium, similis ero Altissimo (Isai. XIV, 13), dum in fine mundi in sua virtute relinquetur extremo supplicio perimendus, cum Michaele archangelo praeliaturus esse perhibetur, sicut per Joannem dicitur: Factum est praelium cum Michaele archangelo (Apoc. XII, 7), ut qui se ad Dei similitudinem superbus extulerat, per Michaelem peremptus discat, quia ad Dei similitudinem per superbiam nullus exsurgat. Ad Mariam quoque Gabriel mittitur (Lucae I, 26), qui Dei fortitudo nominatur. Illum quippe nuntiare veniebat, qui ad debellandas aereas potestates humilis apparere dignatus est. De quo per Psalmistam dicitur: Tollite portas principes vestras, et elevamini, portae aeternales, et introibit Rex gloriae. Quis est iste Rex gloriae? Dominus fortis et potens, Dominus potens in praelio (Psal. XXIII, 9, 10). Et rursum: Dominus virtutum ipse est Rex gloriae (Ibid.). Per Dei ergo fortitudinem nuntiandus erat, qui virtutum Dominus, et potens in praelio, contra potestates aereas ad bella veniebat. Raphael quoque interpretatur, ut diximus, medicina Dei, quia videlicet dum Tobiae oculos quasi per officium curationis tetigit (Tom. XI, 13, seq.), caecitatis ejus tenebras tersit. Qui ergo ad curandum mittitur, dignum videlicet fuit ut Dei medicina vocaretur. Sed quia angelorum nomina interpretando perstrinximus, nunc superest ut ipsa officiorum vocabula breviter exsequamur.

10. Virtutes etenim vocantur illi nimirum spiritus, per quos signa et miracula frequentius fiunt. Potestates etiam vocantur hi qui hoc potentius caeteris in suo ordine perceperunt, ut eorum ditioni virtutes adversae subjectae sint, quorum potestate refrenantur, ne corda hominum tantum tentare praevaleant quantum volunt. Principatus etiam vocantur qui ipsis quoque bonis angelorum spiritibus praesunt, qui subjectis aliis dum quaeque sunt agenda disponunt, eis ad explenda divina ministeria principantur.

9. For Michael [means] 'Who is like God?'; Gabriel, 'the strength of God'; moreover, Raphael is called 'the medicine of God.' And as often as something of wonderful virtue is done, Michael is related to be sent, so that from the very act and name it may be given to understand that no one can do what God is able to do. Whence also that ancient enemy, who by pride desired to be like God, saying: I will ascend into heaven, I will exalt my throne above the stars of heaven, I will sit in the mountain of the testament, in the sides of the North, I will ascend above the height of the clouds, I will be like the Most High (Isa. 14:13), while at the end of the world he shall be left in his own strength to be destroyed by the extreme punishment, he is related to be about to fight with Michael the archangel, as is said through John: There was made a battle with Michael the archangel (Rev. 12:7); so that he who proud had extolled himself to the similitude of God, being destroyed through Michael, might learn that no one rises up to the similitude of God through pride. To Mary also Gabriel is sent (Luke 1:26), who is named the 'strength of God.' For he was coming to announce Him who deigned to appear humble to vanquish the powers of the air. Of whom it is said through the Psalmist: Lift up your gates, O you princes, and be you lifted up, O eternal gates, and the King of glory shall enter in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle (Ps. 23:9, 10). And again: The Lord of virtues, He is the King of glory (Ibid.). Therefore, through the 'strength of God' He was to be announced, who, the Lord of virtues and mighty in battle, was coming to war against the powers of the air. Raphael also is interpreted, as we have said, 'the medicine of God,' because namely while he touched the eyes of Tobias as if through the office of curing (Tob. 11:13), he wiped away the darkness of his blindness. He, therefore, who is sent to cure, was worthy namely to be called the medicine of God. But because we have briefly touched upon interpreting the names of the angels, now it remains that we briefly follow out the very words of the offices.

10. For those spirits are called Virtues, through whom signs and miracles are more frequently done. Powers also are called those who have received this more powerfully than others in their order: that adverse virtues are subject to their jurisdiction, by whose power they are restrained, lest they be able to tempt the hearts of men as much as they wish. Principalities also are called those who preside over even the good spirits of the angels themselves, who, while they dispose whatever things are to be done to those who are subject, preside over them for fulfilling the divine ministries.

Dominationes autem vocantur qui etiam potestates principatum dissimilitudine alta transcendunt. Nam principari est inter reliquos priorem existere, dominari vero est etiam subjectos quosque possidere. Ea ergo angelorum agmina, quae mira potentia praeeminent, pro eo quod eis caetera ad obediendum subjecta sunt, dominationes vocantur. Throni quoque illa agmina sunt vocata, quibus ad exercendum judicium semper Deus omnipotens praesidet. Quia enim thronos Latino eloquio sedes dicimus, throni Dei dicti sunt hi qui tanta divinitatis gratia replentur, ut in eis Dominus sedeat, et per eos sua judicia decernat. Unde et per Psalmistam dicitur: Sedes super thronum, qui judicas aequitatem (Psal. IX, 5). Cherubim quoque plenitudo scientiae dicitur. Et sublimiora illa agmina idcirco cherubim vocata sunt, quia tanto perfectiori scientia plena sunt, quanto claritatem Dei vicinius contemplantur; ut, secundum creaturae modum, eo plene omnia sciant, quo visione conditoris sui per meritum dignitatis appropinquant. 1606 Seraphim etiam vocantur illa spirituum sanctorum agmina quae ex singulari propinquitate conditoris sui incomparabili ardent amore. Seraphim namque ardentes vel incendentes vocantur. Quae, quia ita Deo conjuncta sunt ut inter haec et Deum nulli alii spiritus intersint, tanto magis ardent, quanto hunc vicinius vident. Quorum profecto flamma amor est, quia quo subtilius claritatem divinitatis ejus aspiciunt, eo validius in ejus amore flammescunt.

11. Sed quid prodest nos de angelicis spiritibus ista perstringere, si non studeamus haec etiam ad nostros profectus congrua consideratione derivare? Quia enim superna illa civitas ex angelis et hominibus constat, ad quam tantum credimus humanum genus ascendere, quantos illic contigit electos angelos remansisse, sicut scriptum est: Statuit terminos gentium secundum numerum angelorum Dei (Deut. XXXII, 8), debemus et nos aliquid ex illis distinctionibus supernorum civium ad usum nostrae conversationis trahere, nosque ipsos ad incrementa virtutum bonis studiis inflammare. Quia enim tanta illuc ascensura creditur multitudo hominum, quanta multitudo remansit angelorum, superest ut ipsi quoque homines qui ad coelestem patriam redeunt ex eis agminibus aliquid illuc revertentes imitentur. Distincte namque conversationes hominum singulorum agminum ordinibus congruunt, et in eorum sortem per conversationis similitudinem deputantur. Nam sunt plerique qui parva capiunt, sed tamen haec eadem parva pie annuntiare fratribus non desistunt. Isti itaque in angelorum numerum currunt.

Moreover, Dominations are called those who transcend even powers and the principality with a high dissimilitude. For 'to preside' (principari) is to exist as prior among the rest, but 'to dominate' (dominari) is to also possess those who are subject. Those hosts of angels, therefore, which pre-eminently stand out with wonderful potency, are called Dominations because the rest are subject to them for obedience. Thrones also those hosts are called, over which for exercising judgment almighty God always presides. For because in the Latin language we call 'thrones' sedes (seats), those are called the 'thrones of God' who are filled with such great grace of divinity that the Lord sits in them and decrees His judgments through them. Whence also it is said through the Psalmist: You sit upon the throne, who judge equity (Ps. 9:5). Cherubim also is said to be 'fullness of knowledge.' And those more sublime hosts are for this reason called Cherubim, because they are full of such perfect knowledge as they contemplate the clarity of God more nearly; so that, according to the measure of a creature, they fully know all things in as much as they approach by the merit of dignity to the vision of their Creator. Seraphim also those hosts of holy spirits are called who, from a singular propinquity to their Creator, burn with incomparable love. For Seraphim are called 'the burning' or 'the kindling.' Which, because they are so joined to God that no other spirits are between them and God, burn all the more as they see Him more nearly. Whose flame indeed is love, because the more subtly they behold the clarity of His divinity, the more strongly they flame in His love.

11. But what does it profit us to briefly touch upon these things regarding the angelic spirits, if we do not study to derive these things also to our own progress by congruent consideration? For because that supreme city consists of angels and men, to which we believe as many of the human race ascend as it happened that elect angels remained there, as it is written: He set the bounds of the nations according to the number of the angels of God (Deut. 32:8), we also ought to draw something from those distinctions of the supreme citizens for the use of our own conversation, and to kindle ourselves to the increments of virtues by good studies. For because such a great multitude of men is believed to be about to ascend thither as the multitude of angels which remained, it remains that those men themselves also who return to the heavenly fatherland should, in returning thither, imitate something from those hosts. For the distinct conversations of men correspond to the orders of the individual hosts, and they are deputed into their lot through a similitude of conversation. For there are many who receive small things, but nevertheless do not cease to piously announce these same small things to their brothers. These, therefore, run into the number of the angels.

Et sunt nonnulli qui, divinae largitatis munere refecti, secretorum coelestium summa et capere praevalent, et nuntiare. Quo ergo isti nisi inter archangelorum numerum deputantur? Et sunt alii qui mira faciunt, signa valenter operantur. Quo ergo isti nisi ad supernarum virtutum sortem et numerum congruunt? Et sunt nonnulli qui etiam de obsessis corporibus malignos spiritus fugant, eosque virtute orationis, et vi acceptae potestatis ejiciunt. Quo itaque isti meritum suum nisi inter potestatum coelestium numerum sortiuntur? Et sunt nonnulli qui acceptis virtutibus etiam electorum hominum merita transcendunt; cumque et bonis meliores sunt, electis quoque fratribus principantur. Quo ergo isti sortem suam nisi inter principatuum numeros acceperunt? Et sunt nonnulli qui sic in semetipsis cunctis vitiis omnibusque desideriis dominantur, ut ipso jure munditiae dii inter homines vocentur; unde et ad Moysen dicitur: Ecce constitui te deum Pharaonis (Exod. VII, 1). Quo ergo isti nisi inter numeros dominationum currunt? Et sunt nonnulli qui, dum sibimetipsis vigilanti cura dominantur, dumque se sollicita intentione discutiunt, divino timori semper inhaerentes, hoc in munere virtutis accipiunt, ut judicare recte et alios possint. Quorum profecto mentibus dum divina contemplatio 1607 praesto est, in his velut in throno suo Dominus praesidens, aliorum facta examinat, et cuncta mirabiliter de sua sede dispensat. Quid ergo isti nisi throni sui conditoris sunt? vel quo nisi ad supernarum sedium numeros ascribuntur? Per quos dum sancta Ecclesia regitur, plerumque de quibusdam suis infirmis actibus etiam electi judicantur. Et sunt nonnulli qui tanta Dei ac proximi dilectione pleni sunt, ut cherubim jure nominentur. Quia enim, ut praefati sumus, cherubim plenitudo scientiae dicitur, et Paulo dicente didicimus quia plenitudo legis est charitas (Rom. XIII, 10), omnes qui Dei et proximi charitate caeteris amplius pleni sunt meritorum suorum sortem inter cherubim numeros perceperunt. Et sunt nonnulli qui, supernae contemplationis facibus accensi, in solo conditoris sui desiderio anhelant, nihil jam in hoc mundo cupiunt, solo aeternitatis amore pascuntur, terrena quaeque abjiciunt, cuncta temporalia mente transcendunt, amant et ardent, atque in ipso suo ardore requiescunt, amando ardent, loquendo et alios accendunt, et quos verbo tangunt, ardere protinus in Dei amore faciunt. Quid ergo istos nisi seraphim dixerim, quorum cor in igne conversum lucet et urit, quia et mentium oculos ad superna illuminant, et compungendo in fletibus vitiorum rubiginem purgant. Qui ergo ita ad amorem sui conditoris inflammati sunt quo nisi inter seraphim numerum sortem suae vocationis acceperunt?

And there are some who, refreshed by the gift of divine largess, prevail both to receive and to announce the highest of heavenly secrets. Whither, therefore, are these deputed except among the number of the archangels? And there are others who do wonderful things, and powerfully work signs. Whither, therefore, do these correspond except to the lot and number of the supreme virtues? And there are some who even put to flight malignant spirits from obsessed bodies, and cast them out by the virtue of prayer and by the force of the received power. Whither, therefore, do these obtain their merit except among the number of the heavenly powers? And there are some who, through received virtues, transcend even the merits of elect men; and since they are better than the good, they also preside over their elect brothers. Whither, therefore, have these received their lot except among the numbers of the principalities? And there are some who so dominate in themselves all vices and all desires that, by the very right of purity, they are called gods among men; whence also it is said to Moses: Behold, I have appointed you the god of Pharaoh (Exod. 7:1). Whither, therefore, do these run except among the numbers of the dominations? And there are some who, while they dominate themselves with vigilant care, and while they discuss themselves with solicitous intention, always adhering to divine fear, receive this in the gift of virtue: that they are able to judge others also rightly. While divine contemplation is present to their minds, the Lord presiding in them as if in His own throne examines the deeds of others, and wonderfully dispenses all things from His own seat. What, therefore, are these except the thrones of their Creator? Or whither are they ascribed except to the numbers of the supreme seats? Through whom, while holy Church is ruled, for the most part even the elect are judged concerning some of their own weak acts. And there are some who are full of such great love of God and of neighbor that they are rightly named cherubim. For because, as we have said before, 'cherubim' is called 'fullness of knowledge,' and from the speaking of Paul we have learned that charity is the fullness of the law (Rom. 13:10), all who are more abundantly full of the charity of God and of neighbor than others have perceived the lot of their merits among the numbers of the cherubim. And there are some who, kindled by the torches of supreme contemplation, pant in the desire of their Creator alone; they desire nothing any longer in this world, they are fed by the love of eternity alone, they reject all earthly things, they transcend all temporal things in their mind, they love and burn, and they rest in their very ardor; by loving they burn, by speaking they also kindle others, and those whom they touch with a word they presently make to burn in the love of God. What, therefore, should I call these except seraphim, whose heart converted into fire shines and burns, because they both illuminate the eyes of minds to supreme things and, by pierciing through wailings, purge the rust of vices. Those, therefore, who are thus inflamed to the love of their Creator, whither have they received the lot of their vocation except among the number of the seraphim?

16. Nam cogitandum summopere est ut qui se illicita meminit commisisse a quibusdam etiam licitis studeat abstinere, quatenus per hoc conditori suo satisfaciat, ut qui commisit prohibita sibimetipsi abscindere debeat etiam concessa, et se reprehendat in minimis qui se meminit in maximis deliquisse. Nimia sunt quae loquor, si haec ex sacri eloquii testimoniis non affirmo. Lex certe Veteris Testamenti alienam uxorem concupisci prohibet (Exod. XX, 17), a rege vero fortia juberi militibus, vel desiderari aquam, non poenaliter vetat. Et cuncti novimus quod David, concupiscentiae mucrone transfixus, alienam conjugem et concupivit et abstulit (II Reg. XI, 4). Cujus culpam digna verbera sunt secuta, et malum quod perpetravit per poenitentiae lamenta correxit. Qui cum longe post contra hostium cuneos sederet, aquam bibere de Bethlehemitica cisterna ex desiderio voluit (II Reg. XXIII, 14, seq.). Cujus electi milites, inter catervas adversantium medias erumpentes, aquam quam rex desideraverat illaesi detulerunt. Sed vir flagellis eruditus semetipsum protinus cum periculo militum aquam desiderasse reprehendit, eamque Domino fundens libavit, sicut illic scriptum est: Libavit eam Domino (II Reg. XXIII, 17; I Par. XI, 18). In sacrificium quippe Domini effusa aqua conversa est, quia culpam concupiscentiae mactavit per poenitentiam reprehensionis suae. Qui ergo quondam concupiscere alienam conjugem nequaquam timuit, post etiam quia aquam concupisset expavit. Quia enim se illicita perpetrasse meminerat, contra semetipsum jam rigidus, etiam a licitis abstinebat. Sic sic agimus poenitentiam, si ea quae commisimus perfecte deploramus. Pensemus supernas divitias conditoris nostri. Peccare nos vidit, et pertulit.

17. Qui nos ante culpam peccare prohibuit, etiam post culpam exspectare ad veniam non desistit. Ecce ipse nos, quem despeximus, vocat. Aversi ab illo sumus, et tamen non avertitur. Unde bene per Isaiam dicitur: Et erunt oculi tui videntes praeceptorem tuum, et aures tuae audient vocem post tergum monentis (Isai XXX, 20, 21). Quasi in faciem homo monitus est quando, ad justitiam conditus, praecepta rectitudinis accepit. Sed cum haec eadem praecepta contempsit, quasi conditori suo dorsum mentis in faciem dedit.

16. For it is to be thought most especially that he who remembers having committed illicit things should strive to abstain even from certain licit ones, so that through this he may satisfy his Creator; so that he who has committed prohibited things ought to cut himself off even from granted ones, and should reproach himself in smallest things who remembers having failed in greatest ones. Too much are those things which I speak, if I do not affirm these from the testimonies of sacred eloquence. Certainly the Law of the Old Testament forbids an alien wife to be coveted (Exod. 20:17), but it does not punitively forbid strong things to be ordered to soldiers by a king, or water to be desired. And we all know that David, transfixed by the point of concupiscence, both coveted and took the wife of another (2 Sam. 11:4). Worthy lashings followed his fault, and he corrected the evil which he perpetrated through the lamentations of penance. Who, when long after he sat against the wedges of enemies, wished from desire to drink water from the cistern of Bethlehem (2 Sam. 23:14, seq.). Whose chosen soldiers, breaking out through the midst of the bands of adversaries, brought the water which the king had desired unharmed. But the man instructed by scourges immediately reproached himself for having desired water with danger to the soldiers, and pouring it out, he offered it as a libation to the Lord, as it is written there: He offered it as a libation to the Lord (2 Sam. 23:17; 1 Chron. 11:18). Indeed, the water poured out was converted into a sacrifice to the Lord, because he slaughtered the fault of concupiscence through the penance of his own reproach. He, therefore, who formerly did not fear to covet another's wife, afterward even because he had coveted water was terrified. For because he remembered that he had perpetrated illicit things, now rigid against himself, he abstained even from licit ones. Thus, thus we do penance, if we perfectly deplore those things which we have committed. Let us weigh the heavenly riches of our Creator. He saw us sin, and he bore it.

17. He who prohibited us to sin before the fault, even after the fault does not cease to wait for us for pardon. Behold he himself, whom we have despised, calls us. We are turned away from him, and yet he is not turned away. Whence it is well said through Isaiah: And your eyes shall be seeing your teacher, and your ears shall hear the voice of one warning behind your back (Isa. 30:20, 21). As if in the face, man was warned when, created for justice, he received the precepts of rectitude. But when he despised these same precepts, he gave, as it were, the back of the mind in the face to his Creator.

Sed ecce adhuc post tergum sequitur et monet, quia jam et a nobis contemptus est, et tamen nos adhuc vocare non cessat. Quasi dorsum ei in faciem dedimus cujus verba despicimus, cujus praecepta calcamus; sed stans post tergum nos aversos revocat, qui et videt quod despicitur, et tamen per praecepta clamat, per patientiam exspectat. Pensate ergo, fratres charissimi, si cuilibet vestrum loquenti famulus suus subito superbiret, terga in faciem mitteret, nunquid non contemptus dominus ejus superbiam feriret, vulnera districtae animadversionis infligeret? Ecce nos peccando auctori nostro terga in faciem dedimus, et tamen sustinemur. Superbe aversos benigne revocat, et qui ferire nos aversantes potuit, ut revertamur munera promittit. Tanta ergo conditoris nostri misericordia duritiam nostri reatus emolliat, et homo qui malum quod fecit experiri percussus poterat, saltem exspectatus erubescat.

18. Rem, fratres, breviter refero, quam viro venerabili Maximiano tunc patre monasterii mei atque presbytero, nunc autem Syracusano episcopo narrante, cognovi. Hanc itaque si solerter auditis, charitati vestrae non breviter suffragari credo. Nostris modo temporibus Victorinus quidam exstitit, qui alio quoque nomine Aemilianus appellatus est, non inops substantiae juxta mediocritatem vitae; sed quia plerumque regnat in rerum opulentia carnis culpa, in quodam facinore lapsus est, quod debuisset valde pertimescere, ac de suae mortis immanitate cogitare. Reatus ergo sui consideratione compunctus, erexit se contra se, mundi hujus omnia dereliquit, monasterium petiit. In quo nimirum monasterio tantae humilitatis tantaeque sibi districtionis exstitit, ut cuncti fratres, qui illic ad amorem divinitatis excreverant, suam cogerentur vitam despicere, dum illius poenitentiam viderent. Studit namque toto mentis adnisu cruciare carnem, voluntates proprias frangere, furtivas orationes quaerere, quotidianis se lacrymis lavare, despectum sui appetere, oblatam a fratribus venerationem timere. Hic itaque nocturnas fratrum vigilias praevenire consueverat; et quia mons in quo monasterium situm est ex uno latere in secretiore parte prominebat, illuc consuetudinem fecerat ante vigilias egredi, ut se quotidie in fletu poenitentiae quanto secretius, tanto liberius mactaret. Contemplabatur namque districtionem venturi judicis sui, et, jam eidem judici concordans, puniebat in lacrymis reatum facinoris sui. Quadam vero nocte abbas monasterii vigilans hunc latenter egredientem intuitus lento foras pede secutus est.

But behold, he still follows behind the back and warns, because now he is even despised by us, and yet he does not cease still to call us. We have given, as it were, the back in his face whose words we despise, whose precepts we tread upon; but standing behind the back he calls us back who are turned away, who both sees that he is despised, and yet through precepts he cries out, through patience he waits. Weigh, therefore, most beloved brothers, if a servant of any one of you speaking should suddenly be proud, should cast the back in the face, would not the despised master strike his pride, inflict the wounds of strict animadversion? Behold, we by sinning have given the back in the face to our Author, and yet we are sustained. Proudly turned away, he kindly calls us back; and he who was able to strike us turning away, promises gifts that we may return. Therefore, let so great a mercy of our Creator soften the hardness of our guilt, and let the man who could have been struck to experience the evil which he has done, at least being waited for, be ashamed.

18. A matter, brothers, I briefly relate, which I learned from the venerable man Maximianus, then the father of my monastery and a priest, but now the bishop of Syracuse, narrating it. This, therefore, if you listen skillfully, I believe will not briefly assist your charity. In our times lately there stood out a certain Victorinus, who also was called by another name, Aemilianus, not poor in substance according to the mediocrity of life; but because for the most part the fault of the flesh reigns in the opulence of things, he fell into a certain crime, which he ought to have greatly feared, and to have thought of the immensity of his death. Compunct by the consideration of his guilt, therefore, he raised himself against himself, left all of this world, sought a monastery. In which monastery indeed he stood out with such great humility and such great strictness toward himself, that all the brothers, who there had grown to the love of divinity, were compelled to despise their own life while they saw his penance. For he studied with all the effort of his mind to torture the flesh, to break his own wills, to seek stealthy prayers, to wash himself with daily tears, to desire the contempt of himself, to fear the veneration offered by the brothers. He, therefore, had been accustomed to precede the nocturnal vigils of the brothers; and because the mountain on which the monastery is situated stood out from one side in a more secret part, he had made a custom to go out thither before the vigils, so that he might daily slaughter himself in the wailing of penance as much more freely as more secretly. For he contemplated the strictness of his future judge, and, now agreeing with the same judge, he punished in tears the guilt of his crime. But on a certain night the abbot of the monastery, watching, having observed him going out secretly, followed with a slow foot outside.

Quem cum in secreto montis latere cerneret in oratione prostratum, exspectare voluit quando surgeret, ut ipsam quoque longanimitatem orationis ejus exploraret, cum subito coelitus lux emissa super eum fusa est qui in oratione prostratus jacebat; tantaque se illo in loco claritas sparsit, ut tota pars regionis illius ex eadem luce candesceret; quam abbas ut vidit, intremuit, et fugit. Cumque post longum horae spatium idem frater ad monasterium rediisset, abbas ejus, ut disceret an super se effusionem tanti luminis agnovisset, requirere eum studuit, dicens: Ubi fuisti, frater? At ille, latere posse se credens, in monasterio se fuisse respondit. Quo negante, abbas compulsus est dicere quid vidisset. At ille videns se esse deprehensum, hoc quoque quod abbatem latebat aperuit adjungens: Quando super me vidisti lucem de coelo descendere, vox etiam pariter venit, dicens: Dimissum est peccatum tuum. And quidem omnipotens Deus peccatum ejus potuit tacendo laxare; sed loquendo per vocem, radiando per lumen, exemplo suae misericordiae nostra ad poenitentiam voluit corda concutere. Miramur, fratres charissimi, quod persecutorem suum Saulum Dominus de coelo prostravit, de coelo allocutus est. Ecce nostris quoque temporibus peccator et poenitens vocem de coelestibus audivit. Illi dictum est: Quid me persequeris? (Act. IX, 4.) Iste vero audire meruit: Dimissum est peccatum tuum. Longe est inferior meritis peccator iste poenitens quam Paulus. Sed quia adhuc in hac re de Saulo loquimur crudelitatem necis anhelante, liceat audenter dicere quia Saulus propter superbiam vocem increpationis, iste vero propter humilitatem vocem consolationis audivit. Hunc quia humilitas straverat, divina pietas erigebat, illum quia superbia erexerat, divina severitas humiliabat. Habete ergo fiduciam, fratres mei, de misericordia conditoris nostri; cogitate quae facitis, recogitate quae fecistis. Largitatem supernae pietatis aspicite, et ad misericordem judicem, dum adhuc exspectat, cum lacrymis venite. Considerantes namque quod justus sit, peccata vestra nolite negligere; considerantes vero quod pius sit, nolite desperare. Praebet apud Deum homini fiduciam Deus homo. Est nobis spes magna poenitentibus, quia advocatus noster factus est judex noster. Qui vivit et regnat cum Patre et Spiritu sancto Deus in saecula saeculorum. Amen.

HOMILIA XXXV.

Habita ad populum in basilica sancti Mennae martyris, die natalis ejus.

When he saw him prostrate in prayer in the secret side of the mountain, he wished to wait when he should rise, that he might also explore that long-suffering of his prayer, when suddenly a light sent from heaven was poured over him who was lying prostrate in prayer; and such great clarity spread in that place, that the whole part of that region was bright with the same light; which the abbot when he saw, he trembled, and fled. And when after a long space of an hour the same brother had returned to the monastery, his abbot, that he might learn whether he had recognized the outpouring of so great a light over himself, studied to question him, saying: Where have you been, brother? But he, believing that he could be hidden, replied that he had been in the monastery. When he denied it, the abbot was compelled to say what he had seen. But he, seeing himself to be detected, opened this also which was hidden from the abbot, adding: When you saw the light descend from heaven over me, a voice also came at the same time, saying: Your sin is forgiven. And indeed Almighty God could have released his sin by being silent; but by speaking through a voice, by radiating through light, by the example of his mercy he wished to shake our hearts to penance. We wonder, most beloved brothers, that the Lord cast down his persecutor Saul from heaven, addressed him from heaven. Behold in our times also a sinner and penitent heard a voice from heavenly things. To that one it was said: Why do you persecute me? (Acts 9:4). But this one deserved to hear: Your sin is forgiven. This penitent sinner is far inferior in merits than Paul. But because we are still speaking in this matter about Saul breathing the cruelty of slaughter, let it be allowed to say boldly that Saul on account of pride heard the voice of rebuke, but this one on account of humility heard the voice of consolation. Because humility had prostrated this one, divine piety raised him up; because pride had raised up that one, divine severity humbled him. Have confidence, therefore, my brothers, in the mercy of our Creator; think of what you do, rethink what you have done. Look upon the bounty of supreme piety, and come with tears to the merciful judge, while he still waits. For considering that he is just, do not neglect your sins; but considering that he is pious, do not despair. God-man offers confidence to man with God. There is great hope for us penitent ones, because our advocate has become our judge. Who lives and reigns with the Father and the Holy Spirit, God, forever and ever. Amen.

HOMILY XXXV.

Delivered to the people in the basilica of Saint Menas the martyr, on the day of his birth.

LECTIO S. EVANG. SEC. LUC. XXI, 9-19.

In illo tempore, dixit Jesus discipulis suis: Cum audieritis praelia et seditiones, nolite terreri; oportet primum haec fieri, sed nondum statim finis. Tunc dicebat illis: Surget gens contra gentem, et regnum adversus regnum; et terrae motus magni erunt per loca, et pestilentiae et fames, terroresque de coelo, et signa magna erunt. Sed ante haec omnia injicient vobis manus suas, et persequentur, tradentes in synagogas et custodias, trahentes ad reges et praesides propter nomen meum. Contingent autem haec vobis in testimonium. Ponite ergo in cordibus vestris non praemeditari quemadmodum respondeatis. Ego enim dabo vobis os et sapientiam, cui non poterunt resistere et contradicere omnes adversarii vestri. Trademini autem a parentibus et fratribus et cognatis et amicis, et morte afficient ex vobis. Et eritis odio omnibus hominibus propter nomen meum, et capillus de capite vestro non peribit. In patientia vestra possidebitis animas vestras.

1. Quia longius ab urbe digressi sumus, ne ad revertendum nos tardior hora praepediat, necesse est ut expositionem sancti Evangelii brevior sermo transcurrat. Dominus ac Redemptor noster perituri mundi praecurrentia mala denuntiat, ut eo minus perturbent venientia, quo fuerint praescita. Minus enim jacula feriunt quae praevidentur; et nos tolerabilius mundi mala suscipimus, si contra haec per praescientiae clypeum munimur. Ecce enim dicit: Cum audieritis praelia et seditiones, nolite terreri; oportet enim primum haec fieri, sed nondum statim finis. Pensanda sunt verba Redemptoris nostri, per quae nos aliud interius, aliud exterius passuros esse denuntiat. Bella quippe ad hosties pertinent, seditiones ad cives. Ut ergo nos indicet interius exteriusque turbari, aliud nos fatetur ab hostibus, aliud a fratribus perpeti. Sed his malis praevenientibus, quia non statim finis sequatur, adjungit: Surget gens contra gentem, et regnum adversus regnum; et terrae motus magni erunt per loca, et pestilentiae et fames, terroresque de coelo; et signa magna erunt. Vel sicut in quibusdam Codicibus invenitur, Terroresque de coelo et tempestates.

THE HOLY GOSPEL LESSON ACCORDING TO LUKE 21:9-19.

At that time, Jesus said to his disciples: When you shall hear of wars and seditions, be not terrified; these things must first come to pass, but the end is not yet presently. Then he said to them: Nation shall rise against nation, and kingdom against kingdom; and there shall be great earthquakes in places, and pestilences and famines, and terrors from heaven, and there shall be great signs. But before all these things, they will lay their hands upon you, and persecute you, delivering you up to synagogues and prisons, dragging you before kings and governors for my name's sake. And these things shall happen to you for a testimony. Lay it up therefore in your hearts, not to premeditate how you shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. And you shall be betrayed by parents and brethren and kinsmen and friends, and some of you they will put to death. And you shall be hated by all men for my name's sake, and a hair of your head shall not perish. In your patience you shall possess your souls.

1. Because we have departed further from the city, lest a later hour should prevent us from returning, it is necessary that a shorter speech run through the exposition of the holy Gospel. Our Lord and Redeemer announces the preceding evils of a perishing world, so that coming ones may disturb the less, by how much they shall have been foreknown. For arrows strike less which are foreseen; and we sustain the evils of the world more tolerably, if we are fortified against these through the shield of foreknowledge. For behold he says: When you shall hear of wars and seditions, be not terrified; for these things must first come to pass, but the end is not yet presently. The words of our Redeemer are to be weighed, through which he announces that we are to suffer one thing within, another without. Indeed wars pertain to enemies, seditions to citizens. That he may indicate, therefore, that we are disturbed within and without, he confesses that we suffer one thing from enemies, another from brothers. But with these evils preceding, because the end does not immediately follow, he adds: Nation shall rise against nation, and kingdom against kingdom; and there shall be great earthquakes in places, and pestilences and famines, and terrors from heaven; and there shall be great signs. Or as it is found in certain codices, Terrors from heaven and tempests.

Atque post subditur: Et signa magna erunt. Ultima tribulatio multis tribulationibus praevenitur, et per crebra mala quae praeveniunt indicantur mala perpetua quae subsequentur. Et ideo post bella et seditiones non statim finis, quia multa debent mala praecurrere, ut malum valeant sine fine nuntiare. Sed cum tot signa perturbationis dicta sint, oportet ut eorum considerationem breviter per singula perstringamus, quia necesse est ut alia e coelo, alia e terra, alia ab elementis, alia ab hominibus patiamur. Ait enim: Surget gens contra gentem, ecce perturbatio hominum; erunt terrae motus magni per loca, ecce respectus irae desuper; erunt pestilentiae, ecce inaequalitas corporum; erit fames, ecce sterilitas terrae; terroresque de coelo et tempestates, ecce inaequalitas aeris. Quia ergo omnia consummanda sunt, ante consummationem omnia perturbantur; et qui in cunctis deliquimus, in cunctis ferimur, ut impleatur quod dicitur: Et pugnabit pro eo orbis terrarum contra insensatos (Sap. V, 21). Omnia namque quae ad usum vitae accepimus ad usum convertimus culpae, sed cuncta quae ad usum pravitatis infleximus ad usum nobis vertuntur ultionis. Tranquillitatem quippe humanae pacis ad usum vertimus vanae securitatis, peregrinationem terrae pro habitatione dileximus patriae; salutem corporum redegimus in usum vitiorum; ubertatis abundantiam non ad necessitatem carnis, sed ad perversitatem intorsimus voluptatis; ipsa serena blandimenta aeris ad amorem nobis servire coegimus terrenae delectationis. Jure ergo restat ut simul nos omnia feriant, quae simul omnia vitiis nostris male subacta serviebant, ut quot prius in mundo incolumes habuimus gaudia, tot de ipso postmodum cogamur sentire tormenta. Notandum vero quod dicitur: Terrores de coelo et tempestates. Cum tempestates hiemales venire ex ordine soleant temporum, cur hoc loco tempestates venire in perditionis signum praedicuntur, nisi quod eas tempestates Dominus venire denuntiat quae nequaquam ordinem temporum servant? Quae enim ordinate veniunt, signum non sunt; sed tempestates in signum sunt, quae ipsa quoque temporum statuta confundunt. Quod nos quoque nuper experti sumus, quia aestivum tempus omne conversum in pluvias hiemales vidimus.

Omnes ergo electi quia summi capitis membra sunt, caput quoque suum in passionibus sequuntur, ut ipsos adversarios in sua morte sentiant de quorum vita praesumebant, et tanto eis crescat merces operis, quanto eis virtutis lucrum proficit ex alienae damno charitatis.

And afterward it is added: And there shall be great signs. The last tribulation is preceded by many tribulations, and through the frequent evils which precede are indicated the perpetual evils which will follow. And therefore after wars and seditions the end is not immediately, because many evils must run before, that they may be able to announce an evil without end. But when so many signs of perturbation have been spoken, it is necessary that we briefly touch upon the consideration of them one by one, because it is necessary that we suffer certain things from heaven, others from the earth, others from the elements, others from men. For he says: Nation shall rise against nation, behold the perturbation of men; there shall be great earthquakes in places, behold the regard of wrath from above; there shall be pestilences, behold the inequality of bodies; there shall be famine, behold the sterility of the earth; and terrors from heaven and tempests, behold the inequality of the air. Because, therefore, all things are to be consummated, before the consummation all things are disturbed; and we who have failed in all things, are struck in all things, so that what is said may be fulfilled: And the world shall fight with him against the senseless (Wisd. 5:21). For all things which we received for the use of life we converted to the use of fault, but all things which we turned to the use of depravity are turned to us for the use of vengeance. Indeed we turned the tranquility of human peace to the use of vain security, we loved the pilgrimage of the earth in place of the habitation of the fatherland; we reduced the health of bodies to the use of vices; the abundance of fertility we twisted not to the necessity of the flesh, but to the perversity of pleasure; the very serene blandishments of the air we compelled to serve us for the love of earthly delight. Rightly, therefore, it remains that all things strike us together, which all things together served our vices badly subjected, so that as many joys as we formerly had unharmed in the world, so many torments we may afterward be compelled to feel from it. But it is to be noted what is said: Terrors from heaven and tempests. Since winter tempests are accustomed to come from the order of the seasons, why in this place are tempests predicted to come as a sign of perdition, unless that the Lord announces that those tempests come which by no means keep the order of the seasons? For those which come orderly are not a sign; but tempests are for a sign which confound the very statutes of the seasons. Which we also have lately experienced, because we have seen all the summer time converted into winter rains.

All the elect, therefore, because they are members of the highest head, also follow their head in passions, so that they may feel those very adversaries in their death of whose life they were presuming, and so much may the reward of the work increase for them, by how much the gain of virtue profits them from the loss of another's charity.

2. Quia autem cuncta haec non de injustitia ferientis sunt, sed de merito mundi patientis, facta pravorum hominum praemittuntur cum dicitur: Sed ante haec omnia incipient vobis manus suas injicere, et persequentur, et tradent vos in synagogas, ducentes ad reges et praesides propter nomen meum. Ac si aperte dicat: Prius corda hominum, et post elementa turbantur, ut cum rerum ordo confunditur, ex qua jam retributione veniat demonstretur. Nam quamvis finis mundi ex ipso suo ordine pendeat, perversiores tamen quosque inveniens, qui digne ruinis illius opprimantur innotescit cum subditur: Ducentes ad reges et praesides propter nomen meum. Contingent autem haec vobis in testimonium. In testimonium videlicet quorum, nisi eorum qui aut persequendo mortes inferunt, aut videndo non imitantur? Mors quippe justorum bonis in adjutorium est, malis in testimonium, ut inde perversi sine excusatione pereant, unde electi exemplum capiunt ut vivant.

3. Sed auditis tot terroribus turbari poterant infirmorum corda, atque ideo consolatio adjungitur cum protinus subinfertur: Ponite ergo in cordibus vestris non praemeditari quemadmodum respondeatis. Ego enim dabo vobis os et sapientiam, cui non poterunt resistere et contradicere omnes adversarii vestri. Ac si aperte membris suis infirmantibus dicat: Nolite terreri, nolite pertimescere; vos ad certamen acceditis, sed ego praelior; vos verba editis, sed ego sum qui loquor. Sequitur: Trademini autem a parentibus et fratribus, et cognatis et amicis, et morte afficient ex vobis. Minorem dolorem mala ingerunt quae ab extraneis inferuntur. Plus vero in nobis ea tormenta saeviunt quae ab illis patimur de quorum mentibus praesumebamus, quia cum damno corporis mala nos cruciant amissae charitatis. Hinc est enim quod de Juda traditore suo per Psalmistam Dominus dicit: Et quidem si inimicus meus maledixisset mihi, supportassem utique; et si is qui oderat me super me magna locutus fuisset, abscondissem me utique ab eo. Tu vero homo unanimis, dux meus et notus meus, qui simul mecum dulces capiebas cibos, in domo Dei ambulavimus cum consensu (Psal. LIV, 13, seq.). Et rursum: Homo pacis meae in quo sperabam, et qui edebat panes meos, ampliavit adversum me supplantationem (Psal. XL, 10). Ac si de traditore suo apertis vocibus dicat: Transgressionem ejus tanto gravius pertuli, quanto hanc ab eo qui meus esse videbatur sensi.

2. But because all these things are not from the injustice of the one striking, but from the merit of the world suffering, the deeds of wicked men are set before when it is said: But before all these things they will begin to lay their hands upon you, and will persecute, and deliver you into synagogues, leading you to kings and governors for my name's sake. As if he should say openly: First the hearts of men, and afterward the elements are disturbed, so that when the order of things is confounded, it may be demonstrated from what retribution it already comes. For although the end of the world depends upon its very order, yet finding each of the more perverse ones, who may worthily be overwhelmed by its ruins, it becomes known when it is added: Leading you to kings and governors for my name's sake. And these things shall happen to you for a testimony. For a testimony of whom, forsooth, unless of those who either by persecuting inflict deaths, or by seeing do not imitate? For the death of the just is for an aid to the good, for a testimony to the wicked, so that thence the perverse may perish without excuse, whence the elect take an example that they may live.

3. But having heard so many terrors, the hearts of the infirm could be disturbed, and therefore consolation is added when it is presently subjoined: Lay it up therefore in your hearts not to premeditate how you shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. As if he should say openly to his infirm members: Do not be terrified, do not be afraid; you approach the contest, but I fight; you utter words, but it is I who speak. It follows: And you shall be betrayed by parents and brethren, and kinsmen and friends, and some of you they will put to death. Evils which are inflicted by strangers cause less pain. But those torments rage more in us which we suffer from those of whose minds we were presuming, because with the loss of the body, the evils of lost charity torture us. Hence it is that about Judas his betrayer the Lord says through the Psalmist: And indeed if my enemy had cursed me, I would have borne it indeed; and if he that hated me had spoken great things over me, I would have hidden myself indeed from him. But you, a man of one mind, my leader and my acquaintance, who together with me took sweet food, in the house of God we walked with consent (Psal. 54:13, seq.). And again: The man of my peace in whom I hoped, and who ate my bread, has enlarged supplantation against me (Psal. 40:10). As if he should say in open words about his betrayer: I have borne his transgression so much more heavily, by how much I felt this from him who seemed to be mine.

4. Sed quia dura sunt quae praedicuntur de afflictione mortis, protinus consolatio subditur de gaudio resurrectionis, cum dicitur: Capillus de capite vestro non peribit. Scimus, fratres, quia caro incisa dolet, capillus incisus non dolet. Ait ergo martyribus suis: Capillus de capite vestro non peribit, videlicet aperte dicens: Cur timetis ne pereat quod incisum dolet, quando et illud in vobis perire non potest quod incisum non dolet? Sequitur: In patientia vestra possidebitis animas vestras. Idcirco possessio animae in virtute patientiae ponitur, quia radix omnium custosque virtutum patientia est. Per patientiam vero possidemus animas nostras, quia dum nobis ipsis dominari discimus, hoc ipsum incipimus possidere quod sumus. Patientia vero est aliena mala aequanimiter perpeti, contra eum quoque qui mala irrogat nullo dolore morderi. Nam qui sic proximi mala portat, ut tamen tacitus doleat, et tempus dignae retributionis quaerat, patientiam non exhibet, sed ostendit. Scriptum quippe est: Charitas patiens est, benigna est (I Cor. XIII, 4). Patiens namque est ut aliena mala toleret, benigna vero est ut ipsos etiam quos portat amet. Hinc namque per semetipsam Veritas dicit: Diligite inimicos vestros, benefacite his qui oderunt vos, orate pro persequentibus et calumniantibus vos (Matth. V, 44; Luc. VI, 27). Virtus itaque est coram hominibus adversarios tolerare, sed virtus coram Deo diligere, quia hoc solum Deus sacrificium accipit, quod ante ejus oculos in altari boni operis flamma charitatis incendit.

5. Sciendum vero quod plerumque ideo patientes esse videmur, quia retribuere mala non possumus. Sed qui idcirco malum non retribuit quia nequaquam valet, procul dubio, ut praediximus, patiens non est, quia patientia non in ostensione inquiritur, sed in corde. Per impatientiae autem vitium ipsa virtutum nutrix doctrina dissipatur. Scriptum namque est: Doctrina viri per patientiam noscitur (Prov. XIX, 11). Tanto ergo quisque minus ostenditur doctus, quanto convincitur minus patiens. Neque enim potest veraciter bona docendo impendere, si vivendo nesciat aequanimiter aliena mala tolerare. Quanto enim culmine virtus patientiae polleat, rursus Salomon indicat, dicens: Melior est patiens viro forti, et qui dominatur animo suo expugnatore urbium (Prov. XVI, 32). Minor est ergo victoria urbes expugnare, quia extra sunt quae vincuntur. Majus autem est quod per patientiam vincitur, quia ipse a se animus superatur, et semetipsum sibimetipsi subjicit, quando eum patientia in humilitate tolerantiae sternit.

4. But because those things are hard which are predicted concerning the affliction of death, consolation is presently subjoined concerning the joy of resurrection, when it is said: A hair of your head shall not perish. We know, brothers, that flesh when cut feels pain, a hair when cut does not feel pain. He says, therefore, to his martyrs: A hair of your head shall not perish; saying clearly, forsooth: Why do you fear lest that which when cut feels pain should perish, when even that in you cannot perish which when cut does not feel pain? It follows: In your patience you shall possess your souls. Therefore the possession of the soul is placed in the virtue of patience, because patience is the root and guardian of all virtues. Through patience, indeed, we possess our souls, because while we learn to rule ourselves, we begin to possess this very thing which we are. But patience is to endure the evils of others with equanimity, to be bitten by no pain against him even who inflicts the evils. For he who so bears the evils of his neighbor that he nevertheless grieves in silence, and seeks a time of worthy retribution, does not exhibit patience, but shows it [outwardly]. For it is written: Charity is patient, it is kind (1 Cor. 13:4). For it is patient that it may tolerate the evils of others; but it is kind that it may love even those whom it bears. For hence through itself Truth says: Love your enemies, do good to them that hate you, pray for them that persecute and calumniate you (Matt. 5:44; Luke 6:27). Virtue, therefore, it is to tolerate adversaries before men, but virtue it is to love them before God, because God accepts only this sacrifice, which before his eyes on the altar of good work the flame of charity kindles.

5. But it is to be known that for the most part we seem to be patient for this reason, because we cannot repay evils. But he who for this reason does not repay evil because he by no means is able, without doubt, as we have said before, is not patient, because patience is not sought in the showing, but in the heart. But through the vice of impatience the very teacher of virtues, doctrine, is dissipated. For it is written: The doctrine of a man is known through patience (Prov. 19:11). By so much, therefore, is anyone shown to be less learned, as he is convicted of being less patient. Nor indeed can he truly bestow good by teaching, if by living he knows not how to tolerate the evils of others with equanimity. For with how great a peak the virtue of patience may be strong, again Solomon indicates, saying: Better is the patient man than the strong man, and he who rules his mind than a taker of cities (Prov. 16:32). Lesser, therefore, is the victory to take cities, because they are outside which are conquered. But greater is that which is conquered through patience, because the mind itself is overcome by itself, and subjects itself to itself, when patience prostrates it in the humility of tolerance.

Sciendum vero est quod plerumque evenire patientibus solet, ut eo quidem tempore quo adversa patiuntur vel contumelias audiunt nullo dolore pulsentur, et sic patientiam exhibeant, ut custodire etiam cordis innocentiam curent. Sed cum post paululum haec ipsa quae pertulerint ad memoriam revocant, igne vehementissimi doloris instigantur, argumenta ultionis inquirunt, et mansuetudinem quam tolerantes habuerunt, in retractatione sua semetipsos dijudicantes perdunt.

6. Callidus namque adversarius bellum contra duos movet, unum videlicet inflammans ut contumelias prior inferat; alterum vero provocans, ut contumelias laesus reddat. Sed quia ejus jam victor exstitit quem ad proferendas contumelias commovit, contra illum acrius dolet, quem ad reddendas injurias commovere non potuit; unde fit ut tota se virtute contra eum erigat, quem contumelias fortiter pertulisse considerat. Quem quia commovere in ipsa injuriarum jaculatione non potuit, ab aperto certamine interim recedens, in secreta cogitatione deceptionis tempus inquirit, et qui publico bello perdidit, ad exhibendas occulte insidias exardescit. Quietis namque jam tempore ad victoris animum redit, et vel damna rerum, vel injuriarum jacula ad memoriam reducit; cunctaque quae sibi illata sunt vehementer exaggerans, fuisse intolerabilia ostendit, et quiescentis animum tanto furore conturbat, ut plerumque vir patiens illa se aequanimiter tolerasse etiam post victoriam captivus erubescat; seque non reddidisse contumelias doleat, et deteriora rependere, si occasio praebeatur, quaerat. Quibus ergo isti sunt similes, nisi his qui per fortitudinem in campo victores sunt, sed per negligentiam postmodum intra urbis claustra capiuntur? Quibus isti sunt similes, nisi his quos irruens gravis languor a vita non subtrahit, sed leviter veniens recidiva febris occidit? Ille ergo veraciter patientiam servat, qui et ad tempus aliena mala sine dolore tolerat, et haec eadem retractans, pertulisse se talia exsultat, ne bonum patientiae quietis tempore pereat, quod in perturbationibus custoditur.

7. Sed quia natalem martyris hodierna die colimus, fratres mei, nequaquam nos a virtute ejus patientiae existimare extraneos debemus. Si enim, adjuvante nos Domino, virtutem patientiae servare contendimus, et in pace Ecclesiae vivimus, et tamen martyrii palmam tenemus. Duo quippe sunt martyrii genera, unum in mente, aliud in mente simul et actione. Itaque esse martyres possumus, etiamsi nullo percutientium ferro trucidemur. Mori quippe a persequente martyrium in aperto opere est; ferre vero contumelias, odientem diligere, martyrium est in occulta cogitatione.

But it is to be known that for the most part it is accustomed to happen to the patient, that at that time in which they suffer adverse things or hear insults they are struck by no pain, and so they exhibit patience that they take care even to guard the innocence of the heart. But when after a little while they recall to memory these same things which they have borne, they are instigated by the fire of most vehement pain, they seek arguments for vengeance, and the meekness which they had while tolerating, they lose in their own retraction while judging themselves.

6. For the crafty adversary moves war against two, inflaming one, to be sure, that he may first bring insults; but provoking the other, that being hurt he may return the insults. But because he has already stood out as the victor of him whom he moved to bring forth insults, he grieves more sharply against that one whom he was not able to move to return the injuries; whence it happens that he raises himself with all his power against him whom he considers to have strongly borne the insults. Whom because he was not able to move in that very javelin-throwing of injuries, departing for a time from the open contest, he seeks a time of deception in secret thought, and he who lost in public war, burns to show forth ambushes secretly. For in a time of rest he returns to the mind of the victor, and brings back to memory either the losses of things or the javelins of injuries; vehemently exaggerating all the things which were brought upon him, he shows them to have been intolerable, and disturbs the mind of the resting one with so great a fury, that for the most part the patient man, a captive, is ashamed even after victory that he tolerated those things with equanimity; and he grieves that he did not return the insults, and seeks to repay worse things, if an occasion should be offered. To whom, therefore, are these similar, except to those who through fortitude are victors in the field, but through negligence are afterward captured within the enclosures of the city? To whom are these similar, except to those whom a heavy languor rushing in does not withdraw from life, but a returning fever coming lightly kills? He, therefore, truly keeps patience, who both for a time tolerates the evils of others without pain, and retracting these same things, exults that he has borne such things, lest the good of patience perish in a time of rest, which is guarded in perturbations.

7. But because we celebrate the birth of a martyr on this day, my brothers, by no means ought we to think ourselves strangers to the virtue of his patience. For if, the Lord helping us, we contend to keep the virtue of patience, and we live in the peace of the Church, yet we hold the palm of martyrdom. For there are two kinds of martyrdom, one in the mind, the other in the mind and action together. Therefore we can be martyrs, even if we be slaughtered by no sword of strikers. Indeed to die from a persecutor is martyrdom in open work; but to bear insults, to love the one hating, is martyrdom in secret thought.

Nam quia duo sunt martyrii genera, unum in occulto opere, aliud in publico, testatur Veritas, quae Zebedaei filios requirit, dicens: Potestis bibere calicem quem ego bibiturus sum? (Matth. XX, 22.) Cui cum protinus responderent: Possumus, illico Dominus respondit, dicens: Calicem quidem meum bibetis. Quid enim per calicem, nisi dolorem passionis accipimus? De quo alias dicit: Pater, si fieri potest, transeat a me calix iste. Et Zebedaei filii, id est Jacobus et Joannes, non uterque per martyrium occubuit, et tamen quod uterque calicem biberet audivit. Joannes namque nequaquam per martyrium vitam finivit, sed tamen martyr exstitit, quia passionem quam non suscepit in corpore servavit in mente. Et nos ergo hoc exemplo sine ferro esse possumus martyres, si patientiam veraciter in animo custodimus. Non abs re arbitror, fratres charissimi, si unum vobis exemplum servandae patientiae ad aedificationem loquar.

8. Fuit quidam diebus nostris Stephanus nomine, pater monasterii juxta Reatinae urbis moenia constituti, vir valde sanctus, virtute patientiae singularis. Et supersunt multi qui illum noverunt, ejusque vel vitam vel obitum narrant. Erat autem hujus lingua rustica, sed docta vita. Hic pro amore coelestis patriae cuncta despexerat, possidere aliquid in hoc mundo fugiebat; tumultus devitabat hominum, crebris ac prolixioribus orationibus intentus erat. Virtus tamen patientiae in eo vehementer excreverat, ita ut eum sibi amicum crederet, qui sibi molestiae aliquid irrogasset; reddebat contumeliis gratias; si quod in ipsa sua inopia damnum ei fuisset illatum, hoc maximum lucrum putabat; omnes suos adversarios nihil aliud quam adjutores aestimabat. Hunc cum dies mortis egredi de corpore urgeret, convenerunt multi, ut tam sanctae animae de hoc mundo recedenti suas animas commendarent. Cumque circa lectum illius hi qui convenerant omnes assisterent, alii corporeis oculis ingredientes angelos viderunt, sed dicere aliquid nullo modo potuerunt; alii omnino nihil viderunt; sed omnes qui aderant ita vehementissimus timor perculit, ut nullus, egrediente illa sancta anima, illic stare potuisset. Et hi ergo qui viderant, et hi qui omnino nihil viderant, uno omnes timore perculsi et territi fugerunt, nullusque illic assistere illo moriente potuit. Pensate ergo, fratres, omnipotens Deus qualiter terreat quando districtus judex venturus est, si sic assistentes terruit quando gratus et remunerans venit; aut qualiter timeri potest cum videri potuerit, si sic mentes praesentium stravit et quando videri non potuit. Ecce, fratres charissimi, servata illa in Ecclesiastica pace patientia, ad quantum hunc retributionis culmen evexit. Quid huic suus conditor intus dedit, de quo nobis tantam gloriam in die ejus exitus et foris innotuit?

For that there are two kinds of martyrdom, one in secret work, the other in public, Truth testifies, who questions the sons of Zebedeo, saying: Can you drink the cup which I am about to drink? (Matt. 20:22). To whom when they presently replied: We can, immediately the Lord replied, saying: You shall indeed drink my cup. For what do we accept through the cup except the pain of passion? Concerning which he says elsewhere: Father, if it be possible, let this cup pass from me. And the sons of Zebedee, that is James and John, not both of them died through martyrdom, and yet each heard that he would drink the cup. For John by no means finished his life through martyrdom, but yet he stood out as a martyr, because the passion which he did not receive in the body he kept in the mind. And we, therefore, by this example can be martyrs without the sword, if we truly guard patience in the soul. I think it not beside the point, most beloved brothers, if I speak one example of keeping patience to you for edification.

8. There was a certain one in our days, Stephanus by name, father of a monastery situated near the walls of the city of Rieti, a man very holy, singular in the virtue of patience. And many survive who knew him, and relate either his life or his death. Moreover, the tongue of this man was rustic, but his life was learned. This man for the love of the heavenly fatherland had despised all things, he fled from possessing anything in this world; he avoided the tumults of men, he was intent on frequent and more prolonged prayers. Nevertheless, the virtue of patience had grown vehemently in him, so that he believed him to be his friend who had inflicted anything of annoyance upon him; he returned thanks for insults; if any loss had been brought upon him in that very poverty of his, he thought this the greatest gain; he estimated all his adversaries as nothing other than helpers. When the day of death urged this man to go out of the body, many came together, that they might commend their souls to such a holy soul receding from this world. And when around his bed all those who had come together assisted, some with bodily eyes saw angels entering, but could by no means say anything; others saw nothing at all; but so most vehement a fear struck all who were present, that no one, with that holy soul going out, could have stood there. And these, therefore, who had seen, and these who had seen nothing at all, all struck and terrified by one fear, fled, and no one could assist there with him dying. Weigh, therefore, brothers, in what manner Almighty God may terrify when he is about to come as a strict judge, if he so terrified those assisting when he came as one gracious and remunerating; or in what manner he can be feared when he shall have been able to be seen, if he so prostrated the minds of those present even when he could not be seen. Behold, most beloved brothers, patience being kept in that ecclesiastical peace, to how great a peak of retribution it raised this man. What did his Creator give him within, concerning which he made known to us so great a glory on the day of his exit and without?

Quibus hunc credamus nisi sanctis martyribus sociatum, quem, attestantibus corporeis quoque oculis, a beatis spiritibus constat esse susceptum? Nullo iste gladio percussus occubuit, et tamen coronam patientiae quam in mente tenuit in egressione percepit. Probamus quotidie verum esse quod ante nos dictum est, quia sancta Ecclesia, electorum floribus plena, habet in pace lilia, in bello rosas.

9. Sciendum praeterea est quod tribus modis virtus patientiae exerceri solet. Alia namque sunt quae a Deo, alia quae ab antiquo adversario, alia quae a proximo sustinemus. A proximo namque persecutiones, damna et contumelias; ab antiquo vero adversario tentamenta; a Deo autem flagella toleramus. Sed in his omnibus tribus modis vigilanti oculo semetipsam debet mens circumspicere, ne contra mala proximi pertrahatur ad retributionem mali, ne contra tentamenta adversarii seducatur ad delectationem vel consensum delicti, ne contra flagella opificis ad excessum proruat murmurationis. Perfecte enim adversarius vincitur quando mens nostra et inter tentamenta ejus a delectatione atque consensu non trahitur, et inter contumelias proximi custoditur ab odio, et inter flagella Dei compescitur a murmuratione. Nec haec agentes, retribui nobis bona praesentia requiramus; nam pro labore patientiae bona speranda sunt sequentis vitae, ut tunc praemium nostri laboris incipiat, quando omnis jam labor funditus cessat. Unde et per Psalmistam dicitur: Non in finem oblivio erit pauperis, patientia pauperum non peribit in finem (Psal. IX, 19). Quasi enim perisse patientia pauperum cernitur, cum nihil pro illa in hac vita humilibus recompensatur. Sed patientia pauperum in finem non peribit, quia tunc ejus gloria percipitur, cum simul omnia laboriosa terminantur. Servate ergo, fratres, in mente patientiam, eamque, cum res exigit, exercete in operatione. Nullum vestrum ad odium proximi contumeliosa verba commoveant, nulla perituraram rerum damna perturbent. Si enim fixa mente mansura damna pertimescitis, damna rerum transeuntium gravia non putatis; si aeternae retributionis gloriam conspicitis, de temporali injuria non doletis. Tolerate ergo adversarios vestros, sed ut fratres diligite quos toleratis. Aeterna praemia pro damnis temporalibus quaerite. Nec quisquam vestrum suis se viribus hanc implere posse confidat, sed obtinete precibus ut ipse hanc qui imperat praestet. Et scimus quia petentes libenter audit, quando hoc petitur largiri quod jubet. Cum continue pulsatur in prece, concite opitulatur in tentatione, per Jesum Christum Dominum nostrum, qui cum eo vivit et regnat Deus in unitate Spiritus sancti, in saecula saeculorum. Amen.

HOMILIA XXXVI.

To whom should we believe this man joined except to the holy martyrs, whom, with bodily eyes also attesting, it is established was received by blessed spirits? This man died struck by no sword, and yet he perceived the crown of patience which he held in the mind in his exit. We prove daily that what was said before us is true, that the holy Church, full of the flowers of the elect, has lilies in peace, roses in war.

9. Furthermore, it is to be known that the virtue of patience is accustomed to be exercised in three ways. For some things are those which we sustain from God, others from the ancient adversary, others from our neighbor. For from our neighbor we sustain persecutions, losses, and insults; but from the ancient adversary, temptations; moreover, from God, scourges. But in all these three ways the mind ought to look around itself with a vigilant eye, lest against the evils of the neighbor it be drawn to the retribution of evil; lest against the temptations of the adversary it be seduced to the delight or consent of sin; lest against the scourges of the Maker it break forth to the excess of murmuring. For the adversary is perfectly conquered when our mind is neither drawn from delight and consent among his temptations, and is guarded from hatred among the insults of the neighbor, and is restrained from murmuring among the scourges of God. Nor doing these things, let us require present goods to be repaid to us; for for the labor of patience, goods are to be hoped for of the following life, so that then the reward of our labor may begin, when all labor already fundamentally ceases. Whence also it is said through the Psalmist: The oblivion of the poor shall not be unto the end, the patience of the poor shall not perish unto the end (Psal. 9:19). For the patience of the poor is seen as if to have perished, when nothing is recompensed for it to the humble in this life. But the patience of the poor shall not perish unto the end, because its glory is then perceived, when all laborious things together are terminated. Keep, therefore, brothers, patience in the mind, and exercise it, when the matter requires, in operation. Let no insulting words move any of you to hatred of the neighbor, let no losses of perishing things disturb you. For if with fixed mind you fear the losses that are to remain, you do not think the losses of passing things heavy; if you behold the glory of eternal retribution, you do not grieve concerning temporal injury. Tolerate, therefore, your adversaries, but love as brothers those whom you tolerate. Seek eternal rewards for temporal losses. Nor let anyone of you trust that he can fulfill this by his own strengths, but obtain by prayers that he who commands may himself grant it. And we know that he willingly hears those asking, when this is asked to be bestowed which he commands. When it is continuously knocked in prayer, he quickly helps in temptation, through Jesus Christ our Lord, who lives and reigns with him as God in the unity of the Holy Spirit, forever and ever. Amen.

HOMILY XXXVI.

Habita ad populum in basilica beatorum apostolorum Philippi et Jacobi, Dominica secunda post Pentecosten.

LECTIO S. EVANG. SEC. LUC. XIV, 16-24.

In illo tempore, dixit Jesus Pharisaeis similitudinem hanc: Homo quidam fecit coenam magnam, et vocavit multos. Et misit servum suum hora caenae dicere invitatis ut venirent, quia jam parata sunt omnia. Et coeperunt omnes simul excusare. Primus dixit ei: Villam emi, et necesse habeo exire, et videre illam; rogo te, habe me excusatum. Et alter dixit: Juga boum emi quinque, et eo probare illa; rogo te, habe me excusatum. Et alius dixit: Uxorem duxi, et ideo non possum venire. Et reversus servus nuntiavit haec domino suo. Tunc iratus paterfamilias dixit servo suo: Exi cito in plateas et vicos civitatis, et pauperes ac debiles, et caecos et claudos introduc huc. Et ait servus: Domine, factum est ut imperasti, et adhuc locus est. Et ait Dominus servo: Exi in vias et sepes, et compelle intrare, ut impleatur domus mea. Dico autem vobis quod nemo virorum illorum qui vocati sunt gustabit coenam meam.

1. Hoc distare, fratres charissimi, inter delicias corporis et cordis solet, quod corporales deliciae cum non habentur grave in se desiderium accendunt, cum vero habitae eduntur comedentem protinus in fastidium per satietatem vertunt. At contra spiritales deliciae cum non habentur in fastidio sunt, cum vero habentur in desiderio; tantoque a comedente amplius esuriuntur, quanto et ab esuriente amplius comeduntur. In illis appetitus placet, experientia displicet: in istis appetitus vilis est, et experientia magis placet. In illis appetitus saturitatem, saturitas fastidium generat; in istis autem appetitus saturitatem, saturitas appetitum parit. Augent enim spiritales deliciae desiderium in mente, dum satiant, quia quanto magis earum sapor percipitur, eo amplius cognoscitur quod avidius ametur. Et idcirco non habitae amari non possunt, quia earum sapor ignoratur. Quis enim amare valeat quod ignorat? Proinde Psalmista nos admonet, dicens: Gustate, et videte quoniam suavis est Dominus (Psal. XXXIII, 9). Ac si aperte dicat: Suavitatem ejus non cognoscitis, si hanc minime gustatis.

Delivered to the people in the basilica of the blessed apostles Philip and James, on the second Sunday after Pentecost.

THE HOLY GOSPEL LESSON ACCORDING TO LUKE 14:16-24.

At that time, Jesus said to the Pharisees this parable: A certain man made a great supper, and invited many. And he sent his servant at the hour of supper to say to them that were invited, that they should come, because all things are now ready. And they began all at once to make excuse. The first said to him: I have bought a farm, and I must needs go out and see it; I pray you, have me excused. And another said: I have bought five yoke of oxen, and I go to try them; I pray you, have me excused. And another said: I have married a wife, and therefore I cannot come. And the servant returning told these things to his lord. Then the master of the house, being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor and the feeble, and the blind and the lame. And the servant said: Lord, it is done as you have commanded, and yet there is room. And the Lord said to the servant: Go out into the highways and hedges, and compel them to come in, that my house may be filled. But I say to you, that none of those men that were called shall taste my supper.

1. This is accustomed to differ, most beloved brothers, between the delights of the body and of the heart, that corporal delights when they are not had kindle a heavy desire in themselves, but when being had they are eaten they presently turn the eater into loathing through satiety. But on the contrary spiritual delights when they are not had are in loathing, but when they are had they are in desire; and by so much more are they hungered for by the eater, by how much also by the hungering they are more eaten. In those the appetite pleases, the experience displeases: in these the appetite is low, and the experience pleases more. In those the appetite generates satiety, satiety generates loathing; but in these the appetite generates satiety, satiety brings forth appetite. For spiritual delights increase desire in the mind while they satisfy, because by how much more their flavor is perceived, by so much more is known what may more greedily be loved. And therefore not had they cannot be loved, because their flavor is ignored. For who may be able to love what he ignores? Therefore the Psalmist warns us, saying: Taste and see that the Lord is sweet (Psal. 33:9). As if he should say openly: You do not know his sweetness, if you taste this not at all.

Sed cibum vitae ex palato cordis tangite, ut probantes ejus dulcedinem amare valeatis. Has autem homo delicias tunc amisit, cum in paradiso peccavit (Genes. III, 6); extra exiit, cum os a cibo aeternae dulcedinis clausit. Unde nos quoque nati in hujus peregrinationis aerumna, huc fastidiosi jam venimus, nec scimus quid desiderare debeamus; tantoque se amplius fastidii nostri morbus exaggerat, quanto magis ab esu illius dulcedinis animus elongat; et eo jam internas delicias non appetit, quo eas comedere diu longeque desuevit. Fastidio ergo nostro tabescimus, et longa inediae peste fatigamur. Et quia gustare intus nolumus paratam dulcedinem, amamus foris miseri famem nostram. Sed superna nos pietas nec deserentes se deserit.

2. Contemptas enim illas delicias ad memoriae nostrae oculos revocat, easque nobis proponit; in promissione torporem excutit, atque ut fastidium nostrum repellere debeamus invitat. Ait namque: Homo quidam fecit caenam magnam, et vocavit multos. Quis est iste homo, nisi ille de quo per Prophetam dicitur: Et homo est, et quis cognovit eum? (Jerem. XVII, 9.) Qui fecit coenam magnam, quia satietatem nobis dulcedinis internae praeparavit. Qui vocavit multos, sed pauci veniunt, quia nonnunquam ipsi qui ei per fidem subjecti sunt, aeterno ejus convivio male vivendo contradicunt.

Sequitur: Misit autem servum suum hora coenae dicere invitatis ut venirent. Quid hora coenae, nisi finis est mundi? In quo nimirum nos sumus, sicut jam dudum Paulus testatur, dicens: Nos sumus in quos fines saeculorum devenerunt (I Cor. X, 11). Si ergo jam hora coenae est cum vocamur, tanto minus nos debemus excusare convivio Dei, quanto propinquasse jam cernimus finem saeculi. Quo enim pensamus quia nihil est quod restat, eo debemus pertimescere ne tempus gratiae quod praesto est pereat. Idcirco autem hoc convivium Dei non prandium, sed coena vocatur, quia post prandium coena restat, post coenam vero convivium nullum restat. Et quia aeternum Dei convivium nobis in extremo praeparabitur, rectum fuit ut hoc non prandium, sed coena vocaretur. Sed quis per hunc servum, qui a patrefamilias ad invitandum mittitur, nisi praedicatorum ordo designatur? De quo videlicet ordine quamvis adhuc indigni existimus, quamvis peccatorum nostrorum pondere gravamur, et nos tamen in istis diebus sumus, et cum de aedificatione vestra aliquid vobis loquor, hoc est quod ago, servus enim sum summi patrisfamilias. Cum vos admoneo ad contemptum saeculi, invitare vos venio ad coenam Dei. Nemo me propter me hoc in loco despiciat. Et si ad invitandum nequaquam dignus appareo, sed tamen magnae sunt deliciae quas promitto.

But touch the food of life from the palate of the heart, so that proving its sweetness you may be able to love. But man lost these delights then, when he sinned in paradise (Gen. 3:6); he went outside, when he closed his mouth from the food of eternal sweetness. Whence we also born in the distress of this pilgrimage, come hither already fastidious, nor do we know what we ought to desire; and so much more does the disease of our loathing exaggerate itself, by how much more the mind distances from the eating of that sweetness; and by that already it does not seek internal delights, by which it has been unaccustomed to eat them for a long and far time. By our loathing, therefore, we waste away, and are fatigued by a long pestilence of fasting. And because we do not wish to taste within the prepared sweetness, we miserable ones love our hunger without. But supreme piety does not desert those deserting itself.

2. For He recalls to the eyes of our memory those despised delights, and proposes them to us; He shakes off torpor in the promise, and invites us so that we ought to repel our loathing. For He says: A certain man made a great supper, and called many. Who is this man, if not He of whom it is said through the Prophet: And He is a man, and who has known Him? (Jer. 17:9.) Who made a great supper, because He prepared for us the satiety of internal sweetness. Who called many, but few come, because sometimes they who are subject to Him through faith, contradict His eternal feast by living badly.

It follows: And he sent his servant at the hour of supper to say to the invited that they should come. What is the hour of supper, if not the end of the world? In which indeed we are, as Paul already long ago testifies, saying: We are they upon whom the ends of the ages have come (1 Cor. 10:11). If therefore it is already the hour of supper when we are called, so much less ought we to excuse ourselves from the feast of God, as we discern the end of the age to have already approached. For by that which we consider that there is nothing that remains, by that we ought to fear greatly lest the time of grace which is present should perish. Moreover, this feast of God is called not a dinner, but a supper, because after dinner a supper remains, but after supper indeed no feast remains. And because the eternal feast of God will be prepared for us in the extreme, it was right that this should be called not a dinner, but a supper. But who is designated through this servant, who is sent by the master of the house to invite, if not the order of preachers? Of which order, although we still exist as unworthy, although we are burdened by the weight of our sins, yet we also are in these days, and when I speak something to you concerning your edification, this is what I do, for I am a servant of the highest master of the house. When I admonish you to the contempt of the world, I come to invite you to the supper of God. Let no one despise me in this place on account of myself. And if I appear by no means worthy to invite, yet great are the delights which I promise.

Saepe, fratres mei, solet evenire quod dico, ut persona potens famulum habeat despectum; cumque per eum suis forte vel extraneis aliquod responsum mandat, non despicitur persona loquentis servi, quia servatur in corde reverentia mittentis domini. Nec pensant qui audiunt per quem, sed quid vel a quo audiant. Ita ergo, fratres, ita vos agite, et si nos forsitan digne despicitis, in mente tamen vestra vocantis Domini reverentiam servate. Convivae fieri summi patrisfamilias libenter obedite. Corda vestra discutite, atque ex eis mortale fastidium pellite. Ad repellendum namque fastidium vestrum jam parata sunt omnia. Sed si adhuc carnales estis, fortasse epulas carnales inquiritis. Ecce ipsae carnales epulae in spiritale vobis alimentum conversae sunt. Ad abstergendum namque mentis vestrae fastidium in coena Domini ille vobis singularis agnus est occisus.

3. Sed quid agimus, qui hoc quod subjungitur adhuc fieri a multis videmus? Et coeperunt omnes simul excusare. Offert Deus quod rogari debuit; non rogatus dare vult quod vix sperari poterat quia dignaretur largiri postulatus, contemnitur; paratas vero delicias refectionis aeternae denuntiat, et tamen simul omnes excusant. Ponamus ante oculos mentis minima, ut possimus digne pensare majora. Si quispiam potens ad invitandum quemlibet pauperem mitteret, quid, fratres, rogo, quid pauper ille faceret, nisi de eadem sua invitatione gauderet, responsum humile redderet, vestem mutaret, ire quantocius festinaret, ne prior se ad potentis convivium alter occurreret? Homo ergo dives invitat, et pauper occurrere festinat; ad Dei invitamur convivium, et excusamus. Sed ecce inter haec aestimare possum quid sibi corda vestra respondeant. Occultis enim fortasse sibimet cogitationibus dicunt: Excusare nolumus, ad illud enim supernae refectionis convivium et vocari et pervenire gratulamur.

4. Loquentes vobis talia mentes vestrae verum dicunt, si non plus terrena quam coelestia diligunt, si non amplius rebus corporalibus quam spiritalibus occupantur. Unde hic quoque ipsa excusantium causa subjungitur, cum protinus subinfertur: Primus dixit: Villam emi, et necesse habeo exire, et videre illam; rogo te, habe me excusatum. Quid per villam nisi terrena substantia designatur? Exiit ergo videre villam qui sola exteriora cogitat propter substantiam. Alter dixit: Juga boum emi quinque, et eo probare illa; rogo te, habe me excusatum.

Often, my brothers, it is accustomed to happen what I say, that a powerful person has a despised servant; and when through him he perhaps mandates some response to his own or to strangers, the person of the speaking servant is not despised, because the reverence of the sending lord is preserved in the heart. Nor do those who hear consider through whom, but what or from whom they hear. So therefore, brothers, so act you, and if you perhaps worthily despise us, yet in your mind preserve the reverence of the calling Lord. Obediently be willing to become guests of the highest master of the house. Discuss your hearts, and from them repel mortal loathing. For all things are already prepared to repel your loathing. But if you are still carnal, perhaps you seek carnal banquets. Behold, those carnal banquets themselves are converted into spiritual nourishment for you. For to wipe away the loathing of your mind, that singular lamb has been slain for you in the supper of the Lord.

3. But what do we do, we who see that which is subjoined still happen by many? And they all began together to excuse themselves. God offers what ought to have been asked; not asked He wishes to give what could scarcely be hoped for because He would deign to bestow it being requested, He is contemned; indeed He announces the prepared delights of eternal refreshment, and yet all together excuse themselves. Let us place before the eyes of the mind the smallest things, so that we may be able worthily to consider the greater. If any powerful man should send to invite any poor man, what, brothers, I ask, what would that poor man do, except rejoice concerning that same invitation of his, return a humble response, change his garment, hasten to go as quickly as possible, lest another should occur before him to the feast of the powerful man? A rich man therefore invites, and a poor man hastens to occur; we are invited to the feast of God, and we excuse ourselves. But behold, among these things I can estimate what your hearts respond to themselves. For perhaps in their hidden thoughts they say to themselves: We do not wish to excuse, for we congratulate both to be called and to arrive to that feast of supernal refreshment.

4. Your minds, speaking such things to you, speak the truth, if they do not love earthly things more than heavenly, if they are not more occupied by corporal things than by spiritual. Whence here also the cause of the excusing itself is subjoined, when presently it is added: The first said: I have bought a farm, and I have necessity to go out and see it; I pray you, have me excused. What is designated through the farm if not earthly substance? He went out therefore to see the farm who considers only exterior things on account of substance. Another said: I have bought five yoke of oxen, and I go to prove them; I pray you, have me excused.

Quid in quinque jugis boum nisi quinque corporis sensus accipimus? Qui recte quoque juga vocati sunt, quia in utroque sexu geminantur. Qui videlicet corporales sensus, quia interna comprehendere nesciunt, sed sola exteriora cognoscunt, et, deserentes intima, ea quae extra sunt tangunt, recte per eos curiositas designatur. Quae dum alienam quaerit vitam discutere, semper sua intima nesciens, studet exteriora cogitare. Grave namque curiositatis est vitium, quae dum cujuslibet mentem ad investigandam vitam proximi exterius ducit, semper ei sua intima abscondit, ut aliena sciens, se nesciat, et curiosi animus quanto peritus fuerit alieni meriti, tanto fiat ignarus sui. Propter hoc namque et de eisdem quinque jugis boum dicitur: Eo probare illa; rogo te, habe me excusatum. Ipsa enim excusantis verba a vitii sui significatione non discrepant dum dicit: Eo probare illa, quia videlicet aliquando pertinere probatio ad curiositatem solet. Sed notandum est quod et is qui propter villam et is qui propter probanda juga boum a coena sui invitatoris excusat, humilitatis verba permiscet, dicens: Rogo te, habe me excusatum. Dum enim dicit Rogo te, et tamen venire contemnit, humilitas sonat in voce, superbia in actione. Et ecce haec dijudicat pravus quisque cum audit, nec tamen ea quae dijudicat agere desistit. Nam dum cuilibet perverse agenti dicimus Convertere, Deum sequere, mundum relinque, ubi hunc nisi ad Dominicam coenam vocamus? Sed cum respondet: Ora pro me, quia peccator sum, hoc facere non possum, quid aliud agit, nisi et rogat et excusat? Dicens namque: Peccator sum, humilitatem insinuat; subjungens autem: Converti non possum, superbiam demonstrat. Rogando ergo excusat, qui et humilitatem superinducit in voce, et superbiam exercet in actione.

5. Alius autem dixit: Uxorem duxi, et ideo non possum venire. Quid per uxorem nisi voluptas carnis accipitur? Nam quamvis bonum sit conjugium, atque ad propagandam sobolem providentia divina constitutum, nonnulli tamen non per hoc fecunditatem prolis, sed desideria expetunt voluptatis, et idcirco per rem justam significari potest non incongrue res injusta. Ad coenam ergo vos aeterni convivii summus paterfamilias invitat; sed dum alius avaritiae, alius curiositati, alius voluptati carnis est deditus, nimirum reprobi simul omnes excusant. Dum hunc terrena cura occupat, illum alieni actus sagax cogitatio devastat, alterius etiam mentem voluptas carnalis inquinat, fastidiosus quisque ad aeternae vitae epulas non festinat.

What do we take in the five yoke of oxen if not the five senses of the body? Which rightly also are called yokes, because they are doubled in both sexes. Which corporal senses indeed, because they do not know how to comprehend internal things, but only know exterior things, and, deserting the innermost, touch those things which are without, rightly through them curiosity is designated. Which while it seeks to discuss the life of another, always ignoring its own innermost, studies to think exterior things. For the vice of curiosity is heavy, which while it leads the mind of anyone exteriorly to investigate the life of a neighbor, always hides its own innermost from it, so that knowing another's, it knows not itself, and the mind of the curious by as much as it shall have been skilled in another's merit, by so much becomes ignorant of its own. For on account of this also it is said of the same five yoke of oxen: I go to prove them; I pray you, have me excused. For the words of the excusing itself do not differ from the signification of its vice while he says: I go to prove them, because indeed sometimes proof is accustomed to pertain to curiosity. But it is to be noted that both he who on account of the farm and he who on account of the proving of the yoke of oxen excuses from the supper of his inviter, mingles words of humility, saying: I pray you, have me excused. For while he says I pray you, and yet contemns to come, humility sounds in the voice, pride in the action. And behold, every depraved person judges these things when he hears, and yet does not cease to do those things which he judges. For while to anyone acting perversely we say: Be converted, follow God, relinquish the world, whither do we call this one if not to the Lord's supper? But when he responds: Pray for me, because I am a sinner, I cannot do this, what else does he do, but both prays and excuses? For saying: I am a sinner, he insinuates humility; but subjoining: I cannot be converted, he demonstrates pride. Praying therefore he excuses, who both induces humility in the voice, and exercises pride in the action.

5. And another said: I have married a wife, and therefore I cannot come. What is taken through the wife if not the pleasure of the flesh? For although marriage is good, and constituted by divine providence for the propagating of offspring, yet some seek through this not the fecundity of progeny, but the desires of pleasure, and therefore through a just thing an unjust thing can not incongruously be signified. Therefore the highest master of the house invites you to the supper of the eternal feast; but while one is given to avarice, another to curiosity, another to the pleasure of the flesh, indeed all the reprobate excuse themselves together. While earthly care occupies this one, the sagacious thought of another's acts devastates that one, carnal pleasure also stains the mind of another, every fastidious person does not hasten to the banquets of eternal life.

6. Sequitur: Reversus servus nuntiavit haec domino suo. Tunc iratus paterfamilias dixit servo suo: Exi cito in plateas et vicos civitatis, et pauperes ac debiles, et caecos et claudos introduc huc. Ecce qui terrenae substantiae plus justo incubat, venire ad dominicam coenam recusat; qui labori curiositatis insudat, praeparata vitae alimenta fastidit; qui carnalibus desideriis inservit, spiritalis convivii epulas respuit. Quia ergo venire superbi renuunt, pauperes eliguntur. Cur hoc? Quia, juxta Pauli vocem, Infirma mundi eligit Deus, ut confundat fortia (I Cor. I, 27). Sed notandum est quomodo describantur qui ad coenam vocantur, et veniunt, pauperes ac debiles. Pauperes et debiles dicuntur, qui judicio suo apud semetipsos infirmi sunt. Nam pauperes et quasi fortes sunt, qui et positi in paupertate superbiunt. Caeci vero sunt, qui nullum ingenii lumen habent. Claudi quoque sunt, qui rectos gressus in operatione non habent. Sed dum morum vitia in membrorum debilitate signantur, profecto liquet quia sicut illi peccatores fuerunt qui vocati venire noluerunt, ita hi quoque peccatores sunt qui invitantur et veniunt. Sed peccatores superbi respuuntur, ut peccatores humiles eligantur.

7. Hos itaque elegit Deus quos despicit mundus, quia plerumque ipsa despectio hominem revocat ad semetipsum. Is enim qui patrem reliquit, et partem substantiae quam perceperat prodige expendit, postquam esurire coepit, in se reversus dixit: Quanti mercenarii in domo patris mei abundant panibus? (Luc. XV, 17.) Longe quippe a se discesserat quando peccabat. Et si non esurisset, in semetipsum minime rediisset, quia postquam terrenis rebus indiguit, tunc cogitare coepit quid de spiritalibus amisit. Pauperes ergo et debiles, caeci et claudi vocantur, et veniunt, quia infirmi quique, atque in hoc mundo despecti, plerumque tanto celerius vocem Dei audiunt, quanto et in hoc mundo non habent ubi delectentur. Quod bene Amalecitarum puer ille Aegyptius designat (I Reg. XXX, 11, seq.), qui Amalecitis praedantibus atque currentibus aeger remansit in via, et fame sitique aruit. Quem tamen David invenit, ei cibum potumque praebuit; qui illico convalescens dux David factus est. Convivantes Amalecitas reperit, et eos qui se debilem reliquerant cum magna fortitudine prostravit.

6. It follows: The servant returning announced these things to his lord. Then the master of the house, being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor and the weak, and the blind and the lame. Behold, he who broods over earthly substance more than is just, refuses to come to the Lord's supper; he who labors in the work of curiosity, loathes the prepared nourishments of life; he who serves carnal desires, rejects the banquets of the spiritual feast. Because therefore the proud refuse to come, the poor are chosen. Why this? Because, according to the voice of Paul, God chooses the weak things of the world, that He may confound the strong (1 Cor. 1:27). But it is to be noted how they are described who are called to the supper and come: the poor and the weak. They are called poor and weak who in their own judgment are infirm among themselves. For there are poor and as it were strong ones, who also being placed in poverty are proud. The blind indeed are they who have no light of genius. The lame also are they who do not have right steps in operation. But while the vices of morals are signified in the debility of the members, it is certainly clear that just as they were sinners who being called were unwilling to come, so these also are sinners who are invited and come. But proud sinners are rejected, so that humble sinners may be chosen.

7. These therefore God chose whom the world despises, because for the most part that same contempt recalls a man to himself. For he who left his father, and prodigally spent the part of the substance which he had received, after he began to be hungry, being returned into himself said: How many hired servants in my father's house abound with bread? (Luke 15:17.) For he had departed far from himself when he sinned. And if he had not been hungry, he would not at all have returned into himself, because after he was in need of earthly things, then he began to think what he lost concerning spiritual things. The poor therefore and weak, the blind and lame are called, and they come, because all the infirm, and the despised in this world, for the most part by so much the more quickly hear the voice of God, as also in this world they do not have where they may be delighted. Which that Egyptian boy of the Amalekites well designates (1 Sam. 30:11, seq.), who, while the Amalekites were plundering and running, remained sick in the way, and withered with hunger and thirst. Whom however David found, and offered him food and drink; who, recovering immediately, was made the leader of David. He found the feasting Amalekites, and with great strength prostrated those who had left him weak.

Amalecita quippe populus lambens vocatur. Et quid per lambentem populum, nisi mentes saecularium designantur? Quae terrena cuncta ambiendo quasi lambunt, dum solis temporalibus delectantur. Quasi enim populus lambens praedam facit, dum terrena diligentes lucra de alienis damnis exaggerant. But the sick Egyptian boy is left in the way, because every sinner, when he shall have begun to be infirm from the state of this world, soon comes into contempt for secular minds. Quem tamen David invenit, eique cibum et potum praebet, quia manu fortis Dominus abjecta mundi non despicit, et plerumque eos qui, sequi mundum minime valentes, quasi in via remanent ad amoris sui gratiam convertit, eisque verbi sui cibum potumque porrigit; et quasi duces sibi in via eligit, dum suos etiam praedicatores facit. Dum enim Christum peccatorum cordibus inferunt, quasi David super hostes ducunt. Who strike the feasting Amalekites as if with the sword of David, because superbos quosque qui se in mundo despexerant Domini virtute prosternunt. Puer ergo Aegyptius qui in via remanserat Amalecitas interficit, quia plerumque ipsi mentes saecularium praedicando superant, qui prius cum saecularibus in hoc mundo currere non valebant.

8. Sed, deductis ad coenam pauperibus, quid puer subjungat audiamus: Domine, factum est ut imperasti, et adhuc locus est. Multi tales ad coenam dominicam ex Judaea collecti sunt, sed multitudo quae ex Israelitico populo credidit locum superni convivii non implevit. Intravit jam frequentia Judaeorum, sed adhuc locus vacat in regno, ubi suscipi debeat numerositas gentium. Unde et eidem servo dicitur: Exi in vias et sepes, et compelle intrare, ut impleatur domus mea. Cum de vicis et plateis ad coenam quosdam Dominus invitat, illum videlicet populum designat qui tenere legem sub urbana conversatione noverat; cum vero convivas suos colligi ex viis et sepibus praecipit, nimirum agrestem populum colligere, id est gentilem, quaerit, de cujus significatione per Psalmistam dicitur: Tunc exsultabunt omnia ligna silvarum ante faciem Domini, quoniam venit (Psal. XCV, 13). Ligna enim silvae gentes vocatae sunt, quia in infidelitate sua tortae et infructuosae semper fuerunt. Qui ergo ex illo agresti usu conversi sunt, ad coenam dominicam quasi ex sepibus venerunt.

Indeed the Amalekite people is called "licking". And what is designated through the licking people, if not the minds of the secular? Which by encompassing all earthly things as it were lick them, while they are delighted only by temporal things. For as it were a licking people makes prey, while loving earthly gains they exaggerate them from the losses of others. But the sick Egyptian boy is left in the way, because every sinner, when he shall have begun to be infirm from the state of this world, soon comes into contempt for secular minds. Whom however David finds, and offers him food and drink, because the Lord strong of hand does not despise the cast-off things of the world, and for the most part converts to the grace of His love those who, being by no means able to follow the world, remain as it were in the way, and reaches out to them the food and drink of His word; and He chooses them as it were for leaders for Himself in the way, while He even makes them His preachers. For while they bring Christ into the hearts of sinners, they lead as it were David over the enemies. Who strike the feasting Amalekites as if with the sword of David, because they prostrate by the power of the Lord all the proud who had despised them in the world. The Egyptian boy therefore who had remained in the way kills the Amalekites, because for the most part they themselves overcome the minds of the secular by preaching, who before were not able to run with the secular in this world.

8. But, the poor being brought to the supper, let us hear what the servant subjoins: Lord, it is done as you commanded, and still there is room. Many such were collected from Judea to the Lord's supper, but the multitude which believed from the Israelite people did not fill the place of the supernal feast. The frequency of the Jews has already entered, but still the place is vacant in the kingdom, where the number of the nations ought to be received. Whence also it is said to the same servant: Go out into the highways and hedges, and compel them to come in, that my house may be filled. When the Lord invites some from the lanes and streets to the supper, He designates that people indeed who knew how to hold the law under urban conversation; but when He commands His guests to be collected from the highways and hedges, He seeks indeed to collect the rustic people, that is the Gentile, concerning whose signification it is said through the Psalmist: Then all the trees of the forests shall rejoice before the face of the Lord, because He comes (Ps. 95:13). For the trees of the forest are called the nations, because in their infidelity they were always twisted and unfruitful. They therefore who were converted from that rustic usage, came as if from the hedges to the Lord's supper.

9. Notandum vero est quod in hac invitatione tertia non dicitur Invita, sed Compelle intrare. Alii enim vocantur, et venire contemnunt; alii vocantur et veniunt; alii autem nequaquam dicitur quia vocantur, sed compelluntur ut intrent. Vocantur et venire contemnunt qui donum quidem intellectus accipiunt, sed eumdem intellectum operibus non sequuntur; vocantur et veniunt qui acceptam intellectus gratiam operando perficiunt; quidam vero sic vocantur, ut etiam compellantur. Nam sunt nonnulli qui bona facienda intelligunt, sed haec facere desistunt; vident quae agere debeant, sed haec ex desiderio non sequuntur. His plerumque, ut superius diximus, contingit ut eos in carnalibus desideriis suis mundi hujus adversitas feriat; apprehendere temporalem gloriam conentur, et nequeant; et dum per alta pelagi quasi ad grandiores curas hujus saeculi navigare proponunt, semper adversis flatibus ad dejectionis suae littora repellantur. Cumque se frangi in desideriis suis, adversante mundo, conspiciunt, quid de se auctori suo debeant commemorantur, ita ut ad eum erubescentes redeant, qui eum superbientes pro mundi amore deserebant. Saepe namque nonnulli ad temporalem gloriam proficere volentes, aut longa aegritudine tabescunt, aut afflicti injuriis concidunt, aut percussi gravibus damnis affliguntur, et in mundi dolore vident quia nihil confidere de ejus voluptate debuerunt, seque ipsos in suis desideriis reprehendentes, ad Deum corda convertunt. De hi quippe Dominus per prophetam dicit: Ecce ego sepiam viam tuam spinis, et sepiam eam maceria, et semitas suas non inveniet; et sequetur amatores suos, et non apprehendet eos; quaeret, et non inveniet eos, et dicet: Vadam et revertar ad virum meum priorem, quia bene mihi erat tunc magis quam nunc (Osee II, 6, 7). Vir uniuscujusque fidelis animae Deus est, quia haec videlicet ei est conjuncta per fidem. Sed illa, quae conjuncta Deo fuerat anima, amatores suos sequitur, quando mens quae jam per fidem credidit adhuc se immundis spiritibus in operatione substernit, mundi gloriam quaerit, carnali delectatione pascitur, exquisitis voluptatibus nutritur. Sed plerumque omnipotens Deus talem animam misericorditer respicit, et ejus voluptatibus amaritudines permiscet. Unde dicit: Ecce ego sepiam vias tuas spinis. Viae etenim nostrae spinis septae sunt, quando in hoc quod male cupimus dolorum punctiones invenimus. Et sepiam eas maceria, et semitas suas non inveniet.

9. It is to be noted indeed that in this third invitation it is not said Invite, but Compel them to come in. For some are called, and contemn to come; others are called and come; others however are by no means said to be called, but are compelled that they may enter. They are called and contemn to come who indeed receive the gift of understanding, but do not follow the same understanding by works; they are called and come who perform the received grace of understanding by operating; but some indeed are so called, that they are even compelled. For there are some who understand good things to be done, but cease to do these things; they see what they ought to do, but do not follow these things out of desire. To these for the most part, as we said above, it happens that the adversity of this world strikes them in their carnal desires; they may attempt to apprehend temporal glory, and be unable; and while they propose to navigate through the deep of the sea as if to greater cares of this age, they are always repelled by adverse winds to the shores of their dejection. And when they see themselves to be broken in their desires, the world opposing, they are reminded what they owe concerning themselves to their Author, so that they return blushing to Him, whom they in their pride were deserting for the love of the world. For often some wishing to advance to temporal glory, either waste away by long sickness, or fall afflicted by injuries, or are afflicted being struck by heavy losses, and in the sorrow of the world see that they ought to have confided nothing concerning its pleasure, and reproving themselves in their own desires, they convert their hearts to God. Concerning these indeed the Lord says through the prophet: Behold I will hedge up your way with thorns, and I will hedge it with a wall, and she shall not find her paths; and she shall follow her lovers, and she shall not apprehend them; she shall seek, and she shall not find them, and she shall say: I will go and return to my first husband, because it was better for me then more than now (Hosea 2:6, 7). The husband of every faithful soul is God, because indeed this is conjoined to Him through faith. But that soul, which had been conjoined to God, follows her lovers when the mind which has already believed through faith still subjects itself to unclean spirits in operation, seeks the glory of the world, is fed by carnal delight, is nourished by exquisite pleasures. But for the most part almighty God mercifully regards such a soul, and mingles bitterness with its pleasures. Whence He says: Behold I will hedge up your ways with thorns. For our ways are hedged with thorns when in that which we evilly desire we find the stings of pains. And I will hedge them with a wall, and she shall not find her paths.

Viae nostrae maceria sepiuntur cum desideriis nostris durae in hoc mundo objectiones resistunt. Et semitas nostras invenire non possumus, quia hoc quod male quaerimus adipisci prohibemur. Et sequetur amatores suos, et non apprehendet eos; quaeret, et non inveniet eos; quia malignos spiritus quibus se in suis desideriis anima subdidit ad desideriorum suorum effectum minime comprehendit. Sed ex hac salubri adversitate quanta utilitas nascatur adjungit cum subditur: Et dicet: Vadam et revertar ad virum meum priorem, quia bene mihi erat tunc magis quam nunc. Postquam ergo vias suas spinis septas invenit, postquam amatores suos apprehendere non valet, ad amorem viri prioris redit, quia plerumque postquam in hoc mundo non possumus obtinere quae volumus, postquam in terrenis desideriis de impossibilitate lassamur, tunc ad mentem Deum reducimus, tunc placere incipit qui displicebat; et is cujus nobis amara fuerant praecepta repente dulcescit in memoria; et peccatrix anima quae adultera conata est esse, nec tamen aperto opere potuit, decernit esse fidelis conjux. Qui ergo hujus mundi adversitatibus fracti ad Dei amorem redeunt, atque a praesentis vitae desideriis corriguntur, quid isti, fratres mei, nisi compelluntur ut intrent?

10. Sed valde est tremenda sententia quae protinus subinfertur. Intenta hanc cordis aure percipite, fratres et domini mei: in quantum peccatores, fratres mei; in quantum justi, domini mei. Intenta hanc aure percipite, ut tanto eam minus sentiatis in examine, quanto nunc auditis formidolosius in praedicatione. Ait enim: Dico autem vobis quod nemo virorum illorum qui vocati sunt gustabit coenam meam. Ecce vocat per se, vocat per angelos, vocat per patres, vocat per prophetas, vocat per apostolos, vocat per pastores, vocat etiam per nos, vocat plerumque per miracula, vocat plerumque per flagella, vocat aliquando per hujus mundi prospera, vocat aliquando per adversa. Nemo contemnat, ne, dum vocatus excusat, cum voluerit intrare non valeat. Audite quid Sapientia per Salomonem dicat: Tunc invocabunt me, et non exaudiam; mane consurgent, et non invenient me (Prov. I, 28). Hinc est quod fatuae virgines tarde venientes clamant, dicentes: Domine, Domine, aperi nobis (Matth. XXV, 11). Sed jam tunc aditum quaerentibus dicitur: Amen amen dico vobis, nescio vos (Ibid.). Quid inter haec, fratres charissimi, nisi relinquere omnia debemus, curas mundi postponere, solis desideriis aeternis inhiare? Sed haec paucis data sunt.

Our ways are hedged with a wall when hard objections in this world resist our desires. And we cannot find our paths, because we are prohibited to obtain this which we evilly seek. And she shall follow her lovers, and she shall not apprehend them; she shall seek, and she shall not find them; because she by no means comprehends the malignant spirits to whom the soul subjected itself in her desires for the effect of her desires. But how much utility is born from this salutary adversity He subjoins when it is added: And she shall say: I will go and return to my first husband, because it was better for me then more than now. After therefore she finds her ways hedged with thorns, after she is not able to apprehend her lovers, she returns to the love of her first husband, because for the most part after we cannot obtain in this world what we wish, after we are fatigued concerning impossibility in earthly desires, then we lead God back to the mind, then He begins to please who was displeasing; and He whose precepts had been bitter to us suddenly becomes sweet in memory; and the sinful soul which attempted to be an adulteress, and yet could not in open work, decrees to be a faithful spouse. They therefore who being broken by the adversities of this world return to the love of God, and are corrected from the desires of the present life, what are these, my brothers, but compelled to enter?

10. But very much to be trembled at is the sentence which presently is subjoined. Perceive this with the intent ear of the heart, my brothers and lords: as much as sinners, my brothers; as much as just, my lords. Perceive this with an intent ear, so that you may feel it by so much less in the examination, by how much now you hear it more formidably in the preaching. For He says: But I say to you, that none of those men who were called shall taste of my supper. Behold, He calls through Himself, He calls through angels, He calls through fathers, He calls through prophets, He calls through apostles, He calls through pastors, He calls also through us, He calls for the most part through miracles, He calls for the most part through scourges, He calls sometimes through the prosperous things of this world, He calls sometimes through the adverse. Let no one contemn, lest, while being called he excuses, when he shall have wished to enter he may not be able. Hear what Wisdom says through Solomon: Then they shall invoke me, and I will not hear; they shall rise in the morning, and they shall not find me (Prov. 1:28). Hence it is that the foolish virgins coming late cry out, saying: Lord, Lord, open to us (Matt. 25:11). But already then to those seeking an entrance it is said: Amen amen I say to you, I know you not (Ibid.). What among these things, most beloved brothers, if not that we ought to relinquish all things, postpone the cares of the world, gasp for the eternal desires alone? But these things are given to few.

11. Admonere vos volo ut relinquatis omnia, sed non praesumo. Si ergo cuncta mundi relinquere non potestis, sic tenete quae hujus mundi sunt, ut tamen per ea non teneamini in mundo; ut terrena res possideatur, non possideat; ut sub mentis vestrae sit dominio quod habetis, ne si mens vestra terrenarum rerum amore vincitur, a rebus suis ipsa magis possideatur. Sit ergo res temporalis in usu, aeterna in desiderio; sit res temporalis in itinere, desideretur aeterna in perventione. Quasi ex latere respiciatur quidquid in hoc mundo agitur. Ante nos autem tendant mentis oculi, dum tota intentione illa conspiciunt ad quae pervenimus. Exstirpentur funditus vitia, non solum ab actu operis, sed etiam a cogitatione cordis evulsa. Non nos voluptas carnis, non sollicitudo curiositatis, non aestus ambitionis a dominica coena praepediat, sed ipsa quoque quae honesta in mundo agimus quasi ex quodam mentis latere tangamus, ut terrena quae libent sic nostro corpori serviant, quatenus cordi minime obsistant. Non ergo, fratres, audemus vobis dicere ut omnia relinquatis; sed tamen, si vultis, omnia etiam retinendo relinquitis, si sic temporalia geritis, ut tamen tota mente ad aeterna tendatis.

12. Hinc etenim Paulus apostolus dicit: Tempus breve est: reliquum est ut qui habent uxores tanquam non habentes sint, qui flent tanquam non flentes, et qui gaudent tanquam non gaudentes, et qui emunt tanquam non possidentes, et qui utuntur hoc mundo tanquam non utantur; praeterit enim figura hujus mundi (I Cor. VII, 29, seq.). Uxorem namque habet, sed quasi non habens, qui sic scit debita carnis exsolvere, ut tamen per eam mundo tota mente non cogatur inhaerere. Nam cum idem rursum egregius praedicator dicat: Qui habet uxorem, cogitat quae sunt hujus mundi, quomodo placeat uxori (Ibid., 33), ille uxorem habens quasi non habet, qui sic studet placere conjugi, ut tamen non displiceat conditori. Flet quoque, sed tanquam non defleat, qui sic temporalibus damnis affligitur, ut tamen de aeternis lucris semper animum consoletur. Gaudet vero, sed tanquam non gaudeat, qui sic de temporalibus bonis hilarescit, ut tamen semper tormenta perpetua consideret; et in hoc quod mentem gaudio sublevat, hanc continuo pondere providi timoris premat.

11. I wish to admonish you that you should relinquish all things, but I do not presume. If therefore you cannot relinquish all things of the world, so hold those things which are of this world, that yet you may not be held in the world through them; so that an earthly thing may be possessed, not possess; so that what you have may be under the dominion of your mind, lest if your mind is conquered by the love of earthly things, it itself be possessed more by its own things. Let therefore the temporal thing be in use, the eternal in desire; let the temporal thing be in the journey, let the eternal be desired in the arrival. Let whatever is done in this world be regarded as if from the side. But let the eyes of the mind tend before us, while with all intention they behold those things to which we arrive. Let vices be thoroughly extirpated, not only torn from the act of work, but even from the thought of the heart. Let not the pleasure of the flesh, not the solicitude of curiosity, not the heat of ambition impede us from the Lord's supper, but those things also which we do honestly in the world let us touch as if from a certain side of the mind, so that earthly things which delight may so serve our body, that they may by no means obstruct the heart. We do not therefore, brothers, dare to say to you that you should relinquish all things; but yet, if you wish, you relinquish all things even by retaining them, if you so manage temporal things, that yet you tend with the whole mind to the eternal.

12. Hence indeed the apostle Paul says: The time is short: it remains that they who have wives be as though they had none, and they who weep as though they wept not, and they who rejoice as though they rejoiced not, and they who buy as though they possessed not, and they who use this world as though they used it not; for the figure of this world passes away (1 Cor. 7:29, seq.). For he has a wife, but as if not having, who knows how so to pay the debts of the flesh, that yet he is not compelled to adhere to the world with the whole mind through her. For when the same excellent preacher says again: He who has a wife, thinks those things which are of this world, how he may please his wife (Ibid., 33), he having a wife as if has not, who so studies to please a spouse, that yet he does not displease the Founder. He also weeps, but as if he did not weep, who is so afflicted by temporal losses, that yet he always consoles the mind concerning eternal gains. But he rejoices, but as if he did not rejoice, who so becomes cheerful concerning temporal goods, that yet he always considers perpetual torments; and in this which he relieves the mind with joy, he continually presses this with the weight of provident fear.

Emit autem, sed quasi non possidens, qui et ad usum terrena praeparat, et tamen cauta cogitatione praevidet quod haec citius relinquat. Mundo quoque utitur, sed quasi non utatur, qui et necessaria cuncta exterius ad vitae suae ministerium redigit, et tamen haec eadem non sinit suae menti dominari, ut subjecta foris serviant, et nunquam intentionem animi ad alta tendentis frangant. Quicunque ergo tales sunt, eis profecto terrena omnia non ad desiderium, sed ad usum adsunt, quia rebus quidem necessariis utuntur, sed nihil habere cum peccato cupiunt. De ipsis quoque rebus habitis quotidie mercedes acquirunt, et plus gaudent bono opere quam bona possessione.

13. Ac ne aliquibus ista difficilia esse videantur, rem de persona refero quam multi vestrum noverunt, quam videlicet rem ipse ante triennium in Centumcellensi urbe a personis fidelibus didici. Nuper namque in eadem civitate Theophanius comes fuit (Lib. IV Dialog., cap. 27), vir misericordiae actibus deditus, bonis operibus intentus, hospitalitati praecipue studens. Exercendi comitatus actibus occupatus, agebat terrena et temporalia; sed ut plus ex fine ejus claruit, magis ex debito quam ex intentione. Nam cum, appropinquante mortis ejus tempore, gravissima aeris tempestas obsisteret ne ad sepeliendum duci potuisset, eumque conjux sua cum fletu vehementissimo requireret, dicens: Quid faciam? quomodo te ad sepeliendum ejicio, quae ostium domus hujus egredi prae nimia tempestate non possum? Tunc ille respondit: Noli, mulier, flere, quia mox ut ego defunctus fuero, aeris serenitas redibit. Cujus protinus et vocem mors, et mortem serenitas est secuta. Cujus manus ac pedes podagrae humore tumescentes, et versi in vulneribus fuerant, et profluente sanie patebant. Sed cum corpus illius ex more ad lavandum fuisset detectum, ita manus pedesque illius sani reperti sunt, ac si unquam vulneris nihil habuissent. Ductus itaque ac sepultus est, ejusque conjugi visum est ut quarto die in sepulcro illius marmor quod superpositum fuerat mutari debuisset. Quod videlicet marmor corpori ejus superpositum dum fuisset ablatum, tanta ex ejus corpore fragrantia odoris emanavit, ac si ex putrescenti carne illius pro vermibus aromata ferbuissent. Haec igitur dixi ut e vicino exemplo ostendere possem nonnullos et saecularem habitum gerere, et saecularem animum non habere. Quos enim tales in mundo necessitas ligat, ut ex omni parte exui a mundo non possint, sic debent ea quae mundi sunt tenere, ut tamen eis nesciant ex mentis fractione succumbere. Hoc ergo cogitate, et cum relinquere cuncta quae mundi sunt non potestis, exteriora bene exterius agite, sed ardenter interius ad aeterna festinate. Nihil sit quod desiderium vestrae mentis retardet, nullius vos rei in hoc mundo delectatio implicet. Si bonum diligitur, mens in bonis melioribus, id est in coelestibus delectetur.

But he buys, but as if not possessing, who both prepares earthly things for use, and yet by cautious thought foresees that he may relinquish these quite quickly. He also uses the world, but as if he did not use it, who both reduces all necessary things exteriorly to the ministry of his life, and yet does not permit these same things to dominate his mind, so that being subject without they may serve, and never break the intention of the mind tending to the high. Whoever therefore are such, for them indeed all earthly things are present not for desire, but for use, because they indeed use necessary things, but desire to have nothing with sin. From those same things held they also daily acquire rewards, and rejoice more in a good work than in a good possession.

13. And lest these things should seem difficult to some, I relate a matter concerning a person whom many of you have known, which matter indeed I myself learned three years ago in the city of Civitavecchia from faithful persons. For recently in that same city there was a count Theophanius (Book IV of the Dialogues, ch. 27), a man given to acts of mercy, intent on good works, especially studying hospitality. Occupied in the acts of exercising his office, he conducted earthly and temporal affairs; but as it became more clear from his end, more from debt than from intention. For when, as the time of his death approached, a very grave storm of the air stood in the way so that he could not be led to burial, and his wife sought him with very vehement weeping, saying: What shall I do? how shall I cast you out for burial, I who cannot go out the door of this house because of the too great storm? Then he replied: Do not, woman, weep, because as soon as I shall have died, serenity of the air will return. Both death followed his voice immediately, and serenity followed death. His hands and feet, swelling with the humor of gout, had even turned into wounds, and lay open with flowing corruption. But when his body had been uncovered for washing according to custom, his hands and feet were found so healthy, as if they had never had any wound. He was therefore led and buried, and it seemed to his spouse that on the fourth day the marble which had been placed over his tomb ought to be changed. Indeed, when that marble placed over his body had been removed, such a fragrance of odor emanated from his body, as if for him aromatics had boiled instead of worms from his putrefying flesh. I have said these things, therefore, so that I might be able to show from a nearby example that some both wear the secular habit, and do not have a secular mind. For those whom such necessity binds in the world, that they cannot be stripped of the world from every part, ought so to hold those things which are of the world, that yet they know not how to succumb to them from a breaking of the mind. Think upon this, therefore, and when you cannot relinquish all things which are of the world, conduct exterior things well exteriorly, but hasten interiorly with ardor to eternal things. Let there be nothing which may retard the desire of your mind, let the delight of no thing in this world implicate you. If good is loved, let the mind be delighted in better goods, that is in heavenly things.

Si malum metuitur, mala animo aeterna proponantur, ut dum illic esse conspicit et amplius quod diligat, et amplius quod pertimescat, hic omnino non haereat. Ad haec agenda habemus mediatorem Dei et hominum adjutorem nostrum, per quem citius cuncta obtinebimus, si ad illum vero amore flagramus, qui vivit, et regnat cum Patre et Spiritu sancto Deus, in saecula saeculorum. Amen.

HOMILIA XXXVII.

Habita ad populum in basilica beati Sebastiani martyris, die natalis ejus.

LECTIO S. EVANG. SEC. LUC. XIV, 25-33.

In illo tempore, dixit Jesus turbis: Si quis venit ad me, et non odit patrem suum et matrem, et uxorem et filios, et fratres et sorores, adhuc autem et animam suam, non potest meus esse discipulus. Et qui non bajulat crucem suam, et venit post me, non potest meus esse discipulus. Quis enim ex vobis volens turrim aedificare, non prius sedens computat sumptus qui necessarii sunt, si habeat ad perficiendum, ne posteaquam posuerit fundamentum, et non potuerit perficere, omnes qui viderint, incipiant illudere ei, dicentes: Quia hic homo coepit aedificare, et non potuit consummare? Aut quis rex iturus committere bellum adversus alium regem, non sedens prius cogitat si possit cum decem millibus occurrere ei qui cum viginti millibus venit ad se? Alioquin adhuc illo longe agente, legationem mittens, rogat ea quae pacis sunt. Sic ergo omnis ex vobis qui non renuntiat omnibus quae possidet non potest meus esse discipulus.

1. Si consideremus, fratres charissimi, quae et quanta sunt quae nobis promittuntur in coelis vilescunt animo omnia quae habentur in terris. Terrena namque substantia supernae felicitati comparata pondus est, non subsidium. Temporalis vita aeternae vitae comparata mors est potius dicenda quam vita. Ipse enim quotidianus defectus corruptionis quid est aliud quam quaedam prolixitas mortis? Quae autem lingua dicere, vel quis intellectus capere sufficit illa supernae civitatis quanta sint gaudia, angelorum choris interesse, cum beatissimis spiritibus gloriae conditoris assistere, praesentem Dei vultum cernere, incircumscriptum lumen videre, nullo mortis metu affici, incorruptionis perpetuae munere laetari? Sed ad haec audita inardescit animus, jamque illic cupit assistere, ubi se sperat sine fine gaudere. Sed ad magna praemia perveniri non potest, nisi per magnos labores. Unde et Paulus egregius praedicator dicit: Non coronabitur nisi qui legitime certaverit (II Tim. II, 5).

If evil is feared, let eternal evils be proposed to the soul, so that while it beholds that there is there both more which it may love, and more which it may greatly fear, it may not adhere here at all. For doing these things we have the mediator of God and men as our helper, through whom we shall obtain all things quite quickly, if we burn for him with true love, who lives and reigns with the Father and the Holy Spirit, God, forever and ever. Amen.

HOMILY XXXVII.

Delivered to the people in the basilica of the blessed Sebastian the martyr, on his birthday.

READING OF THE HOLY GOSPEL ACCORDING TO LUKE XIV, 25-33.

At that time, Jesus said to the crowds: If any man comes to me, and hates not his father and mother, and wife and children, and brothers and sisters, and moreover his own soul also, he cannot be my disciple. And he who does not carry his cross, and come after me, cannot be my disciple. For which of you, wanting to build a tower, does not first sit down and reckon the charges that are necessary, if he have wherewithal to finish it, lest after he has laid the foundation, and has not been able to finish it, all that see it begin to mock him, saying: This man began to build, and was not able to finish? Or what king, about to go to make war against another king, does not first sit down and think whether he be able with ten thousand to meet him that comes against him with twenty thousand? Otherwise, while he is yet a long way off, sending an embassy, he desires conditions of peace. So likewise, every one of you that does not renounce all that he possesses, cannot be my disciple.

1. If we consider, dearest brothers, what and how great those things are which are promised to us in heaven, all things which are held on earth become base to the soul. For earthly substance compared to heavenly happiness is a burden, not a help. Temporal life compared to eternal life ought rather to be called death than life. For what else is that daily defect of corruption than a certain prolongation of death? But what tongue is sufficient to say, or what intellect to grasp, how great are those joys of the heavenly city, to be present among the choirs of angels, to stand with the most blessed spirits before the glory of the Founder, to behold the present face of God, to see the uncircumscribed light, to be affected by no fear of death, to rejoice in the gift of perpetual incorruption? But at these things heard the mind burns, and already desires to stand there, where it hopes to rejoice without end. But one cannot arrive at great rewards, except through great labors. Whence also Paul the excellent preacher says: He shall not be crowned except he who has striven lawfully (2 Tim. 2:5).

Delectet ergo mentem magnitudo praemiorum, sed non deterreat certamen laborum. Unde ad se venientibus Veritas dicit: Si quis venit ad me, et non odit patrem suum et matrem, et uxorem et filios, et fratres et sorores, adhuc autem et animam suam, non potest meus esse discipulus.

2. Sed percontari libet quomodo parentes et carnaliter propinquos praecipimur odisse, qui jubemur et inimicos diligere? Et certe Veritas de uxore dicit: Quod Deus conjunxit, homo non separet (Matth. XIX, 6). Et Paulus ait: Viri, diligite uxores vestras, sicut et Christus Ecclesiam (Eph. V, 25). Ecce discipulus uxorem diligendam praedicat, cum magister dicat: Qui uxorem non odit, non potest meus esse discipulus. Nunquid aliud judex nuntiat, aliud praeco clamat? An simul et odisse possumus, et diligere? Sed si vim praecepti perpendimus, utrumque agere per discretionem valemus, ut eos qui nobis carnis cognatione conjuncti sunt, et quos proximos novimus, diligamus, et quos adversarios in via Dei patimur odiendo et fugiendo nesciamus. Quasi enim per odium diligitur qui carnaliter sapiens, dum prava nobis ingerit, non auditur. Ut autem Dominus demonstraret hoc erga proximos odium non de inaffectione procedere, sed de charitate, addidit protinus, dicens: Adhuc autem et animam suam. Odisse itaque praecipimur proximos, odisse et animam nostram. Constat ergo quia amando debet odisse proximum, qui sic eum odit sicut semetipsum. Tunc etenim bene nostram animam odimus, cum ejus carnalibus desideriis non acquiescimus, cum ejus appetitum frangimus, ejus voluptatibus reluctamur. Quae ergo contempta ad melius ducitur, quasi per odium amatur. Sic sic nimirum exhibere proximis nostris odii discretionem debemus, ut in eis et diligamus quod sunt, et habeamus odio quod in Dei nobis itinere obsistunt.

3. Certe cum Paulus Jerosolymam pergeret, propheta Agabus zonam illius apprehendit, suis pedibus alligavit, dicens: Virum cujus haec zona est sic alligabunt in Jerusalem (Act. XXI, 11). Sed is qui animam suam perfecte oderat quid dicebat? Ego non solum alligari, sed et mori in Jerusalem paratus sum pro nomine Domini Jesu Christi (Ibid., 13), nec facio animam meam pretiosiorem quam me (Act. XX, 24). Ecce quomodo animam suam amando oderat, imo odiens amabat, quam cupiebat pro Jesu morti tradere, ut hanc ad vitam de peccati morte suscitaret.

Let therefore the magnitude of the rewards delight the mind, but let not the struggle of the labors deter it. Whence to those coming to him the Truth says: If any man comes to me, and hates not his father and mother, and wife and children, and brothers and sisters, and moreover his own soul also, he cannot be my disciple.

2. But it is pleasing to inquire how we are commanded to hate parents and carnal relatives, who are commanded even to love enemies? And certainly the Truth says concerning a wife: What God has joined together, let not man put asunder (Matt. 19:6). And Paul says: Husbands, love your wives, as Christ also loved the Church (Eph. 5:25). Behold, the disciple preaches that a wife is to be loved, while the Master says: He who does not hate his wife, cannot be my disciple. Does the judge announce one thing, and the herald proclaim another? Or can we at the same time both hate and love? But if we weigh the force of the precept, we are able to do both through discretion, so that we may love those who are joined to us by cognation of the flesh, and whom we know as neighbors, and those whom we suffer as adversaries in the way of God we may not know by hating and fleeing. for he is loved as if through hatred who, being carnally wise, is not heard while he suggests depraved things to us. But so that the Lord might demonstrate that this hatred toward neighbors does not proceed from lack of affection, but from charity, he added immediately, saying: And moreover his own soul also. We are commanded therefore to hate neighbors, to hate even our own soul. It is clear therefore that he ought to hate a neighbor by loving, who so hates him as himself. For then we well hate our own soul, when we do not acquiesce to its carnal desires, when we break its appetite, and resist its pleasures. That which therefore, being contemned, is led to better, is loved as if through hatred. Thus, thus indeed we ought to exhibit the discretion of hatred toward our neighbors, so that in them we both love what they are, and hold in hatred that they withstand us in the journey of God.

3. Certainly when Paul was going to Jerusalem, the prophet Agabus took his girdle, and bound his own feet, saying: Thus shall they bind the man whose this girdle is in Jerusalem (Acts 21:11). But he who perfectly hated his own soul, what did he say? I am ready not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus Christ (Ibid., 13), neither do I make my soul more precious than myself (Acts 20:24). Behold how by loving he had hated his soul, nay by hating he loved it, which he desired to deliver to death for Jesus, so that he might raise this to life from the death of sin.

Ab hac ergo discretione odii nostri trahamus formam ad odium proximi. Ametur quilibet in hoc mundo etiam adversarius, sed in via Dei contrarius non ametur etiam propinquus. Quisquis enim jam aeterna concupiscit, in ea quam aggreditur, causa Dei, extra patrem, extra matrem, extra uxorem, extra filios, extra cognatos, extra semetipsum fieri debet, ut eo verius cognoscat Deum, quo in ejus causa neminem recognoscit. Multum namque est quod carnales affectus intentionem mentis diverberant, ejusque aciem obscurant; quos tamen nequaquam noxios patimur, si eos premendo teneamus. Amandi ergo sunt proximi, impendenda est charitas omnibus et propinquis et extraneis, nec tamen pro eadem charitate a Dei amore flectendum.

4. Scimus autem quia cum de terra Philisthiim arca Domini ad terram Israelitarum rediret, plaustro superimposita est, et vaccae plaustro subjunctae sunt, quae fetae fuisse memorantur, quarum filios clauserunt domi. Et scriptum est: Ibant autem in directum vaccae per viam quae ducit Bethsames, et uno itinere gradiebantur, pergentes et mugientes, et non declinabant neque ad dexteram, neque ad sinistram (I Reg. VI, 12). Quid ergo vaccae nisi fideles quosque in Ecclesia designant, qui dum sacri eloquii praecepta considerant, quasi superimpositam Domini arcam portant? De quibus hoc etiam est notandum, quod fuisse fetae memorantur, quia sunt plerique qui in via Dei intrinsecus positi, foris carnalibus affectibus ligantur; sed non declinant a recto itinere, qui Arcam Dei portant in mente. Ecce enim vaccae Bethsames pergunt. Bethsames quippe dicitur domus solis; et Propheta ait: Vobis autem qui timetis Dominum orietur sol justitiae (Malach. IV, 2). Si ergo ad aeterni solis habitationem tendimus, dignum profecto est ut de Dei itinere pro carnalibus affectibus non declinemus. Tota enim virtute pensandum est quod vaccae Dei plaustro suppositae pergunt et gemunt: dant ab intimis mugitus, et tamen ab itinere non deflectunt gressus. Sic nimirum praedicatores Dei, sic fideles quique esse intra sanctam Ecclesiam debent, ut compatiantur proximis per charitatem, et tamen de via Dei non exorbitent per compassionem.

5. Hoc ipsum vero animae odium qualiter exhiberi debeat, Veritas subdendo manifestat, dicens: Qui non bajulat crucem suam, et venit post me, non potest meus esse discipulus. Crux quippe a cruciatu dicitur. Et duobus modis crucem Domini bajulamus, cum aut per abstinentiam carnem afficimus, aut per compassionem proximi necessitatem illius nostram putamus. Qui enim dolorem exhibet in aliena necessitate, crucem portat in mente. Sciendum vero est quod sunt nonnulli qui carnis abstinentiam non pro Deo, sed pro inani gloria exhibent.

From this discretion therefore of our hatred let us draw the form for the hatred of a neighbor. Let anyone be loved in this world even as an adversary, but in the way of God let not even a relative be loved if he is contrary. For whoever already desires eternal things, in that cause of God which he undertakes, ought to become outside father, outside mother, outside wife, outside children, outside relatives, outside himself, so that he may know God more truly, in that he recognizes no one in His cause. For it is much that carnal affections strike the intention of the mind, and obscure its edge; which yet we suffer in no way harmful, if we hold them by pressing them down. Neighbors therefore are to be loved, charity is to be bestowed upon all, both relatives and strangers, yet one must not bend from the love of God for the sake of the same charity.

4. But we know that when from the land of the Philistines the ark of the Lord returned to the land of the Israelites, it was placed upon a wagon, and cows were joined to the wagon, which are remembered to have been with young, whose calves they shut up at home. And it is written: And the cows went in a straight line by the way which leads to Bethshemesh, and they walked by one path, going and lowing, and they did not turn aside neither to the right, nor to the left (1 Sam. 6:12). What therefore do the cows designate except all the faithful in the Church, who while they consider the precepts of the sacred word, carry as it were the ark of the Lord placed upon them? Concerning whom this is also to be noted, that they are remembered to have been with young, because there are many who, placed inwardly in the way of God, are bound outwardly by carnal affections; but they do not turn aside from the right path, who carry the Ark of God in the mind. For behold the cows of Bethshemesh go forward. For Bethshemesh is said to be the house of the sun; and the Prophet says: But to you who fear the Lord the sun of justice shall arise (Mal. 4:2). If therefore we tend toward the habitation of the eternal sun, it is indeed worthy that we do not turn aside from the way of God for the sake of carnal affections. For with all virtue it is to be weighed that the cows placed under the wagon of God go forward and groan: they give lowings from their inmost parts, and yet they do not deflect their steps from the path. So indeed the preachers of God, so all the faithful ought to be within the holy Church, so that they may have compassion for neighbors through charity, and yet not go out of the way of God through compassion.

5. But how this same hatred of the soul ought to be exhibited, the Truth manifests by adding, saying: He who does not carry his cross, and come after me, cannot be my disciple. For the cross indeed is so called from torture. And in two ways we carry the cross of the Lord, when either through abstinence we afflict the flesh, or through compassion we consider the necessity of a neighbor our own. For he who exhibits grief in another's necessity, carries a cross in the mind. But it is to be known that there are some who exhibit abstinence of the flesh not for God, but for vain glory.

Et sunt plerique qui compassionem proximo non spiritaliter, sed carnaliter impendunt, ut ei non ad virtutem, sed quasi miserendo ad culpas faveant. Hi itaque crucem quidem videntur ferre, sed Dominum non sequuntur. Unde recte haec eadem Veritas dicit: Qui non bajulat crucem suam, et venit post me, non potest meus esse discipulus. Bajulare etenim crucem et post Dominum ire, est vel carnis abstinentiam, vel compassionem proximo pro studio aeternae intentionis exhibere. Nam quisquis haec pro temporali intentione exhibet, crucem quidem bajulat, sed ire post Dominum recusat.

6. Quia vero sublimia praecepta data sunt, protinus comparatio aedificandae sublimitatis adjungitur, cum dicitur: Quis enim ex vobis volens turrim aedificare, non prius sedens computat sumptus qui necessarii sunt, si habeat ad perficiendum, ne posteaquam posuerit fundamentum, et non potuerit perficere, omnes qui viderint, incipiant ei illudere dicentes: Quia hic homo coepit aedificare, et non potuit consummare? Omne quod agimus praevenire per studium considerationis debemus. Ecce enim, juxta Veritatis vocem, qui turrim aedificat prius aedificii sumptus parat. Si igitur humilitatis turrim construere cupimus, prius nos praeparare contra adversa hujus saeculi debemus. Hoc etenim inter terrenum et coeleste aedificium distat, quod terrenum aedificium expensas colligendo construitur, coeleste vero aedificium expensas dispergendo. Ad illud sumptus facimus, si non habita colligamus, ad istud sumptus facimus, si et habita relinquamus. Istos sumptus dives ille habere non potuit, qui, multas possessiones possidens, magistrum requisivit, dicens: Magister bone, quid faciens vitam aeternam possidebo (Matth. XIX, 16)? Qui cum praeceptum relinquendi omnia audisset, tristis abscessit, et inde est angustatus in mente, unde foris fuit latior in possessione. Quia enim in hac vita amabat sumptus celsitudinis, tendendo ad aeternam patriam habere noluit sumptus humilitatis. Considerandum vero est quod dicitur: Omnes qui viderint incipiant illudere ei, quia, juxta Pauli vocem, Spectaculum facti sumus mundo, angelis et hominibus (I Cor. IV, 9). Et in omne quod agimus considerare occultos nostros adversarios debemus, qui semper nostris operibus insistunt, semper ex nostro defectu gratulantur. Quos Propheta intuens, ait: Deus meus, in te confido, non erubescam, neque irrideant me inimici mei (Psal. XXIV, 2, 3). In bonis enim operibus intenti, nisi contra malignos spiritus sollicite vigilemus, ipsos irrisores patimur, quos ad malum persuasores habemus. Sed quia de construendo aedificio comparatio data est, nunc ex minori ad majus similitudo subditur, ut ex rebus minimis majora pensentur.

And there are many who bestow compassion on a neighbor not spiritually, but carnally, so that they favor him not for virtue, but as it were by pitying him in his faults. These therefore seem indeed to carry a cross, but they do not follow the Lord. Whence rightly this same Truth says: He who does not carry his cross, and come after me, cannot be my disciple. For to carry the cross and go after the Lord, is to exhibit either abstinence of the flesh, or compassion to a neighbor for the study of eternal intention. For whoever exhibits these for a temporal intention, carries the cross indeed, but refuses to go after the Lord.

6. Because indeed sublime precepts have been given, immediately a comparison of building sublimity is added, when it is said: For which of you, wanting to build a tower, does not first sit down and reckon the charges that are necessary, if he have wherewithal to finish it, lest after he has laid the foundation, and has not been able to finish it, all that see it begin to mock him, saying: This man began to build, and was not able to finish? All that we do we ought to anticipate through the study of consideration. For behold, according to the voice of the Truth, he who builds a tower first prepares the charges of the building. If therefore we desire to construct the tower of humility, we ought first to prepare ourselves against the adversities of this world. For this distance is between an earthly and a heavenly building, that an earthly building is constructed by collecting expenses, but a heavenly building by dispersing expenses. To that one we make charges, if we collect things not held; to this one we make charges, if we also relinquish things held. Those charges that rich man could not have, who, possessing many possessions, sought the Master, saying: Good Master, what doing shall I possess eternal life? (Matt. 19:16). Who when he had heard the precept of relinquishing all things, departed sad, and thence was narrowed in mind, whence he was broader exteriorly in possession. For because in this life he loved the charges of loftiness, in tending to the eternal fatherland he would not have the charges of humility. But it is to be considered what is said: All who see it begin to mock him, because, according to the voice of Paul, We are made a spectacle to the world, to angels, and to men (1 Cor. 4:9). And in all that we do we ought to consider our hidden adversaries, who always insist upon our works, always congratulate from our defect. Whom the Prophet beholding, says: My God, in thee I trust, let me not be ashamed, neither let my enemies mock me (Ps. 24:2, 3). For being intent on good works, unless we vigilantly watch against malignant spirits, we suffer those same mockers, whom we have as persuaders to evil. But because a comparison concerning the constructing of a building has been given, now a similitude from the lesser to the greater is added, so that from the smallest things greater ones may be weighed.

Nam sequitur: Aut quis rex iturus committere bellum adversus alium regem, non sedens prius cogitat si possit cum decem millibus occurrere ei qui cum viginti millibus venit ad se? Alioquin adhuc illo longe agente, legationem mittens, rogat ea quae pacis sunt. Rex contra regem ex aequo venit ad praelium, et tamen si se perpendit non posse sufficere, legationem mittit, et ea quae pacis sunt postulat. Quibus ergo nos lacrymis veniam sperare debemus, qui in illo tremendo examine cum Rege nostro ex aequo ad judicium non venimus, quos nimirum conditio, infirmitas, et causa inferiores exhibet?

7. Sed fortasse jam mali operis culpas abscidimus, jam prava quaeque exterius declinamus; nunquid ad reddendam rationem cogitationis nostrae sufficimus? Nam cum viginti millibus venire dicitur is contra quem minime sufficit iste qui cum decem millibus venit. Decem millia quippe ad viginti millia simplum ad duplum sunt. Nos autem si multum proficimus, vix exteriora nostra opera in rectitudine servamus. Nam et si jam luxuria carnis abscissa est, tamen adhuc a corde funditus abscissa non est. Ille autem qui judicaturus venit exteriora simul et interiora judicat, facta pariter et cogitationes pensat. Cum duplo ergo exercitu contra simplum venit, qui nos vix in solo opere praeparatos simul de opere et cogitatione discutit. Quid ergo agendum est, fratres, nisi ut dum nos cum simplo exercitu contra duplum illius sufficere non posse conspicimus, dum adhuc longe est, legationem mittamus, et rogemus ea quae pacis sunt? Longe enim esse dicitur, qui adhuc praesens per judicium non videtur. Mittamus ad hunc legationem lacrymas nostras, mittamus misericordiae opera, 1631 mactemus in ara ejus hostias placationis, cognoscamus nos cum eo in judicio non posse contendere; pensemus virtutem ejus fortitudinis, rogemus ea quae pacis sunt. Haec est nostra legatio, quae regem venientem placat. Pensate, fratres, quam benignum sit quod is qui suo adventu valet opprimere tardat venire. Mittamus ad hunc, ut diximus, legationem nostram, fluendo, tribuendo, sacras hostias offerendo. Singulariter namque ad absolutionem nostram oblata cum lacrymis et benignitate mentis sacri altaris hostia suffragatur, quia is qui in se resurgens a mortuis jam non moritur, adhuc per hanc in suo mysterio pro nobis iterum patitur. Nam quoties ei hostiam suae passionis offerimus, toties nobis ad absolutionem nostram passionem illius reparamus.

For it follows: Or what king, about to go to make war against another king, does not first sit down and think whether he be able with ten thousand to meet him that comes against him with twenty thousand? Otherwise, while he is yet a long way off, sending an embassy, he desires conditions of peace. A king comes against a king as an equal to battle, and yet if he weighs that he is not able to suffice, he sends an embassy, and asks those things which are of peace. With what tears therefore ought we to hope for pardon, who in that tremendous examination do not come as an equal to judgment with our King, whom indeed condition, infirmity, and cause show to be inferior?

7. But perhaps we have already cut off the faults of a bad work, already we decline all depraved things exteriorly; are we sufficient for rendering the reason of our thought? For he is said to come with twenty thousand against whom he who comes with ten thousand is by no means sufficient. Ten thousand indeed to twenty thousand are a single to a double. But we, if we profit much, scarcely keep our exterior works in rectitude. For even if the luxury of the flesh has already been cut off, yet it is not yet fundamentally cut off from the heart. But he who comes to judge, judges exterior and interior things together, weighs deeds and thoughts equally. With a double army therefore he comes against a single one, who discusses us, who are scarcely prepared in work alone, at the same time concerning work and thought. What therefore is to be done, brothers, unless while we behold that we cannot suffice with a single army against his double one, while he is yet a long way off, we send an embassy, and ask those things which are of peace? For he is said to be a long way off, who is not yet seen present through judgment. Let us send to him as our embassy our tears, let us send acts of mercy, let us sacrifice upon his altar hosts of propitiation, let us recognize that we cannot contend with him in judgment; let us weigh the power of his fortitude, let us ask those things which are of peace. This is our embassy, which placates the coming king. Weigh, brothers, how benign it is that he who is able by his coming to overwhelm, delays to come. Let us send to him, as we have said, our embassy, by weeping, by bestowing, by offering sacred hosts. For the host of the sacred altar, offered with tears and benignity of mind, uniquely suffices for our absolution, because he who, rising from the dead in himself, now dies no more, still suffers again for us through this in his mystery. For as often as we offer to him the host of his passion, so often we repair his passion to ourselves for our absolution.

8. Multos, ut arbitror, vestrum, fratres charissimi, contigit nosse hoc quod volo ad memoriam vestram narrando revocare. Non longe a nostris fertur temporibus factum quod quidam ab hostibus captus longe transductus est (Lib. IV Dialog., cap. 57); cumque diu teneretur in vinculis, eum uxor sua cum ex eadem captivitate non reciperet, exstinctum pulavit. Pro quo jam velut mortuo hostias hebdomadibus singulis curabat offerre. Cujus toties vincula solvebantur in captivitate, quoties ab ejus conjuge oblatae fuissent hostiae pro animae ejus absolutione. Nam longa post tempora reversus, admirans valde suae indicavit uxori quod diebus certis, hebdomadibus singulis, ejus vincula solvebantur. Quos videlicet dies ejus uxor atque horas discutiens, tunc eum recognovit absolutum, cum pro eo sacrificium meminerat oblatum. Hinc ergo, fratres charissimi, hinc certa consideratione colligite, oblata a nobis hostia sacra quantum in nobis solvere valeat ligaturam cordis, si oblata ab altero potuit in altero solvere vincula corporis.

9. Multi vestrum, fratres charissimi, Cassium Narniensis urbis episcopum noverunt, cui mos erat quotidianas Deo hostias offerre, ita ut pene nullus dies vitae ejus abscederet quo non omnipotenti Deo hostiam placationis immolaret (Lib. IV Dialog., cap. 56). Cui cum sacrificio valde etiam concordabat vita. Nam cuncta quae habebat in eleemosynis tribuens, cum ad horam offerendi sacrificii venisset, velut totus in lacrymis defluens, semetipsum cum magna cordis contritione mactabat. Cujus et vitam et exitum, quodam venerabilis vitae Diacono, qui fuerat ab eo nutritus, referente, cognovi. Aiebat enim quod quadam nocte ejus presbytero per visum Dominus astitit, dicens: Vade et dic episcopo: Age quod agis, operare quod operaris, non cesset pes tuus, non cesset manus tua; natali apostolorum venies ad me, et retribuam tibi mercedem tuam. Surrexit presbyter, sed quia e vicino apostolorum natalitius dies imminebat, tam propinqui exitus diem episcopo nuntiare pertimuit. Alia nocte Dominus rediit, ejusque inobedientiam venementer increpavit, atque eadem jussionis suae verba retexuit. Tunc presbyter surrexit ut pergeret, sed rursus infirmitas cordis impedimento facta est indicandae revelationis; et ad admonitionem quoque iteratae jussionis obduruit pergere, et quae viderat manifestare neglexit. Sed quia magnam mansuetudinem contemptae gratiae major se qui solet ira vindictae, visione tertia Dominus apparens, jam verbis addidit verbera, et tam districta caede mactatus est, ut in eo duritiam cordis emollirent vulnera corporis.

8. I think that many of you, dearest brothers, have happened to know that which I wish to recall to your memory by narrating. A thing is said to have been done not far from our times, that a certain man, captured by enemies, was led a long way off (Book IV of the Dialogues, ch. 57); and when he was held for a long time in bonds, his wife, since she did not receive him back from that same captivity, thought him dead. For whom, already as if dead, she took care to offer hosts every single week. Whose bonds were loosed in captivity as often as hosts had been offered by his spouse for the absolution of his soul. For returning after a long time, wondering greatly, he indicated to his wife that on certain days, every single week, his bonds were loosed. Which days and hours his wife discussing, then recognized him loosed, when she remembered the sacrifice offered for him. From this therefore, dearest brothers, from this collect with certain consideration how much the sacred host offered by us is able to loose the bond of the heart in us, if offered by another it could loose the bonds of the body in another.

9. Many of you, dearest brothers, have known Cassius, the bishop of the city of Narni, whose custom it was to offer daily hosts to God, so that almost no day of his life departed in which he did not immolate a host of propitiation to almighty God (Book IV of the Dialogues, ch. 56). With which sacrifice his life also very much agreed. For bestowing all that he had in alms, when he had come to the hour of offering the sacrifice, as if all flowing down in tears, he immolated himself with great contrition of heart. Whose life and departure I have known from the narration of a certain Deacon of venerable life, who had been nourished by him. For he said that on a certain night the Lord stood by his priest through a vision, saying: Go and say to the bishop: Do what you do, work what you work, let not your foot cease, let not your hand cease; on the birthday of the apostles you shall come to me, and I will repay you your reward. The priest arose, but because the birthday of the apostles was imminent and nearby, he was afraid to announce the day of such a near departure to the bishop. On another night the Lord returned, and vehemently rebuked his inobedience, and repeated the same words of his command. Then the priest arose so that he might go, but again the infirmity of the heart was made an impediment to the revelation to be indicated; and he neglected to go even at the admonition of the repeated command, and to manifest those things which he had seen. But because a greater wrath of vengeance is wont to follow a great meekness of contemned grace, the Lord appearing in a third vision, already added stripes to words, and he was immolated with such strict slaughter, that in him the wounds of the body might soften the hardness of the heart.

Surrexit ergo eruditus ex verbere, perrexit ad episcopum, eumque jam ex more juxta beati Juvenalis martyris sepulcrum ad offerendum sacrificium consistentem reperit, secretum a circumstantibus petiit, seque ejus pedibus prostravit. Cumque eum ubertim flentem episcopus vix ad se levare potuisset, lacrymarum causas cognoscere studuit. Ille vero, relaturus ordinem visionis, prius vestimento ex humeris devoluto, detexit plagas corporis, ut ita dicam, testes veritatis et culpae, monstravit quanta animadversione districtionis membra illius accepta verbera, livore inflicto, sulcaverant. Quae mox ut episcopus vidit, exhorruit, et quis sibi talia facere praesumpsisset cum magnae obstupefactionis vocibus inquisivit. At ille respondit, haec se pro ipso fuisse perpessum. Excrevit cum terrore admiratio; sed nullas jam presbyter inquisitioni ejus moras adjiciens, secretum revelationis aperuit, eique jussionis dominicae per ea quae audierat verba narravit, dicens: Age quod agis, operare quod operaris, non cesset manus tua, non cesset pes tuus; natali apostolorum venies ad me, et retribuam tibi mercedem tuam. Quibus auditis, episcopus se in orationem cum magna cordis contritione prostravit, et qui oblaturus sacrificium ad horam tertiam venerat, hoc pro extensae orationis magnitudine ad horam nonam usque protelavit. Atque ex illo jam die magis magisque aucta sunt ei lucra pietatis; factusque est tam fortis in opere quam certus ex munere, quippe qui eum, cui ipse debitor fuerat, ex ea promissione jam coeperat habere debitorem. Huic autem consuetudo fuerat, annis singulis, natalitio apostolorum die Romam venire; jamque ex hac revelatione suspectus, venire juxta morem noluit. Eodem ergo tempore sollicitus fuit, secundo quoque anno vel tertio in mortis suae exspectatione suspensus, quarto, quintoque, et sexto similiter. Qui desperare jam de veritate revelationis poterat, si verbis fidem verbera non fecissent. Cum ecce anno septimo usque ad exspectati natalis sacras vigilias incolumis pervenit; sed lenis hunc in vigiliis calor attigit, atque ipso die natalitio filiis suis se exspectantibus, missarum solemnia implere se posse recusavit. Illi vero quia de ejus erant pariter egressione suspecti, simul ad eum omnes venerunt, sese unanimiter astringentes ut die eodem nequaquam acquiescerent missarum solemnia celebrari, nisi pro eis apud Dominum idem antistes suus intercessor accederet. Tunc ille, compulsus, in episcopii oratorio missas fecit, et manu sua corpus dominicum pacemque omnibus tribuit.

He arose therefore learned from the stripe, went to the bishop, and found him already according to custom standing near the tomb of the blessed martyr Juvenal for offering the sacrifice, sought a secret from those standing around, and prostrated himself at his feet. And when the bishop could scarcely raise him, weeping abundantly, to himself, he studied to know the causes of the tears. But he, about to relate the order of the vision, first with the garment rolled down from the shoulders, uncovered the plagues of the body, so to speak, the witnesses of the truth and of the fault, showed with what animadversion of strictness his members, having received the stripes, had been furrowed with the inflicted lividness. As soon as the bishop saw these things, he was horrified, and with voices of great astonishment inquired who had presumed to do such things to him. But he replied that he had suffered these things for him. Admiration grew with terror; but now the priest adding no delays to his inquiry, opened the secret of the revelation, and narrated to him the words of the lordly command through those things which he had heard, saying: Do what you do, work what you work, let not your hand cease, let not your foot cease; on the birthday of the apostles you shall come to me, and I will repay you your reward. At which things heard, the bishop prostrated himself in prayer with great contrition of heart, and he who had come at the third hour to offer the sacrifice, prolonged this even to the ninth hour for the magnitude of the extended prayer. And from that day already the gains of piety were increased for him more and more; and he was made as strong in work as certain from the gift, seeing that he had already begun to have him as a debtor from that promise, to whom he himself had been a debtor. But it had been the custom for this man, every single year, to come to Rome on the day of the birthday of the apostles; and already suspicious from this revelation, he would not come according to custom. At the same time therefore he was solicitous, and in the second year also or the third he was suspended in the expectation of his death, and in the fourth, fifth, and sixth similarly. Who could have already despaired concerning the truth of the revelation, if the stripes had not made faith for the words. When behold in the seventh year he arrived unharmed even to the sacred vigils of the expected birthday; but a gentle heat touched him in the vigils, and on the birthday itself, his sons expecting him, he refused that he could fulfill the solemnities of the masses. But they, because they were similarly suspicious concerning his departure, all came together to him, binding themselves unanimously so that on the same day they would by no means acquiesce that the solemnities of the masses be celebrated, unless their same prelate should approach as intercessor before the Lord for them. Then he, compelled, made masses in the oratory of the bishopric, and with his hand bestowed the lordly body and peace upon all.

Qui cuncto ministerio oblati sacrificii peracto, ad lectulum rediit, ibique jacens, dum sacerdotes suos ac ministros circumstetisse cerneret, quasi vale ultimum dicens, de servando eos vinculo charitatis admonebat, et quanta debuissent concordia inter se uniri praedicabat. Cum subito inter ipsa sanctae exhortationis verba, voce terribili clamavit, dicens: Hora est. Moxque assistentibus ipse suis manibus linteum dedit, quod ex more morientium sibi contra faciem tenderetur. Quo tenso, spiritum emisit, sicque sancta illa anima, ad gaudia aeterna perveniens, a carnis corruptione soluta est. Quem, fratres charissimi, quem vir iste in morte sua imitatus est, nisi eum quem in vita sua fuerat contemplatus? Dicens enim: Hora est, de corpore exiit, quia et Jesus, peractis omnibus, cum dixisset: Consummatum est, inclinato capite, tradidit spiritum (Joan. XIX, 30). Quod ergo Dominus ex potestate, hoc egit famulus ex vocatione.

10. Ecce quotidianae hostiae illa cum eleemosynis et lacrymis missa legatio quantam cum Rege veniente gratiae pacem fecit. Relinquat ergo omnia qui potest. Qui autem relinquere omnia non potest, cum adhuc longe est Rex, legationem mittat, lacrymarum, eleemosynarum, hostiarum munera offerat. Vult enim placari precibus, qui scit quia portari non possit iratus. Quod adhuc moram facit venire, legationem pacis sustinet. Venisset jam namque si vellet, et cunctos suos adversarios trucidasset. Sed et quam terribilis veniet indicat, et tamen ad veniendum tardat, quia non vult invenire quos puniat. Reatum nobis contemptus nostri denuntiat, dicens: Sic ergo omnis ex vobis qui non renuntiat omnibus quae possidet, non potest meus esse discipulus; et tamen sperandae salutis remedium confert, quia qui per iram non potest ferri, per postulatae pacis vult legationem placari. Lavate ergo, fratres charissimi, lacrymis maculas peccatorum, eleemosynis tergite, sacris hostiis expiate. Nolite possidere per desiderium quae adhuc per usum minime reliquistis. Spem in solo Redemptore figite, ad aeternam patriam mente transite. Si enim nil in hoc mundo jam amando possidetis, etiam possidendo cuncta reliquistis. Ipse nobis gaudia desiderata concedat, qui nobis aeternae pacis remedia contulit, Jesus Christus Dominus noster, qui vivit et regnat cum Patre in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen.

HOMILIA XXXVIII.

Habita ad populum in basilica beati Clementis martyris.

Who, having performed the whole ministry of the offered sacrifice, returned to the bed, and lying there, while he saw his priests and ministers standing around, as if saying a last farewell, he admonished them concerning the bond of charity to be kept, and preached with how much concord they ought to be united among themselves. When suddenly among those same words of holy exhortation, he cried out with a terrible voice, saying: It is the hour. And immediately he himself gave a cloth to those assisting, which according to the custom of the dying should be stretched against his face. Which being stretched, he emitted the spirit, and thus that holy soul, arriving at eternal joys, was loosed from the corruption of the flesh. Whom, dearest brothers, whom did this man imitate in his death, except him whom he had contemplated in his life? For saying: It is the hour, he went out from the body, because Jesus also, all things being performed, when he had said: It is consummated, bowing the head, gave up the spirit (John 19:30). What therefore the Lord did from power, this the servant did from vocation.

10. Behold what peace of grace that embassy sent with daily hosts, alms, and tears made with the coming King. Therefore let him who can, leave all things. But he who cannot leave all things, while the King is yet far off, let him send an embassy, let him offer gifts of tears, of alms, of hosts. For he wishes to be appeased by prayers, who knows that he cannot be borne when angry. Because he still makes delay in coming, he sustains an embassy of peace. For he would have come already if he willed, and would have slaughtered all his adversaries. But he both indicates how terrible he will come, and yet he delays in coming, because he does not wish to find those whom he may punish. He denounces the guilt of our contempt to us, saying: So therefore every one of you who does not renounce all that he possesses, cannot be my disciple; and yet he confers a remedy of hoped-for salvation, because he who cannot be borne through wrath, wishes to be appeased through the embassy of requested peace. Wash therefore, dearest brothers, the stains of sins with tears, wipe them with alms, expiate them with sacred hosts. Do not possess through desire what you have not yet left at least through use. Fix your hope in the Redeemer alone, pass over in mind to the eternal fatherland. For if you already possess nothing in this world by loving it, you have left all things even while possessing them. May he himself grant us the desired joys, who conferred on us the remedies of eternal peace, Jesus Christ our Lord, who lives and reigns with the Father in the unity of the Holy Spirit, God, for all ages of ages. Amen.

HOMILY XXXVIII.

Delivered to the people in the basilica of the blessed Clement the martyr.

LECTIO S. EVANG. SEC. MATTH. XXII, 1-13.

In illo tempore, loquebatur Jesus principibus sacerdotum et Pharisaeis in parabolis, dicens: Simile est regnum coelorum homini regi qui fecit nuptias filio suo, et misit servos suos vocare invitatos ad nuptias, et nolebant venire. Iterum misit alios servos, dicens: Dicite invitatis: Ecce prandium meum paravi, tauri mei et allilia occisa sunt, et omnia parata, venite ad nuptias. Illi autem neglexerunt, et abierunt, alius in villam suam, alius vero ad negotiationem suam; reliqui vero tenuerunt servos ejus, et contumeliis affectos occiderunt. Rex autem cum audisset, iratus est; et, missis exercitibus suis, perdidit homicidas illos, et civitatem illorum succendit. Tunc ait servis suis: Nuptiae quidem paratae sunt, sed qui invitati erant non fuerunt digni. Ite ergo ad exitus viarum, et quoscunque inveneritis vocate ad nuptias. Et egressi servi ejus in vias, congregaverunt omnes quos invenerunt, malos et bonos, et impletae sunt nuptiae discumbentium. Intravit autem rex ut videret discumbentes; et vidit ibi hominem non vestitum veste nuptiali, et ait illi: Amice, quomodo huc intravisti non habens vestem nuptialem? At ille obmutuit. Tunc dixit rex ministris: Ligatis manibus ejus etpedibus, mittite eum in tenebras exteriores. Ibi erit fletus et stridor dentium. Multi enim sunt vocati, pauci vero electi.

1. Textum lectionis evangelicae, fratres charissimi, volo, si possum, sub brevitate transcurrere, ut in fine ejus valeam ad loquendum largius vacare. Sed quaerendum prius est an haec apud Matthaeum ipsa sit lectio quae apud Lucam sub appellatione coenae describitur (Luc. XIV, 16, seq.). Et quidem sunt nonnulla quae sibi dissona esse videntur, quia hic prandium, illic coena memoratur; hic qui ad nuptias non dignis vestibus intravit repulsus est, illic nullus qui intrasse dicitur repulsus esse perhibetur. Qua ex re recte colligitur quod et hic per nuptias praesens Ecclesia, et illic per coenam aeternum et ultimum convivium designatur, quia et hanc nonnulli exituri intrant, et ad illud quisquis semel intraverit ulterius non exibit. At si quis forte contendat hanc eamdem esse lectionem, ego melius puto, salva fide, alieno intellectui cedere, quam contentionibus deservire, quoniam et intelligi congrue forsitan potest quia de projecto eo qui cum nuptiali veste non venerat quod Lucas tacuit Matthaeus dixit. Quod vero per illum coena, per hunc autem prandium dicitur, nequaquam vel hoc nostrae intelligentiae obsistit, quia cum ad horam nonam apud antiquos quotidie prandium fieret, ipsum quoque prandium coena vocabatur.

READING OF THE HOLY GOSPEL ACCORDING TO MATTHEW XXII, 1-13.

At that time, Jesus spoke to the chief priests and Pharisees in parables, saying: The kingdom of heaven is like to a man being a king, who made a marriage for his son, and sent his servants to call those invited to the marriage, and they would not come. Again he sent other servants, saying: Tell those invited: Behold I have prepared my dinner, my oxen and fatlings are killed, and all things are ready, come to the marriage. But they neglected, and went away, one to his farm, and another to his business; but the rest laid hold on his servants, and having treated them with contumely, killed them. But the King, when he had heard it, was angry; and, having sent his armies, he destroyed those murderers, and burnt up their city. Then he says to his servants: The marriage indeed is ready, but they that were invited were not worthy. Go therefore to the exits of the highways, and whomsoever you shall find, call to the marriage. And his servants going out into the ways, gathered together all whom they found, bad and good, and the marriage was filled with guests. And the king entered to see the guests; and he saw there a man not clothed with a wedding garment, and he says to him: Friend, how did you enter hither not having a wedding garment? But he was silent. Then the king said to the ministers: Having bound his hands and feet, cast him into the exterior darkness. There shall be weeping and gnashing of teeth. For many are called, but few are chosen.

1. I wish, dearest brothers, if I can, to run through the text of the evangelical reading with brevity, so that at its end I may be able to be free to speak more largely. But it must first be sought whether this reading in Matthew is the same as that which is described in Luke under the appellation of a supper (Luke 14:16, seq.). And indeed there are some things which seem to be discordant with themselves, because here a dinner (*prandium*), there a supper (*coena*) is mentioned; here he who entered to the marriage not with worthy garments was repulsed, there no one who is said to have entered is perhibited to have been repulsed. From which matter it is rightly collected that both here by the marriage the present Church, and there by the supper the eternal and final banquet is designated, because both some about to go out enter this, and into that whosoever shall have once entered shall not go out further. But if any one should perchance contend that this is the same reading, I think it better, saving the faith, to yield to another's intellect, than to serve contentions, since it can also perhaps be congruously understood that concerning that one cast out who had not come with a wedding garment, Matthew said what Luke was silent about. But that by him it is called a supper, but by this one a dinner, this by no means stands in the way of our intelligence, because since at the ninth hour among the ancients a dinner was made daily, that same dinner was also called a supper.

2. Saepe autem jam me dixisse memini quod plerumque in sancto Evangelio regnum coelorum praesens Ecclesia nominatur. Congregatio quippe justorum regnum coelorum dicitur. Quia enim per prophetam Dominus dicit: Coelum mihi sedes est (Isai. LXVI, 1); et Salomon ait: Anima justi sedes est sapientiae (Sap. VII, 27); Paulus etiam dicit: Christum Dei virtutem et Dei sapientiam (I Cor. I, 24); liquido colligere debemus quia si Deus sapientia, anima autem justi sedes sapientiae, dum coelum dicitur sedes Dei, coelum ergo est anima justi. Hinc per Psalmistam de sanctis praedicatoribus dicitur: Coeli enarrant gloriam Dei (Psal. XVIII, 2). Regnum ergo coelorum est Ecclesia justorum, quia dum eorum corda in terra nil ambiunt, per hoc quod ad superna suspirant, jam in eis Dominus quasi in coelestibus regnat. Dicatur ergo: Simile est regnum coelorum homini regi, qui fecit nuptias filio suo.

3. Jam intelligit charitas vestra quis est iste rex, regis filii pater: ille nimirum cui Psalmista ait: Deus judicium tuum regi da, et justitiam tuam filio regis (Psal. LXXI, 1). Qui fecit nuptias filio suo. Tunc enim Deus pater Deo Filio suo nuptias fecit, quando hunc in utero Virginis humanae naturae conjunxit, quando Deum ante saecula fieri voluit hominem in fine saeculorum. Sed quia ex duabus personis fieri solet ista conjunctio, absit hoc ab intellectibus nostris, ut personam Dei et hominis Redemptoris nostri Jesu Christi ex duabus personis credamus unitam. Ex duabus quippe atque in duabus hunc naturis existere dicimus; sed ex duabus personis compositum credi, ut nefas, vitamus. Apertius ergo atque securius dici potest quia in hoc Pater regi Filio nuptias fecit, quo ei per incarnationis mysterium sanctam Ecclesiam sociavit. Uterus autem genitricis Virginis hujus sponsi thalamus fuit. Unde et Psalmista dicit: In sole posuit tabernaculum suum, et ipse tanquam sponsus procedens de thalamo suo (Psal. XVIII, 6). Tanquam sponsus quippe de thalamo suo processit, quia ad conjungendam sibi Ecclesiam incarnatus Deus de incorrupto utero Virginis exivit. Misit ergo servos suos ut ad istas nuptias amicos invitarent. Misit semel, misit iterum quia incarnationis dominicae praedicatores, et prius prophetas, et postmodum apostolos fecit. Bis itaque servos ad invitandum misit, quia incarnationem Unigeniti et per prophetas dixit futuram, et per apostolos nuntiavit factam. Sed quia hi qui prius invitati sunt ad nuptiarum convivium venire noluerunt, in secunda invitatione jam dicitur: Ecce prandium meum paravi, tauri mei et altilia occisa sunt, et omnia parata.

2. But I remember that I have often already said that frequently in the holy Gospel the kingdom of heaven is named the present Church. For the congregation of the just is called the kingdom of heaven. For because the Lord says through the prophet: *Heaven is my seat* (Isaiah 66:1); and Solomon says: *The soul of the just is the seat of wisdom* (Wisdom 7:27); Paul also says: *Christ the power of God and the wisdom of God* (1 Corinthians 1:24); we ought to collect clearly that if God is wisdom, but the soul of the just the seat of wisdom, while heaven is called the seat of God, heaven therefore is the soul of the just. Hence it is said through the Psalmist concerning the holy preachers: *The heavens show forth the glory of God* (Psalm 18:2). Therefore the kingdom of heaven is the Church of the just, because while their hearts in the earth covet nothing, through this that they sigh for the supernal things, already in them the Lord reigns as if in the celestial things. Let it be said therefore: *The kingdom of heaven is like to a man being a king, who made a marriage for his son.*

3. Now your charity understands who is that king, the father of the king's son: he undoubtedly to whom the Psalmist says: *Give to the king, O God, thy judgment, and thy justice to the king's son* (Psalm 71:1). *Who made a marriage for his son.* For then God the Father made a marriage for God his Son, when he joined him to human nature in the womb of the Virgin, when he willed God before the ages to become man at the end of the ages. But because this conjunction is wont to be made from two persons, let this be far from our intellects, that we should believe the person of God and of man our Redeemer Jesus Christ to be united from two persons. For we say that he exists from two and in two natures; but we avoid as an impiety to be believed composed from two persons. Therefore more clearly and securely it can be said that in this the Father made a marriage for the King the Son, in that he associated to him the holy Church through the mystery of the incarnation. But the womb of the Virgin mother was the bridal chamber (*thalamus*) of this bridegroom. Whence also the Psalmist says: *He hath set his tabernacle in the sun, and he as a bridegroom coming out of his bridal chamber* (Psalm 18:6). For as a bridegroom he came out from his bridal chamber, because for joining the Church to himself the incarnate God went out from the incorrupt womb of the Virgin. He sent therefore his servants so that they might invite friends to these marriages. He sent once, he sent again because he made the preachers of the lordly incarnation both first the prophets, and afterwards the apostles. Thus twice he sent servants to invite, because he both said through the prophets that the incarnation of the Only-begotten was to be, and through the apostles announced it as made. But because these who were first invited were unwilling to come to the banquet of the marriage, in the second invitation it is already said: *Behold I have prepared my dinner, my oxen and fatlings are killed, and all things are ready.*

4. Quid in tauris vel altilibus, fratres charissimi, nisi novi ac veteris testamenti patres accipimus? Quia enim vulgo loquor, etiam ipsa me necesse est verba evangelicae lectionis explanare. Altilia enim sagiuata dicimus; ab eo enim quod est alere, altilia quasi alitilia vocamus. Cum vero (23, q. 4, cap. 16) in lege scriptum sit: Diliges amicum tuum, et odio habebis inimicum tuum (Matth. V, 43; Levit. XIX, 18), accepta tunc justis licentia fuerat ut Dei suosque adversarios quanta possent virtute comprimerent, eosque jure gladii ferirent. Quod in Novo procul dubio Testamento compescitur, cum per semetipsam Veritas praedicat, dicens: Diligite inimicos vestros, benefacite his qui oderunt vos (Matth. V, 44). Qui ergo per tauros nisi patres testamenti veteris significantur? Nam dum ex permissione legis acceperant quatenus adversarios suos odii retributione percuterent, ut ita dicam, quid aliud quam tauri erant, qui inimicos suos virtutis corporeae cornu feriebant? Quid vero per altilia nisi patres testamenti novi figurantur, qui dum gratiam pinguedinis internae percipiunt, a terrenis desideriis enitentes, ad sublimia contemplationis suae pennis sublevantur? In imo quippe cogitationem ponere, quid est aliud quam quaedam ariditas mentis? Qui autem intellectu coelestium jam per sancta desideria de supernis delectationis intimae cibo pascuntur, quasi largiori alimento pinguescunt. Hac enim pinguedine saginari Propheta concupierat, cum dicebat: Sicut adipe et pinguedine repleatur anima mea (Psal. LXII, 6). Quia ergo praedicatores dominicae incarnationis missi persecutionem ab infidelibus, et prius prophetae, et postmodum sancti apostoli, pertulerunt, invitatis et venire nolentibus dicitur: Tauri mei et altilia occisa sunt, et omnia parata. Ac si apertius dicatur: Patrum praecedentium mortes aspicite, et remedia vitae vestrae cogitate. Notandum vero quod in priori invitatione nil de tauris et altilibus dicitur, in secunda autem jam tauri et altilia mactata esse memorantur, quia omnipotens Deus cum verba ejus audire nolumus, adjungit exempla, ut omne quod impossibile credimus. tanto nobis ad sperandum fiat facilius, quanto per hoc transisse jam et alios audimus.

5. Sequitur: Illi autem neglexerunt, et abierunt, alius in villam suam, alius vero in negotiationem suam. In villam quippe ire est labori terreno immoderate incumbere, in negotiationem vero ire est actionum saecularium lucris inhiare. Quia enim alius intentus labori terreno, alius vero mundi hujus actionibus deditus, mysterium incarnationis dominicae pensare et secundum illud vivere dissimulat, quasi ad villam vel negotium pergens, venire ad regis nuptias recusat. Et plerumque, quod est gravius, nonnulli vocantis gratiam non solum respuunt, sed etiam persequuntur.

4. What do we understand in the oxen or fatlings, dearest brothers, but the fathers of the New and Old Testament? For because I speak to the common people (*vulgo*), it is necessary for me also to explain the very words of the evangelical reading. For we call fatlings (*altilia*) those that are fattened (*saginata*); for from that which is to nourish (*alere*), we call fatlings as if they were *alitilia*. Since indeed (23, q. 4, ch. 16) it is written in the law: *Thou shalt love thy friend, and thou shalt have thy enemy in hatred* (Matthew 5:43; Leviticus 19:18), license had then been accepted by the just so that they might compress the adversaries of God and their own with as much virtue as they could, and strike them by the right of the sword. Which in the New Testament is undoubtedly restrained, when Truth itself preaches, saying: *Love your enemies, do good to those who hate you* (Matthew 5:44). Who therefore are signified by the oxen but the fathers of the Old Testament? For while they had accepted from the permission of the law that they might strike their adversaries with the retribution of hatred, so to speak, what else were they but oxen, who struck their enemies with the horn of bodily virtue? But what are figured by the fatlings but the fathers of the New Testament, who while they perceive the grace of internal fatness, striving from earthly desires, are raised up to the sublime things of their contemplation by wings? For to place thought in the lowest, what else is it but a certain aridity of mind? But those who by the understanding of celestial things already are fed by the food of internal delight concerning supernal things through holy desires, fatten as if by more large nourishment. For with this fatness the Prophet had lusted to be fattened, when he said: *Let my soul be filled as with marrow and fatness* (Psalm 62:6). Because therefore the preachers of the lordly incarnation were sent and bore persecution from the infidels, both first the prophets, and afterwards the holy apostles, it is said to those invited and unwilling to come: *My oxen and fatlings are killed, and all things are ready.* As if it were more clearly said: Behold the deaths of the preceding fathers, and think on the remedies of your life. But it is to be noted that in the first invitation nothing is said concerning the oxen and fatlings, but in the second already the oxen and fatlings are remembered to have been slaughtered, because almighty God, when we are unwilling to hear his words, adds examples, so that everything which we believe impossible, might become so much easier for us to hope for, as we hear that others also have already passed through this.

5. It follows: *But they neglected, and went away, one to his farm, and another to his business.* For to go into a farm is to lie down immoderately to earthly labor; but to go into business is to gape for the gains of secular actions. For because one intent on earthly labor, but another given to the actions of this world, dissembles to think on the mystery of the lordly incarnation and to live according to it, as if going to a farm or business, he refuses to come to the marriage of the king. And frequently, which is more grave, some not only reject the grace of the one calling, but also persecute him.

Unde et subditur: Reliqui vero tenuerunt servos ejus, et contumeliis affectos occiderunt. Sed rex ista cognoscens, missis exercitibus suis, perdidit homicidas illos, et civitatem illorum succendit. Homicidas perdit, quia persequentes interimit. Civitatem eorum igni succendit, quia illorum non solum animae, sed et caro quoque in qua habitaverant, aeterna gehennae flamma cruciatur. Missis vero exercitibus exstinxisse homicidas dicitur, quia in hominibus omne judicium per angelos exhibetur. Quid namque sunt illa angelorum agmina, nisi exercitus Regis nostri? Unde et idem rex Dominus Sabaoth dicitur. Sabaoth quippe exercituum interpretatur. Ad perdendos ergo adversarios suos exercitum mittit, quia nimirum vindictam Dominus per angelos exercet. Cujus vindictae potentiam tunc nostri patres audiebant, nos autem jam cernimus. Ubi sunt enim superbi illi martyrum persecutores? Ubi illi qui contra conditorem suum cervicem cordis erexerant et de hujus mundi gloria mortifera tumebant? Ecce jam mors martyrum floret in fide viventium, et hi qui contra illos de crudelitate sua gloriati sunt nequaquam ad memoriam nostram veniunt vel in numero mortuorum. Rebus ergo cognoscimus quod in parabolis audimus.

6. Sed is qui invitantem se contemni conspicit regis filii sui nuptias vacuas non habebit. Ad alios mittit, quia etsi apud aliquos laborat, quandoque tamen sermo Dei inventurus est ubi requiescat. Unde et subditur: Tunc ait servis suis: Nuptiae quidem paratae sunt, sed qui invitati erant non fuerunt digni. Ite ergo ad exitus viarum, et quoscunque inveneritis, vocate ad nuptias. Si in Scriptura sacra vias actiones accipimus, exitus viarum intelligimus defectus actionum, quia illi plerumque facile ad Deum veniunt, quos in terrenis actibus prospera nulla comitantur. Sequitur: Et egressi servi ejus in vias, congregaverunt omnes quos invenerunt, malos et bonos, et impletae sunt nuptiae discumbentium.

7. Ecce jam ipsa qualitate convivantium aperte ostenditur quia per has regis nuptias praesens Ecclesia designatur, in qua cum bonis et mali conveniunt. Permista quippe est diversitate filiorum, quia sic omnes ad fidem generat, ut tamen omnes per immutationem vitae ad libertatem spiritalis gratiae culpis exigentibus non perducat. Quousque namque hic vivimus, necesse est ut viam praesentis saeculi permisti pergamus. Tunc autem discernimur, cum pervenimus. Boni enim soli nusquam sunt, nisi in coelo; et mali soli nusquam sunt, nisi in inferno.

Whence it is also added: *But the rest laid hold on his servants, and having treated them with contumely, killed them.* But the king knowing these things, having sent his armies, destroyed those murderers, and burnt up their city. He destroys the murderers, because he slays the persecutors. He burns their city with fire, because not only their souls, but also the flesh in which they had dwelt, is tortured in the eternal flame of Gehenna. But he is said to have extinguished the murderers by sent armies, because in men all judgment is exhibited through angels. For what are those companies of angels, but the armies of our King? Whence also the same King is called the Lord of Sabaoth. For Sabaoth is interpreted "of armies." Therefore he sends an army to destroy his adversaries, because undoubtedly the Lord exercises vengeance through angels. The power of whose vengeance our fathers then heard, but we already discern. For where are those proud persecutors of the martyrs? Where are those who had raised up the neck of the heart against their Founder and were swollen with the deadly glory of this world? Behold already the death of the martyrs flourishes in the faith of the living, and those who boasted against them concerning their cruelty by no means come to our memory or in the number of the dead. By the things therefore we know what we hear in parables.

6. But he who sees himself contemned by the one invited will not have the marriage of the king his son empty. He sends to others, because although he labors among some, yet sometime the word of God will find where it may rest. Whence it is also added: *Then he says to his servants: The marriage indeed is ready, but they that were invited were not worthy.* *Go therefore to the exits of the highways, and whomsoever you shall find, call to the marriage.* If in holy Scripture we take ways as actions, we understand the exits of the ways as the failures of actions, because those for the most part easily come to God whom no prosperous things accompany in earthly acts. It follows: *And his servants going out into the ways, gathered together all whom they found, bad and good, and the marriage was filled with guests.*

7. Behold, already by that very quality of the guests it is openly shown that by these marriages of the king the present Church is designated, in which both good and bad gather together. For it is mixed with a diversity of sons, because it so generates all to the faith, that yet it does not lead all through change of life to the liberty of spiritual grace, their faults requiring it. For as long as we live here, it is necessary that we go through the way of the present age mixed together. But then we are discerned, when we arrive. For the good alone are nowhere, except in heaven; and the bad alone are nowhere, except in hell.

Haec autem vita (23, q. 4, c. 15) quae inter coelum et infernum sita est, sicut in medio subsistit, ita utrarumque partium cives communiter recipit; quos tamen sancta Ecclesia et nunc indiscrete suscipit, et postmodum in egressione discernit. Si ergo boni estis, quandiu in hac vita subsistitis, aequanimiter tolerate malos. Nam quisquis malos non tolerat, ipse sibi per intolerantiam suam testis est quia bonus non est. Abel enim esse renuit, quem Cain malitia non exercet. Sic in tritura areae grana sub paleis premuntur; sic flores inter spinas oriuntur, et rosa quae redolet crescit cum spina quae pungit. Duos quippe filios habuit primus homo; sed unus horum electus est, alter reprobus fuit (Genes. I, 1, seq.). Tres filios Noe arca continuit; sed duo ex his electi sunt, et unus reprobus fuit (Ibid., VI, 7). Duos Abraham filios habuit; sed unus electus est, alter reprobus fuit (Ibid., XXI, 10, seq.). Duos Isaac filios habuit; sed unus electus est, alter reprobatus (Ibid., XXVII, 37). Duodecim filios habuit Jacob; sed ex his unus per innocentiam venditus est, alii vero per malitiam venditores fratris fuerunt (Ibid., XXXVII, 28). Duodecim apostoli sunt electi; sed unus in his admistus est qui probaret, undecim qui probarentur (Joan. VI, 71). Septem sunt diacones ab apostolis ordinati (Act. VI, 5); sed sex in fide recta permanentibus, unus exstitit auctor erroris (Apoc. II, 6). In hac ergo Ecclesia nec mali sine bonis, nec boni sine malis esse possunt. Anteacta itaque tempora, fratres charissimi, ad mentem reducite, et vos ad malorum tolerantiam roborate. Si enim electorum filii sumus, restat necesse est ut per eorum exempla gradiamur. Bonus enim non fuit, qui malos tolerare recusavit. Hinc namque est quod de semetipso beatus Job asserit, dicens: Frater fui draconum, et socius struthionum (Job. XXX, 29). Hinc per Salomonem sponsi voce sanctae Ecclesiae dicitur: Sicut lilium inter spinas, sic amica mea inter filias (Cant. II, 2). Hinc ad Ezechielem Dominus dicit: Fili hominis, increduli et subversores sunt tecum, et cum scorpionibus habitas (Ezech. II, 6). Hinc Petrus beati Lot vitam glorificat, dicens: Et justum Lot oppressum a nefandorum injuria conversatione eruit; aspectu enim et auditu justus erat, habitans inter eos qui de die in diem animam justam iniquis operibus cruciabant (II Pet. II, 7, 8, seq.). Hinc Paulus discipulorum vitam et laudat et roborat, dicens: In medio nationis pravae et perversae, inter quos lucetis sicut luminaria in mundo, verbum vitae continentes (Philip. II, 15). Hinc Joannes Pergami Ecclesiae attestatur, dicens: Scio ubi habitas, ubi sedes est Satanae, et tenes nomen meum, et non negasti fidem meam (Apoc. II, 13).

But this life (23, q. 4, c. 15) which is situated between heaven and hell, as it subsists in the middle, so it receives the citizens of both parts in common; whom yet the holy Church both now receives indiscriminately, and afterwards discerns in the departure. If therefore you are good, as long as you subsist in this life, bear the bad with equanimity. For whosoever does not bear the bad, he is a witness to himself through his intolerance that he is not good. For he refuses to be Abel, whom the malice of Cain does not exercise. So in the threshing of the floor the grains are pressed under the chaff; so flowers arise among thorns, and the rose which is fragrant grows with the thorn which pricks. For the first man had two sons; but one of these was elect, the other was reprobate (Genesis 4). The ark contained three sons of Noah; but two from these were elect, and one was reprobate (Genesis 9). Abraham had two sons; but one was elect, the other was reprobate (Genesis 21). Isaac had two sons; but one was elect, the other was reprobated (Genesis 27). Jacob had twelve sons; but from these one was sold through innocence, but others through malice were the sellers of the brother (Genesis 37). Twelve apostles were elect; but one was mixed in them who should prove, eleven who should be proved (John 6:71). Seven are the deacons ordained by the apostles (Acts 6:5); but while six remained in the right faith, one existed as the author of error (Revelation 2:6). In this Church therefore neither can the bad be without the good, nor the good without the bad. Therefore, dearest brothers, bring the past times to mind, and strengthen yourselves to the tolerance of the bad. For if we are the sons of the elect, it remains necessary that we walk through their examples. For he was not good, who refused to tolerate the bad. For hence it is that the blessed Job asserts concerning himself, saying: *I was a brother of dragons, and a companion of ostriches* (Job 30:29). Hence it is said through Solomon by the voice of the bridegroom to the holy Church: *As the lily among thorns, so is my love among the daughters* (Canticles 2:2). Hence the Lord says to Ezekiel: *Son of man, unbelievers and subverters are with thee, and thou dwellest with scorpions* (Ezekiel 2:6). Hence Peter glorifies the life of the blessed Lot, saying: *And delivered just Lot, oppressed by the injury and conversation of the wicked; for in sight and hearing he was just, dwelling among them who from day to day tortured the just soul with iniquitous works* (2 Peter 2:7, 8, seq.). Hence Paul both praises and strengthens the life of the disciples, saying: *In the midst of a crooked and perverse nation, among whom you shine as luminaries in the world, holding the word of life* (Philippians 2:15). Hence John attests to the Church of Pergamum, saying: *I know where thou dwellest, where the seat of Satan is, and thou holdest my name, and hast not denied my faith* (Revelation 2:13).

Ecce, fratres charissimi, pene omnia percurrendo cognoscimus quia bonus non fuit quem malorum pravitas non probavit. Ut enim ita loquar, ferrum animae nostrae nequaquam perducitur ad subtilitatem acuminis, si hoc non eraserit alienae lima pravitatis.

8. Terrere autem vos non debet quod in Ecclesia et multi mali et pauci sunt boni, quia arca in undis diluvii, quae hujus Ecclesiae typum gessit, et ampla in inferioribus, et angusta in superioribus fuit, quae in summitate etiam sua ad unius mensuram cubiti excrevit. Inferius quippe quadrupedia atque reptilia, superius vero aves et homines habuisse credenda est. Ibi lata exstitit, ubi bestias habuit; ibi angusta, ubi homines servavit, quia nimirum sancta Ecclesia in carnalibus ampla est, in spiritalibus angusta. Ubi enim bestiales hominum mores tolerat, illic latius sinum laxat. Ubi autem eos habet qui spiritali ratione suffulti sunt, illic quidem ad summum ducitur, sed tamen, quia pauci sunt, angustatur. Lata quippe via est quae ducit ad perditionem, et multi sunt qui vadunt per eam; et angusta est quae ducit ad vitam, et pauci sunt qui inveniunt eam (Matth. VII, 13). Eo autem usque arca angustatur in summis, quousque ad mensuram unius cubiti perducatur, quia in sancta Ecclesia quanto sanctiores quique sunt, tanto pauciores. Quae in summo ad illum perducitur qui solus homo in hominibus, et sine alterius comparatione, natus est sanctus. Qui, juxta Psalmistae vocem, Factus est sicut passer unicus in aedificio (Psal. CI, 1). Tanto ergo magis mali tolerandi sunt, quanto et amplius abundant, quia et in areae tritura pauca sunt grana quae servantur horreis, et grandes acervi palearum qui ignibus comburuntur.

9. Sed quia jam, largiente Domino, nuptiarum domum, id est sanctam Ecclesiam intrastis, solerter, fratres, aspicite, ne aliquid de mentis vestrae habitu rex ingrediens reprehendat. Cum magno enim cordis timore pensandum est quod protinus subditur: Intravit autem rex ut videret discumbentes, et vidit ibi hominem non vestitum veste nuptiali. Quid, fratres charissimi, exprimi per nuptialem vestem putamus? Si enim vestem nuptialem baptisma vel fidem dicimus, quis sine baptismate et fide has nuptias intravit? Eo enim ipso foris est, quo necdum credidit.

Behold, dearest brothers, by running through almost all things we know that he was not good whom the depravity of the bad did not prove. For, that I may so speak, the iron of our soul is by no means led to the subtlety of a point, if the file of another's depravity has not erased it.

8. But it ought not to terrify you that in the Church both there are many bad and few are good, because the ark in the waves of the flood, which bore the type of this Church, was both wide in the lower parts, and narrow in the higher parts, which in its summit also grew to the measure of one cubit. Below indeed it is to be believed to have had quadrupeds and reptiles, but above birds and men. It stood wide there, where it had beasts; narrow there, where it preserved men, because undoubtedly the holy Church is wide in carnal things, narrow in spiritual things. For where she tolerates the bestial manners of men, there she relaxes her bosom more widely. But where she has those who are supported by spiritual reason, there indeed she is led to the top, but yet, because they are few, she is narrowed. For wide is the way which leads to perdition, and many are they who go through it; and narrow is that which leads to life, and few are they who find it (Matthew 7:13). But the ark is narrowed in the highest parts to that point, until it is led to the measure of one cubit, because in the holy Church by how much each are more holy, by so much fewer. Which at the top is led to him who alone among men, and without the comparison of another, was born holy. Who, according to the voice of the Psalmist, *Was made as a solitary sparrow in the building* (Psalm 101:8). By so much therefore the bad are more to be tolerated, by how much more they abound, because also in the threshing of the floor there are few grains which are kept for the granaries, and great heaps of chaff which are burnt by fires.

9. But because already, by the Lord granting it, you have entered the house of the marriage, that is, the holy Church, look skillfully, brothers, lest the king entering should find fault with anything concerning the habit of your mind. For with great fear of heart it must be thought upon that which is immediately added: *But the king entered to see the guests, and he saw there a man not clothed with a wedding garment.* What, dearest brothers, do we think is expressed by the wedding garment? For if we call the wedding garment baptism or faith, who has entered these marriages without baptism and faith? For he is for that very reason outside, in that he has not yet believed.

Quid ergo debemus intelligere nuptialem vestem, nisi charitatem? Intrat enim ad nuptias, sed cum nuptiali veste non intrat, qui in sancta Ecclesia assistens fidem habet, sed charitatem non habet. Recte enim charitas nuptialis vestis vocatur, quia hanc in se conditor noster habuit, dum ad sociandae sibi Ecclesiae nuptias venit. Sola quippe dilectione Dei actum est ut ejus unigenitus mentes sibi electorum hominum uniret. Unde et Joannes dicit: Sic enim dilexit Deus mundum, ut Filium suum unigenitum daret pro nobis (Joan. III, 16). Qui ergo per charitatem venit ad homines, eamdem charitatem innotuit vestem esse nuptialem. Omnis ergo vestrum qui in Ecclesia positus Deo credidit, jam ad nuptias intravit; sed cum nuptiali veste non venit, si charitatis gratiam non custodit. Et certe, fratres, si quis ad carnales nuptias esset invitatus, vestem mutaret, congaudere se sponso et sponsae ex ipso sui habitus decore ostenderet, inter gaudentes et festa celebrantes despectis vestibus apparere erubesceret. Nos ad Dei nuptias venimus, et cordis vestem mutare dissimulamus. Congaudent angeli, cum ad coelum assumuntur electi. Quae ergo mente haec spiritalia festa conspicimus, qui nuptialem vestem, id est charitatem, quae sola nos speciosos exhibet, non habemus?

10. Sciendum vero est quia sicut in duobus lignis, superiore videlicet et inferiore, vestis texitur, ita in duobus praeceptis charitas habetur, in dilectione scilicet Dei, et proximi. Scriptum quippe est: Diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex tota virtute tua; et proximum tuum sicut teipsum (Marc. XII, 30, ex Deut. VI, 5). Qua in re notandum est quia in dilectione proximi mensura amoris ponitur, cum dicitur: Diliges proximum tuum sicut teipsum; Dei autem dilectio nulla mensura constringitur, cum dicitur: Diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex tota virtute tua. Non enim jubetur quisque quantum diligat, sed ex quanto, cum dicitur: Ex toto, quia ille veraciter Deum diligit, qui sibi de se nihil relinquit. Duo ergo haec necesse est ut charitatis praecepta custodiat quisquis habere in nuptiis vestem nuptialem curat. Hinc est enim quod apud Ezechielem prophetam, portae ipsius civitatis in monte constitutae vestibulum duobus cubitis mensuratur (Ezech. XL, 9), quia nimirum accessus nobis coelestis civitatis non panditur, si in hac Ecclesia, quae pro eo quod adhuc foris est, vestibulum dicitur, Dei et proximi dilectio non tenetur. Hinc est quod cortinis tabernaculi intexi coccus bis tinctus jubetur (Exod. XXVI, 1). Vos estis, fratres, vos estis cortinae tabernaculi, qui per fidem in cordibus vestris secreta coelestia velatis. Sed cortinis tabernaculi bis tinctus coccus debet inesse.

What therefore ought we to understand as the wedding garment, but charity? For he enters to the marriage, but he does not enter with the wedding garment, who standing in the holy Church has faith, but has not charity. For rightly is charity called the wedding garment, because our Founder had this in himself, when he came to the marriage of associating the Church to himself. For it was done by the love of God alone that his Only-begotten should unite the minds of elect men to himself. Whence also John says: *For God so loved the world, that he gave his only-begotten Son for us* (John 3:16). He therefore who came to men through charity, made known that same charity to be the wedding garment. Every one of you therefore who being placed in the Church has believed in God, has already entered to the marriage; but he has not come with the wedding garment, if he does not guard the grace of charity. And certainly, brothers, if any one were invited to carnal marriages, he would change his garment, he would show himself by the very decorum of his habit to rejoice with the bridegroom and the bride, he would blush to appear among those rejoicing and celebrating the feasts with despised garments. We come to the marriages of God, and we dissemble to change the garment of the heart. The angels rejoice together, when the elect are assumed to heaven. With what mind therefore do we behold these spiritual feasts, we who do not have the wedding garment, that is, charity, which alone shows us beautiful?

10. But it must be known that just as in two pieces of wood, the upper and the lower to wit, a garment is woven, so in two precepts charity is had, namely, in the love of God and of neighbor. For it is written: *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength; and thy neighbor as thyself* (Mark 12:30, from Deuteronomy 6:5). In which matter it is to be noted that in the love of neighbor a measure of love is placed, when it is said: *Thou shalt love thy neighbor as thyself*; but the love of God is constrained by no measure, when it is said: *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength.* For it is not commanded to any one how much he should love, but from how much, when it is said: *With the whole*, because he truly loves God, who leaves nothing of himself to himself. It is necessary therefore that whosoever cares to have the wedding garment in the marriage should guard these two precepts of charity. For hence it is that in the prophet Ezekiel, the vestibule of the gate of the city itself situated on the mountain is measured by two cubits (Ezekiel 40:9), because undoubtedly the access of the celestial city is not opened to us, if in this Church, which for that it is still outside is called a vestibule, the love of God and neighbor is not held. Hence it is that double-dyed scarlet (*coccus bis tinctus*) is commanded to be woven into the curtains of the tabernacle (Exodus 26:1). You are, brothers, you are the curtains of the tabernacle, who through faith veil the celestial secrets in your hearts. But in the curtains of the tabernacle double-dyed scarlet ought to be in.

Coccus quippe ignis speciem habet. Quid vero est charitas, nisi ignis? Sed ista charitas esse bis tincta debet, ut tingatur et per amorem Dei, tingatur et per amorem proximi. Qui enim sic amat Deum, ut per contemplationem illius negligat proximum, coccus quidem est, sed bis tinctus non est. Rursum qui sic amat proximum, ut tamen contemplationem Dei per ejus amorem relinquat, coccus est, sed bis tinctus non est. Ut ergo charitas vestra bis tinctus coccus esse valeat, et ad amorem se Dei, et ad amorem proximi accendat, quatenus nec ex compassione proximi contemplationem relinquat Dei, nec plusquam debet inhaerens contemplationi Dei, compassionem abjiciat proximi. Omnis itaque homo inter homines vivens, sic ad eum anhelet quem desiderat, ut tamen hunc non deserat cum quo currebat; et sic huic adjutorium ferat, ut ab illo nullatenus torpeat ad quem festinabat.

11. Sciendum quoque est quod ipsa dilectio proximi in duobus praeceptis subdividitur, cum qui dam sapiens dicat: Omne quod tibi odis fieri, vide ne ipse alteri facias (Tob. IV, 16). Et per semetipsam Veritas praedicat, dicens: Quae vultis ut faciant vobis homines, et vos eadem facite illis (Matth. VII, 12). Si enim et quod impendi nobis recte volumus, hoc aliis impartimur, et quod nobis fieri nolumus, hoc aliis facere ipsi devitamus, charitatis jura illaesa servamus. Sed nemo, cum quempiam diligit, habere se protinus charitatem putet, nisi prius ipsam vim suae dilectionis examinet. Nam si quis quemlibet amat, sed propter Deum non amat, charitatem non habet, sed habere se putat. Charitas autem vera est cum et in Deo diligitur amicus, et propter Deum diligitur inimicus. Ille enim propter Deum diligit eos quos diligit, qui jam et eos diligere a quibus non diligitur scit. Probari enim charitas per solam odii adversitatem solet. Unde et per semetipsam Dominus dicit: Diligite inimicos vestros, benefacite his qui oderunt vos (Luc. VI, 27). Ille ergo securus amat, qui propter Deum illum amat a quo se intelligit non amari. Magna sunt haec, alta sunt haec, et multis ad exhibendum difficilia, sed tamen ista est vestis nuptialis. Quisquis autem hanc recumbens in nuptiis non habet, jam sollicitus metuat, ingrediente rege, quando mittatur foras. Ecce enim dicitur: Intravit rex ad nuptias ut videret discumbentes, et vidit ibi hominem non vestitum veste nuptiali. Nos sumus, fratres charissimi, qui in nuptiis Verbi discumbimus, qui jam fidem in Ecclesia habemus, qui Scripturae sacrae epulis pascimur, qui conjunctam Deo Ecclesiam esse gaudemus. Considerate, rogo, si cum nuptiali veste ad has nuptias venistis, cogitationes vestras sollicita inquisitione discutite. De rebus singulis corda vestra trutinate, si jam contra nullum odium habetis, si contra felicitatem alienam nulla vos invidiae face succenditis, si per occultam malitiam nemini nocere festinatis.

For scarlet has the appearance of fire. But what is charity but fire? But that charity ought to be double-dyed, so that it may be dyed both through the love of God, and be dyed through the love of neighbor. For he who so loves God, that through the contemplation of him he neglects his neighbor, is indeed scarlet, but he is not double-dyed. Again he who so loves his neighbor, that yet he leaves the contemplation of God through the love of him, is scarlet, but he is not double-dyed. So that therefore your charity may be able to be double-dyed scarlet, let it enkindle itself both to the love of God, and to the love of neighbor, so that it may neither leave the contemplation of God from compassion for the neighbor, nor adhering more than it ought to the contemplation of God, cast away compassion for the neighbor. Therefore every man living among men, let him so pant for him whom he desires, that yet he does not desert this one with whom he was running; and let him so bring help to this one, that he by no means grows torpid toward him to whom he was hastening.

11. It must also be known that the love of neighbor itself is subdivided into two precepts, since a certain wise man says: *All that thou hatest to be done to thee, see thou do not to another* (Tobit 4:16). And Truth itself preaches, saying: *Whatsoever you would that men should do to you, do you also to them* (Matthew 7:12). For if both what we rightly wish to be bestowed on us, this we impart to others, and what we do not wish to be done to us, this we ourselves avoid doing to others, we keep the rights of charity uninjured. But let no one, when he loves anyone, think that he immediately has charity, unless he first examines the very force of his love. For if anyone loves whomever, but does not love him on account of God, he does not have charity, but thinks himself to have it. But true charity is when both a friend is loved in God, and an enemy is loved on account of God. For he loves those whom he loves on account of God, who already knows how to love also those by whom he is not loved. For charity is wont to be proved through the adversity of hatred alone. Whence also through himself the Lord says: *Love your enemies, do good to those who hate you* (Luke 6:27). He therefore loves securely, who loves him on account of God by whom he understands himself not to be loved. Great are these things, high are these things, and difficult for many to exhibit, but yet this is the wedding garment. But whosoever reclining in the marriage does not have this, let him already solicitously fear, the king entering, when he may be sent outside. For behold it is said: *The king entered to the marriage to see the guests, and he saw there a man not clothed with a wedding garment.* We are they, dearest brothers, who recline in the marriage of the Word, who already have faith in the Church, who are fed by the banquets of holy Scripture, who rejoice that the Church is joined to God. Consider, I ask, if you have come to these marriages with a wedding garment, discuss your thoughts with solicitous inquisition. Weigh your hearts concerning single things, if you already have hatred against no one, if you are enkindled by no torch of envy against another's happiness, if through occult malice you do not hasten to hurt anyone.

12. Ecce rex ad nuptias ingreditur, et cordis nostri habitum contemplatur, atque ei quem charitate vestitum non invenit, protinus iratus dicit: Amice, quomodo huc intrasti non habens vestem nuptialem? Mirandum valde est, fratres charissimi, quod hunc et amicum vocat, et reprobat, ac si ei apertius dicat, Amice, et non amice; amice per fidem, sed non amice per operationem. At ille obmutuit, quia, quod dici sine gemitu non potest, in illa districtione ultimae increpationis omne argumentum cessat excusationis, quippe quia ille foris increpat, qui testis conscientiae intus animum accusat. Sed inter haec sciendum est quia quisquis hanc vestem virtutis habet, sed tamen adhuc perfecte non habet, ad pii regis ingressum desperare veniam non debet, quia ipse quoque spem nobis per Psalmistam, tribuens, dicit: Imperfectum meum viderunt oculi tui, et in libro tuo omnes scribentur (Psal. CXXXVIII, 16). Sed quia pauca haec in consolatione habentis et infirmantis diximus, nunc ad eum qui hanc omnimodo non habet, verba vertamus. Sequitur:

13. Tunc dixit rex ministris: Ligatis manibus ejus et pedibus, mittite eum in tenebras exteriores: ibi erit fletus et stridor dentium. Ligantur tunc pedes et manus per districtionem sententiae, qui modo a pravis operibus ligari noluerunt per meliorationem vitae. Vel certe tunc ligat poena, quos modo a bonis operibus ligavit culpa. Pedes enim qui visitare aegrum negligunt, manus quae nihil indigentibus tribuunt a bono opere jam ex voluntate ligatae sunt. Qui ergo nunc sponte ligantur in vitio, tunc in supplicio ligantur invite. Bene autem dicitur quod in exteriores tenebras projiciatur. Interiores quippe tenebras dicimus caecitatem cordis, exteriores vero tenebras aeternam noctem damnationis. Tunc ergo damnatus quisque non in interiores sed in exteriores tenebras mittitur, quia illic invitus projicitur in noctem damnationis, qui hic sponte cecidit in caecitatem cordis. Ubi fletus quoque et stridor dentium esse perhibetur, ut illic dentes strideant, qui hic de edacitate gaudebant; illic oculi defleant, qui hic per illicitas concupiscentias versabantur; quatenus singula quaeque membra supplicio subjaceant quae hic singulis quibusque vitiis subjecta serviebant.

12. Behold the king enters to the marriage, and contemplates the habit of our heart, and to him whom he does not find clothed with charity, immediately being angry he says: *Friend, how didst thou enter hither not having a wedding garment?* It is very much to be wondered at, dearest brothers, that he calls this one both friend, and reprobates him, as if he said more clearly to him: Friend, and not friend; friend through faith, but not friend through operation. *But he was silent*, because, what cannot be said without a groan, in that strictness of the final rebuke every argument of excuse ceases, seeing that he rebukes without, who as a witness of conscience accuses the mind within. But among these things it must be known that whosoever has this garment of virtue, but yet does not yet have it perfectly, ought not to despair of pardon at the entrance of the pious king, because he himself also granting hope to us through the Psalmist, says: *Thy eyes have seen my imperfect being, and in thy book all shall be written* (Psalm 138:16). But because we have said these few things in consolation of him having and being weak, now let us turn words to him who by all means does not have this. It follows:

13. Then the king said to the ministers: Bind his hands and feet, and cast him into exterior darkness: there shall be weeping and gnashing of teeth. Then the feet and hands are bound through the strictness of the sentence, which now refused to be bound from depraved works through the improvement of life. Or certainly then punishment binds those whom now fault has bound from good works. For feet which neglect to visit the sick, hands which bestow nothing on the indigent, are already bound from good work by will. Those therefore who are now bound voluntarily in vice, are then bound unwillingly in punishment. But it is well said that he should be cast into exterior darkness. For we call interior darkness the blindness of the heart, but exterior darkness the eternal night of damnation. Then therefore each damned one is sent not into interior but into exterior darkness, because there he is cast unwillingly into the night of damnation, who here fell voluntarily into the blindness of the heart. Where also weeping and gnashing of teeth is said to be, so that there teeth may gnash, which here rejoiced in gluttony; there eyes may weep, which here were occupied through illicit concupiscences; so that each single member may lie subject to punishment which here served being subject to each single vice.

14. Sed repulso uno, in quo videlicet omne malorum corpus exprimitur, generalis protinus sententia subinfertur, qua dicitur: Multi enim sunt vocati, pauci vero electi. Tremendum valde est, fratres charissimi, quod audivimus. Ecce nos omnes jam vocati per fidem ad coelestis regis nuptias venimus, incarnationis ejus mysterium et credimus et confitemur, divini Verbi epulas sumimus, sed futuro die judicii rex intraturus est. Quia vocati sumus, novimus; si sumus electi, nescimus. Tanto ergo necesse est ut unusquisque nostrum in humilitate se deprimat, quanto si sit electus ignorat. Nonnulli enim bona nec incipiunt, nonnulli vero in bonis quae incoeperunt minime persistunt. Alter pene totam vitam ducere in pravitate conspicitur, sed juxta finem vitae a pravitate sua per districtae poenitentiae lamenta revocatur; alter electam videtur vitam ducere, et tamen hunc contingit ad erroris nequitiam juxta finem vitae declinare. Alius bonum bene inchoat, melius consummat; alius in malis actibus a primaeva aetate se dejicit, et in eisdem operibus semper seipso deterior consummatur. Tanto ergo sibi unusquisque sollicite metuat, quanto ignorat quod restat, quia, quod saepe dicendum est, et sine oblivione retinendum: Multi sunt vocati, pauci vero electi.

15. Sed quia nonnunquam mentes audientium plus exempla fidelium quam docentium verba convertunt, volo vobis aliquid de proximo dicere, quod corda vestra tanto formidolosius audiant, quanto eis hoc de propinquo sonat. Neque enim res longe ante gestas dicimus, sed eas de quibus testes existunt, eisque interfuisse se referunt, memoramus.

Tres pater meus sorores habuit, quae cunctae tres sacrae virgines fuerunt: quarum una Tharsilla, alia Gordiana, alia Aemiliana dicebatur. Uno omnes ardore conversae, uno eodemque tempore sacratae, sub districtione regulari degentes, in domo propria socialem vitam ducebant (Lib. IV Dialog., cap. 16). Cumque essent diutius in eadem conversatione, coeperunt quotidianis incrementis in amorem conditoris sui Tharsilla et Aemiliana succrescere, et, cum solo hic essent corpore, quotidie animo ad aeterna transire. At contra Gordianae animus coepit a calore amoris intimi per quotidiana detrimenta tepescere, et paulisper ad hujus saeculi amorem redire. Crebro autem Tharsilla dicere Aemilianae sorori suae cum magno gemitu solebat: Video Gordianam sororem nostram de nostra sorte non esse; perpendo enim quia foras defluit, et cor ad quod proposuit non custodit. Quam curabant blanda quotidie redargutione corripere, atque a revitate morum ad gravitatem sui habitus reformare.

14. But one being repulsed, in whom namely the whole body of the wicked is expressed, immediately a general sentence is subjoined, by which it is said: For many are called, but few are chosen. It is very much to be feared, dearest brothers, what we have heard. Behold we all, already called through faith, have come to the marriage of the heavenly king, we both believe and confess the mystery of his incarnation, we take the banquets of the divine Word, but on the future day of judgment the king is about to enter. Because we are called, we know; if we are chosen, we do not know. By so much therefore it is necessary that each one of us depress himself in humility, by how much he is ignorant if he be chosen. For some do not even begin good things, some indeed by no means persist in the good things which they have begun. One is seen to lead almost his whole life in depravity, but near the end of life he is recalled from his depravity through the laments of strict penance; another is seen to lead a chosen life, and yet it happens to him to decline to the iniquity of error near the end of life. Another begins good well, finishes better; another casts himself down in evil acts from early age, and in the same works is finished always worse than himself. By so much therefore let each one solicitously fear for himself, by how much he is ignorant of what remains, because, as must often be said, and retained without oblivion: Many are called, but few are chosen.

15. But because sometimes the examples of the faithful convert the minds of listeners more than the words of teachers, I wish to tell you something from nearby, which your hearts may hear so much more formidably, as this sounds to them from close at hand. Nor indeed do we tell things done long before, but we commemorate those concerning which witnesses exist, and relate that they were present at them.

My father had three sisters, who all three were sacred virgins: of whom one was called Tharsilla, another Gordiana, another Emiliana. All were converted by one ardor, consecrated at one and the same time, living under regular strictness, they led a social life in their own house (Book 4 of the Dialogues, chapter 16). And when they were for a longer time in the same conversation, Tharsilla and Emiliana began to grow by daily increments in the love of their creator, and, although they were here in body alone, daily to pass in mind to eternal things. But on the contrary, the mind of Gordiana began to grow lukewarm from the heat of intimate love through daily detriments, and little by little to return to the love of this world. Frequently moreover Tharsilla was wont to say to her sister Emiliana with a great groan: I see that our sister Gordiana is not of our lot; for I consider that she flows down outside, and does not guard the heart for what she proposed. Whom they cared to correct with daily bland rebuke, and to reform from the levity of manners to the gravity of their own habit.

Quae quidem resumebat vultum subito gravitatis inter verba correptionis, sed cum ejusdem correptionis hora transisset, transibat protinus et superducta gravitas honestatis, moxque ad levia verba redibat. Puellarum gaudebat societate laicarum, eique persona valde onerosa erat quaecunque huic mundo dedita non erat. Quadam vero nocte huic Tharsillae amitae meae, quae inter sorores suas virtute continuae orationis, afflictionis studiosae, abstinentiae singularis, gravitate vitae venerabilis in honore et culmine sanctitatis excreverat, sicut ipsa narravit, per visionem atavus meus Felix hujus Romanae Ecclesiae antistes apparuit, eique mansionem perpetuae claritatis ostendit, dicens: Veni, quia in hac te lucis mansione suscipio. Quae subsequenti mox febre correpta, ad diem pervenit extremum. Et sicut nobilibus feminis virisque morientibus multi conveniunt, qui eorum proximos consolentur, eadem hora ejus exitus multi viri ac feminae ejus lectulum circumsteterunt, inter quas mater mea quoque adfuit; cum subito sursum illa respiciens, Jesum venientem vidit, et cum magna animadversione coepit circumstantibus clamare, dicens: Recedite, recedite, Jesus venit. Cumque in eum intenderet quem videbat, sancta illa anima a carne soluta est; tantaque subito fragrantia miri odoris aspersa est, ut ipsa quoque suavitas cunctis ostenderet illic auctorem suavitatis venisse. Cumque corpus ejus ex more mortuorum ad lavandum esset nudatum, longo orationis usu in cubitis ejus et genibus, camelorum more, inventa est obdurata cutis excrevisse, et quid vivens ejus spiritus semper egerit, caro mortua testabatur. Haec autem gesta sunt ante dominici Natalis diem. Quo transacto, mox Aemilianae sorori suae per visionem nocturnae visionis apparuit, dicens: Veni, ut quia Natalem dominicum sine te feci, sanctum Theophaniae diem jam tecum faciam. Cui illa protinus de sororis suae Gordianae salute sollicita respondit: Et si sola venio, sororem nostram Gordianam cui dimitto? Cui, sicut asserebat, tristis vultu iterum dixit: Veni, Gordiana etenim soror nostra inter laicas deputata est. Quam visionem mox molestia corporis secuta est, atque ita ut dictum fuerat, ante dominicae apparitionis diem, eadem molestia ingravescente, defuncta est. Gordiana autem mox ut solam remansisse se reperit, ejus pravitas excrevit, et quod prius latuit in desiderio cogitationis, hoc post effectu pravae actionis exercuit. Nam oblita dominici timoris, oblita pudoris et reverentiae, oblita consecrationis, conductorem agrorum suorum postmodum maritum duxit.

Who indeed suddenly resumed a countenance of gravity during the words of correction, but when the hour of the same correction had passed, immediately the superinduced gravity of honesty also passed, and soon she returned to light words. She rejoiced in the society of lay girls, and to her every person was very burdensome who was not devoted to this world. On a certain night moreover to this Tharsilla my aunt, who among her sisters had grown in the honor and summit of sanctity by the virtue of continuous prayer, of studious affliction, of singular abstinence, venerable in gravity of life, as she herself related, through a vision my ancestor Felix, prelate of this Roman Church, appeared, and showed to her a mansion of perpetual clarity, saying: Come, for I receive thee into this mansion of light. Who soon being seized by a subsequent fever, arrived at her last day. And just as many convene to noble women and men dying, who may console their neighbors, in the same hour of her departure many men and women stood around her little bed, among whom my mother also was present; when suddenly looking upwards, she saw Jesus coming, and with great observation began to cry out to those standing around, saying: Recede, recede, Jesus comes. And when she intended upon him whom she saw, that holy soul was loosed from the flesh; and suddenly so much fragrance of a wonderful odor was sprinkled, that the sweetness itself also showed to all that the author of sweetness had come there. And when her body was bared to be washed according to the custom of the dead, by long use of prayer on her elbows and knees, after the manner of camels, hardened skin was found to have grown, and what her living spirit always did, the dead flesh testified. Moreover these things were done before the day of the Lord's Nativity. Which being passed, soon she appeared to her sister Emiliana through a vision of a nocturnal vision, saying: Come, that because I made the Lord's Nativity without thee, I may now make the holy day of Theophany with thee. To whom she immediately, solicitous concerning the health of her sister Gordiana, responded: And if I come alone, to whom do I leave our sister Gordiana? To whom, as she asserted, sad in countenance again she said: Come, for our sister Gordiana is deputed among the laity. Which vision soon a trouble of the body followed, and so as had been said, before the day of the Lord's apparition, the same trouble increasing, she died. But Gordiana as soon as she found that she had remained alone, her depravity grew, and what before lay hid in the desire of thought, this afterwards she exercised in the effect of depraved action. For having forgotten the fear of the Lord, forgotten shame and reverence, forgotten consecration, she afterwards took as a husband the conductor of her fields.

Ecce omnes tres uno prius ardore conversae sunt, sed non in uno eodemque studio permanserunt, quia juxta dominicam vocem, Multi sunt vocati, pauci vero electi. Haec ergo dixi, ne quis in bono jam opere positus sibi vires boni operis tribuat, ne quis de propria actione confidat, quia etsi jam novit hodie qualis sit, adhuc eras quid futurus sit nescit. Nemo ergo de suis jam operibus securus gaudeat, quando adhuc in hujus vitae incertitudine qui finis sequatur ignorat. Sed quia rem retuli quae vos ex divina districtione perterruit, aliud adhuc e vicino refero quod ex divina misericordia perterrita vestra corda consoletur; quod tamen in sermone alio jam me dixisse memini, sed vos nequaquam adfuistis.

16. Ante biennium frater quidam in monasterium meum, quod juxta beatorum martyrum Joannis et Pauli Ecclesiam situm est, gratia conversationis venit, qui diu regulariter protractus, quandoque susceptus est (Lib. IV, Dialog., cap. 38). Quem frater suus ad monasterium non conversationis studio, sed carnali amore secutus est. Is autem qui ad conversationem venerat valde fratribus placebat; at contra, frater illius longe a vita ejus ac moribus discrepabat. Vivebat tamen in monasterio necessitate potius quam voluntate. Et cum in cunctis actibus perversus existeret, pro fratre suo ab omnibus aequanimiter tolerabatur. Erat enim levis eloquio, pravus actione, cultus vestibus, moribus incultus; ferre vero non poterat si quisquam illi de sancti habitus conversatione loqueretur. Facta autem fuerat vita illius cunctis fratribus visu gravis, sed tamen, ut dictum est, pro fratris sui gratia erat cunctis tolerabilis. Aspernabatur valde si quis sibi aliquid de pravitatis suae correctione loqueretur. Bona non solum facere, sed etiam audire non poterat. Nunquam se ad sanctae conversationis habitum venire, jurando, irascendo, deridendo, testabatur. In hac autem pestilentia, quae nuper hujus urbis populum magna ex parte consumpsit, percussus in inguine, perductus est ad mortem. Cumque extremum spiritum ageret, convenerunt fratres, ut egressum illius orando protegerent. Jam corpus ejus ab extrema fuerat parte praemortuum, in solo tantummodo pectore vitalis adhuc calor anhelabat. Cuncti autem fratres tanto pro eo coeperunt enixius orare, quanto eum jam videbant sub celeritate discedere. Cum repente coepit eisdem fratribus assistentibus adnisu quo poterat clamare, et orationes eorum interrompere, dicens: Recedite, recedite, ecce draconi ad devorandum datus sum, qui propter vestram praesentiam devorare me non potest. Caput meum jam in suo ore absorbuit; date locum ut me amplius non cruciet, sed faciat quod facturus est. Si ei ad devorandum datus sum, quare propter vos moras patior? Tunc fratres coeperunt ei dicere: Quid est quod loqueris, frater? Signum tibi sanctae crucis imprime. Respondebat ille ut poterat, dicens: Volo me signare, sed non possum, quia a dracone premor.

Behold all three were first converted by one ardor, but they did not remain in one and the same study, because according to the Lord's voice: Many are called, but few are chosen. These things therefore I have said, lest anyone already placed in a good work attribute to himself the strengths of the good work, lest anyone trust in his own action, because although he already knows today what sort he is, yet he does not know what he will be tomorrow. Let no one therefore already rejoice secure concerning his own works, when as yet in the uncertainty of this life he is ignorant what end may follow. But because I have related a thing which terrified you from divine strictness, I relate yet another from nearby which may console your terrified hearts from divine mercy; which however I remember to have said already in another sermon, but you were by no means present.

16. Before two years a certain brother came to my monastery, which is situated near the Church of the blessed martyrs John and Paul, for the sake of conversation, who being long protracted regularly, at some time was received (Book 4, Dialogues, chapter 38). Whom his brother followed to the monastery not by the study of conversation, but by carnal love. He however who had come to conversation pleased the brothers very much; but on the contrary, his brother was far discrepant from his life and manners. Yet he lived in the monastery by necessity rather than by will. And when he existed perverse in all acts, he was equanimously tolerated by all for his brother's sake. For he was light in speech, depraved in action, cultivated in clothes, uncultivated in manners; but he could not bear if anyone spoke to him of the conversation of the holy habit. Moreover his life had been made heavy to see for all the brothers, but yet, as was said, for his brother's grace he was tolerable to all. He loathed it greatly if anyone spoke to him anything concerning the correction of his depravity. Not only to do good things, but even to hear them, he could not. He testified by swearing, by being angry, by deriding, that he would never come to the habit of holy conversation. In this plague however, which lately consumed the people of this city in great part, being struck in the groin, he was led to death. And when he acted his last breath, the brothers convened, so that they might protect his departure by praying. Already his body had been pre-dead from the extreme part, in the breast alone only vital heat was yet breathing. All the brothers moreover began to pray more earnestly for him, as they already saw him departing under celerity. When suddenly he began to cry out with what effort he could to the same assisting brothers, and to interrupt their prayers, saying: Recede, recede, behold I am given to a dragon to be devoured, who on account of your presence cannot devour me. My head he has already absorbed in his mouth; give place that he may no longer torment me, but do what he is about to do. If I am given to him to be devoured, why do I suffer delays on account of you? Then the brothers began to say to him: What is it that thou speakest, brother? Print upon thee the sign of the holy cross. He responded as he could, saying: I wish to sign myself, but I cannot, because I am pressed by the dragon.

Cumque hoc fratres audirent, prostrati in terra cum lacrymis coeperunt pro ereptione illius vehementius orare. Et ecce subito coepit melioratus aeger quibus valebat vocibus exsultare, dicens: Gratias Deo, ecce draco qui me ad devorandum acceperat fugit, orationibus vestris expulsus stare non potuit. Pro peccatis meis modo intercedite, quia converti paratus sum, et saecularem vitam funditus relinquere. Homo ergo, qui, sicut jam dictum est, ab extrema corporis fuerat parte praemortuum, reservatus ad vitam, toto ad Deum corde conversus est. Longis et continuis in conversatione eadem flagellis eruditus, atque ante paucos dies excrescente corporis molestia defunctus est. Qui jam moriens draconem non vidit, quia illum per cordis immutationem vicit. Ecce, fratres mei, Gordiana, quam superius dixi, a sanctimonialis habitus excellentia corruit ad poenam, et frater hic, de quo ista narravi, ab ipso mortis articulo rediit ad aeternam vitam. Nemo ergo scit quid de se in occultis Dei judiciis agatur; quia multi sunt vocati, pauci vero electi. Quia ergo nulli de se certum est electum se esse, restat ut omnes trepident, omnes de sua actione formident, omnes in sola divina misericordia gaudeant, nullus de suis viribus praesumat. Est qui perficiat fiduciam nostram, ille scilicet qui in se dignatus est assumere naturam nostram, Jesus Christus, qui cum Patre vivit et regnat in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen.

HOMILIA XXXIX.

Habita ad populum in basilica beati Joannis, quae dicitur Constantiniana. LECTIO S. EVANG. SEC. LUC. XIX, 42-47.

In illo tempore, cum appropinquaret Jesus Jerusalem, videns civitatem, flevit super illam, dicens: Quia si cognovisses, et tu, et quidem in hac die tua, quae ad pacem tibi; nunc autem abscondita sunt ab oculis tuis. Quia venient dies in te, et circumdabunt te inimici tui vallo; et circumdabunt te, et coangustabunt te undique, et ad terram prosternent te, et filios tuos qui in te sunt; et non relinquent in te lapidem super lapidem, eo quod non cognoveris tempus visitationis tuae. Et ingressus templum, coepit ejicere vendentes in illo et ementes, dicens illis: Scriptum est quia domus mea domus orationis est. Vos autem fecistis illam speluncam latronum. Et erat docens quotidie in templo.

When the brothers heard this, prostrate on the ground with tears they began to pray more vehemently for his rescue. And behold suddenly the sick man being improved began to exult with what voices he was able, saying: Thanks to God, behold the dragon who had received me to be devoured has fled, being expelled by your prayers he could not stand. Now intercede for my sins, because I am ready to be converted, and to relinquish secular life fundamentally. The man therefore, who, as was already said, had been pre-dead from the extreme part of the body, reserved to life, was converted to God with his whole heart. Erudited by long and continuous scourges in the same conversation, and before a few days the trouble of the body increasing, he died. Who now dying did not see the dragon, because he conquered him through the immutation of the heart. Behold, my brothers, Gordiana, whom I spoke of above, fell from the excellence of the nun's habit to punishment, and this brother, concerning whom I narrated these things, returned from the very article of death to eternal life. No one therefore knows what is being done concerning himself in the occult judgments of God; because many are called, but few are chosen. Because therefore it is certain to no one concerning himself that he is chosen, it remains that all tremble, all formidably fear concerning their own action, all rejoice in divine mercy alone, no one presume concerning his own strengths. There is he who may perfect our confidence, he namely who in himself deigned to assume our nature, Jesus Christ, who with the Father lives and reigns in the unity of the Holy Spirit God, through all ages of ages. Amen.

HOMILY XXXIX.

Held to the people in the basilica of the blessed John, which is called Constantiniana. LECTIO S. EVANG. SEC. LUC. XIX, 42-47.

At that time, when Jesus approached Jerusalem, seeing the city, he wept over it, saying: Because if thou hadst known, even thou, and indeed in this thy day, the things which are to thy peace; but now they are hidden from thy eyes. Because the days shall come upon thee, and thy enemies shall surround thee with a trench; and they shall surround thee, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation. And having entered the temple, he began to cast out those selling and buying in it, saying to them: It is written that my house is a house of prayer. But you have made it a den of thieves. And he was teaching daily in the temple.

1. Lectionem brevem sancti Evangelii, brevi, si possum, volo sermone percurrere, ut illis in ea prolixior detur intentio qui sciunt ex paucis multa cogitare. Quod flente Domino illa Jerosolymorum subversio describatur, quae a Vespasiano et Tito Romanis principibus facta est, nullus qui historiam eversionis ejusdem legit ignorat. Romani enim principes denuntiantur, cum dicitur: Quia venient dies in te, et circumdabunt te inimici tui vallo; et circumdabunt te, et coangustabunt te undique, et ad terram prosternent te, et filios tuos qui in te sunt. Hoc quoque quod additur: Non relinquent in te lapidem super lapidem, etiam ipsa jam ejusdem civitatis transmigratio testatur, quia dum nunc in eo loco constructa est, ubi extra portam fuerat Dominus crucifixus, prior illa Jerusalem, ut dicitur, funditus est eversa. Cui ex qua culpa eversionis suae poena fuerit illata subjungitur: Eo quod non cognoveris tempus visitationis tuae. Creator quippe omnium per incarnationis suae mysterium hanc visitare dignatus est, sed ipsa timoris et amoris illius recordata non est. Unde etiam per prophetiam in increpatione cordis humani aves coeli ad testimonium deducuntur, dum dicitur: Milvus in coelo cognovit tempus suum; turtur et hirundo et ciconia custodierunt tempus adventus sui, populus autem meus non cognovit judicium Domini (Jerem. VIII, 7). Quaerendum prius est quid sit quod dicitur: Videns civitatem, flevit super illam, dicens: Quia si cognovisses, et tu. Flevit etenim prius Redemptor ruinam perfidae civitatis, quam ipsa sibi civitas non cognoscebat esse venturam. Cui a flente Domino recte dicitur: Quia si cognovisses, et tu, subaudi, fleres, quae modo quia nescis quod imminet, exsultas. Unde et subditur: Et quidem in hac die tua, quae ad pacem tibi. Cum enim carnis se voluptatibus daret, et ventura mala non prospiceret, in die sua quae ad pacem esse ei poterant habebat. Cur vero bona praesentia ad pacem habuerit, manifestatur cum dicitur: Nunc autem abscondita sunt ab oculis tuis. Si enim cordis ejus oculis mala quae imminerent abscondita non essent, laeta in praesentibus prosperis non fuisset. Cujus mox etiam poena quae de Romanis, sicut praedixi, principibus imminebat, adjuncta est.

2. Qua descripta, quid Dominus fecerit subditur: quia, ingressus templum, coepit ejicere vendentes in illo et ementes, dicens illis: Scriptum est quia domus mea domus orationis est, vos autem fecistis illam speluncam latronum (Isai. LVI, 7). Qui enim narravit mala ventura, et protinus templum ingressus est ut de illo vendentes et ementes ejiceret, profecto innotuit quia ruina populi maxime ex culpa sacerdotum fuit. Eversionem quippe describens, sed vendentes et ementes in templo feriens, in ipso effectu sui operis ostendit unde radix prodiit perditionis.

1. I wish to run through the short lesson of the holy Gospel with a short sermon, if I can, so that a more prolix intention may be given in it to those who know how to think much from few things. That that subversion of Jerusalem is described by the Lord weeping, which was done by the Roman princes Vespasian and Titus, no one who has read the history of the eversion of the same is ignorant. For the Roman princes are announced when it is said: Because the days shall come upon thee, and thy enemies shall surround thee with a trench; and they shall surround thee, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee. This also which is added: They shall not leave in thee a stone upon a stone, even the very transmigration of the same city now testifies, because while now it is constructed in that place where outside the gate the Lord had been crucified, that prior Jerusalem, as is said, was fundamentally everted. To which it is subjoined from what fault the punishment of its eversion was inflicted: Because thou hast not known the time of thy visitation. For the Creator of all through the mystery of his incarnation deigned to visit this, but it was not mindful of his fear and love. Whence also through prophecy in the rebuke of the human heart the birds of heaven are brought to testimony, while it is said: The kite in the heaven has known its time; the turtle-dove and the swallow and the stork have observed the time of their coming, but my people has not known the judgment of the Lord (Jeremiah 8:7). But it must first be asked what it is that is said: Seeing the city, he wept over it, saying: Because if thou hadst known, even thou. For the Redeemer first wept over the ruin of the perfidious city, which the city itself did not know was about to come to it. To which it is rightly said by the weeping Lord: Because if thou hadst known, even thou, understand, thou wouldst weep, who now because thou knowest not what is imminent, exultest. Whence also is added: And indeed in this thy day, which are to thy peace. For when it gave itself to the pleasures of the flesh, and did not foresee the coming evils, it had in its day those things which could be to peace for it. But why it had present goods for peace, is manifested when it is said: But now they are hidden from thy eyes. For if from the eyes of its heart the evils which were imminent were not hidden, it would not have been joyful in present prosperities. Whose punishment also which was imminent from the Roman princes, as I said before, was soon adjoined.

2. This being described, what the Lord did is subjoined: because, having entered the temple, he began to cast out those selling and buying in it, saying to them: It is written that my house is a house of prayer, but you have made it a den of thieves (Isaiah 56:7). For he who narrated the evils to come, and immediately entered the temple so that he might cast out from it those selling and buying, surely made known that the ruin of the people was mostly from the fault of the priests. For describing the eversion, but striking those selling and buying in the temple, in the very effect of his work he showed whence the root of perdition proceeded.

Sicut autem evangelista alio teste didicimus, in templo columbae vendebantur (Marc. XI, 15). Et quid per columbas nisi sancti Spiritus donum accipitur? Sed vendentes et ementes (1, q. 3 c. 10) e templo eliminat, quia vel eos qui pro munere impositionem manuum tribuunt, vel eos qui donum Spiritus emere nituntur damnat. De quo templo mox subditur: Domus mea, domus orationis est, vos autem fecistis illam speluncam latronum. Qui enim ad accipienda munera in templo residebant, profecto quia quibusdam non dantibus laesionem exquirerent dubium non erat. Domus ergo orationis spelunca latronum facta fuerat, quia ad hoc in templo assistere noverant, ut aut non donantes munera studerent corporaliter persequi, aut dantes spiritaliter necare. Quia vero Redemptor noster praedicationis verba nec indignis et ingratis subtrahit, postquam disciplinae vigorem ejiciendo perversos tenuit, donum mox gratiae ostendit. Nam subditur: Et erat docens quotidie in templo. Haec juxta historiam breviter tractando transcurrimus.

3. Sed quia eversam jam Jerusalem novimus atque eversione sua in melius commutatam, quia expulsos latrones a templo, atque ipsum jam templum dirutum scimus, debemus ex rebus exterioribus introrsus aliquam similitudinem trahere, atque ex eversis aedificiis parietum morum ruinam timere. Videns enim civitatem, flevit super illam, dicens: Quia si cognovisses, et tu. Hoc semel egit, cum perituram civitatem esse nuntiavit. Hoc quotidie Redemptor noster per electos suos agere nullatenus cessat, cum quosdam ex bona vita ad mores reprobos pervenisse considerat. Plangit enim eos qui nesciunt cur plangantur, quia, juxta Salomonis verba: Laetantur cum male fecerint, et exsultant in rebus pessimis (Prov. II, 14). Qui si damnationem suam quae eis imminet agnovissent, semetipsos cum lacrymis electorum plangerent. Bene autem perituraе animae sententia quae subditur convenit: Et quidem in hac die tua, quae ad pacem tibi, nunc autem abscondita sunt ab oculis tuis. Suam hic diem habet anima perversa, quae transitorio gaudet in tempore. Cui ea quae adsunt ad pacem sunt, quia dum ex rebus temporalibus laetatur, dum honoribus extollitur dum in carnis voluptate resolvitur, dum nulla venturae poenae formidine terretur, pacem habet in die sua, quae grave damnationis suae scandalum in die habebit aliena. Ibi enim affligenda est, ubi justi laetabuntur; et cuncta quae modo ei ad pacem sunt, tunc in amaritudinem rixae vertentur, quia rixari secum incipiet cur damnationem quam patitur non expavit, cur a prospiciendis malis sequentibus oculos mentis clausit. Unde ei dicitur: Nunc autem abscondita sunt ab oculis tuis.

Moreover, as we have learned through the evangelist with another witness, doves were sold in the temple (Mark 11:15). And what is taken through doves but the gift of the Holy Spirit? But he eliminates those selling and buying from the temple, because he damns both those who bestow the imposition of hands for a gift, and those who strive to buy the gift of the Spirit. Concerning which temple it is soon subjoined: My house is a house of prayer, but you have made it a den of thieves. For those who resided in the temple to receive gifts, surely there was no doubt that they would seek injury for some who did not give. The house of prayer therefore had been made a den of thieves, because they knew how to assist in the temple for this, so that they might study to persecute corporally those not giving gifts, or to kill spiritually those giving. But because our Redeemer does not subtract the words of preaching even from the unworthy and ungrateful, after he held the vigor of discipline by casting out the perverse, soon he showed the gift of grace. For it is subjoined: And he was teaching daily in the temple. These things according to history we have run through by treating briefly.

3. But because we already know Jerusalem everted and by its eversion changed into better, because we know the thieves expelled from the temple, and the temple itself now demolished, we ought to draw some similitude inwards from exterior things, and to fear the ruin of manners from the everted buildings of walls. For seeing the city, he wept over it, saying: Because if thou hadst known, even thou. This he did once, when he announced that the city was about to perish. This our Redeemer by no means ceases to do daily through his elect, when he considers certain ones to have arrived from a good life to reprobate manners. For he bewails those who do not know why they are bewailed, because, according to the words of Solomon: They rejoice when they have done evil, and exult in the worst things (Proverbs 2:14). Who if they had known their damnation which is imminent to them, would bewail themselves with the tears of the elect. But the sentence which is subjoined well fits the perishing soul: And indeed in this thy day, which are to thy peace, but now they are hidden from thy eyes. Here the perverse soul has its day, which rejoices in transitory time. To whom those things which are present are for peace, because while it rejoices from temporal things, while it is extolled in honors, while it is resolved in the pleasure of the flesh, while it is terrified by no dread of coming punishment, it has peace in its day, which will have a heavy scandal of its damnation in another's day. For there it is to be afflicted, where the just shall rejoice; and all things which are now to its peace, shall then be turned into the bitterness of strife, because it shall begin to strive with itself why it did not dread the damnation which it suffers, why it closed the eyes of the mind from foreseeing the following evils. Whence it is said to it: But now they are hidden from thy eyes.

Perversa quippe anima rebus praesentibus dedita, in terrenis voluptatibus resoluta, abscondit sibi mala sequentia, quia praevidere futura refugit, quae praesentem laetitiam perturbant; dumque in praesentis vitae oblectationibus se deserit, quid aliud quam clausis oculis ad ignem vadit? Unde bene scriptum est: In die bonorum ne immemor sis malorum (Eccli. XI, 27). Et inde per Paulum dicitur: Qui gaudent, tanquam non gaudentes sint (I Cor. VII, 30), quia et si qua est praesentis temporis, ita est agenda laetitia, ut nunquam amaritudo sequentis judicii recedat a memoria, quatenus dum mens pavida extremae ultionis timore transfigitur, quantum nunc praesens laetitia, tantum post ira subsequens temperetur. Hinc namque scriptum est: Beatus homo qui semper est pavidus; qui vero mentis est durae, corruet in malum (Prov. XXVIII, 14). Sequentis enim ira judicii tanto tunc districtior portabitur, quanto nunc et inter culpas minime timetur.

4. Sequitur: Quia venient dies in te, et circumdabunt te inimici tui vallo. Qui unquam sunt humanae animae majores inimici, quam maligni spiritus, qui hanc a corpore exeuntem obsident, quam in carnis amore positam deceptoriis delectationibus fovent? Quam vallo circumdant, quia ante mentis ejus oculos reductis iniquitatibus quas perpetravit, hanc ad societatem suae damnationis trahentes coarctant, ut in ipsa jam extremitate vitae deprehensa, et a quibus hostibus circumclusa sit videat, et tamen evadendi aditum invenire non possit, quia operari jam bona non licet quae, cum licuit agere, contempsit. De quibus adhuc apte quod sequitur intelligi valet: Circumdabunt te, et coangustabunt te undique. Maligni quippe spiritus undique animam angustant, quando ei non solum operis, verum etiam locutionis atque insuper cogitationis iniquitates replicant, ut quae prius se per multa dilatavit in scelere, ad extremum de omnibus angustetur in retributione. Sequitur: Et ad terram prosternent te, et filios tuos qui in te sunt. Tunc anima per cognitionem reatus sui ad terram consternitur, cum caro quam vitam suam credidit redire ad pulverem urgetur. Tunc in mortem filii illius cadunt, cum cogitationes illicitae quae modo ex illa prodeunt, in extrema vitae ultione dissipantur, sicut scriptum est: In illa die peribunt omnes cogitationes eorum (Psal. CXLV, 4). Quae scilicet durae cogitationes intelligi etiam per lapidum significationem valent. Nam sequitur: Et non relinquent in te lapidem super lapidem. Perversa etenim mens cum perversae cogitationi adhuc perversiorem adjicit, quid aliud quam lapidem super lapidem ponit? Sed in destructa civitate super lapidem lapis non relinquitur, quia cum ad ultionem suam anima ducitur, omnis ab illa cogitationum suarum constructio dissipatur.

For the perverse soul devoted to present things, resolved in earthly pleasures, hides following evils from itself, because it refuges to foresee future things, which perturb present joy; and while it deserts itself in the delights of present life, what else than with closed eyes does it go to the fire? Whence it is well written: In the day of good things be not unmindful of evils (Ecclesiasticus 11:27). And thence it is said through Paul: They who rejoice, let them be as though not rejoicing (1 Corinthians 7:30), because even if there is any joy of the present time, it is so to be acted, that never the bitterness of the following judgment may recede from memory, so that while the fearful mind is transfixed by the fear of the final vengeance, by so much as present joy is now, by so much the following wrath may be tempered afterwards. For hence it is written: Blessed is the man who is always fearful; but he who is of a hard mind, shall fall into evil (Proverbs 28:14). For the wrath of the following judgment shall then be borne so much more strictly, by how much now even among faults it is least feared.

4. It follows: Because the days shall come upon thee, and thy enemies shall surround thee with a trench. What greater enemies are there ever to the human soul, than the malignant spirits, who besiege it departing from the body, which they foster with deceptive delights while it is placed in the love of the flesh? Whom they surround with a trench, because the iniquities which it has perpetrated being brought back before the eyes of its mind, they straiten it, drawing it to the society of their own damnation, so that caught already in the very extremity of life, it may see by what enemies it is enclosed, and yet not be able to find an entry of evading, because it is not now allowed to work good things which, when it was allowed to act, it contemned. Concerning whom what follows is yet aptly able to be understood: They shall surround thee, and straiten thee on every side. For the malignant spirits straiten the soul on every side, when they replicate to it iniquities not only of work, but indeed also of speech and moreover of thought, so that she who first dilated herself through many things in wickedness, may at the end be straitened concerning all things in retribution. It follows: And they shall beat thee flat to the ground, and thy children who are in thee. Then the soul is consternated to the ground through the knowledge of its own guilt, when the flesh which it believed its life is urged to return to dust. Then its children fall into death, when illicit thoughts which now proceed from it, are dissipated in the final vengeance of life, as it is written: In that day all their thoughts shall perish (Psalm 145:4). Which hard thoughts namely are also able to be understood through the signification of stones. For it follows: And they shall not leave in thee a stone upon a stone. For the perverse mind when it adds a yet more perverse thought to a perverse thought, what else than a stone upon a stone does it place? But in the destroyed city a stone is not left upon a stone, because when the soul is led to its vengeance, every construction of its thoughts is dissipated from it.

5. Quae cur hoc patiatur adjungitur: Eo quod non cognoveris tempus visitationis tuae. Pravam quamque animam omnipotens Deus multis modis visitare consuevit. Nam assidue hanc visitat praecepto, aliquando autem flagello, aliquando vero miraculo, ut et vera quae nesciebat audiat, et tamen adhuc superbiens atque contemnens, aut dolore compuncta redeat, aut beneficiis devicta malum quod fecit erubescat. Sed quia visitationis suae tempus minime cognoscit, illis in extremo vitae inimicis traditur, cum quibus in aeterno judicio damnationis perpetuae societate colligatur, sicut scriptum est: Cum vadis cum adversario tuo ad principem in via, da operam liberari ab illo, ne forte trahat te ad judicem, et judex tradat te exactori, et exactor mittat te in carcerem (Luc. XII, 58). Adversarius quippe noster in via est sermo Dei, contrarius nostris carnalibus desideriis in praesenti vita. A quo ipse liberatur qui praeceptis ejus humiliter subditur. Alioquin adversarius judici, et judex tradet exactori, quia ex sermone Domini contempto reus peccator tenebitur in examine judicis. Quem judex exactori tradit, quia hunc maligno spiritui ad ultionem trahere permittit, ut compulsam animam ipse ad poenam de corpore exigat, quae ei ad culpam sponte consensit. Exactor mittit in carcerem, quia per malignum spiritum in inferno retruditur, quousque dies judicii veniat, ex quo jam in inferni ignibus simul et ipse crucietur.

6. Expleta ergo perditione civitatis, quam nos ad pereuntis animae similitudinem traximus, protinus subditur: Et ingressus templum coepit ejicere vendentes et ementes de illo. Sicut templum Dei in civitate est, ita et in plebe fideli vita religiosorum. Et saepe nonnulli religionis habitum sumunt, et dum sacrorum ordinum locum percipiunt, sanctae religionis officium in commercium terrenae negotiationis trahunt. Vendentes quippe in templo sunt (1, q. 3, c. 10), qui hoc quod quibusdam jure competit ad praemium largiuntur. Justitiam enim vendere est hanc pro praemii acceptione servare. Ementes vero in templo sunt qui dum hoc persolvere proximo quod justum est nolunt, dumque rem jure debitam facere contemnunt, dato patronis praemio emunt peccatum. Quibus bene dicitur: Domus mea, domus orationis est; vos autem fecistis illam speluncam latronum, quia dum nonnunquam perversi homines locum religionis tenent, ibi malitiae suae gladiis occidunt, ubi vivificare proximos orationis suae intercessione debuerunt.

5. Why it suffers this is adjoined: Because thou hast not known the time of thy visitation. Almighty God is accustomed to visit every depraved soul in many ways. For he assiduously visits this by precept, sometimes however by a scourge, sometimes indeed by a miracle, so that it may both hear true things which it did not know, and yet still being proud and contemning, either return being compuncted by grief, or being overcome by benefits blush for the evil which it did. But because it by no means knows the time of its visitation, it is delivered at the end of life to those enemies, with whom it may be bound in the society of perpetual damnation in the eternal judgment, as it is written: When thou goest with thy adversary to the prince in the way, endeavor to be delivered from him, lest perhaps he draw thee to the judge, and the judge deliver thee to the exactor, and the exactor cast thee into prison (Luke 12:58). For our adversary in the way is the word of God, contrary to our carnal desires in the present life. From whom he is delivered who is humbly subject to his precepts. Otherwise the adversary to the judge, and the judge shall deliver to the exactor, because from the word of the Lord being contemned the guilty sinner shall be held in the examination of the judge. Whom the judge delivers to the exactor, because he permits the malignant spirit to draw him to vengeance, so that he may exact the compelled soul to punishment from the body, which voluntarily consented to him for fault. The exactor sends into prison, because through the malignant spirit it is thrust back into hell, until the day of judgment come, from which it may already be tormented together with him in the fires of hell.

6. Therefore, the perdition of the city being completed, which we have drawn to the similitude of the perishing soul, immediately it is subjoined: And having entered the temple he began to cast out those selling and buying from it. Just as the temple of God is in the city, so also in the faithful people is the life of the religious. And often some assume the habit of religion, and while they perceive the place of sacred orders, they draw the office of holy religion into the commerce of earthly negotiation. For those selling in the temple are they who bestow for a reward that which rightfully belongs to some. For to sell justice is to keep it for the acceptance of a reward. But those buying in the temple are they who while they do not wish to pay to a neighbor what is just, and while they contemn doing a thing rightfully due, having given a reward to patrons they buy sin. To whom it is well said: My house is a house of prayer; but you have made it a den of thieves, because while sometimes perverse men hold the place of religion, there with the swords of their malice they kill, where they ought to have vivified their neighbors by the intercession of their prayer.

7. Templum quoque et domus Dei est ipsa mens atque conscientia fidelium. Quae si quando in laesione proximi perversas cogitationes profert, quasi in spelunca latrones resident, et simpliciter gradientes interficiunt, quando in eos qui in nullo rei sunt laesionis gladios defigunt. Mens enim fidelium jam non domus orationis, sed spelunca latronum est, quando, relicta innocentia et simplicitate sanctitatis, illud conatur agere unde valeat proximis nocere. Sed quia contra perversa haec omnia verbis Redemptoris nostri per sacras paginas indesinenter instruimur, nunc usque hoc agitur, quod factum fuisse perhibetur, cum dicitur: Et erat docens quotidie in templo. Cum enim mentem fidelium ad cavenda mala subtiliter erudit, quotidie Veritas in templo docet. Sed sciendum nobis est quia veritatis verbis veraciter erudimur, si extrema mala nostra formidolose et indesinenter aspicimus, juxta hoc quod per quemdam sapientem dicitur: In omnibus operibus tuis memorare novissima tua, et in aeternum non peccabis (Eccli. VII, 40). Pensare quippe quotidie debemus quod ex ejusdem voce nostri Redemptoris audivimus: Et quidem in hac die tua quae ad pacem tibi; nunc autem abscondita sunt ab oculis tuis. Dum enim districtus judex sustinet, et adhuc manum non exerit in percussionem, dum a retributione ultionis ultimae esse quaedam temporis securitas videtur, debemus pensare malum quod sequitur, pensantes gemere, gementes vitare, et quae commisimus peccata indesinenter aspicere, aspicientes flare, et flentes abstergere. Nulla nos prosperitatis transitoriae laetitia dissolvat, nec mentis nostrae oculos ea quae sunt transitoria obstruant, nec caecos ad ignem ducant. Si enim districte pensetur, cujus sit ponderis improperium, ex ore veritatis agnoscitur, cum negligenti et futura non prospicienti dicitur: Et quidem in hac die tua, quae ad pacem tibi; nunc autem abscondita sunt ab oculis tuis.

8. Nam cogitandum valde est quantum nobis erit terribilis hora nostrae resolutionis, qui pavor mentis, quanta tunc omnium malorum memoria, quae oblivio transactae felicitatis, quae formido et considerazione judicis. Quid ergo esse nobis de praesentibus ad delectationem debet, quando, cunctis simul transeuntibus, non valet transire quod imminet? quando et hoc funditus finitur quod diligitur, et illud incipitur ubi dolor nunquam finitur? Tunc maligni spiritus in egrediente anima sua opera requirunt; tunc mala quae suaserunt replicant, ut sociam ad tormenta trahant.

7. The temple and house of God is also the very mind and conscience of the faithful. Which if ever it brings forth perverse thoughts in the injury of a neighbor, thieves as it were reside in a cave, and kill those walking simply, when they fix the swords of injury into those who are in nothing guilty. For the mind of the faithful is now not a house of prayer, but a den of thieves, when, having relinquished innocence and the simplicity of sanctity, it endeavors to do that whence it may be able to hurt neighbors. But because against all these perverse things we are incessantly instructed by the words of our Redeemer through the sacred pages, until now this is done, which is said to have been done, when it is said: And he was teaching daily in the temple. For when he subtly erudites the mind of the faithful to beware of evils, Truth daily teaches in the temple. But it must be known by us that we are veraciously erudited by the words of truth, if we formidably and incessantly look upon our final evils, according to this which is said by a certain wise man: In all thy works remember thy last things, and thou shalt not sin forever (Ecclesiasticus 7:40). We ought namely daily to weigh what we have heard from the voice of our Redeemer himself: And indeed in this thy day which are to thy peace; but now they are hidden from thy eyes. For while the strict judge sustains, and as yet does not put forth his hand in percussion, while from the retribution of the final vengeance there seems to be a certain security of time, we ought to weigh the evil which follows, weighing to groan, groaning to avoid, and incessantly to look upon the sins which we have committed, looking to weep, and weeping to wipe away. Let no joy of transitory prosperity dissolve us, nor let those things which are transitory obstruct the eyes of our mind, nor lead us blind to the fire. For if it be strictly weighed, of what weight the reproach is, it is recognized from the mouth of truth, when it is said to the negligent and one not foreseeing future things: And indeed in this thy day, which are to thy peace; but now they are hidden from thy eyes.

8. For it must be very much thought how terrible to us will be the hour of our resolution, what dread of mind, how great then the memory of all evils, what oblivion of passed felicity, what fear and consideration of the judge. What therefore ought to be to us from present things for delight, when, all things passing together, that which is imminent is not able to pass? when both this which is loved is fundamentally finished, and that is begun where grief is never finished? Then the malignant spirits require their own works in the departing soul; then they replicate the evils which they persuaded, so that they may draw a companion to torments.

Sed cur hoc de perversa solummodo anima dicimus, cum ad electos quoque egredientes veniant, et suum in illis, si praevaleant, aliquid requirant? Unus autem in hominibus exstitit, qui ante passionem suam libera voce dicit: Jam non multa loquar vobiscum; venit enim princeps mundi hujus, et in me non habet quidquam (Joan. XIV, 30). Quia enim hunc mortalem hominem vidit, suum in illo mundi princeps aliquid invenire se posse credidit. Sed sine ullo peccato a mundi corruptione exiit, qui sine peccato in mundum venit. Hoc de se contra mundi principem nec Petrus dicere praesumpsit, qui audire meruit: Quaecunque ligaveris super terram ligata erunt et in coelis, et quodcunque solveris super terram solutum erit et in coelis (Matth. XVI, 19). Hoc nec Paulus dicere praesumpsit, qui priusquam mortis debitum solveret ad coeli tertii secreta pervenit (II Cor. XII, 2). Hoc nec Joannes dicere ausus est, qui pro amore praecipuo in Redemptoris sui pectore in coena recubuit (Joan. XXI, 20). Nam cum Propheta dicat: Ecce enim in iniquitatibus conceptus sum, et in delictis peperit me mater mea (Psal. L, 7), sine culpa in mundo esse non potuit qui in mundum cum culpa venit. Hinc namque idem Propheta ait: Non justificabitur in conspectu tuo omnis vivens (Psal. CXLII, 2). Hinc Salomon ait: Non est homo justus in terra qui faciat bonum, et non peccet (Eccl. VII, 21). Hinc Joannes dicit: Si dixerimus quia peccatum non habemus, ipsi nos seducimus, et veritas in nobis non est (I Joan. I, 8). Hinc Jacobus ait: In multis enim offendimus omnes (Jac. III, 2). Constat enim quia omnes qui de carnis delectatione concepti sunt in eorum procul dubio vel actione, vel locutione, vel cogitatione aliquid suum princeps hujus mundi habuit. Sed idcirco illos vel post rapere, vel prius tenere non potuit, quia eos ille a debitis suis eripuit, qui pro nobis sine debito mortis debitum solvit, ut nos ideo sub jure hostis nostri debita nostra non teneant, quia pro nobis mediator Dei et hominum homo Christus Jesus gratuito reddidit quod non debebat. Qui enim pro nobis mortem carnis indebitam reddidit, nos a debita animae morte liberavit. Ait ergo: Venit enim princeps mundi hujus, et in me non habet quidquam (Joan. XIV, 30). Unde curandum nobis est, et cum magnis quotidie fletibus cogitandum, quam rabidus, quam terribilis sua in nobis opera requirens in die nostri exitus princeps hujus mundi veniat, si etiam ad Deum carne morientem venit, et in illo aliquid quaesivit in quo invenire nihil potuit.

9. Quid itaque nos miseri dicturi, quid acturi sumus, qui innumera mala commisimus? Quid requirenti adversario et multa sua in nobis invenienti dicemus, nisi solum quod nobis est certum refugium, et solida spes, quia unum cum illo facti sumus in quo princeps hujus mundi et suum aliquid requisivit, et invenire minime potuit? quoniam solus est inter mortuos liber (Psal. LXXXVII, 5). Et a peccati jam servitio veraci libertate solvimur, quia ei qui vere liber est unimur.

But why do we say this only concerning the perverse soul, since to the elect also departing they come, and require something of their own in them, if they may prevail? One however among men existed, who before his passion says with a free voice: Now I will not speak many things with you; for the prince of this world comes, and in me he has not anything (John 14:30). For because he saw this mortal man, the prince of the world believed himself to be able to find something of his own in him. But he exited from the corruption of the world without any sin, who came into the world without sin. Peter did not presume to say this of himself against the prince of the world, who merited to hear: Whatsoever thou shalt bind upon earth shall be bound also in heaven, and whatsoever thou shalt loose upon earth shall be loosed also in heaven (Matthew 16:19). Paul did not presume to say this, who before he paid the debt of death arrived at the secrets of the third heaven (2 Corinthians 12:2). John did not dare to say this, who for special love reclined on the breast of his Redeemer at the supper (John 21:20). For since the Prophet says: For behold I was conceived in iniquities, and in sins did my mother conceive me (Psalm 50:7), he who came into the world with fault could not be in the world without fault. For hence the same Prophet says: Every living thing shall not be justified in thy sight (Psalm 142:2). Hence Solomon says: There is no just man on earth who does good, and does not sin (Ecclesiastes 7:21). Hence John says: If we say that we have not sin, we deceive ourselves, and the truth is not in us (1 John 1:8). Hence James says: For in many things we all offend (James 3:2). For it is certain that the prince of this world had something of his own without doubt in either the action, or speech, or thought of all who were conceived from the delight of the flesh. But therefore he was not able either to snatch them after, or to hold them before, because he rescued them from their debts, who for us paid the debt of death without debt, so that therefore our debts may not hold us under the right of our enemy, because for us the mediator of God and men the man Christ Jesus gratuitously rendered what he did not owe. For he who for us rendered the undue death of the flesh, liberated us from the due death of the soul. He says therefore: For the prince of this world comes, and in me he has not anything (John 14:30). Whence we must care, and think daily with great weepings, how rabid, how terrible the prince of this world may come requiring his own works in us on the day of our exit, if he even came to God dying in the flesh, and sought something in him in whom he could find nothing.

9. What therefore are we wretches about to say, what are we about to do, who have committed innumerable evils? What shall we say to the adversary requiring and finding many things of his own in us, except only what is to us a certain refuge, and solid hope, because we have been made one with him in whom the prince of this world both required something of his own, and could by no means find it? since he alone is free among the dead (Psalm 87:5). And we are already loosed from the service of sin by veracious liberty, because we are united to him who is truly free.

Constat enim, nec negare possumus, sed veraciter fatemur, quia princeps hujus mundi habet in nobis multa; sed tamen mortis nostrae tempore jam nos rapere non valet, quia ejus membra effecti sumus, in quo non habet quidquam. Sed quid prodest quod eidem Redemptori nostro per fidem jungimur, si ab eo moribus disjungamur? Ipse etenim dicit: Non omnis qui dicit mihi, Domine, Domine, intrabit in regnum coelorum (Matth. VII, 21). Recta ergo opera rectae fidei jungenda sunt. Mala quae fecimus per quotidiana lamenta diluamus, transactas nostras nequitias surgentia ab amore Dei et proximi recta opera superent, nulla quae possumus fratribus impendere bona recusemus. Neque enim aliter Redemptoris nostri membra efficimur, nisi inhaerendo Deo, et compatiendo proximo.

10. Sed quia ad amorem Dei et proximi plerumque corda audientium plus exempla quam verba excitant, charitati vestrae indicare studeo quod is qui praesto est filius meus Epiphanius diaconus, Isauria provincia exortus, in vicina factum terra Lycaoniae solet narrare miraculum. Ait enim quod in ea quidam, Martyrius nomine, vitae valde venerabilis monachus fuit, qui ex suo monasterio visitationis gratia ad aliud monasterium tendebat, cui spiritualis pater praeerat. Pergens itaque, leprosum quemdam, quem densis vulneribus elephantinus morbus per membra foedaverat, invenit in via, volentem ad suum hospitium redire, sed prae lassitudine non valentem. In ipso vero itinere se habere perhibebat hospitium quo idem Martyrius monachus ire festinabat. Vir autem Dei ejusdem leprosi lassitudinem misertus, pallium quo vestiebatur in terram protinus projecit et expandit, ac desuper leprosum posuit, eumque suo pallio undique constrictum super humerum levavit, secumque revertens detulit. Cumque jam monasterii foribus propiaret, spiritualis pater ejusdem monasterii magnis vocibus clamare coepit: Currite, januas monasterii citius aperite, quia frater Martyrius venit Dominum portans. Statim vero ut Martyrius ad monasterii aditum pervenit, is qui leprosus esse putabatur, de collo ejus exsiliens, et in ea specie apparens qua recognosci ab hominibus solet Redemptor humani generis, Deus et homo Christus Jesus, ad coelum Martyrio aspiciente rediit, eique ascendens dixit: Martyri, tu me non erubuisti super terram, ego te non erubescam super coelos.

For it is certain, nor can we deny it, but we veraciously confess, that the prince of this world has many things in us; but yet at the time of our death he is not now able to snatch us, because we have been made members of him, in whom he has not anything. But what does it profit that we are joined to our same Redeemer through faith, if we be disjoined from him by manners? For he himself says: Not everyone who says to me, Lord, Lord, shall enter into the kingdom of heaven (Matthew 7:21). Right works therefore are to be joined to right faith. Let us dilute the evils which we have done through daily laments, let right works rising from the love of God and neighbor overcome our passed iniquities, let us refuse no good things which we can bestow on our brothers. For nor otherwise are we made members of our Redeemer, unless by adhering to God, and by compathizing with our neighbor.

10. But because examples excite the hearts of the listeners to the love of God and neighbor mostly more than words, I strive to indicate to your charity what he who is present, my son Epiphanius the deacon, having arisen from the province of Isauria, is accustomed to relate as a miracle done in the neighboring land of Lycaonia. For he says that in it there was a certain monk, Martyrius by name, of a very venerable life, who from his monastery was tending for the sake of visitation to another monastery, over which a spiritual father presided. And so proceeding, he found on the way a certain leper, whom the elephantine disease had defiled through his members with thick wounds, wishing to return to his guest-house, but not being able on account of weariness. Indeed on that same journey he asserted that he had the guest-house to which the same monk Martyrius was hastening to go. But the man of God, having pitied the weariness of the same leper, immediately cast and spread the cloak with which he was clothed on the ground, and placed the leper upon it, and having bound him all around with his cloak, he raised him upon his shoulder, and returning carried him with him. And when he was already drawing near to the gates of the monastery, the spiritual father of the same monastery began to cry out with great voices: "Run, open the gates of the monastery more quickly, because brother Martyrius comes carrying the Lord." Indeed as soon as Martyrius arrived at the entrance of the monastery, he who was thought to be a leper, leaping from his neck, and appearing in that form in which the Redeemer of the human race, God and man Christ Jesus, is accustomed to be recognized by men, returned to heaven while Martyrius was looking on, and ascending said to him: "Martyrius, you were not ashamed of me on earth, I will not be ashamed of you in the heavens."

Qui sanctus vir mox ut est monasterium ingressus, ei pater monasterii dixit: Frater Martyri, ubi est quem portabas? Cui ille respondit, dicens: Ego si scivissem quis esset, pedes illius tenuissem. Tunc idem Martyrius narrabat quia cum eum portasset, pondus ejus minime sensisset. Nec mirum quomodo enim pondus sentire poterat, qui portantem portabat? Qua in re pensandum est nobis quantum fraterna compassio valeat, quantum nos omnipotenti Deo misericordiae viscera conjungant. Inde enim ei qui est super omnia propinquamus, unde nos per compassionem proximi etiam sub nosmetipsos deponimus. In rebus corporalibus nemo alta tangit, nisi qui tenditur; in rebus vero spiritalibus certum est quia quanto plus per compassionem attrahimur, tanto altis verius appropinquamus. Ecce autem Redemptori generis humani ad aedificationem nostram minime sufficit quod in extremo judicio dicturum se esse perhibuit: Quandiu fecistis uni de his fratribus meis minimis, mihi fecistis (Matth. XXV, 40), nisi et ante judicium hoc in se ostenderet quod dixisset; ut videlicet demonstraret quia quisquis nunc bona opera indigentibus exhibet, ei haec specialiter impendit cujus haec amore exhibuerit. Et tanto plus quisque majorem mercedem recipit, quanto nec eum despicit qui amplius despiciendus videtur. Quid enim in humana carne sublimius carne Christi, quae est super angelos exaltata? Et quid in humana carne abjectius carne leprosi, quae tumescentibus vulneribus scinditur, et exhalantibus fetoribus impletur? Sed ecce in specie leprosi apparuit; et is qui est reverendus super omnia, videri despectus infra omnia dedignatus non est. Cur hoc, nisi ut sensu nos tardiores admoneret, quatenus quisquis ei qui in coelo est festinat assistere, humiliari in terra et compati etiam abjectis et despicabilibus fratribus non recuset? Loqui charitati vestrae sub brevitate decreveram; sed quia non est in homine via ejus (Jerem. X, 23), decurrens sermo retineri non potest, quem disponit ipse de quo loquimur, qui vivit et regnat cum Patre in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen.

HOMILIA XL.

Habita ad populum in basilica sancti Laurentii martyris Dominica secunda post Pentecosten.

LECTIO S. EVANG. SEC. LUC. XVI, 19-31.

Which holy man, as soon as he entered the monastery, the father of the monastery said to him: "Brother Martyrius, where is he whom you were carrying?" To whom he responded, saying: "If I had known who he was, I would have held his feet." Then the same Martyrius related that when he had carried him, he had felt his weight not at all. Nor is it a wonder; for how could he feel weight, who was carrying the one carrying him? In which matter it must be weighed by us how much fraternal compassion avails, how much the bowels of mercy join us to almighty God. For from there we approach him who is above all things, whence we deposit ourselves even below ourselves through compassion for our neighbor. In corporal things no one touches high things, unless he is stretched; but in spiritual things it is certain that by how much more we are attracted through compassion, by so much more truly do we approach high things. Behold however, it by no means suffices for the Redeemer of the human race for our edification that he asserted he would say in the last judgment: As long as you did it to one of these my least brothers, you did it to me (Matthew 25:40), unless he also showed this in himself before the judgment which he had said; so that he might clearly demonstrate that whoever now exhibits good works to the needy, specially bestows these on him for whose love he exhibited them. And by so much more each one receives a greater reward, as he does not despise even him who seems more to be despised. For what is more sublime in human flesh than the flesh of Christ, which is exalted above the angels? And what in human flesh is more abject than the flesh of a leper, which is split with swelling wounds, and is filled with exhaling stenches? But behold, he appeared in the form of a leper; and he who is to be revered above all things, did not disdain to be seen despised below all things. Why this, unless so that he might admonish us slower in sense, to the extent that whoever hastens to stand by him who is in heaven, should not refuse to be humbled on earth and to sympathize even with abject and despicable brothers? I had decreed to speak to your charity with brevity; but because the way of man is not in himself (Jeremiah 10:23), the running discourse cannot be held back, which he himself disposes of whom we speak, who lives and reigns with the Father in the unity of the Holy Spirit, God, through all ages of ages. Amen.

HOMILY XL.

Delivered to the people in the basilica of saint Lawrence the martyr on the second Sunday after Pentecost.

READING OF THE HOLY GOSPEL ACCORDING TO LUKE 16:19-31.

In illo tempore, dixit Jesus discipulis suis: Homo quidam erat dives, qui induebatur purpura et bysso, et epulabatur quotidie splendide. Et erat quidam mendicus, nomine Lazarus, qui jacebat ad januam ejus, ulceribus plenus, cupiens saturari de micis quae cadebant de mensa divitis, et nemo illi dabat. Sed et canes veniebant, et lingebant ulcera ejus. Factum est autem ut moreretur mendicus, et portaretur ab angelis in sinum Abrahae. Mortuus est autem et dives, et sepultus est in inferno. Elevans autem oculos suos cum esset in tormentis, vidit Abraham a longe, et Lazarum in sinu ejus. Et ipse clamans dixit: Pater Abraham, miserere mei, et mitte Lazarum ut intingat extremum digiti sui in aquam, ut refrigeret linguam meam, quia crucior in hac flamma. Et dixit illi Abraham: Fili, recordare quia recepisti bona in vita tua, et Lazarus similiter mala. Nunc autem hic consolatur, tu vero cruciaris. Et in his omnibus inter nos et vos chaos magnum firmatum est, ut hi qui volunt hinc transire ad vos non possint, neque inde huc transmeare. Et ait: Rogo ergo te, pater, ut mittas eum in domum patris mei; habeo enim quinque fratres, ut testetur illis, ne et ipsi veniant in hunc locum tormentorum. Et ait illi Abraham: Habent Moysen et prophetas; audiant illos. At ille dixit: Non, pater Abraham; sed si quis ex mortuis ierit ad eos, poenitentiam agent. Ait autem illi: Si Moysen et prophetas non audiunt, neque si quis ex mortuis resurrexerit credent.

1. In verbis sacri eloquii, fratres charissimi, prius servanda est veritas historiae, et postmodum requirenda spiritalis intelligentia allegoriae. Tunc namque allegoriae fructus suaviter carpitur, cum prius per historiam in veritatis radice solidatur. Sed quia nonnunquam allegoria fidem aedificat, et historia moralitatem, nos qui auctore Deo jam fidelibus loquimur, non abs re credimus si ipsum loquendi ordinem postponamus, quatenus qui fidem jam firmam tenetis prius de allegoria aliquid breviter audire debeatis; et quod vobis de moralitate historiae valde est necessarium, hoc in expositionis nostrae ordine servetur extremum, quia ea plerumque solent melius recoli quae contingit postmodum audiri.

2. Sensus ergo allegoricos sub brevitate transcurrimus, ut ad moralitatis latitudinem citius venire valeamus. Homo quidam erat dives, qui induebatur purpura et bysso, et epulabatur quotidie splendide. Quem, fratres charissimi, quem dives iste qui induebatur purpura et bysso, et epulabatur quotidie splendide, nisi Judaicum populum significat, qui cultum vitae exterius habuit, qui acceptae legis deliciis ad nitorem usus est, non ad utilitatem? Quem vero Lazarus ulceribus plenus nisi gentilem populum figuraliter exprimit?

At that time, Jesus said to his disciples: There was a certain rich man, who was clothed in purple and fine linen, and feasted every day splendidly. And there was a certain beggar, Lazarus by name, who lay at his gate, full of ulcers, desiring to be filled from the crumbs which fell from the table of the rich man, and no one gave to him. But also the dogs came, and licked his ulcers. And it came to pass that the beggar died, and was carried by the angels into the bosom of Abraham. And the rich man also died, and was buried in hell. And lifting up his eyes when he was in torments, he saw Abraham from afar, and Lazarus in his bosom. And he crying out said: Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger into water, so that he may cool my tongue, because I am tortured in this flame. And Abraham said to him: Son, remember that you received good things in your life, and Lazarus similarly evil things. But now he is comforted here, but you are tortured. And in all these things between us and you a great chaos has been fixed, so that those who wish to pass from here to you are not able, nor from there to pass over hither. And he said: I ask you therefore, father, that you send him into my father's house; for I have five brothers, so that he may testify to them, lest they also come into this place of torments. And Abraham said to him: They have Moses and the prophets; let them hear them. But he said: No, father Abraham; but if someone from the dead should go to them, they will do penance. And he said to him: If they do not hear Moses and the prophets, neither if someone should rise from the dead will they believe.

1. In the words of the sacred eloquence, dearest brothers, first the truth of history must be preserved, and afterwards the spiritual intelligence of allegory must be required. For then the fruit of allegory is sweetly plucked, when it is first solidified through history in the root of truth. But because sometimes allegory builds faith, and history morality, we who by the authorship of God already speak to the faithful, believe it not out of place if we postpone that same order of speaking, to the extent that you who already hold firm faith should first hear something briefly concerning allegory; and that which is very necessary to you concerning the morality of history, let this be preserved last in the order of our exposition, because those things are mostly accustomed to be better recollected which it happens to be heard afterwards.

2. Therefore we run through the allegorical senses with brevity, so that we may be able to come more quickly to the breadth of morality. There was a certain rich man, who was clothed in purple and fine linen, and feasted every day splendidly. Whom, dearest brothers, whom does that rich man who was clothed in purple and fine linen, and feasted every day splendidly, signify except the Jewish people, who had the cult of life outwardly, who used the delights of the received law for brilliance, not for utility? Whom indeed does Lazarus full of ulcers express figuratively except the Gentile people?

Qui dum conversus ad Deum peccata sua confiteri non erubuit, huic vulnus in cute fuit. In cutis quippe vulnere virus a visceribus trahitur, et foras erumpit. Quid est ergo peccatorum confessio, nisi quaedam vulnerum ruptio? Quia peccati virus salubriter aperitur in confessione, quod pestifere latebat in mente. Vulnera etenim cutis in superficiem trahunt humorem putredinis. Et confitendo peccata quid aliud agimus, nisi malum quod in nobis latebat aperimus? Sed Lazarus vulneratus cupiebat saturari de micis quae cadebant de mensa divitis, et nemo illi dabat, quia gentilem quemque ad cognitionem legis admittere superbus ille populus despiciebat. Qui dum doctrinam legis non ad charitatem habuit, sed ad elationem, quasi de acceptis opibus tumuit. Et quia ei verba defluebant de scientia quasi micae cadebant de mensa. At contra jacentis pauperis vulnera lingebant canes. Nonnunquam solent in sacro eloquio per canes praedicatores intelligi. Canum etenim lingua vulnus dum lingit, curat, quia et doctores sancti dum in confessione peccati nostri nos instruunt, quasi vulnus mentis per linguam tangunt; et quia nos loquendo a peccatis eripiunt, quasi tangendo vulnera ad salutem reducunt. Quia enim canum nomine, praedicatorum lingua signatur, Domino per Psalmistam dicitur: Lingua canum tuorum ex inimicis ab ipso (Psal. LXVII, 24). Ex Judaeis quippe infidelibus sancti praedicatores electi sunt, qui, in assertione veritatis contra fures latronesque venientes, magnos pro Domino, ut ita dicam, latratus dederunt. Quo contra de quorumdam reprobatione dicitur: Canes muti, non valentes latrare (Isai. LVI, 10). Quia ergo praedicatores sancti peccata damnant, confessionem vero peccatorum approbant, dicentes: Confitemini alterutrum peccata vestra, et orate pro invicem, ut salvemini (Jac. V, 16), ulcera Lazari canes lingunt. Sancti etenim doctores dum gentilium confessiones accipiunt, mentium vulnera saluti restituunt. Unde et Lazarus bene interpretatur adjutus, quia ipsi hunc ad ereptionem juvant, quia ejus vulnera per linguae correptionem curant. Potest etiam per linctionem canum lata adulantium lingua signari. Adulantibus etenim vulnera nostra lingere est, quod plerumque solent etiam ipsa mala quae nos in nobis reprehendimus improbo favore laudare. Contigit vero ut uterque moreretur. Dives, qui induebatur purpura et bysso, sepultus est in inferno; in sinum vero Abrahae Lazarus ab angelis ductus est. Quid Abrahae sinus nisi secretam requiem significat patrum?

Who while having been converted to God did not blush to confess his sins, had a wound in his skin. Indeed in a wound of the skin the virus is drawn from the bowels, and breaks out without. What therefore is the confession of sins, except a certain breaking of wounds? Because the virus of sin is healthfully opened in confession, which was pestiferously hiding in the mind. For the wounds of the skin draw the humor of putrefaction to the surface. And in confessing sins what else do we do, except open the evil which was hiding in us? But the wounded Lazarus desired to be filled from the crumbs which fell from the table of the rich man, and no one gave to him, because that proud people despised admitting any Gentile to the knowledge of the law. Who while he had the doctrine of the law not for charity, but for elation, swelled as if from received riches. And because words flowed down to him from knowledge as if crumbs fell from the table. But on the contrary the dogs licked the wounds of the lying poor man. Sometimes in the sacred eloquence preachers are accustomed to be understood through dogs. For the tongue of dogs while it licks a wound, cures it, because the holy doctors also while they instruct us in the confession of our sin, touch as if a wound of the mind through the tongue; and because by speaking they snatch us from sins, they lead us back to health as if by touching wounds. For because by the name of dogs, the tongue of preachers is signified, it is said to the Lord through the Psalmist: The tongue of your dogs from the enemies from itself (Psalm 67:24). For from the infidel Jews holy preachers were chosen, who, coming in the assertion of truth against thieves and robbers, gave great barkings for the Lord, so to speak. Against which it is said concerning the reprobation of some: Dumb dogs, not able to bark (Isaiah 56:10). Therefore because holy preachers damn sins, but approve the confession of sins, saying: Confess your sins to one another, and pray for one another, that you may be saved (James 5:16), the dogs lick the ulcers of Lazarus. For the holy doctors while they receive the confessions of the Gentiles, restore the wounds of the minds to health. Whence also Lazarus is well interpreted as "assisted," because they themselves help him to rescue, because they cure his wounds through the correction of the tongue. The broad tongue of flatterers can also be signified through the licking of dogs. For to lick our wounds is for flatterers, because they are mostly accustomed to praise even those evils which we reprehend in ourselves with dishonest favor. Indeed it happened that both died. The rich man, who was clothed in purple and fine linen, was buried in hell; but Lazarus was led by angels into the bosom of Abraham. What does the bosom of Abraham signify except the secret rest of the fathers?

De qua Veritas dicit: Multi, inquit, venient ab Oriente et Occidente, et recumbent cum Abraham et Isaac et Jacob in regno coelorum; filii autem regni ejicientur in tenebras exteriores (Matth. VIII, 11). Qui enim purpura et bysso indutus dicitur recte regni filius vocatur. Qui de longinquo ad videndum Lazarum oculos levat, quia dum per damnationis suae supplicia infideles in imo sunt, fideles quosque ante diem extremi judicii super se in requie attendunt, quorum post gaudia contemplari nullatenus possunt. Longe vero est quod conspiciunt, quia illuc per meritum non attingunt. In lingua autem amplius ardere ostenditur, cum dicit: Mitte Lazarum, ut intingat extremum digiti sui in aquam, ut refrigeret linguam meam, quia crucior in hac flamma (Luc. XVI, 24). Infidelis populus verba legis in ore tenuit, quae opere servare contempsit. Ibi ergo amplius ardebit, ubi se ostendit scire quod facere noluit. Quapropter bene de doctis et negligentibus per Salomonem dicitur: Omnis labor hominis in ore ejus, sed anima illius non implebitur (Eccle. VI, 7), quia quisquis hoc solummodo laborat, ut sciat quid loqui debeat, ab ipsa refectione suae scientiae mente vacua jejunat. Ab extremo digiti se tangi desiderat, quia aeternis suppliciis datus optat operatione justorum vel ultima participari. Cui respondetur quod in hac vita bona receperit, quia omne suum gaudium felicitatem transitoriam putavit. Habere hic etenim possunt et justi bona, nec tamen haec in recompensatione recipere, quia dum meliora, id est aeterna, appetunt, eorum judicio quaelibet bona adfuerint, cum sanctis desideriis aestuant, bona minime videntur. Unde David propheta, qui regni divitiis multisque obsequiis fulciebatur, quamvis et haec ad necessitatem bona esse conspiceret, uni tamen singulariter bono inhianter aestuabat, dicens: Mihi autem adhaerere Deo bonum est (Psal. LXXII, 28). Inter haec vero notandum est quod ei dicitur: Memento, fili. Ecce enim Abraham filium vocat, quem tamen a tormento non liberat, quoniam hujus infidelis populi praecedentes patres fideles, quia multos a sua fide deviasse considerant, eos nulla compassione a tormentis eripiunt, quos tamen per carnem filios recognoscunt. In tormentis autem dives positus quinque fratres habere se perhibet, quia superbus idem Judaicus populus, qui ex magna jam parte damnatus est, sequaces suos quos super terram reliquit, quinque sensibus corporis deditos novit. Quinario ergo numero fratres quos reliquerat exprimit, quia quos ad spiritalem intelligentiam non assurgere in inferno positus gemit, petit ut ad eos Lazarus mittatur. Cui quia Moysen et prophetas habeant dicitur. Sed ait: Quia non credent, nisi quis ex mortuis resurrexerit.

Concerning which the Truth says: Many, he says, shall come from the East and the West, and shall recline with Abraham and Isaac and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into exterior darkness (Matthew 8:11). For he who is said to be clothed in purple and fine linen is rightly called a son of the kingdom. Who from afar lifts his eyes to see Lazarus, because while through the punishments of their damnation the infidels are in the lowest part, they attend to all the faithful in rest above them before the day of the last judgment, after whose joys they can in no way contemplate. Indeed what they behold is far off, because they do not reach thither through merit. But in the tongue he is shown to burn more, when he says: Send Lazarus, so that he may dip the tip of his finger into water, so that he may cool my tongue, because I am tortured in this flame (Luke 16:24). The infidel people held the words of the law in their mouth, which they despised to preserve by work. There therefore he will burn more, where he showed himself to know what he did not wish to do. Wherefore it is well said concerning the learned and negligent through Solomon: All the labor of man is in his mouth, but his soul shall not be filled (Ecclesiastes 6:7), because whoever labors for this only, that he may know what he ought to speak, fasts with an empty mind from that same refreshment of his knowledge. He desires to be touched by the tip of the finger, because having been given to eternal punishments he hopes to participate in the least by the work of the just. To whom it is responded that he received good things in this life, because he thought all his joy was transitory happiness. For the just also can have good things here, nor yet receive these in recompense, because while they desire better things, that is eternal, whatever good things have been present, they seem not at all good in their judgment, when they boil with holy desires. Whence the prophet David, who was supported by the riches of the kingdom and many services, although he also saw these to be good for necessity, yet he was boiling longingly for one singular good, saying: But to me it is good to adhere to God (Psalm 72:28). But among these things it must be noted that it is said to him: Remember, son. For behold Abraham calls him son, whom yet he does not free from torment, since the faithful preceding fathers of this infidel people, because they consider many to have deviated from their faith, snatch them from torments by no compassion, whom yet they recognize as sons through the flesh. But the rich man placed in torments asserts that he has five brothers, because the same proud Jewish people, which is already damned in great part, knows its followers whom it left upon the earth, given to the five senses of the body. By the fivefold number therefore he expresses the brothers whom he had left, because he groans, having been placed in hell, that they do not rise to spiritual intelligence, and asks that Lazarus be sent to them. To whom it is said that they have Moses and the prophets. But he says: Because they will not believe, unless someone should rise from the dead.

Cui protinus respondetur: Si Moysen et prophetas non audiunt, neque si quis ex mortuis resurrexerit credent ei. Certe de Moyse Veritas dicit: Si crederetis Moysi, crederetis utique et mihi. De me enim ille scripsit (Joan. V, 46). Impletur ergo quod per Abrahae responsionem dicitur. Ex mortuis enim Dominus resurrexit, sed Judaicus ille populus, quia Moysi credere noluit, ei etiam qui resurrexit ex mortuis credere contempsit. Cumque Moysi verba spiritaliter intelligere contempsit, ad eum de quo Moyses locutus fuerat non pervenit.

3. Haec nos, fratres charissimi, pro indagandis allegoriae mysteriis succincte transcurrisse sufficiat; nunc ad intuendam latius rei gestae moralitatem animus recurrat: Homo quidam erat dives, et
induebatur purpura et bysso, et epulabatur quotidie splendide. Et erat quidam mendicus, nomine Lazarus, qui jacebat ante januam divitis, ulceribus plenus. Nonnulli putant praecepta Veteris Testamenti
districtiora esse quam Novi; sed hi nimirum improvida consideratione falluntur. In illo enim non tenacia, sed rapina multatur (II Reg. XII, 6). Ibi res injuste sublata 1655 restitutione quadrupli
punitur (Matth. XIX, 8). Hic autem dives iste non abstulisse aliena reprehenditur, sed propria non dedisse. Nec dicitur quia vi quempiam oppressit, sed quia in acceptis rebus se extulit. Hinc ergo
summopere colligendum est qua poena multandus sit qui aliena diripit, si inferni damnatione percutitur qui propria non largitur. Nemo ergo securum se aestimet, dicens: Ecce aliena non rapio, sed
concessis licite rebus fruor, quia dives iste non idcirco punitus est quoniam aliena abstulit, sed quia acceptis rebus semetipsum male dereliquit. Hoc quoque fuit quod hunc inferno tradidit, quia in
sua felicitate timidus non fuit, quia accepta dona ad usum arrogantiae inflexit, quia viscera pietatis ignoravit, quia peccata sua redimere etiam cum sibi abundaret pretium noluit. Et sunt nonnulli
qui cultum subtilium pretiosarumque vestium non putant esse peccatum. Quod si videlicet culpa non esset, nequaquam sermo Dei tam vigilanter exprimeret quod dives qui torquetur apud inferos bysso et
purpura indutus fuisset. Nemo quippe vestimenta praecipua nisi ad inanem gloria quaerit, videlicet, ut honorabilior caeteris esse videatur.

To whom it is immediately responded: If they do not hear Moses and the prophets, neither if someone should rise from the dead will they believe him. Certainly the Truth says concerning Moses: If you believed Moses, you would certainly believe also me. For he wrote concerning me (John 5:46). Therefore what is said through Abraham's response is fulfilled. For the Lord rose from the dead, but that Jewish people, because they did not wish to believe Moses, also despised believing him who rose from the dead. And when they despised to understand the words of Moses spiritually, they did not arrive at him concerning whom Moses had spoken.

3. Let it suffice, dearest brothers, that we have run through these things succinctly for the sake of searching out the mysteries of allegory; now let the mind return to looking more broadly at the morality of the thing done: There was a certain rich man, and he was clothed in purple and fine linen, and feasted every day splendidly. And there was a certain beggar, Lazarus by name, who lay before the gate of the rich man, full of ulcers. Some think that the precepts of the Old Testament are stricter than those of the New; but these are undoubtedly deceived by improvident consideration. For in that one not tenacity, but robbery is punished (2 Samuel 12:6). There a thing unjustly taken away 1655 is punished by a fourfold restoration (Matthew 19:8). But here this rich man is not reprehended for having taken away the things of others, but for not having given his own. Nor is it said that he oppressed anyone by force, but that he lifted himself up in the things he had received. Hence therefore it is to be gathered with the greatest care by what punishment he is to be penalized who plunders the things of others, if he is struck by the damnation of hell who does not bestow his own. Let no one therefore estimate himself secure, saying: Behold I do not snatch the things of others, but I enjoy things lawfully granted, because this rich man was not punished for that reason since he took away the things of others, but because he badly abandoned himself in the things he had received. This also was what delivered him to hell, because he was not timid in his happiness, because he turned the received gifts to the use of arrogance, because he ignored the bowels of piety, because he did not wish to redeem his sins even when the price abounded for him. And there are some who do not think that the cult of subtle and precious clothes is a sin. Which if it were clearly not a fault, by no means would the word of God express so vigilantly that the rich man who is tortured among those in hell had been clothed in fine linen and purple. For no one seeks special garments except for vain glory, clearly, so that he may seem to be more honorable than others.

Nam quia pro sola inani gloria vestimentum pretiosius
quaeritur res ipsa testatur, quod nemo vult ibi pretiosis vestibus indui, ubi ab aliis non possit videri. Quam culpam possumus melius etiam ex diverso colligere, quia si abjectio vilis indumenti
virtus non esset, evangelista vigilanter de Joanne non diceret: Erat indutus pilis camelorum (Matth. III, 4). Sed notandum nobis est magnopere, in ore Veritatis de superbo divite et humili paupere
quantus sit ordo narrationis. Ecce enim dicitur: Homo quidam erat dives; et protinus subinfertur; Et erat quidam mendicus nomine Lazarus. Certe in populo plus solent nomina divitum quam pauperum
sciri. Quid est ergo quod Dominus, de paupere et divite verbum faciens, nomen pauperis dicit, et nomen divitis non dicit, nisi quod Deus humiles novit atque approbat, et superbos ignorat? Unde et
quibusdam de miraculorum virtute superbientibus in fine dicturus est: Nescio vos unde sitis: discedite a me omnes operarii iniquitatis (Matth. VII, 23). At contra Moysi dicitur: Novi te ex
nomine (Exod. XXXIII, 12). Ait ergo de divite: Homo quidam. Ait de paupere: Egenus, nomine Lazarus. Ac si aperte dicat: Pauperem humilem scio, superbum divitem nescio. Illum cognitum per approbationem
habeo, hunc per judicium reprobationis ignoro.

4. Pensandum nobis est etiam conditor noster quanta omnia consideratione dispensat. Una etenim res non pro una re agitur. Nam ecce plenus ulceribus mendicus Lazarus ante januam divitis jacet. Qua de re una Dominus duo judicia explevit. Habuisset enim fortasse aliquam excusationem dives, si Lazarus pauper et ulcerosus ante ejus januam non jacuisset, si remotus fuisset, si ejus inopia non esset oculis importuna. Rursum si longe esset dives ab oculis ulcerosi pauperis, minorem tolerasset in animo tentationem pauper. Sed dum egenum et ulceratum ante januam divitis et deliciis affluentis posuit, in una eademque re et ex visione pauperis non miserenti diviti cumulum damnationis intulit, et rursum ex visione divitis tentatum quotidie pauperem probavit. Quantas namque hunc egenum et vulneribus obsessum tentationes creditis in sua cogitatione tolerasse, cum ipse egeret pane, et non haberet etiam salutem, atque ante se divitem cerneret salutem et delicias habere cum voluptate; se dolore et frigore affici, illum gaudere conspiceret, bysso et purpura vestiri; se deprimi vulneribus, illum diffluere acceptis rebus; se egere, illum nolle largiri?

For that a more precious garment is sought for the sake of vain glory alone, the thing itself testifies, because no one wishes to be clothed in precious clothes there where he cannot be seen by others. Which fault we can gather even better from the opposite, because if the abjection of a vile garment were not a virtue, the evangelist would not vigilantly say concerning John: He was clothed in the hairs of camels (Matthew 3:4). But it is to be noted by us greatly, in the mouth of the Truth, how great an order of narration there is concerning the proud rich man and the humble poor man. For behold it is said: There was a certain rich man; and immediately it is subjoined; And there was a certain beggar, Lazarus by name. Certainly among the people the names of the rich are accustomed to be known more than those of the poor. What is it therefore that the Lord, making word concerning the poor man and the rich man, says the name of the poor man, and does not say the name of the rich man, unless that God knows and approves the humble, and ignores the proud? Whence also to some being proud concerning the power of miracles he is about to say in the end: I know you not whence you are: depart from me, all you workers of iniquity (Matthew 7:23). But on the contrary it is said to Moses: I have known you by name (Exodus 33:12). He says therefore concerning the rich man: A certain man. He says concerning the poor man: A needy one, Lazarus by name. As if he should say openly: I know the humble poor man, I know not the proud rich man. I have that one known through approbation, I ignore this one through the judgment of reprobation.

4. It must be weighed by us also with how great a consideration our founder dispenses all things. For one thing is not done for the sake of one thing. For behold the beggar Lazarus full of ulcers lies before the gate of the rich man. Concerning which thing the Lord filled up two judgments. For perhaps the rich man would have had some excuse, if the poor and ulcerous Lazarus had not lain before his gate, if he had been remote, if his want had not been troublesome to the eyes. Again if the rich man were far from the eyes of the ulcerous poor man, the poor man would have tolerated a lesser temptation in his mind. But while he placed the needy and ulcerated man before the gate of the rich man and the one abounding in delights, in one and the same thing he both brought a heap of damnation to the not pitying rich man from the vision of the poor man, and again proved the poor man tempted daily from the vision of the rich man. For how great temptations do you believe this needy man obsessed with wounds tolerated in his cogitation, when he himself lacked bread, and had not even health, and saw before him the rich man have health and delights with pleasure; he saw himself affected by pain and cold, that one rejoice, be clothed in fine linen and purple; himself be depressed by wounds, that one flow away in received things; himself lack, that one be unwilling to bestow?

Quantus putamus, fratres mei, tunc in corde pauperis tumultus tentationis fuit, cui certe poterat ad poenam sufficere paupertas, etiamsi sanus fuisset; et rursum suffecisset aegritudo, etiamsi subsidium adesset? Sed ut probaretur amplius pauper, simul hunc et paupertas et aegritudo tabefecit. Atque insuper videbat procedentem divitem obsequentibus cuneis circumfulciri, et se in infirmitate et inopia a nullo visitari. Nam quia nemo ei ad visitandum aderat, testantur canes, qui licenter ejus vulnera lingebant. Ex una ergo re omnipotens Deus duo judicia exhibuit, dum Lazarum pauperem ante januam divitis jacere permisit, ut et dives impius damnationis sibi augeret ultionem, et tentatus pauper cresceret ad remunerationem. Conspiciebat ille quotidie cui non miseretur, videbat iste de quo probaretur. Duo inferius corda, sed unus desuper inspector qui et hunc tentando exercebat ad gloriam, et illum tolerando exspectabat ad poenam. Nam sequitur:

5. Factum est autem ut moreretur mendicus, et portaretur ab angelis in sinum Abrahae. Mortuus est autem et dives, et sepultus est in inferno. Qui nimirum dives eum cui in hac vita misereri noluit in suo jam supplicio positus patronum quaerit. Nam ecce subjungitur: Qui elevans oculos, cum esset in tormentis, vidit Abraham a longe, et Lazarum in sinu ejus. Et ipse clamans dixit: Pater Abraham, miserere mei, et mitte Lazarum ut intingat extremum digiti sui in aquam, ut refrigeret linguam meam, quia crucior in hac flamma. O quanta est subtilitas judiciorum Dei! O quam districte agitur bonorum actuum malorumque retributio! Certe superius dictum fuit quia in hac vita Lazarus cadentes micas de mensa divitis quaerebat, et nemo illi dabat; nunc de supplicio divitis dicitur quia de extremo digito Lazari distillari aquam in ore suo concupiscit. Hinc ergo, hinc, fratres, colligite quanta sit districtio severitatis Dei. Dives enim iste qui vulnerato pauperi mensae suae vel minima dare noluit, in inferno positus, usque ad minima quaerenda pervenit. Nam guttam aquae petivit, qui micas panis negavit. Sed notandum valde est quid sit quod dives in igne positus linguam suam refrigerari petit. Mos quippe est sacri eloquii ut aliquando aliud dicat, sed ex eodem dicto aliud innuat. Superius autem hunc superbum divitem Dominus non loquacitati vacantem dixerat, sed superflue convivantem. Neque hunc de loquacitate narravit, sed eum elatione et tenacia de edacitate peccasse. Sed quia abundare in conviviis loquacitas solet, is qui male hic convivatus dicitur, apud infernum gravius in lingua ardere perhibetur.

How great a tumult of temptation do we think, my brothers, was then in the heart of the poor man, for whom poverty certainly could have sufficed for punishment, even if he had been healthy; and again sickness would have sufficed, even if help had been present? But so that the poor man might be proved more, poverty and sickness together consumed him. And moreover he saw the rich man proceeding to be surrounded and supported by following troops, and himself in infirmity and want to be visited by no one. For that no one was present to him for visiting, the dogs testify, which licked his wounds freely. From one thing therefore almighty God exhibited two judgments, while he permitted the poor Lazarus to lie before the gate of the rich man, so that both the impious rich man might increase for himself the vengeance of damnation, and the tempted poor man might grow unto remuneration. That one daily beheld him on whom he did not pity, this one saw him from whom he was proved. Two hearts below, but one inspector from above who both exercised this one by tempting unto glory, and expected that one by tolerating unto punishment. For it follows:

5. And it came to pass that the beggar died, and was carried by the angels into the bosom of Abraham. And the rich man also died, and was buried in hell. Which rich man undoubtedly seeks him as a patron now placed in his punishment, to whom in this life he was unwilling to pity. For behold it is subjoined: Who lifting up his eyes, when he was in torments, saw Abraham from afar, and Lazarus in his bosom. And he crying out said: Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger into water, so that he may cool my tongue, because I am tortured in this flame. O how great is the subtlety of the judgments of God! O how strictly the retribution of good and evil acts is carried out! Certainly it was said above that in this life Lazarus sought the crumbs falling from the table of the rich man, and no one gave to him; now it is said concerning the punishment of the rich man that he covets water to be distilled into his mouth from the tip of the finger of Lazarus. Hence therefore, hence, brothers, gather how great is the strictness of the severity of God. For that rich man who was unwilling to give even the least things of his table to the wounded poor man, having been placed in hell, arrived even to seeking the least things. For he asked for a drop of water, who denied crumbs of bread. But it is to be noted greatly what it is that the rich man placed in the fire asks for his tongue to be cooled. For it is the custom of the sacred eloquence that sometimes it says one thing, but from the same saying it hints at another. But above, the Lord had said that this proud rich man was not vacant for loquacity, but feasting superfluously. Nor did he relate that he had sinned concerning loquacity, but that he had sinned concerning edacity by elation and tenacity. But because loquacity is accustomed to abound in feasts, he who is said to have feasted badly here, is asserted to burn more gravely in the tongue among those in hell.

Prima namque male convivantibus famulatur culpa loquacitatis, post loquacitatem vero ludendi etiam levitas sequitur. Nam quia edacitatem lusus sequatur, testatur sacra Scriptura, quae ait: Sedit populus manducare et bibere, et surrexerunt ludere (Exod. XXXII, 6). Sed priusquam ad lusum moveatur corpus, ad jocos ac verba inania movetur lingua. Quid ergo est quod innuitur quia in tormentis positus dives linguam suam refrigerari postulat, nisi quod is qui convivando magis de loquacitate peccaverat per retributionis justitiam in lingua atrocius ardebat?

6. Sed cum gravi valde est pavore pensandum hoc quod ei per Abrahae responsionem dicitur: Fili, recordare quia recepisti bona in vita tua, et Lazarus similiter mala. Nunc autem hic consolatur, tu vero cruciaris. Ista, fratres mei, sententia pavore potius indiget, quam expositione. Nam si qui estis qui in hoc mundo exterioris boni aliquid accepistis, ipsum, ut ita dicam, donum exterius pertimescere debetis, ne vobis pro quorumdam vestrorum actuum recompensatione sit datum, ne judex qui hic bona exteriora restituit a retributione boni intimi repellat, ne honor hic vel divitiae, non adjumentum virtutis, sed remuneratio sint laboris. Ecce enim dum dicitur: Recepisti bona in vita tua, indicatur et dives iste boni aliquid habuisse, ex quo in hac vita bona reciperet. Rursumque dum de Lazaro dicitur quia recepit mala, profecto monstratur et Lazarus habuisse malum aliquod quod purgaretur. Sed mala Lazari purgavit ignis inopiae, et bona divitis remuneravit felicitas transeuntis vitae. Illum paupertas afflixit et tersit, istum abundantia remuneravit et repulit. Quicunque ergo bene in hoc saeculo habetis, cum vos bona egisse recolitis, valde de ipsis pertimescite, ne concessa vobis prosperitas eorumdem remuneratio sit bonorum. Et cum quoslibet pauperes nonnulla reprehensibilia perpetrare conspicitis, nolite despicere, nolite desperare, quia fortasse quod superfluitas tenuissimae pravitatis in quinat, caminus paupertatis purgat. De vobis omnimodo pertimescite, quia nonnulla etiam male acta prospera vita secuta est. De illis vero sollicite pensate, quia eorum vitam etiam magistra paupertas cruciat, quousque ad rectitudinem perducat.

7. Sequitur: Et in his omnibus inter nos et vos chaos magnum firmatum est, ut hi qui volunt hinc ad vos transire non possint, neque inde huc transmeare. Qua in re valde quaerendum est quomodo dicatur, Hi qui volunt hinc ad vos transire non possunt. Quia enim hi qui in inferno sunt ad beatorum sortem transire cupiant dubium non est. Qui vero jam in beatitudinis sorte suscepti sunt, quo pacto dicitur quia transire ad eos qui in inferno cruciantur volunt?

For the first fault of loquacity serves those feasting badly, but after loquacity even the levity of playing follows. For that play follows edacity, the sacred Scripture testifies, which says: The people sat down to eat and drink, and they rose up to play (Exodus 32:6). But before the body is moved to play, the tongue is moved to jokes and vain words. What is it therefore that is hinted at because the rich man placed in torments asks for his tongue to be cooled, except that he who by feasting had sinned more concerning loquacity burned more atrociously in the tongue through the justice of retribution?

6. But it must be weighed with very grave fear that which is said to him through Abraham's response: Son, remember that you received good things in your life, and Lazarus similarly evil things. But now he is comforted here, but you are tortured. That sentence, my brothers, stands in need of fear rather than exposition. For if there are any of you who have received something of exterior good in this world, you ought to fear that same exterior gift, so to speak, lest it be given to you for the retribution of some of your acts, lest the judge who restores exterior goods here should repel you from the retribution of the intimate good, lest this honor or riches be not an aid of virtue, but a remuneration of labor. For behold while it is said: You received good things in your life, it is indicated that this rich man also had some good, for which he might receive good things in this life. And again while it is said concerning Lazarus that he received evil things, surely it is shown that Lazarus also had some evil which might be purged. But the fire of want purged the evils of Lazarus, and the happiness of the passing life remunerated the good things of the rich man. Poverty afflicted and wiped that one, abundance remunerated and repelled this one. Whoever therefore have it well in this age, when you recollect that you have done good things, fear greatly concerning them, lest the prosperity granted to you be the remuneration of those same good things. And when you behold any poor people perpetrating some reprehensible things, do not despise, do not despair, because perhaps that which the overflow of the thinnest depravity stains, the furnace of poverty purges. Fear concerning yourselves in every way, because a prosperous life has followed some even badly done things. But weigh anxiously concerning those ones, because a mistress poverty also tortures their life, until she leads it to rectitude.

7. It follows: And in all these things between us and you a great chaos has been fixed, so that those who wish to pass from here to you are not able, nor from there to pass over hither. In which matter it is greatly to be asked how it is said: Those who wish to pass from here to you are not able. For that those who are in hell desire to pass to the lot of the blessed is not a doubt. But those who have already been received into the lot of beatitude, in what way is it said that they wish to pass to those who are tortured in hell?

Sed sicut transire reprobi ad electos cupiunt, id est a suppliciorum suorum afflictione migrare; ita ad afflictos atque in tormentis positos transire justorum est mente ire per misericordiam, eosque velle liberare. Sed qui volunt de beatorum sede ad afflictos atque in tormentis positos transire, non possunt, quia justorum animae quamvis in suae naturae bonitate misericordiam habeant, jam tunc auctoris sui justitiae conjunctae, tanta rectitudine constringuntur, ut nulla ad reprobos compassione moveantur. Ipsi quippe judici concordant cui inhaerent, et eis quos eripere non possunt nec ex misericordia condescendunt, quia tantum illos tunc a se videbunt extraneos, quantum ab eo quem diligunt auctore suo conspiciunt esse repulsos. Nec injusti ergo ad beatorum sortem transeunt, quia damnatione perpetua constringuntur; nec justi transire ad reprobos possunt, quia, erecti jam per justitiam judicii, eis nullo modo ex aliqua compassione miserentur.

8. Sed postquam ardenti diviti de se spes tollitur, ejus animus ad propinquos quos reliquerat recurrit, quia reproborum mentem poena sua quandoque inutiliter erudit ad charitatem, ut jam tunc etiam suos spiritaliter diligant, qui hic, dum peccata diligerent, nec se amabant. Unde nunc subditur: Rogo ergo te, Pater, ut mittas eum in domum patris mei; habeo enim quinque fratres, ut testetur illis, ne et ipsi veniant in hunc locum tormentorum. Qua in re notandum est ardenti diviti quanta ad supplicium cumulantur. Ad poenam namque suam ei et cognitio servatur et memoria. Cognoscit enim Lazarum quem despexit, fratrum quoque suorum meminit quos reliquit. Perfecta quippe ei ultio de paupere non esset, si hunc in retributione non recognosceret. Et perfecta poena in igne non esset, si non hoc quod ipse patitur etiam in suis timeret. Ut ergo peccatores in supplicio amplius puniantur, et eorum vident gloriam quos contempserunt, et de illorum etiam poena torquentur quos inutiliter amaverunt. Credendum vero est quod ante retributionem extremi judicii injusti in requie quosdam justos conspiciunt, ut eos videntes in gaudio non solum de suo supplicio, sed etiam de illorum bono crucientur. Justi vero in tormentis semper intuentur injustos, ut hinc eorum gaudium crescat, quia malum conspiciunt quod misericorditer evaserunt; tantoque majores ereptori suo gratias referunt, quanto vident in aliis quod ipsi perpeti, si essent relicti, potuerunt.

But just as the reprobate desire to pass to the elect, that is to migrate from the affliction of their punishments; so it is of the just to wish to pass to the afflicted and those placed in torments to go in mind through mercy, and to wish to free them. But those who wish to pass from the seat of the blessed to the afflicted and those placed in torments are not able, because the souls of the just, although they have mercy in the goodness of their nature, yet then joined to the justice of their author, are constrained by such rectitude that they are moved by no compassion toward the reprobate. For they agree with the judge to whom they adhere, and they do not condescend even out of mercy to those whom they are not able to rescue, because they will then see them as strangers from themselves by as much as they behold them to be repulsed by their author whom they love. Neither therefore do the unjust pass to the lot of the blessed, because they are constrained by perpetual damnation; nor are the just able to pass to the reprobate, because, already erected through the justice of the judgment, they pity them in no way out of any compassion.

8. But after hope is taken away from the burning rich man concerning himself, his mind recurs to the relatives whom he had left, because their own punishment at some time uselessly instructs the mind of the reprobate unto charity, so that already then they may also love their own spiritually, who here, while they loved sins, did not even love themselves. Whence it is now subjoined: I ask you therefore, Father, that you send him into my father's house; for I have five brothers, so that he may testify to them, lest they also come into this place of torments. In which matter it is to be noted for the burning rich man how many things are heaped up for punishment. For both recognition and memory are preserved for him for his punishment. For he recognizes Lazarus whom he despised, and he also remembers his brothers whom he left. For there would not be a perfect vengeance for him concerning the poor man, if he did not recognize him in retribution. And there would not be perfect punishment in the fire, if he did not also fear in his own that which he himself suffers. So that therefore sinners may be more punished in punishment, they both see the glory of those whom they contemned, and they are also tortured concerning the punishment of those whom they uselessly loved. Indeed it is to be believed that before the retribution of the last judgment the unjust behold certain just ones in rest, so that seeing them in joy they may be tortured not only concerning their own punishment, but also concerning their good. But the just always intuit the unjust in torments, so that from here their joy may increase, because they behold the evil which they mercifully escaped; and they refer so much greater thanks to their rescuer, as they see in others what they themselves were able to endure if they had been left.

Nec illam tantae beatitudinis claritatem apud justorum animum fuscat spectata poena reproborum, quia ubi jam compassio miseriae non erit, minuere procul dubio beatorum laetitiam non valebit. Quid autem mirum si dum justi injustorum tormenta conspiciunt, hoc eis veniat in obsequium gaudiorum, quando et in pictura niger color substernitur, ut albus vel rubeus clarior videatur? Nam sicut dictum est tanto bonis sua gaudia excrescunt, quanto eorum oculis damnatorum mala subterjacent quae evaserunt. And although their joys suffice for them to be fully enjoyed, yet they always behold the evils of the reprobate without doubt, because qui Creator is sui claritatem vident, nihil in creatura agitur quod videre non possint.

9. Petenti autem diviti ut Lazarus mittatur, ab Abraham protinus respondetur: Habent Moysen et prophetas; audiant illos. Sed qui Dei verba despexerat haec audire non posse suos sequaces existimabat. Unde et respondit dives: Non, pater mi; sed si quis ex mortuis ierit ad eos, credent. Cui mox veraci sententia dicitur: Si Moysen et prophetas non audiunt, neque si quis ex mortuis resurrexerit, credent ei, quia nimirum qui verba legis despiciunt Redemptoris praecepta, qui ex mortuis resurrexit, quanto subtiliora sunt, tanto haec difficilius implebunt. Minus est enim quidquid per legem dicitur (Deut. XII), quam hoc quod per Dominum jubetur. Illa enim dari decimas praecipit, Redemptor vero noster ab his qui perfectionem sequuntur omnia dimitti jubet. Illa peccata carnis resecat, Redemptor vero noster illicitas cogitationes etiam damnat (Luc. XIV). Si ergo Moysen et prophetas non audiunt, neque si quis ex mortuis resurrexerit credent, quia hi qui viliora legis praecepta implere negligunt Salvatoris nostri mandatis altioribus obedire quando convalescunt? Et nimirum constat quia cujus implere dicta renuunt, ei procul dubio credere recusant. Haec nos de ipsa rei gestae consideratione dixisse sufficiat.

10. Sed vos, fratres, et requiem Lazari, et poenam divitis cognoscentes, solerter agite, culparum vestrarum intercessores quaerite atque advocatos vobis in die judicii pauperes procurate. Multos etenim nunc Lazaros habetis; ante januas vestras jacent, atque his indigent, quae vobis jam satiatis quotidie de mensa cadunt. Verba sacrae lectionis debent nos instruere ad implenda mandata pietatis. Quotidie Lazarum, si quaerimus, invenimus; quotidie Lazarum, etsi non quaerimus, cernimus. Ecce importune se pauperes offerunt, rogant nos, qui tunc pro nobis intercessores venient.

Nor does that inspected punishment of the reprobate darken the clarity of such great beatitude in the mind of the just, because where there will now be no compassion for misery, it will without doubt not be able to diminish the gladness of the blessed. But what wonder if while the just behold the torments of the unjust, this comes to them in the service of joys, when also in a picture a black color is laid underneath, so that white or red may seem clearer? For as it has been said, by so much their joys increase for the good, as the evils of the damned which they escaped lie under their eyes. And although their joys suffice for them to be fully enjoyed, yet they always behold the evils of the reprobate without doubt, because they who see the clarity of their Creator, nothing is done in the creature which they are not able to see.

9. But to the rich man asking that Lazarus be sent, it is immediately responded by Abraham: They have Moses and the prophets; let them hear them. But he who had despised the words of God thought that his followers were not able to hear these. Whence the rich man also responded: No, my father; but if someone from the dead should go to them, they will believe. To whom soon by a veracious sentence it is said: If they do not hear Moses and the prophets, neither if someone should rise from the dead, will they believe him, because undoubtedly those who despise the words of the law, will fulfill the precepts of the Redeemer, who rose from the dead, by how much more subtle they are, by so much more difficultly. For whatever is said through the law (Deuteronomy 12) is less than this which is commanded through the Lord. For that one commands tithes to be given, but our Redeemer commands all things to be left by those who follow perfection. That one cuts off sins of the flesh, but our Redeemer damns even illicit thoughts (Luke 14). If therefore they do not hear Moses and the prophets, neither if someone should rise from the dead will they believe, because when do these who neglect to fulfill the viler precepts of the law convalesce to obey the higher mandates of our Savior? And undoubtedly it is certain that whose sayings they refuse to fulfill, they without doubt refuse to believe him. Let it suffice that we have said these things concerning the consideration of the thing done itself.

10. But you, brothers, knowing both the rest of Lazarus and the punishment of the rich man, act skillfully, seek intercessors for your faults and procure for yourselves poor men as advocates in the day of judgment. For you have many Lazaruses now; they lie before your gates, and they lack these things which fall daily from the table for you already satisfied. The words of the sacred reading ought to instruct us to fulfill the mandates of piety. Daily we find Lazarus, if we seek; daily we behold Lazarus, even if we do not seek. Behold the poor offer themselves importunately, they ask us, who then will come as intercessors for us.

Certe nos omnino rogare debuimus, sed tamen rogamur. Videte si negare debemus quod petimur, quando patroni sunt qui petunt. Nolite ergo misericordiae tempora perdere, nolite accepta remedia dissimulare. Ante supplicium cogitate de supplicio. Cum quoslibet in hoc mundo abjectos aspicitis, etiamsi qua reprehensibilia eorum esse videantur, nolite despicere, quia fortasse quos morum infirmitas vulnerat, medicina paupertatis curat. Quorum si qua sunt talia quae debeant jure reprehendi, haec, si vultis, ad usum vestrae mercedis inflectite, ut ex ipsis eorum vitiis cumulentur vobis incrementa pietatis, quatenus panem pariter detis et verbum, panem refectionis cum verbo correptionis; et duo a vobis alimenta percipiant qui unum quaerebant, dum et exterius cibo, et interius satiantur eloquio. Pauper ergo cum reprehensibilis cernitur, moneri debet, despici non debet. Si vero reprehensionis nihil habet, venerari summopere sicut intercessor debet. Sed ecce multos cernimus, quis cujus sit meriti nescimus. Omnes ergo venerandi sunt, tantoque necesse est ut omnibus te humiliare debeas, quanto quis eorum sit Christus ignoras.

11. Rem, fratres, refero, quam bene is qui praesto est frater et compresbyter meus Speciosus novit. Eodem tempore quo monasterium petii, anus quaedam, Redempta nomine, in sanctimoniali habitu constituta, in urbe hac juxta beatae Mariae semper virginis ecclesiam manebat (Lib. IV Dialog., cap. 15). Haec illius Herundinis discipula fuerat, quae, magnis virtutibus pollens, super Praenestinos montes vitam eremiticam duxisse ferebatur. Huic duae in eodem habitu discipulae adhaerebant: una nomine Romula, et altera, quae nunc adhuc superest, quam quidem facie scio, sed nomine nescio. Tres itaque hae in uno habitaculo commanentes morum quidem divitiis plenam, sed tamen rebus pauperem vitam ducebant. Haec autem, quam praefatus sum, Romula aliam quam praedixi condiscipulam suam magnis vitae meritis anteibat. Erat quippe mirae patientiae, summae obedientiae, custos oris sui ad silentium, studiosa valde ad continuae orationis usum. Sed quia plerumque hi quos jam perfectos homines aestimant adhuc in oculis summi opificis aliquid imperfectionis habent, sicut saepe imperiti homines necdum perfecte sculpta sigilla conspicimus, et jam quasi perfecta laudamus, quae adhuc artifex considerat et limat, laudari jam audit, et tamen ea tundere meliorando non desinit; haec quam praediximus Romula ea quam Graeco vocabulo medici paralysin vocant molestia corporali percussa est, multisque annis in lectulo decubans pene omnium jacebat membrorum officio destituta, nec tamen haec eadem ejus mentem ad impatientiam flagella perduxerant.

Certainly we altogether ought to have asked, but yet we are asked. See if we ought to deny what we are asked, when they are patrons who ask. Therefore do not lose the times of mercy, do not dissemble the received remedies. Before punishment think concerning punishment. When you behold any abject ones in this world, even if some things of theirs should seem to be reprehensible, do not despise, because perhaps those whom the infirmity of manners wounds, the medicine of poverty cures. Of whom if there are any such things which ought by right to be reprehended, turn these, if you wish, to the use of your reward, so that from their very vices increments of piety may be heaped up for you, to the extent that you give bread and word together, the bread of refreshment with the word of correction; and let those who were seeking one thing perceive two nourishments from you, while they are satisfied both outwardly by food and inwardly by eloquence. The poor man therefore when he is beheld reprehensible, ought to be admonished, he ought not to be despised. But if he has nothing of reprehension, he ought to be venerated with the greatest care as an intercessor. But behold we behold many, we know not who is of what merit. All therefore are to be venerated, and by so much it is necessary that you ought to humble yourself to all, as you are ignorant which of them is Christ.

11. I relate a thing, brothers, which that brother and my fellow-presbyter Speciosus who is present well knows. At the same time in which I sought the monastery, a certain old woman, Redempta by name, constituted in the monastic habit, remained in this city next to the church of the blessed Mary always virgin (Book IV of the Dialogues, chapter 15). She had been a disciple of that Herundis, who, prevailing in great virtues, was said to have led an eremitic life upon the Praenestine mountains. Two disciples in the same habit adhered to her: one Romula by name, and another, who now yet survives, whom indeed I know by face, but I know not by name. These three therefore remaining together in one habitation led a life indeed full of the riches of manners, but yet poor in things. But this Romula, whom I have mentioned before, excelled the other fellow-disciple whom I have predicted in great merits of life. For she was of wonderful patience, of highest obedience, a guardian of her mouth for silence, very studious for the use of continuous prayer. But because mostly these whom men already estimate perfect still have something of imperfection in the eyes of the highest craftsman, just as we unskillful men often behold seals not yet perfectly sculpted, and already praise them as if perfect, which the craftsman still considers and files, he already hears them being praised, and yet he does not cease to strike them by improving; this Romula whom we have predicted was struck by that corporal trouble which doctors call by the Greek word paralysis, and lying in a little bed for many years she lay destitute of the office of almost all members, nor yet had these same scourges led her mind to impatience.

Nam ipsa ei detrimenta membrorum facta fuerant incrementa virtutum, quia tanto sollicitius ad usum orationis succreverat, quanto et aliud quodlibet agere nequaquam valebat. Nocte ergo quadam eamdem Redemptam, quam praefatus sum, quae utrasque discipulas suas filiarum loco nutriebat, vocavit dicens: Mater, veni, mater, veni. Quae mox cum alia ejus discipula surrexit, sicut utrisque referentibus et multis res eadem claruit, et ego quoque eodem tempore agnovi. Cumque noctis medio, lectulo jacentis assisterent, subito coelitus lux emissa omne illius cellulae spatium implevit; et splendor tantae claritatis emicuit, ut corda assistentium inaestimabili pavore perstringeret, atque, ut post ipsae referebant, omne in eis corpus obrigesceret, et in subito stupore remanerent. Coepit namque quasi cujusdam magnae multitudinis ingredientis sonitus audiri, ostium cellulae concuti, ac si ingredientium turba premeretur. Atque, ut dicebant, intrantium multitudinem sentiebant, sed nimietate timoris et luminis videre nil poterant, quia earum oculos et pavor depresserat, et ipsa tanti luminis claritas reverberabat. Quam lucem protinus miri odoris est fragrantia subsecuta, ita ut earum animum, quia lux emissa terruerat, odoris suavitas refoveret. Sed cum vim claritatis illius ferre non possent, coepit eadem Romula assistentem sibi et trementem Redemptam, suorum morum magistram, blanda voce consolari, dicens: noli timere, mater, non morior modo. Cumque hoc illa crebro diceret, paulatim lux quae fuerat immissa subtracta est, sed is qui subsecutus est odor remansit. Sicque dies secundus et tertius transiit, ut aspersi fragrantia odoris remaneret. Nocte ergo quarta eamdem magistram suam iterum vocavit. Qua veniente viaticum petiit, et accepit. Necdum vero eadem Redempta et alia ejus discipula a lectulo jacentis abscesserant, et ecce subito in platea ante ejusdem cellulae ostium duo chori psallentium constiterunt, et sicut ipsae se dicebant sexus ex vocibus discrevisse, psalmodiae cantus dicebant viri, et feminae respondebant. Cumque ante fores cellulae exhiberentur coelestes exsequiae, sancta illa anima carne soluta est. Qua ad coelum ducta, quanto chori psallentium altius ascendebant, tanto coepit psalmodia lenius audiri, quousque et ejusdem psalmodiae sonitus, et odoris suavitas elongata finiretur.

For those very detriments of members had been made increments of virtues for her, because she had grown more anxiously for the use of prayer, as she was in no way able to do anything else whatsoever. Therefore on a certain night she called the same Redempta, whom I have mentioned before, who nourished both her disciples in the place of daughters, saying: "Mother, come, mother, come." Who soon rose with her other disciple, just as the same thing became clear from both relating it and to many, and I also recognized it at the same time. And when in the middle of the night they assisted her lying in the little bed, suddenly a light sent from heaven filled all the space of that cell; and a splendor of such great clarity flashed forth, that it perstringed the hearts of those assisting with inestimable fear, and, as they themselves afterwards related, all the body in them became stiff, and they remained in a sudden stupor. For there began to be heard as if the sound of a certain great multitude entering, the door of the cell to be shaken, as if it were pressed by a crowd of those entering. And, as they said, they felt a multitude of those entering, but they were able to see nothing because of the excess of fear and light, because both fear had depressed their eyes, and that same clarity of such great light reverberated. Which light immediately the fragrance of a wonderful odor followed, so that the sweetness of the odor refreshed their mind, because the light sent had terrified them. But when they were not able to bear the force of that clarity, the same Romula began to console the trembling Redempta assisting her, the mistress of her manners, with a soothing voice, saying: "Do not fear, mother, I am not dying just now." And when she said this frequently, little by little the light which had been sent was withdrawn, but that odor which followed remained. And so the second and third day passed, so that the fragrance of the sprinkled odor remained. Therefore on the fourth night she called her same mistress again. To whom coming she asked for the viaticum, and received it. Nor yet had the same Redempta and her other disciple departed from the little bed of the one lying, and behold suddenly in the street before the door of the same cell two choirs of those singing psalms stood, and as they said they had discerned the sex from the voices, the men said the songs of psalmody, and the women responded. And when the celestial obsequies were exhibited before the gates of the cell, that holy soul was loosed from the flesh. Which having been led to heaven, by how much higher the choirs of those singing psalms ascended, by so much the psalmody began to be heard more softly, until both the sound of the same psalmody and the sweetness of the odor were finished far off.

12. Haec ergo quandiu vixit in corpore, quis illam haberet in honore? Indigna cunctis, despecta omnibus videbatur. Quis ad illam accedere, quis illam videre dignaretur? Sed latebat in sterquilinio margarita Dei. Sterquilinium, fratres, hanc ipsam corruptibilitatem corporis appello, sterquilinium abjectionem paupertatis nomino. Assumpta est ergo margarita quae jacebat in sterquilinio, et posita in coelestis Regis ornamento, jam inter supernos cives emicat, jam inter ignitos illos lapides aeterni diadematis coruscat. O vos qui in hoc mundo divites aut esse creditis, aut estis, conferte, si potestis, falsas divitias vestras veris divitiis Romulae. Vos in hujus mundi via omnia amissuri possidetis; illa nihil quaesivit in itinere, et omnia invenit in perventione. Vos laetam vitam ducitis, tristem mortem timetis; illa tristem vitam pertulit, ad laetam mortem pervenit. Vos ad tempus quaeritis obsequium hominum, illa despecta ab hominibus invenit socios choros angelorum. Discite ergo, fratres, temporalia cuncta despicere, discite honorem transeuntem contemnere, aeternam gloriam amare. Honorate quos pauperes videtis, et quos foris conspicitis despectos saeculi intus arbitramini amicos Dei. Cum his participamini quod habetis, ut hoc quandoque dignentur vobiscum participari quod habent. Pensate quod ore magistri gentium dicitur: In hoc tempore vestra abundantia illorum inopiam suppleat, ut et illorum abundantia vestrae inopiae sit supplementum (II Cor. VIII, 14). Pensate quod ipsa per se Veritas dicit: Quandiu fecistis uni de his fratribus meis minimis, mihi fecistis (Matth. XXV, 45). Ad tribuendum pigri cur estis, quando hoc quod jacenti in terra porrigitis sedenti in coelo datis? Sed haec omnipotens Deus quae per me in vestris auribus loquur, per se in vestris mentibus loquatur, qui vivit et regnat cum Patre in unitate Spiritus sancti Deus, per omnia saecula saeculorum. Amen.

12. Therefore as long as she lived in the body, who would have her in honor? She seemed unworthy to all, despised by everyone. Who would deign to approach her, who to see her? But the pearl of God was hiding in a dung-heap. I call this same corruptibility of the body a dung-heap, brothers; I name the abjection of poverty a dung-heap. Therefore the pearl which lay in the dung-heap was taken up, and placed in the ornament of the heavenly King, now it flashes forth among the supernal citizens, now it gleams among those ignited stones of the eternal diadem. O you who in this world either believe you are rich, or are, compare, if you can, your false riches with the true riches of Romula. You possess all things about to be lost in the way of this world; she sought nothing in the journey, and found all things in the arrival. You lead a glad life, you fear a sad death; she endured a sad life, she arrived at a glad death. You seek the service of men for a time, she, despised by men, found the choirs of angels as companions. Learn therefore, brothers, to despise all temporal things, learn to contemn passing honor, to love eternal glory. Honor those whom you see poor, and those whom you behold outside as despised of the age, judge inside as friends of God. Participate with these in what you have, so that at some time they may deign to participate with you in what they have. Weigh what is said by the mouth of the teacher of the Gentiles: At this time let your abundance supply their want, so that their abundance also may be a supplement to your want (2 Corinthians 8:14). Weigh what the Truth itself says through itself: As long as you did it to one of these my least brothers, you did it to me (Matthew 25:45). Why are you slow to bestow, when this which you stretch out to the one lying on earth, you give to the one sitting in heaven? But may almighty God who speaks these things through me in your ears, speak them through himself in your minds, who lives and reigns with the Father in the unity of the Holy Spirit, God, through all ages of ages. Amen.