

SAINT AUGUSTINE OF HIPPO

UNPUBLISHED SERMONS (PART 2,
DUBIOUS)

Sermones Inediti Pt 2 Dubii

SABBATISMUS

Saint Augustine of Hippo (354–430)
Sermones Inediti Pt 2 Dubii · Unpublished Sermons (Part 2, Dubious)

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SANCTI AUGUSTINI SERMONES QUATUOR NUNC PRIMUM AB ILLUSTRISSIMO CARDINALI MAIO EDITI.

In sequentes sermones MONITUM EDITORIS.

Diu multumque est, ex quo ineditos priscorum Ecclesiae patrum sermones, latinos et graecos, linguis etiam syriaca et arabica scriptos, sed de graeco fonte saepe manantes, colligere coepi. Igitur et in mea Scriptorum veterum collectione, et in Auctoribus classicis, et in hoc etiam Spicilegio, nonnullos pro re nata et quasi gustus gratia vulgavi; veluti etiam nunc in hujus voluminis calce quatuor mihi collocare placet magni Augustini sermones, quos e pervetustis membranis, neque ex uno quandoque sed ex pluribus repetitis exemplaribus, ante quinquennium delibavi; quosque adhuc anecdotos reor, post nobiles Maurinorum labores, et post vindobonensia, florentina, casinensia Romae et Parisiis edita, additamenta, quae proba novi et inspexi.

Primus de Petro jussu Domini super mare ambulante, testimonium habet a Possidio illo, qui ferme quadraginta annis cum divo Augustino vixit, ejusque vitam et scriptorum indiculum concinnavit. Is quippe inter divi sermones memorat hunc cum hujusmodi titulo: De evangelica lectione, ubi Domino jubente Petrus super mare ambulavit. His ego Possidii verbis, tum etiam antiquissimi codicis auctoritate fretus, hunc genuinum esse Augustini sermonem prorsus non dubito.

De utilitate jejunii concionatum fuisse Augustinum testatur Possidius; quod multoties ab illo factum fuisse, certum est, recurrentibus annis. Ex his sermonibus unus exstat in editione maurina T. VI, p. 613. Alter hic noster credendus est, quem secundo loco ponimus in sex priscis codicibus compertum, cujus est titulus Quantum valeat jejunium.

Tertius, De nuptiis in Chana Galileae, servatus est in antiquissimo codice, cujus primam paginam jamdiu attritam et evanescentem, chemicis adjumentis quantum licuit instauravi, multoque labore ac patientia legi; non ita tamen ut sine aliquot lacunis sit, quas expleri aliquando posse vix puto. Comparavi quidem hunc sermonem cum Augustini tractatibus octavo et nono in Joannem, ubi idem argumentum evolvitur; re tamen vera noster hic totus diversus est.

FOUR SERMONS OF SAINT AUGUSTINE NOW FIRST PUBLISHED BY THE MOST ILLUSTRIOUS CARDINAL MAI.

Editor's Preface to the Following Sermons.

For a long time and to a great extent, I began to collect the unpublished sermons of the ancient fathers of the Church, Latin and Greek, even those written in the Syriac and Arabic languages, but often flowing from a Greek source. Therefore, in my collection of ancient writers, in the classic authors, and also in this *Spicilegium*, I have published several according to the occasion and as if for the sake of a taste; just as even now, at the end of this volume, it pleases me to place four sermons of the great Augustine, which I gathered five years ago from very ancient parchments, and sometimes from several repeated copies; and which I still believe to be unpublished, after the noble labors of the Maurists, and after the additions edited in Vienna, Florence, Monte Cassino, Rome, and Paris, which I have known and inspected as authentic.

The first, concerning Peter walking upon the sea at the command of the Lord, has testimony from that Possidius, who lived with the divine Augustine for nearly forty years, and composed his life and the index of his writings. He, indeed, mentions this among the sermons of the saint with a title of this kind: On the Gospel Reading, where at the Lord's command Peter walked upon the sea. Relying on these words of Possidius, as well as on the authority of the oldest manuscript, I do not doubt at all that this is a genuine sermon of Augustine.

Possidius testifies that Augustine preached on the utility of fasting; which it is certain was done by him many times as the years recurred. Among these sermons, one exists in the Maurist edition, Vol. VI, p. 613. This other one of ours is to be believed, which we place in the second position, discovered in six ancient manuscripts, the title of which is *How Much Fasting Avails*.

The third, *On the Marriage at Cana in Galilee*, was preserved in a very ancient manuscript, whose first page, already long worn and fading, I restored as much as possible with chemical aids, and read with much labor and patience; yet not in such a way that it is without some gaps, which I hardly think can ever be filled. Indeed, I compared this sermon with Augustine's eighth and ninth treatises on John, where the same argument is developed; however, in truth, this one of ours is entirely different.

Item Beda in commentario ad Pauli Epistolam priorem ad Timoth. cap. IV, quem ex Augustini, ut scimus, operibus consarcinavit, haud sermonem nostrum, sed illos in Joh. prae oculis habuit. Nihilo tamen minus, quisquis beati Augustini stylum, praesertim in sermonibus, parumper callet, hunc quem in manibus habemus tractatum, sine dubio inter sinceros reponet. Praeterquam quod illa quae statim sub initio adversus Manichaeos dicuntur, quis non ab ore Augustini procedere agnoscit?

Quartus denique sermo, cui titulus De missa cotidiana, nomen item Augustini gerit in pervetusto exemplari; dictumque apparet, dum adhuc ethnici judaeique inter christianos versarentur. Neque res igitur, neque aetas, neque ipse, ni fallor, stylus obstant, quominus auctoris, quem sermo prae se fert in titulo, foetum esse credamus. Nam nec cunctos Augustini tractatus indiculo suo comprehendisse Possidium, exploratum est. Caeterum hiatus aliquot, obscurasque aut dubias lectiones in hoc praesertim ac superiore sermone, nemo quaeso miretur: codicis enim originalis, dum editionem moliebar, praesentem facultatem non habui; cui deinceps incommodo, ut spero, medebor.

Haec tantum in praesenti; latius postea rem hanc et alias expositurus, et gratias etiam illis acturus si qui me in his laboribus ac vestigationibus favore suo adjuverunt, vel adjuturi sunt.

SERMO PRIMUS.

*De evangelio ubi beatus Petrus in mari tempestatem sustinuit in navi. Matth. XIV, 22
seqq.*

Nutritos hirundo pullos suos cum volandi arti disponit, paululum quidem in aere dimittit, quibus tamen ipsa vicina est, ne forte decidant trepidando, adhuc infirmi volando. Ita et salvator noster Jesus Christus discipulos suos quasi teneros pullos de nidulis quietis emisit marinis fluctibus adprobandos. At ubi coepit pinnas devotionis eorum marina procella turbare, et ventosa tempestas dissipare, ipse potens est sequi navigio qui imperat vento. Fecit sibi potentissimam monopedom, singularem quadrigam, mirandam suis vestigiis plateam componens, non marmoribus ornatam sed fluctibus pictam, non saxis sed plantis. Non longe recedit, qui pie praemisit. Ambulabant soli et non soli, temptandi, probandi, visitandi. Invenit occasionem quasi subtilis fur effractor, qui excitat tempestatem, qui non amat tranquillitatem; et quasi absente magistro discipulos temptat, ventos inflat, excitat mare, et sequentem non videt gubernatorem. Fit servis absente domino argutum sine causa naufragium, sed tenetur pietate navigium.

Likewise, Bede, in his commentary on Paul's First Epistle to Timothy, chapter IV, which he patched together, as we know, from the works of Augustine, had not our sermon but those on John before his eyes. Nevertheless, whoever is even slightly familiar with the style of the blessed Augustine, especially in his sermons, will undoubtedly place this treatise which we have in hand among the sincere ones. Besides, who does not recognize those things which are said immediately at the beginning against the Manichaeans as proceeding from the mouth of Augustine?

Finally, the fourth sermon, whose title is *On the Daily Mass*, also bears the name of Augustine in a very ancient copy; and it appears to have been spoken while heathens and Jews still moved among Christians. Therefore, neither the subject matter, nor the age, nor the style itself, if I am not mistaken, stand in the way of our believing it to be the offspring of the author whose name the sermon displays in its title. For it is well known that Possidius did not include all of Augustine's treatises in his index. For the rest, I ask that no one wonder at some gaps and obscure or doubtful readings, especially in this and the previous sermon: for I did not have the present opportunity of the original manuscript while I was working on the edition; which inconvenience, as I hope, I shall hereafter remedy.

This much only for the present; I will later set forth this matter and others more broadly, and will also give thanks to those who have assisted or will assist me with their favor in these labors and investigations.

SERMON I.

On the Gospel where the blessed Peter endured a storm at sea in the boat. Matt. XIV, 22 ff.

When a swallow prepares her nourished chicks for the art of flying, she releases them a little into the air, yet she herself is near them, lest perhaps they should fall through trembling, being still weak in flying. Thus also our Savior Jesus Christ sent out his disciples as tender chicks from their quiet nests to be tested by the sea waves. But when the sea storm began to disturb the wings of their devotion, and the windy tempest to scatter them, he himself is able to follow with a vessel, he who commands the wind. He made for himself a most powerful single-foot (monopedam), a unique chariot, composing a wondrous path for his footsteps, not adorned with marbles but painted with waves, not with stones but with plants. He who piously sent them ahead does not recede far. They walked alone and not alone, to be tempted, to be proved, to be visited. He who excites the storm, who does not love tranquility, finds an opportunity like a subtle house-breaking thief; and as if the master were absent, he tempts the disciples, blows the winds, stirs up the sea, and does not see the helmsman following. A shipwreck is argued for the servants without cause in the absence of the lord, but the vessel is held by piety.

Illi interea manus extendunt, lacrimas fundunt, vela deponunt, strident funes et restes, ut Petrus solvatur et diabolus alligetur. Ubi exclamant, inquit, Domine salvator es noster? Praemisisti nos, et dimisisti nos. Ecce naufragator, ubi es tu potentissime gubernator? Ecce tempestas, ubi es pietas? Ecce mare latrat, ubi es tu agnus Dei qui tulisti peccata mundi?

Continuo advenit Dominus, cum pietate subridens ad teneros pullos. Ventis turbantibus dissipatis, venit potenter, appellat clementer, suos quoque reficit sapienter. Vident et turbantur, qui non videndo turbabantur. O inenarrabilia, fratres mei! Ubique metus, aut de periculo, aut de miraculo. Sed tulit illis timorem qui mitigavit tempestatem. Nolite, inquit, timere; ego sum. Magna fit eis consolatio, Domini personae interpretatio. Domine, clamant: securi sumus, si tu es: non timemus, si tu es. Et Petrus ait: Possum facere quod facis, si tu es; sed proba mihi vere si tu es; et jube me venire super aquas, si tu es. Domine, ad te dixi: sine te non praesumsi; si jubes, dixi; sed si juvaveris, quod dixi. Si non juvas, noli jubere; sed si juvas, dignare jubere, et jube me ad te venire super aquas. Et Dominus e contra: Veni ad me, si praesumis de me. Laetus Dominus vultuque jucundo favens, expectans piscatorem suum, confessorem suum, praesumptorem suum, ducem suum, magnum comitem suum, et primum carbunculum, lapidem pretiosum, non longe expectans sed prope propter pietatem.

Petro itaque mare subripit trepidanti. Sensit mare in Petro fidem deficere, et coepit majore undarum lingua latrare. Solvitur quod erat firmatum, quia fidei solutum est firmamentum. Velut cera sole calente solutum est firmamentum. Velut cera sole calente soluta, sic coepit unda laxari mollita. Sensit petram pelagi Petrus vacillare jam debilem fluescentem: et depressis vestigiis atque palpitantibus membris, extensis palmis, exclamat et dicit: Adjuva me, Domine, et miserere mei. Semper mihi timor est sine te, et in navicula et super unda praesumsi venire ad te. Quare tollar a te? Adjuva me, ad navem revoca, ascende mecum, veniam tecum. Ille Dominus virtutum nobiscum, susceptor noster Deus Jacob, Petrum allevavit, firmavit, ambulare intrepidum fecit, trepidantes discipulos refecit, compescuit procellam, gubernavit naviculam. Ipsam suam sponsam, nostram matrem, tranquillet Ecclesiam; et inter istam tempestatem ipsum habeamus semper gubernatorem, quem Petrus habuit defensorem! Amen.

SERMO II.

Quantum valeat jejunium.

Meanwhile, they stretch out their hands, pour forth tears, lower the sails, the ropes and stays shriek, so that Peter may be loosed and the devil bound. Where they cry out, saying, Lord, are you our Savior? You sent us ahead, and you left us. Behold the shipwrecked, where are you, most powerful helmsman? Behold the storm, where is piety? Behold the sea barks, where are you, Lamb of God, who took away the sins of the world?

Immediately the Lord arrived, smiling with piety at the tender chicks. With the disturbing winds scattered, he came powerfully, called mercifully, and also refreshed his own wisely. They see and are troubled, who were troubled by not seeing. O unspeakable things, my brothers! Fear everywhere, either from danger or from the miracle. But he took away fear from them who mitigated the storm. Do not, he said, be afraid; it is I. Great consolation comes to them, the interpretation of the Lord's person. Lord, they cry: we are secure, if it is you; we do not fear, if it is you. And Peter said: I can do what you do, if it is you; but prove to me truly if it is you; and bid me come upon the waters, if it is you. Lord, I said to you: without you I did not presume; if you bid, I said; but if you will help, what I said. If you do not help, do not bid; but if you help, deign to bid, and bid me come to you upon the waters. And the Lord on the contrary: Come to me, if you presume of me. The Lord, joyful and favoring with a pleasant countenance, expecting his fisherman, his confessor, his presumer, his leader, his great companion, and the first carbuncle (carbunculum), the precious stone, not expecting from afar but near because of piety.

Thus the sea stole away Peter as he trembled. The sea felt faith failing in Peter, and began to bark with a greater tongue of waves. That which was firm is loosened, because the foundation of faith is loosened. Like wax melting in the hot sun, the foundation was loosened. Like wax melting in the hot sun, thus the wave began to be loosened and softened. Peter felt the rock of the sea (petram pelagi) vacillate, now weak and flowing; and with depressed footsteps and throbbing limbs, with extended palms, he cries out and says: Help me, Lord, and have mercy on me. There is always fear for me without you, and I presumed to come to you both in the boat and upon the wave. Why should I be taken from you? Help me, call me back to the ship, ascend with me, I will come with you. That Lord of virtues with us, our protector the God of Jacob, lifted Peter up, strengthened him, made him walk intrepidly, refreshed the trembling disciples, calmed the storm, and steered the boat. May he himself tranquilize his bride, our mother, the Church; and amidst this storm, may we always have the same helmsman whom Peter had as a defender! Amen.

SERMON II.

How much fasting is worth.

Moses quadraginta diebus et quadraginta noctibus in eremo jejunavit, ut legem Domini mereretur accipere. Impetraverunt jejunia quod venter saturus desperabat. Denique videte, fratres carissimi, quid sit inter jejunium et saturitatem, inter ventrem vacuum et pulmonem epulis aestuantem. Moses, quia jejunavit, Dominum vidit; et populus quia comedit et bibit, idola fabricatus est. Quid de Moyse loquor, et de israelitica multitudo? Ipse princeps generis nostri Adam quamdiu non comedit, in paradiso fuit: statim ut comedit, de paradiso ejectus est. Qui in paradiso Dei, virgo fuerat, ejectus de paradiso cognovit uxorem suam: semper enim saturitati juncta lascivia est: vicina sibi sunt saginae membra atque luxuriae; pro membrorum ordine, ordo vitiorum eligitur.

Hielias sanctus, cui elementa famulata sunt, qui coelum tribus annis et sex mensibus clauserat, ad cujus vocem supernum descendit incendium, cum eum Jezabal vellet occidere, et fessus sub umbrosa arbore jaceret in solitudine, angelus ad eum mittitur, et praecepit ut sumeret paululum panis et aquae; quadraginta enim dierum jejunio per desertum ad Sina montem profecturus erat. Numquid enim Dominus omnipotens, qui coelum et terram fecerat, cujus universa creatura est, non poterat mulsa per angelum aut vina transmittere, aut conditos cibos, aut marinas delicias, aut volucrum suavitates? Sed sciebat prophetam suum non aliter posse temptationes diaboli vincere, nisi jejuniis erudiretur.

Ejecit nos, fratres carissimi, de paradiso cibus, reducat esuries. Daniel ille futurorum conscius, et adventus Domini et eversionis Hierusalem manifestissimus praedicator, ideo vir desideriorum appellatus est, quia panem desiderii non comedit, et potum concupiscentiae non bibit; magis enim Christum quam epulas desiderabat. Joannes praecursor Domini locustis in eremo nutritus est, non animalium carnibus et volucrum suavitatibus. Poterat utique juxta Jordanis fluentia piscium sibi exhibere delicias; sed poenitentiam praedicaturus doctrinam rigoris et jejunii exemplo suo magis debuit docere quam voce. Cum in Evangelio quidam daemonio plenus, Domino fuisset oblatus, quem purgare apostoli nequiverunt, interrogantes audiunt: Istiusmodi genus non ejicitur nisi orationibus atque jejuniis.

Videte, fratres, quanta sit virtus jejuniorum, ut id valeant jejunia facere, quod apostoli nequiverunt. Dimittantur vetera; unusquisque se ipsum consideret et perpendat quanta sit orandi differentia inter vacuum ventrem et refectum, inter rubentem faciem et ora pallentia, inter salivam virginem et labia crapulis dissoluta, inter oppressum epulis sensum et inediae tenuitate vigilantem. Non dico duplicata et multiplicata jejunia, non dico hebdomadas, sed saltem singulos dies absque ciborum luxuria transigamus.

Moses fasted for forty days and forty nights in the desert, that he might deserve to receive the law of the Lord. Fasts obtained what a full belly despaired of. Finally, see, most dear brothers, what the difference is between fasting and satiety, between an empty stomach and a lung seething with feasts. Moses, because he fasted, saw the Lord; and the people, because they ate and drank, fashioned idols. Why do I speak of Moses and the Israelite multitude? Even the prince of our race, Adam, as long as he did not eat, was in paradise; as soon as he ate, he was cast out of paradise. He who had been a virgin in the paradise of God, being cast out of paradise, knew his wife; for lust is always joined to satiety: the members of fattening and luxury are neighbors to each other; according to the order of the members, the order of vices is chosen.

Saint Elijah, whom the elements served, who had closed the heaven for three years and six months, at whose voice heavenly fire descended, when Jezebel wished to kill him and he lay weary under a shady tree in the solitude, an angel was sent to him and commanded that he take a little bread and water; for he was to set out through the desert to Mount Sinai with a fast of forty days. For could not the almighty Lord, who had made heaven and earth, whose is the universal creature, have sent mead (*mulsa*) through an angel, or wines, or seasoned foods, or sea delicacies, or the sweetness of birds? But he knew that his prophet could not otherwise overcome the temptations of the devil unless he were instructed by fasts.

Food cast us out of paradise, most dear brothers; let hunger lead us back. That Daniel, conscious of future things, and most manifest preacher of the coming of the Lord and of the overthrow of Jerusalem, was therefore called a 'man of desires' (*vir desideriorum*), because he did not eat the bread of desire and did not drink the drink of concupiscence; for he desired Christ more than feasts. John, the precursor of the Lord, was nourished in the desert with locusts, not with the flesh of animals and the sweetness of birds. He could certainly have presented himself with the delicacies of fish near the flows of the Jordan; but he who was to preach repentance ought to teach the doctrine of rigor and fasting more by his example than by his voice. When in the Gospel someone full of a demon had been offered to the Lord, whom the apostles were unable to cleanse, they heard upon questioning: This kind is not cast out except by prayers and fastings.

See, brothers, how great the virtue of fastings is, that fasts are able to do what the apostles could not. Let old things be dismissed; let each one consider himself and weigh how great the difference in praying is between an empty stomach and a refreshed one, between a ruddy face and pale countenances, between virgin saliva (*salivam virginem*) and lips dissolved by excesses (*crapulis*), between a sense oppressed by feasts and one vigilant in the thinness of hunger. I do not say doubled and multiplied fasts, I do not say weeks, but let us at least pass individual days without the luxury of foods.

Cessent lavacra, vina, vel deliciae; non quod creaturam Dei judicemus esse damnandam; sed qui toto anno nobis viximus, saltem paucis diebus Deo vivere valeamus, adjuvante nos ipso qui cum Patre et Spiritu sancto vivit et regnat in saecula saeculorum. Amen.

SERMO III.

De evangelio ubi Dominus de aqua vinum fecit. Joan. cap. II.

Nuptiae, in quibus Christus et munerator et conviva discubuit; munerator scilicet in origine, conviva factus in genere, ut qui in primordio copulae novellae concesserat nasci ex homine hominem, ipse quoque nasci dignaretur ex virgine Aures nostrae pulsatae nunc e sancto Evangelio sonuerunt: die, inquit, tertio nuptiae factae sunt in Chanan galilaea, et erat mater Jesu ibi; invitatus est autem Jesus cum discipulis ad nuptias. Si Manichaeorum latebrosa voluptuosae turpitudinis foeditas de nuptiis percontetur, Deus eas, inquit, non fecit. Si ergo Deus nuptias non fecit, quomodo in eis Christus cum discipulis suis invitatus adcubuit? Sed jam opaci hujus mysterii nubilum ventilemus. Die, inquit, tertio nuptiae factae sunt in Chanan galilaea. Splendescite igitur super obscurum, delictis offuscantibus, mundum Trinitatis die, Christus venit ad nuptias. Tunc autem anima quae de limi fuerat jam affricata consortio, per fornicationem oblectantis pomi adulterum demutata maritum, pollutae societatis nuptias celebrat. Audi Paulum hujus malae conjugationis iterum vincla formidantem: timeo, inquit, ne sicut serpens Evam fefellit astutia sua, ita corrumpantur mentes vestrae a simplicitate et castitate quae est in Christo Jesu Domino nostro. Dum itaque in unius discubitionis instrumento jactati diabolus et anima lascivirent, invitato Jesu dum vino luxuriae defecerunt. Genetrix autem Christi illa, quae facinerosi concubitus pactum exhorruit, quae non solum corpore verum etiam mente virgo permansit, intererat invitata, conditione generis non participatione criminis, universitate nascendi non societate peccandi, quae Christo, non quae mundo consentiret jucundo.

Haec igitur mater Christi longum mundi miserata laborem, quae se noverat de palmitate fidei magnum duxisse botrum, a proprio germine coepit exposcere vinum. Quando autem angelo credidit, tunc pro mundo suggestit: tunc inchoavit agere saeculi causam, quando non trepidavit ad nuntium. Ecce enim ancilla Domini, fiat mihi secundum verbum tuum. Mox ex semine sancti Spiritus propagata in saltu virginali primitiva vitis effloruit, quae umbraculis opacata coelestibus subfrondet nis occultum botrum procreavit. Pependit salus in fidei apice, et turguit botrus

Let baths, wines, or delicacies cease; not that we judge the creature of God to be condemned; but we who have lived for ourselves for the whole year, let us at least be able to live for God for a few days, with him helping us who lives and reigns with the Father and the Holy Spirit forever and ever. Amen.

SERMON III.

On the Gospel where the Lord made wine from water. John ch. II.

Weddings, in which Christ reclined both as the bestower (munerator) and as a guest; bestower indeed in origin, made a guest in kind, so that he who in the beginning of a new union had granted that man be born from man, himself also might deign to be born from a virgin Our ears, having been struck, have now sounded from the holy Gospel: 'On the third day,' it says, 'weddings were made in Cana of Galilee, and the mother of Jesus was there; and Jesus was invited with his disciples to the weddings.' If the hidden filth of the voluptuous turpitude of the Manichaeans should inquire about weddings, 'God,' it says, 'did not make them.' If therefore God did not make weddings, how did Christ, being invited, recline in them with his disciples? But let us now winnow away the cloud of this dark mystery. 'On the third day,' it says, 'weddings were made in Cana of Galilee.' Therefore, with the day of the Trinity shining over the world dark with obscuring sins, Christ came to the weddings. But then the soul, which had already been rubbed by the companionship of the mud, having changed its husband for an adulterer through the fornication of the enticing fruit, celebrates the weddings of a polluted society. Hear Paul fearing again the bonds of this bad conjunction: 'I fear,' he says, 'lest as the serpent deceived Eve by its cunning, so your minds may be corrupted from the simplicity and chastity which is in Christ Jesus our Lord.' And so, while the devil and the soul were wanton, tossed in the instrument of one reclining, Jesus being invited while they failed from the wine of luxury. But that mother of Christ, who abhorred the pact of a criminal intercourse, who remained a virgin not only in body but also in mind, was present as an invited guest, by condition of race not by participation in crime, by the universality of being born not by the society of sinning, who might consent to Christ, not to the pleasant world.

Therefore this mother of Christ, pitying the long labor of the world, who knew that she had drawn a great cluster from the vine-shoot of faith, began to demand wine from her own offspring. But when she believed the angel, then she suggested for the sake of the world: then she began to plead the cause of the age, when she did not tremble at the message. 'For behold the handmaid of the Lord, let it be done to me according to your word.' Soon, propagated from the seed of the Holy Spirit, the primitive vine flourished in the virginal forest, which, shadowed by heavenly shades, puts forth leaves she procreated a hidden cluster. Salvation hung on the summit of faith, and the cluster swelled

Ecce postmodum ex matricis utero racemus divinae prolis animatus natus est. Christus verus botrus continebat equidem intra se vitae vinum crucis accesserat prelum. Dicit mater ejus: Vinum non habent. O virgo sapientissima! modo meruisti germinatam sobolem procreare, et jam botrum ris exprimere? Equidem non potest nisi germen germini obviare, et (palmiti suo) resistere. Sed qui de ligno carpsit supplicium, in ligno debet expectare remedium; et qui in arbore illicitam demessuit frugem, expectare debet ad crucem, ut ubi hauserat siccitatem, ibi salutis accipiat potionem. Vinum, inquit, non habent. Attende virgo, paulisper, praeparet judaeus lignum, descendat clavus in botrum, et poterit vinum. Quid ante tempus curris ad lacum, cum necdum impresserit Judas protervum super uva calcaneum? Ipse est enim ille Judas destructor sacratae vindemiae, qui -XXX- pactus argenteis botrum divinae prolis judaeis . . . , impiis venundavit . De quo in psalmis jam fuerat decantatum: Nam et homo pacis meae, in quem speravi, qui edebat panem meum, ampliavit super me calcaneum. Aderit, virgo, certa dies qua prematur fructus tuus, et tuam ipsius animam pertranseat gladius, ut constiterit de botruo pendente quem profuderat ex radice.

Vinum, inquit, non habent. Et Jesu: Quid mihi et tibi est, mulier? Nondum venit hora mea Utique non fati sed voti hora, non necessitatis impositae sed voluntatis impensae non quo cogeretur mori, sed quo pro mundo dignaretur mori. Quid mihi et tibi, mulier? An oblitus es matrem? An discernis potentiam tuam? neret. Nulla est tibi cum matre communitas? An oculi tui debu majestas? Creatorem te designas? An cred nunc locui ctorem propellere instinc periere nefandissim opus dum cum asti praestigium. Extulit hic Christus super matrem divinitatem suam. Non negavit matrem suam, neque se natum negavit e carne, sed majestati suae suam subdidit genetricem. Et ideo ait: Quid mihi et tibi, mulier? Nondum venit hora mea. In miraculo enim deitas matre altior praedicatur; in hora autem, mortis communitas intimatur. Interim Christus insipidos haustus merificat : fatuus latex fundebatur in hydrias, et hauriebantur inebriata flumina. Quae est ista tam repentina conversio? In aqua vinum nascitur, in unda sapor latenter exoritur: germinat suavitas in vinis, et nusquam fructificat vitis; nulla exprimitur uva, et fervescent sine palmite vina

Behold, afterwards from the womb of the matrix the cluster of divine offspring animated . . . was born. Christ, the true cluster, indeed contained within himself the wine of life . . . the wine-press (prelum) of the cross had approached. His mother says: 'They have no wine.' O most wise virgin! have you only just merited to procreate a germinated offspring, and already wish to express the cluster of . . . ? Indeed, a germ cannot but meet a germ and resist (its vine-shoot). But he who plucked punishment from the wood, ought to expect a remedy on the wood; and he who gathered illicit fruit on the tree, ought to wait at the cross, so that where . . . he had drunk dryness, there he may receive the potion of salvation. 'They have no wine,' she says. Attend, O virgin, for a little while, let the Jew prepare the wood, let the nail descend into the cluster, and . . . the wine will be possible. Why do you run to the vat before the time, when Judas has not yet impressed a shameless heel upon the grape? For he is that Judas, the destroyer of the sacred vintage, who, having bargained for thirty silver pieces, sold the cluster of divine offspring to the Jews . . . , to the impious. Of whom it had already been sung in the psalms: 'For even the man of my peace, in whom I hoped, who ate my bread, has enlarged his heel over me.' There will come, O virgin, a certain day when your fruit shall be pressed, and a sword shall pierce your own soul, so that it may be established from the hanging cluster which you had poured forth from the root.

'They have no wine,' she says. And Jesus: 'Woman, what is that to me and to you? My hour has not yet come . . . ' Certainly it is the hour of a vow, not of fate; not of an imposed necessity but of an expended will . . . not in which he would be forced to die, but in which he would deign to die for the world. 'Woman, what is that to me and to you? Have you forgotten your mother? . . . ' Or do you discern your power? . . . Is there no community for you with your mother? Or . . . your eyes should . . . majesty? Do you designate yourself as the Creator? Or . . . now . . . to propel the creator . . . the most unspeakable things perished . . . work while with . . . the prestige. Here Christ extolled his divinity over his mother. He did not deny his mother, nor did he deny that he was born from the flesh, but he subjected his mother to his majesty. And therefore he said: 'Woman, what is that to me and to you? My hour has not yet come.' For in the miracle, the deity is proclaimed higher than the mother; but in the hour, the community of death is intimated. Meanwhile, Christ makes the tasteless draughts into wine: the foolish water was poured into the jars, and inebriated rivers were drawn out. What is this so sudden conversion? Wine is born in water, flavor secretly arises in the wave: sweetness buds in the wines, and the vine fructifies nowhere; no grape is pressed, and the wines ferment without a vine-shoot.

O magni pulchritudo miraculi! Inseruntur divini praecepti vires, et in aqua nascitur fructus. Hoc fecit Christus in latice, quod certo tempore facit in vite. Quis enim alius radicem ex imbre maritat? Quis alius per occultas venarum fibras stellatos palmites laqueat? Quis turgentes botros ac velut in apices gemmatos impinguat, nisi is qui universa provocat et multiplicat? ut quod adstringitur in semine diffundatur in germine, et quod latet in grano silvescat in folio. Interea Ecclesia, quae in mensa saeculi cum alieno viro polluta cubitabat, repentinis a Christo haustibus muneratur. Transeunt ad Christum nuptiae. Qui enim vitavit, ipse dotavit. Arripuit Christus convivium, et Ecclesia mutavit sponsum. Pavit Christus, et exclusus est inimicus. Miscuit sui sanguinis potionem, et duxit uxorem. Aptavi inquit vos apostolus uni viro virginem castam exhibere Christo. Ecce illa quondam fecunda nunc formosa, ante adultera nunc matrona, stat a dextris Dei in vestitu deaurato, circumamicta varietate, per aquam mundata, per sanguinem purpurata, per resurrectionem Domini candidata, pretiosis gemmis gratiae varietata : et sicut dixit Scriptura, fulvi sunt oculi ejus a vino, et dentes ejus candidiores sunt lacte. Potemus ergo et nos vinum ejus cum lacte ejus, si volumus et in fide pulchrescere, et in virtute candescere, et in ornatu sanctae Ecclesiae radiare.

Accipite grande aliud a parvo mysterium. Aliquando et Judaea vinum in convivio suo non habuit, quia munus sacrati sanguinis non accepit; et dum legi nuberet, non invenit omnino quod biberet. Venit Christus, mutavit legem in gratiam, illam inflatricem, istam adjutricem. Fudit in legem sanguinis poculum, et fecit moriendo convivium. Gustavit architriclinus, id est mundi Dominus, aquam vinum factam, et dicit: Omnis homo primum vinum bonum ponit, et cum inebriati fuerint homines, id quod deterius est; tu autem servasti vinum bonum usque adhuc. Et lex enim sancta, ut mandatum sanctum et justum et bonum; sed lex et prophetae usque ad Joannem prophetaverunt; et ideo adveniente Domino vina mosetica defecerunt, et vina sanguinis profluxerunt. Illa acceperunt terminum, ista sumserunt initium. Denique hoc est initium signorum quae fecit Jesus, quando pavit gentes occisus, et de vino sui sanguinis fecit convivium vulneratus.

O beauty of a great miracle! The powers of the divine precept are inserted, and fruit is born in water. Christ did this in the water, which he does at a certain time in the vine. For who else marries the root from the rain? Who else snares the starry vine-shoots through the hidden fibers of the veins? Who fattens the swelling clusters and, as if into gemmed peaks, except he who provokes and multiplies all things? so that what is constricted in the seed may be spread abroad in the sprout, and what lies hidden in the grain may grow wild in the leaf. Meanwhile the Church, which was reclining polluted with a strange man at the table of the age, is gifted by the sudden draughts from Christ. The weddings pass over to Christ. For he who avoided them, himself endowed them. Christ seized the banquet, and the Church changed her spouse. Christ fed them, and the enemy was excluded. He mixed the potion of his blood, and took a wife. 'I have betrothed you,' says the apostle, 'to one man, to present a chaste virgin to Christ.' Behold, she who was once fecund is now beautiful, formerly an adulteress now a matron, she stands at the right hand of God in gilded clothing, wrapped around with variety, cleansed through water, empurpled through blood, made white through the resurrection of the Lord, varied with the precious gems of grace: and as the Scripture said, her eyes are yellow from wine, and her teeth are whiter than milk. Therefore let us also drink his wine with his milk, if we wish both to become beautiful in faith, and to shine white in virtue, and to radiate in the ornament of the holy Church.

Receive another great mystery from a small one. At one time Judaea also had no wine at its banquet, because it did not receive the gift of the sacred blood; and while it was wedded to the law, it found nothing at all to drink. Christ came, changed the law into grace, that one being an inflator, this one a helper. He poured the cup of blood into the law, and made a banquet by dying. The master of the feast (architriclinus), that is, the Lord of the world, tasted the water made wine, and says: 'Every man sets forth the good wine first, and when men have become inebriated, that which is worse; but you have kept the good wine until now.' For the law indeed is holy, as the commandment is holy and just and good; but the law and the prophets prophesied until John; and therefore, when the Lord arrived, the Mosaic wines failed, and the wines of blood flowed forth. Those received an end, these took a beginning. Finally, this is the beginning of the signs which Jesus did, when having been slain he fed the nations, and having been wounded he made a banquet from the wine of his blood.

Hunc botrum in terra promissionis seu in cespite virginitatis exortum, aliquando Judaeus in palanga tanquam in praesagio futurae crucis infixerat, sub quo curvaretur, non ex quo reficeretur. Jam enim de eis psalmus fuerat praelocutus: Obscurentur oculi eorum ne videant, et dorsum eorum semper incurva. Portabant igitur botrum duo, unus anterior, et alter posterior; in medio palmitis germinis propago pendeat. Primus indicabat populum Judaeorum, secundus designabat populum gentium. Judaeus quidem anteibat, sed contra botrum dorsa ponebat. Gentilis posterior ambulabat, sed botrum fidei oculis adtendebat, quia in pendente credebatur. Posuerunt, inquit Dominus de Judaeis, ad me dorsa et non facies suas. Primus aversabatur, secundus pascebatur; ille hanelabat sub delicti onere, iste bibebat ex aethere. Judaeo ergo botrus posterior, gentili erat anterior; illis in fine, nobis in principio; illos sequebatur ad supplicium, nos invitabat ad cibum. Itaque illi desiccati sunt et aruerunt, nos vero comedimus et bibimus et refecti sumus, per ipsum Jesum Christum qui vivit cum Patre et cum Spiritu sancto in saecula saeculorum. Amen.

SERMO IV.

De missa cotidiana.

Congregatio beatitudinis vestrae, fratres carissimi, facit nos nimio gaudio esse repletos. Sed quia pavet pectus catenis corporis obligatum, non possum dicere quantum splendor animi vestri delectat audire. Tamen adgredior, ut arrha a Deo data clariore, et pignore splendidissimi luminis refulgente, palpitat sensus mei dicentis . Peto ut vestris auribus inseratis, fratres mei, officia sacerdotis, quibus per viscera misericordiae incommodum non desinet parturire, dicente apostolo Paulo: Filioli mei, quos iterum parturio, donec Christus formetur in vobis. Sed illis ait apostolus, qui novellae fidei, et rudis adhuc credulitatis primitiae detinebantur in corde plantaria. Verum, propitio Deo, quia ita aput vos fidei praerogativa veterescit, ut et nova sit, ideo novitatem tenet, ut vetus sit: quia sic scriptum est: Vinum bonum veterescit, et cum suavitate bibetur. Tamen celare non potui et diutius suppurgatum . Nolui videre quod lugeam, nolui videre quod doleam. Clamo quia pastor sum non mercenarius, qui viso lupo fugit, et oves ut pereant derelinquit. Clamo quia timeo, clamo quia doleo: clamando enim et me excuso, et vos non perdo.

This cluster, having arisen in the land of promise or in the turf of virginity, the Jew once fixed upon a pole (palanga) as if in a foreshadowing of the future cross, under which he would be bent, not by which he would be refreshed. For already the psalm had foretold of them: 'Let their eyes be darkened that they see not, and ever bow down their back.' Therefore two carried the cluster, one in front, and the other behind; in the middle of the vine-shoot the offspring of the bud was hanging. The first indicated the people of the Jews, the second designated the people of the nations. The Jew indeed went before, but turned his back against the cluster. The Gentile walked behind, but attended to the cluster of faith with his eyes, because he believed in the one hanging. 'They have turned,' says the Lord concerning the Jews, 'their backs to me and not their faces.' The first was turning away, the second was being fed; that one was panting under the burden of sin, this one was drinking from the ether. Therefore for the Jew the cluster was behind, for the Gentile it was in front; for them at the end, for us at the beginning; it followed them to punishment, it invited us to food. And so they were dried up and withered, but we have eaten and drunk and been refreshed, through Jesus Christ himself who lives with the Father and with the Holy Spirit for ages of ages. Amen.

SERMON IV.

On the daily mass.

The congregation of your blessedness, most beloved brothers, makes us be filled with exceeding joy. But because the breast, bound by the chains of the body, is fearful, I cannot say how much the splendor of your soul delights me to hear. Yet I approach, so that with the earnest money (arrha) given more clearly by God, and with the pledge of the most splendid light reflecting, the sense of my speaking may palpitate. I ask that you insert into your ears, my brothers, the offices of the priest, by which through the bowels of mercy he shall not cease to bring forth in labor, the apostle Paul saying: 'My little children, for whom I labor in birth again, until Christ be formed in you.' But the apostle says this to those for whom the plants of new faith and as yet rude creditability were held as firstfruits in the heart. But, God being propitious, because the prerogative of faith grows old among you in such a way that it is also new, therefore it holds novelty so that it may be old: because it is thus written: 'Good wine grows old, and shall be drunk with sweetness.' Yet I could not hide and for a long time have purged. I did not wish to see what I should mourn, I did not wish to see what I should grieve. I cry out because I am a shepherd, not a hireling, who seeing the wolf flees, and leaves the sheep to perish. I cry out because I fear, I cry out because I grieve: for by crying out I both excuse myself, and do not lose you.

Nam si tacuero, et me non excuso, et vos perdo. Ait enim Deus per Esaiam prophetam: Exclama, inquit, in fortitudine tua, et noli parcere: sicut tuba exalta vocem tuam, annuntia plebi meae peccata eorum, et domni Jacob facinora eorum. Ita enim devotio vestra refriguit, fratres mei, ut et illud sentiam, et metuam. Quod Dominus ait: eo quod facinus abundet, refrigescit caritas multorum, puto in vestra devotione compleri. Dum enim vos in domibus vestris sedere sectamini desertam facitis domum Dei.

Et audi quid per prophetam divina istiusmodi indignatio omnium mentes objurgat. Audi, christiane, quod timeas; audi, timorate, quod caveas: Pro eo quod domus sua deserta sit, ideoque coelum abstinebit pluvias, et terra non dabit fructum suum, et inducam gladium super opera manuum hominum, quia Deus in ecclesiis non auditur. Quis ad hoc, fratres mei, intentus non visceribus contremescat? Quis non tantis comminationibus percussus arescat, quando sic audiat Dominum indignantem, eo quod domum suam desertam faciatis, (et domus orationis a conventu religioso sit vacua? Plena est populis platea, et silet ecclesia. Utique, prudens homo, non tibi dicitur ut ad domum Dei omni hora convenias. Si in matutinis vix una hora est, si in diebus festis vix duae horae sunt, ecce parum est quod a te exigit auctor tuus. Et non vis esse beatus? Vis tibi coelum et terram, mare, et omnia elementa omnibus temporibus deservire, et non vis una hora vel duabus horis dominicae devotioni vacare? Castigetur ergo pigritia vestra, ut procreationes suas non perdat terra. Inducetur gladius super opera manuum illorum, quia Deus in ecclesiis non auditur.

Condemnat nos pigritia nostra, fratres mei. Currit matutinus ad synagogam Judaeus, festinat et vigilat ad templum paganus, et non vigilat aut festinat ad ecclesiam christianus. Magna confusio est christianis, qui provocantur venire ad domum Dei exemplo et contemplatione peiori; ut plus si Judaeus in sua observatione sacrilegus, quam christianus in sua religione devotus. Vigilat gentilis ad idola profanus, et non vigilat aut festinat christianus ad ecclesiam pro quo crucifixus est Christus. Propterea castigat Deus terram, ut homo accipiat disciplinam: ut homo corripiatur, terra dar dicere. Vos facitis domum meam desertam, et ego desertam faciam terram vestram. Vos in veniendo ad me non datis mihi honorem, et ego vestrum intercidam laborem: quia qui honorificat me, inquit, et ego honorificabo eum.

For if I remain silent, I both do not excuse myself, and I lose you. For God says through the prophet Isaiah: 'Cry out,' he says, 'in your strength, and do not spare: as a trumpet exalt your voice, announce to my people their sins, and to the house of Jacob their crimes.' For your devotion has so cooled, my brothers, that I both feel that, and I fear. That which the Lord says: 'because crime abounds, the charity of many grows cold,' I think is fulfilled in your devotion. For while you seek to sit in your houses, you make the house of God deserted.

And hear how the divine indignation of this kind rebukes the minds of all through the prophet. Hear, O Christian, what you should fear; hear, O god-fearing man, what you should avoid: 'Because his house is deserted, therefore the heaven shall withhold rains, and the earth shall not give its fruit, and I will bring a sword upon the works of the hands of men, because God is not heard in the churches.' Who, attending to this, my brothers, would not tremble in his bowels? Who, struck by such great threats, would not wither, when he hears the Lord thus indignant, because you make his house deserted, and the house of prayer is void of a religious assembly? The street is full of people, and the church is silent. Certainly, prudent man, it is not said to you that you should assemble at the house of God at every hour. If in the mornings there is scarcely one hour, if on feast days there are scarcely two hours, behold it is little that your author requires from you. And do you not wish to be blessed? Do you wish heaven and earth, sea, and all elements to serve you at all times, and you do not wish to be free for one or two hours for the Lord's devotion? Let your laziness therefore be chastised, so that the earth may not lose its procreations. A sword shall be brought upon the works of their hands, because God is not heard in the churches.

Our laziness condemns us, my brothers. The Jew runs to the synagogue in the morning, the pagan hastens and watches at the temple, and the Christian does not watch or hasten to the church. It is a great confusion for Christians, who are provoked to come to the house of God by a worse example and contemplation; so that the Jew is more sacrilegious in his observation, than the Christian is devout in his religion. The profane Gentile watches at idols, and the Christian, for whom Christ was crucified, does not watch or hasten to the church. Therefore God chastises the earth, so that man may receive discipline: so that man may be corrected, the earth . . . to say. You make my house deserted, and I will make your earth deserted. You do not give me honor in coming to me, and I will cut off your labor: because he who honors me, he says, him also will I honor.

Sed dicturus es mihi forsitan: dives sum, et facultatibus cunctis abundo, nihil indigeo, quid petere possum? Ergo ex te dives es? aut cum divitiis natus es? qui magis quantum dives es, tantum ad eum, cujus sunt divitiae, manicare debes: quia meum est, inquit, aurum et argentum, et cui voluero dabo illud. Habes quod non accepisti? Si ergo accepisti, quid gloriaris quasi non acceperis? Certe si accepisti, nihil habuisti, quia nudus ex utero matris tuae in hoc saeculum devenisti, pannis obsitus, extrema egestate confectus, et jam sicut natus moriturus. Habes testem beatum Job dicentem: nudus exivi de ventre matris meae, nudum me oportet ire in terram. Curris ad domum foeneratoris, adulatoria verba componis, et non curris ad domum Dei gratuito largitoris? Quae est in vobis tanta pigritia, fratres mei, ut ad domum Dei minime vigiletis? Tibi dico, quisquis es, rustice piger: pigritaris ad domum Dei venire, et non pigritaris terram tuam excolere? Et nisi desuper tibi dederit pluviam, non poteris rumpere terram. Nihil tibi de suo praestare poterit, nisi desuper acceperit. Scriptum est enim: Desursum descendit a patre luminum, aput quem non est transmutatio nec vicissitudinis obumbratio. Sicut et in Evangelio scriptum est: Verum quaerite regnum Dei primo et justitiam, et haec omnia adponentur vobis. Ergo, fratres mei, ad ecclesiam Dei vigilare debetis. Hoc expectat Deus, ut illi tantummodo fatearis, et non sunt morae ut saneris, nisi confessionem tuam solummodo quaesiturus. Explicit.

But you are perhaps going to say to me: I am rich, and I abound in all faculties, I need nothing, what can I ask? Therefore are you rich from yourself? Or were you born with riches? You who, the more rich you are, the more you ought to rise early (manicare) to him whose riches they are: because 'gold and silver are mine,' he says, 'and to whom I will, I will give it.' Do you have what you did not receive? If therefore you received it, why do you boast as if you had not received it? Certainly if you received it, you had nothing, because you came into this age naked from your mother's womb, covered with rags, consumed by extreme want, and already as one born to die. You have the blessed Job as a witness saying: 'Naked I came out of my mother's womb, naked I must go into the earth.' Do you run to the house of a moneylender, do you compose flattering words, and do you not run to the house of God the free giver? What is such great laziness in you, my brothers, that you do not watch for the house of God at all? I say to you, whoever you are, lazy rustic: are you too lazy to come to the house of God, and not too lazy to cultivate your land? And unless he gives you rain from above, you will not be able to break the earth. He can provide you with nothing of his own, unless he has received it from above. For it is written: 'From above it descends from the Father of lights, with whom there is no transmutation nor shadow of vicissitude.' Just as it is also written in the Gospel: 'But seek first the kingdom of God and his justice, and all these things shall be added to you.' Therefore, my brothers, you ought to watch for the church of God. This God expects, that you only confess to him, and there are no delays for you to be healed, he being only about to seek your confession. Ended (Explicit).