Honorius Augustodunensis

THE MIRROR OF THE CHURCH

Speculum Ecclesiae

From the Latin of Migne's Patrologia Latina, vol. 172

English translation

Contributed to Mind of the Church by a friend of the library who wishes to remain anonymous

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About this translation

Coverage. The translation runs from the Prologue and Sermon I (Nativity) through Sermon LXV, the *Sermo de dedicatione*, and the explicit *Finis speculi ecclesiastici* at col. 1108. The *Elucidarium* begins at col. 1109 and is not covered.

Numbering. Sermon numbers follow the order in which the sermons appear in Migne's printed text; Migne's own table of contents (cols. 807–814) may number or group them differently. The Seventh Sunday after Pentecost (cols. 1045–1048) is numbered LIV, so the Tenth Sunday is LV.

Sermons that exist in English elsewhere, translated here anyway. *Sermo generalis* (IX), Easter (XX), the Invention of the Holy Cross (XXI), the Ascension (XXIII) (these partly on the *Sicut Incensum* / *Canticum Salomonis* blog), and St Nicholas (XLIX, Pearse 2023). They are translated independently here from the Latin.

English availability. No complete or critical English translation of the *Speculum Ecclesiae* was found; only partial ones (the sermons just named). Honorius's *Gemma animae* is available as Thomas and Eger, *The Jewel of the Soul* (Dumbarton Oaks Medieval Library, 2023); the *Elucidarium* in C. T. G. Sorensen's BYU thesis (1979). A fifteenth-century English *Myrrour of the Chyrche* is a different work.

Latin source. Migne, *Patrologia Latina* 172 (Paris, 1854).

Caveats. This is a working translation, not a critical edition. The markers (col. N) and [f. NNNv] give the Migne column and the manuscript folio. Where the Latin could not be read nothing was invented; [text unclear] or [text lost] marks the places. In particular: Migne prints the Dedication sermon in two interleaved strands and the manuscript is mutilated (Migne note 116); Migne's note 176 records a gap at col. 1095; the *Hinc* / *inde* word-lists in Sermon LXIII are badly damaged and some entries are marked partly unclear.

Prologue

Honorius Augustodunensis, Speculum Ecclesiae: prologue, instruction for the preacher, and Sermon I, De Nativitate Domini, to the end of the Saint Anastasia and Saint Eugenia passage

Patrologia Latina, vol. 172, cols. 813–820 (ed. Migne, Paris, 1854; after Rheinau MS 138). The prayers of the faithful that follow this sermon (cols. 826–830) are given after the Lord’s Prayer and the Creed.

The Brothers to Honorius, greeting

(col. 813) When you recently sat among us in our community and spoke a word to the brothers according to the wisdom the Lord has given you, it seemed to all who were present that it was not you but an angel of God who had spoken. *(col. 814)* As a result, very many of the brothers, pricked to the heart by your words, are already making great progress in the fear of the Lord. We therefore earnestly ask that you be willing to put something of this kind into writing for the edification of many, so that in your last days you may be helped by the merits and prayers of as many people as have been bettered by reading or hearing your words.

Honorius’s reply

The most skilful painters, Ambrose and Augustine, Jerome and Gregory, and very many others, have adorned the house of the Lord with wonderful carving and varied painting. But because these works, by the greatness of their beauty, are beyond the dullness of our understanding, or rather have grown old and worn from daily use, you, reverend brothers, bid me, a clumsy painter, to renew the splendid pictures of those illustrious men, when I can hardly take in the splendour of their wonderful and varied work. Yet since you object that most people take up a new work more eagerly, although the old is the more precious, and that very many take greater pleasure in new wine, although the old is sweeter, I have been compelled by your obedience and the love of Christ, and have painted a new work out of the old for those who wish to look at it, and mixed a new

drink for those who long to drink. See, following the earlier pattern, I have painted this short but new little panel, so that those who have no leisure to dwell longer on the vastness of those men's excellent work may not be unwilling, at least on feast days, to look at some form of this little panel. *(col. 815)* Let its name be *The Mirror of the Church* (*Speculum Ecclesiae*). Let all priests hold this mirror up before the eyes of the Church, so that the Bride of Christ may see in it what still displeases her Bridegroom in herself, and may shape her ways and actions to his image.

Instruction on how to speak

When you wish to address the people, first mark your mouth and breast with the sign of the cross, calling down on yourself the grace of the Holy Spirit with the antiphon *Come, Holy Spirit,* and the verse of the hymn *Come, Creator Spirit*. Then invoke the Word of God with the Gospel *In the beginning was the Word*, down to *without him was made nothing* (John 1), and the last verse: *And the Word was made flesh and dwelt among us, and we saw his glory, the glory as of the only-begotten of the Father, full of grace and truth*. Having thus received the word of God within you by the grace of the Holy Spirit, begin humbly in his name.

Sermon I. On the Nativity of the Lord

Let the heavens rejoice and the earth be glad; let the mountains break into praise, for the Lord has comforted his people and will have mercy on his poor (Isaiah 49:13).

With good reason the heavens are bidden today to rejoice, for today they have deserved to be lit with a new light and a new joy. Today the King of heaven has willed to visit the earth with his presence, and to repair through human beings the loss that was caused in heaven by the fall of the angels. So the heavens at once showed the world the gladness of their joy, sending in homage to their King a most brilliant star. With good reason, too, the earth is bidden to exult today, because the truth that has sprung from the earth (Psalm 84:12) has come to free it from the curse and to join the people born of earth to the angels in heaven. The earth made known its great exultation to the world today when, as its God was born in its lap, it poured out a fountain of oil from its own depths and held it out to the astonished.

The mountains are also urged to rejoice in the praise of the Lord. The mountains are the patriarchs and prophets, who by holy living rose above the merits of other men as mountains rise in their height above the plains of the earth. They rejoiced today in praise of God because what the patriarchs had long foretold in figures and the prophets in Scripture, they exulted to see fulfilled today: that the people of the nations, who walked in the darkness of ignorance, have today seen the great light of God's eternal wisdom; and that on those who dwelt in the region of the shadow of death, that is, of hell, a light has risen (Isaiah 9:2). For Christ, the splendour of the Father, has been born, who would afterwards go down to them, snatch them out of darkness, and carry them up into heaven to dwell in eternal light. The just are also called heavens, because in them God shines as the sun of wisdom, with the moon of eloquence and the stars of the virtues. These heavens rejoiced today, because what they had long desired with many prayers has been fulfilled today in the birth of Christ, and they have felt their reward drawing near. By the earth, on the other hand, sinners are understood, in whom the thorns and thistles of sins spring up. They are urged to exult today because they deserve to be called to pardon. *(col. 816) I came not to call the just, but sinners* (Matthew 9:13).

The mountains, moreover, are the angels, who today sweetly sang the Lord's praise when, at the birth of the King on earth, they hymned *Glory to God in the highest* in resounding voice, and joyfully sounded forth *peace to men of good will* (Luke 2), by whom they knew their own diminished number would be made whole again. The sun, too, gladly clothed itself today in a new radiance, when it saw the Sun of Justice rise on the earth that he himself enlightens. A purple circle shone far and wide around the sun's brightness today, surely hinting that the Sun of Justice, risen in the darkness of death, has set out to adorn the world with the purple of his own blood. It is also said that a dumb animal spoke today with a human voice, hinting that the mouth of

the nations, which had been mute, was to be opened in praise of the Lord; and those nations, seeing the star, marvelled and prepared to bring gifts to the newborn King. Today the whole creation raised itself to joy, because the Son of the King of heaven, coming today from the palace of heaven into the prison of the world for a lost servant, has brought joy to the whole earth. Rightly indeed does the whole world put on a new festal dance today, for the Lord has comforted his people.

His people are the gentle, the humble, the chaste, the modest, the merciful, the patient, who love the Lord and their neighbour. They had been in sorrow because they were kept so long from heavenly joy; today they are comforted by the Lord, since not only are the gates of paradise, shut because of disobedience, opened to them through Christ, but the gates of heaven as well. This too is promised them today by an angel: *For he shall save his people from their sins* (Matthew 1:21). *And he will have mercy on his poor.* The poor are those like me, who have neglected to do the Lord's commandments and have clung insatiably to every crime all their lives. Because they groan that they are wretched and stripped of justice, they long with all their heart to be freed by him from the misery of sins and punishments. They are poor, too, because they know they cannot be saved except *(col. 817)* by the grace of the Lord alone. Therefore the Lord has mercy on them, and promises them the hope of pardon, saying, *Do penance, for the kingdom of heaven is at hand* (Matthew 3:2). The festive joy of today's light is therefore shared by the just and by sinners: for the just a crown is promised, if they persevere in justice; to sinners the pardon of penance will be given, if they run back from iniquity to repentance.

Dearest brethren, if the sermon does not seem burdensome to you, let it be drawn out a little. If someone from another nation were living here as a stranger, and someone known to him from his own country came along, he would listen to him attentively and without weariness, as he told him of his homeland, his friends and his fellow citizens. You are all here on pilgrimage, and so you ought to listen with great attention to what is announced to you about your heavenly homeland, Jerusalem, about your Father and your mother the Church, and about your fellow citizens, the angels and saints. But since the cold grips some of you today, and you are tired, I wish to tell you briefly how he came into this world to free the human race from the power of the devil.

As the Gospel relates (Luke 2), Augustus Caesar at that time ruled the Roman empire. He had brought under his sway all the kingdoms that the ocean's girdle encircles on every side. He issued an edict that the whole world should be enrolled in a census, and he had made the decree such that every man should return to the country from which he had drawn the origin of his race, and receive back the patrimony of his family, recovering whatever he had unjustly lost, and there recite the genealogy of his family to the judge of the province, so that the scribe's record would enter him in the census. At that time there was a man of Bethlehem named Joseph, who had betrothed the holy Virgin Mary, the Lord's mother; though born of poor parents she was of royal stock. Because of poverty he had moved from Judea into Galilee, and lived in a city called Nazareth to earn his living. So when the whole people throughout the world was making for the land of its birth, under the press of the emperor's edict, Joseph too went to enrol himself in the city of King David, with Mary, his betrothed, since both he and the Virgin had come down to Bethlehem from the noble house of David. And since in the whole city there was no lodging free of the crowd of guests streaming in from every side, and they, being of a poor family in those days, had no inn, they stayed in the street. Then the fullness of time came in which God had decreed to look down from heaven on earth (Psalm 13:2), and that night the blessed Virgin, without pain and without defilement, gave birth to him who holds the whole world in his fist. She wrapped him in swaddling clothes, as the need of the time required, and laid him in a manger, which Joseph or others feasting in the street had perhaps made to pen in their animals. Heaven, rejoicing, at once proclaimed his birth by a new star, and the earth by exulting, for fountains of oil immediately burst out from the hidden places of the earth. *(col. 818)* The angels also appeared to men with immense light, and announced in a joyful hymn that the King of heaven was born on earth. Such are the solemnities of this holy

day, celebrated by angels and by men.

Now, dearest brethren, I wish to open up for you, as briefly as I can, the mysteries of these things. Why did the Only-begotten of God, the mighty King, will to visit us in this way? That a census was laid on every people signifies that the King, once born, had determined to draw the whole world under the reins of his rule, the yoke of the faith of the Gospel. That the world shone with deep peace shows that Christ appeared as true peace, to dissolve the enmities between God and men and to lift human nature by his blood to angelic dignity. That all were returning to their homeland signifies that all were to return through Christ to the homeland of paradise. The patrimony taken from them is given back, because the lost possession of paradise is restored through Christ. That each person is entered in writing for the census among the nations signifies that the faithful, who profess in faith and in works that they have drawn their origin from paradise, deserve to be strengthened by Christ for the heavenly kingdom through the anointing of the chrism. We read that some were put to death who did not know the line of their descent, because those perish by eternal death who do not believe in the way the Church generates. The people paid Caesar a denarius, on which his image and the weight of ten coins were supposed to be; so everyone who most eagerly desires to be re-formed in the image of the Creator must not put off fulfilling the Decalogue of the law. That Christ chose to be born in the street signifies that, made an exile from the homeland of heaven for our sake, he came to what was not his own; although all things were his, and he came into his own, yet this world, full of hardships, was greatly alien to his glory. He is born at night, because he who will later come in plain sight now comes in secret, and God is not recognized. He is wrapped in swaddling clothes, and our loincloth, sewn of the leaves of sins, is undone by his death. He is laid in a manger, that is, in the fodder-trough of animals, because his body is given to the faithful as food for life. Moreover, the ox and the ass are said to have stood at the manger; by the ox the Jewish people is understood, and by the ass the Gentile people, and both are led by faith to the eating of the body of Christ. The star shone brighter than the rest, because the Holy of Holies shone on the world today. The fountain of oil burst from the earth at Rome and ran in a broad stream into the river Tiber, because today the pure Virgin brought forth the fountain of mercy, which flowed abundantly into the human race. The angels showed themselves to men with great brilliance of light and with praise in every tongue, because they were foretelling that through the King born today men would be brought to eternal light and the Creator's everlasting praise. These are the most sacred mysteries which the Holy Church today venerates, rejoicing in the Lord with the angels. That three Masses are celebrated today signifies that men are saved through the birth of Christ in three ages: *(col. 819)* the patriarchs before the law, the prophets under the law, and the faithful under grace.

Today the light of day begins to lengthen and the shadow of night to shorten, because the splendour of eternal light, appearing today, has driven the darkness of vices and sins *(col. 820)* from the human race, has lit the world with the radiance of the virtues, and has called it to unfailing light.

Here, if you wish, make an end. But if time allows, add the following.

This singular feast of the nativity, dearest brethren, was foreshadowed in the first man, who was uniquely formed out of clean earth. He soon foretold this birth as well: *A man shall leave father and mother and shall cling to his wife* (Genesis 2:24). That is, Christ left his Father in heaven and his mother the Synagogue on earth, and clung to his wife, the Church. This was also prefigured by the patriarchs, when Isaac was announced by an angel and was born of a barren and aged woman. Isaac is called joy, and so is Christ, who is the fullness of the joy of the faithful. All the prophets foretold this birth in many ways; even the beasts expressed it in figures. The unicorn is said to be a beast fiercest with its one horn; to catch it a maiden is set in the field, and when it comes to her and lays itself in her lap, it is taken. By this beast Christ is signified, and by its horn his unconquerable strength. Laying himself in the womb of the Virgin he was taken by the hunters, that is, found in human form by those who loved him. We read, dearest brethren, that the Son of God willed to come down from heaven into our prison, and to redeem us from the captivity of a tyrant. Flee with

all your strength the service of the most wicked master, who gives those who serve him nothing but eternal torments; and bind yourselves with your whole heart to the best of Lords, who gives those who serve him everlasting joys. God the Father had only one Son; and because he did not wish him to be sole heir, he sent him into exile for a runaway slave, that when the slave came back he might give him, with the Son, the palace of the kingdom. Run to him, all of you, with all your strength; serve him with all your might, so that one day you may celebrate with the angels, for ever, these temporal feasts. Amen.

Saint Anastasia and Saint Eugenia

The blessed martyr Anastasia adds to our joy on this holy day. She was of the noblest of the Romans, but gave up all her riches for the love of Christ; she stayed with Christians held in prison, and gave them whatever they needed. Then she was seized by the pagans, afflicted with many torments, and finally cast into the flames for Christ. To her today is added a companion, the holy virgin and martyr Eugenia. Her father Philip, sent from Rome as a patrician to Alexandria, governed the whole of Egypt, which was subject to him. His daughter left his palace in secret with two of her household, Protus and Hyacinthus, and entered a monastery of men in a man's habit; there she later became abbot and shone with many miracles. Since no one recognized her as a woman, a certain matron tried to seduce her to the wickedness of lust. When she refused the woman's advances, she was accused before the judge, who was her own father. He had thrown all the Christians into chains together with her, and Eugenia was led to torture on the charge of lust. After many words with her father in praise of Christ's glory, she tore the garment she was wearing and appeared as the governor's daughter. He was converted at once, with all his household, and was later made a bishop; not long after, he was beheaded for Christ on the altar itself during the celebration of Mass. As for the woman who accused her, heavenly fire consumed her and all her household. After this her mother Claudia came to Rome with her daughter Eugenia, her two sons Avitus and Sergius, and Protus and Hyacinthus, the two eunuchs. Avitus and Sergius were made proconsuls, and many were converted through them. Many matrons were converted through Claudia, many virgins through Eugenia. And when many soldiers were converted through Protus and Hyacinthus, they were put to death for the name of Christ. Eugenia herself, after many struggles and various torments, was sacrificed today as a victim of Christ by the shedding of her blood. And because Christ chose to come down to earth, he gave not only to men, but also to tender girls, the power to ascend to heaven. Commend yourselves to these and to all the saints, so that by their merits, after this wretched life, you may rejoice in eternal solemnity.

Honorius Augustodunensis, Speculum Ecclesiae, Sermon I, De Nativitate Domini: the instruction appended for the principal feasts

Patrologia Latina, vol. 172, cols. 819–826 (ed. Migne, Paris, 1854; after Rheinau MS 138). The prayers of the faithful that follow (cols. 826–830) are given next.

The Lord's Prayer

What follows is to be said only on the highest feasts.

Dearest brethren, you ought to make your prayers to God every morning and evening, and indeed at every time you can, so that through them you may obtain all that is necessary for life and the joys that are to come. The Wisdom of God came to men in the flesh and taught us a short prayer, in which he willed us to ask for all things, present and to come. This prayer is like a river in which a lamb can walk and an elephant swim. It is such that any simple person can learn and understand it, and yet it rises above the intellect of the wisest. Although you all know it well, you must now say it after me.

Say the Our Father; then, after this, say it to them phrase by phrase to the end; then add:

Dearest brethren, God himself composed this prayer, and through it, as by a ladder, he taught us to climb to the joys of heaven. The two sides of this ladder are the contemplative life and the active life, into which the

highest Wisdom has set seven rungs of petitions. On the first rung you stand and cry to the Lord: *Our Father* (Matthew 6). Mark, brethren, what you say. You call God Father. The Lord did not wish to be called Lord by you, but Father, so that you may think of yourselves as brothers in him and love one another as brothers, and for this love become heirs of his kingdom. If God is your Father, then you are brothers of Jesus Christ, who is the Son of God. And if, as sons, you do the works that please your Father, you will without doubt receive the inheritance from God with Jesus. *(col. 821)* Then you say: *who art in heaven.* Although God is everywhere, he dwells more intimately in the saints, who are called heavens, because he lights them more richly with his grace. By these words we are taught to ask that you yourselves may become the heavens in which God will dwell. Then you say: *Hallowed be thy name.* God's name has always been holy. You ask that the name by which your Father is called may be hallowed in you in such a way that through good works you may be worthy to be called his sons. You are called Christians from Christ, and you pray that you may be made one body in Christ, so that you may share holiness with him in the Father's kingdom.

Then, standing on the second rung, you say: *Thy kingdom come.* That is, may it please God to reign in you by grace, and make you worthy of his kingdom. Then you set your foot on the third rung and say: *Thy will be done on earth as it is in heaven.* That is, as it pleases him in heaven among the angels who never sinned, so may it please him on earth also, and may he make us equal to the angels, as he has promised. By heaven the just are also understood, and by earth sinners. You are asking God that as his will is good in the just, so, turning you from evil to justice, his good pleasure may be fulfilled in you too. These three petitions belong to God; the four that follow, to the world. In the three you ask for heavenly things, in the four for temporal. You climb, then, to the fourth rung and cry: *Give us this day our daily bread.* Daily bread is human sustenance. You ask God to give you the temporal substance without which human frailty cannot subsist. By daily bread the body of Christ is also understood, which you, travelling on the road to this homeland, pray to be worthy to receive daily; and even if you do not receive it daily in the flesh, you receive it in the prayer of your lips. Spiritual teaching is also meant by bread, without which the soul can no more live than the body can without bodily nourishment. You ask God to give you this daily, through the mouths of priests, lest human frailty fail for hunger of the divine word.

Taking the fifth rung you say: *Forgive us our trespasses, as we forgive those who trespass against us.* If you forgive those who sin against you, God will forgive you what you sin against him. If you do not forgive, neither will God forgive you; and if you say these words without forgiving, you curse yourselves, since by these words you are asking that God not forgive you, and God will not hear your prayer.

Leaning on the sixth rung you cry out: *Lead us not into temptation.* God tempts no one, since he himself sees into everyone's heart. Everyone is tempted by the devil; yet no one is tempted unless God allows it. And it is good for a man to be tempted, provided he is not overcome by *(col. 822)* consenting to sin. For when he conquers desire, he receives the crown of life. You ask God, then, never to allow you to be tempted by the devil so far that you can be overcome by consent and delight in sin; and if you do consent, that you may quickly come to your senses.

On the seventh rung you cry: *Deliver us from evil.* That is, from hell, and from all the things that lead us to the abyss of destruction.

Dearest brethren, by this prayer the world is reconciled to God, and our body is joined in covenant with the soul. For it contains seven petitions, divided into three and four. By the three, Father, Son and Holy Spirit are understood; by the four, the world, which is made of four elements, earth, water, air and fire. The three also belong to the soul, the four to the body. The soul is irascible, because it is angry at evil; it is desirous, because it delights in good; it is rational, because it discerns good from evil. The body is made of the four elements named. So man, who is called a lesser world, is joined to God through this prayer.

You should note, dearest brethren, that beginning this prayer from the highest of the heavens, that is, from God the Father, you call God our Father, and you go down to the lowest depths of hell when you close it with *Deliver us from evil*. Because the Son of God came down for us from the highest heaven, that is, from the Father, to the lowest, he taught us to begin the prayer from the Father. But because we lie sunk in the depths of sin, by this ladder we must climb to heaven in this order.

Our Father: deliver us from evil, that is, from this depth of hell in which we lie. *Lead us not into temptation*: that is, do not allow us to commit any crime for which we should justly fall into hell. *Forgive us our trespasses*: that is, release us from the things by which one goes to torment. *Give us this day our daily bread*: that is, feed us with your teaching, by which we may know how to do good and avoid evil, and be able to do so. These four belong to the active life; the three that follow belong to the contemplative. The active life is to have love for your neighbours, and to serve Christ in the poor and wretched by almsgiving. From this you must pass to the contemplative. The contemplative life is to tread earthly things underfoot for the love of God, to pray without ceasing, to be often at the divine service, and to listen gladly to all that concerns God. Standing in this, you must seek, with Paul, the third heaven (2 Corinthians 12). By these three petitions the Father, the Son and the Holy Spirit are taken to be, in order, the third heaven. *Thy will be done*: that is, grant us in the Holy Spirit to do your will, so that you may make us equal to the angels in heaven. *Thy kingdom come*: that is, make us fulfil what your Son taught, so that we may be worthy to rejoice in the kingdom of the Son. And so, reaching the summit of the highest heaven, *(col. 823)* we cry out with a loud voice: *Our Father, who art in heaven, hallowed be thy name*: that is, you who through your Son in the Holy Spirit have made us heavens, make us your sons by faith and works, so that through your Son you may be pleased to dwell in us, and we may be allowed to reign in you.

The prophet foresaw this ladder, and foretold that Christ would descend by it from highest heaven to the earth, and that we should ascend by the same ladder, in the Holy Spirit, to heaven. *There shall rest upon him*, he says, *the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of piety, and the spirit of the fear of the Lord* (Isaiah 11:2). Note that the prophet began from wisdom, because he saw Christ about to come down to us from highest heaven; and he ended in fear, because he foresaw that we should ascend from hell to heaven through fear. We stand on the step of fear when through fear of hell we turn away from sins; we set foot on the step of piety when we grow used to doing good; we plant our foot on the step of knowledge when we render to God what is God’s and to men what is theirs; we make our footsteps firm on the step of fortitude when neither flattery nor hardship turns us from the truth; we direct our steps on the step of counsel if we also strive to advise others to the good that we try to do ourselves; we grasp the step of understanding if we seek heavenly and spiritual things with the mind; and at last we climb the step of wisdom if, rejecting earthly things, we taste only heavenly things and those that are of God. The sides of this ladder are the two commandments of charity. No one can reach heaven unless he is willing to climb by this ladder.

The Creed

Just now, dearest brethren, you have said your prayer; now you must also say your faith after me. For as a fish cannot live without water, so no one can be saved without faith.

The Catholic Faith. I believe in God the Father almighty, creator of heaven and earth and of all creation. And I believe in his only-begotten Son, our Lord Jesus Christ. And I believe in the Holy Spirit. I believe that these three persons, Father and Son and Holy Spirit, are one true Godhead, which has always been without beginning and will always be without end. I believe that the same Son of God was conceived of the Holy Spirit and born of holy Mary, ever virgin. I believe that for our need he was seized, bound, scourged, crucified, and that he died in his humanity, not in his divinity. I believe that he was buried. I believe that he went down to hell and took from it those who had done his will. I believe that on the third day he rose again,

and after his resurrection ate and drank with his disciples to prove his true resurrection; and afterwards, on the fortieth day, he went up to heaven while his disciples looked on, and there he sits at the right hand of God the Father almighty, co-eternal and equal in power. I believe that he will come again from there to judge the living and the dead, each one according to his works and according to his mercy. I believe in the holy Church, catholic and apostolic. I believe in the communion of saints. *(col. 824)* I believe in the forgiveness of all sins for which I have done penance and made confession and have not repeated them. I believe that in this same body in which I appear here today I must die, must rise again, and must give God an account of everything I have done, whether good or evil, and there receive recompense according to what I am found to be at the last. Amen.

Dearest brethren, by this faith we must all be saved; you must all know it, say it often, and teach it to the children you have raised from baptism. This is your battle-cry. You are at war with the devil and the vices; when they hear this signal they at once turn pale and flee from you in terror. When you have reached the top of the ladder of which you heard earlier, and this signal is recognized in heaven as you cry it out, at once the entrance of heaven will open to your companions, the angels and saints.

The general confession

Brothers, I believe you often make confession to your priests. So you ought to do; but because there are many things that perhaps do not come back to your memory, you ought now to say your confession after me, so that you may receive absolution for them. Say it now after me:

Confession. I renounce the devil and all his pomps and all his works, and I confess to God almighty, and to holy Mary, and to holy Michael and all his angels, and to holy John the Baptist, and to all God's prophets, and to holy Peter and all God's apostles, and to holy Stephen and all God's martyrs, and to holy Martin and all God's priests, and to Benedict and all God's confessors, and to holy Margaret and all God's virgins, and to these saints here and to all the saints, and to you, priest, and to all my fellow Christians who see or hear me today, all my sins that I have ever committed from the hour I first could sin until this hour, in whatever manner I did them, knowingly or unknowingly, willingly or under compulsion, sleeping or waking, alone or with another, which I can now remember or have not recalled. I confess to God that the promise made for me in baptism I have never fulfilled as I rightly ought and well could. As soon as I reached the age at which I could sin, I turned away from God and his commandments, and denied God by evil works, and again of my own will gave myself into the power of the devil, whom I had first renounced, by every filthiness, and until now I have served him with all zeal. I have not sought the holy houses of God as eagerly as I ought; and when I did seek them, I was not there with the discipline and intention I rightly ought. Whatever I heard there about God I either mocked, or did not believe, or scorned to do. The Lord's days and other feast days I did not keep free from work or honour as I rightly ought. I did not receive the Body of the Lord as often as I ought; and when I did receive it, I did not keep myself as worthily as I rightly ought. The tithe of my life [reading uncertain in Migne] *(col. 825)* and of the things God has given me, I have not paid as I rightly ought. My father and mother and my lord I never loved or honoured so much, nor was I so subject to them, as I rightly ought. I did not love my fellow Christians as I ought, nor was I subject or faithful to them as I rightly ought. To my bishop, my priest, and other teachers of God, I was not as obedient as I rightly ought when they taught me. On holy nights and on the nights of fasts and at other forbidden times I did not keep myself from my wife as I rightly ought. All the vows I ever made to God I made void. Everything that was good I hated, and I hated those who did good or spoke of it. Everything that was evil I both did and loved, and I consented to all who did evil and loved them. I have sinned in murders committed and counselled. I have greatly offended in fornications, in adulteries, in incests, in bestial fornication, in every pollution and every uncleanness with which a man can defile himself; I have defiled my body and my wretched soul, with myself and with all who were willing to consent to me. I have sinned in perjuries, thefts, robberies, false witness, slanders, insults, feastings, drunkenness, sorcery, frauds, and in all the sins by which a man can sin. I have

sinned beyond all men in word, in deed, in thought, in will. This I confess to God and to these and all the saints, and I beg the clemency of God to grant me time and respite to amend so that *(col. 826)* I may find his grace. And I beg holy Mary and all the saints of God to deign to intercede for me and help me before the mercy of God, that he may give me forgiveness for all my sins, and from now on keep me from sin, and after this life lead me into their company. And I will promise God that from now on I will avoid sin so far as I can in my frailty, and so far as his mercy deigns to strengthen me. And today I will forgive all who have sinned against me, so that he too may forgive me my countless sins.

Dearest brethren, according to this confession you have made, and according to this promise you have made to God, I wish to say these words: May the Father, and the Son, and the Holy Spirit grant you pardon and absolution of all your sins through the intercession of all his saints, and keep you from now on from sins and from all evils, and after this life lead you into the company of all his saints. Amen.

The Prayers of the Faithful

Honorius Augustodunensis, Speculum Ecclesiae, sermon In Nativitate Domini: the formulary appended for the principal feasts

Patrologia Latina, vol. 172, cols. 826–830 (ed. Migne, Paris, 1854; after Rheinau MS 138)

(col. 826) Brothers, this confession avails only for the sins you have confessed to your priests, or which you committed in ignorance. But for those who have committed grave crimes and have not done penance for them (such as murders and adulteries, for which the *carina* was appointed), this confession is worth nothing. So I urge you: the sins you have committed in public, do penance *(col. 827)* for them in public; but those you have committed in secret, confess in secret to your priests before you approach the Body of the Lord. For whoever receives unworthily will be guilty of the Lord's death, together with Judas. And if we give you such a Body as that, we do as one who hands a sword to a madman, to run through his own heart with it.

Since God, dearest brethren, has willed to gather you today in his service, you must not stand here idle. You must pray for yourselves and for the whole holy Church of God, that almighty God may deign to bring her peace, unite her, govern her, and keep her from all evil. And when Christ her Bridegroom, who betrothed her with his own blood, comes with all the heavenly host to lead his bride the Church out of this Babylonian exile into the city of his Father, may you all journey with her into the heavenly Jerusalem. Amen.

Next you must pour out prayers for the lord apostolic, who is the head of the Church and from whom all the Church's judgments must proceed, that almighty God may make him one who is fit to preside over the Church in doctrine, in conduct and in life, and that he himself may at the last come with her to the joys that never end. Amen.

Then you must make supplication to God for our bishop, and for all priests, and for all who are set in holy orders, who ought to be the mirror of the Church, that almighty God may send his Spirit upon them, and be pleased to inspire them so that what they preach to the people in words they may fulfil in deeds, and may receive eternal life with him on the last day. Amen.

After this you ought to pray for our king, whom God has willed to have as his namesake on earth, that the merciful God may grant him his help, so that he may govern and defend the Church, and after this temporal kingdom may receive from the King of heaven the unfading crown of the eternal kingdom. Amen.

Then it is fitting for you to ask for all dukes *(col. 828)* and counts and all judges of the Church, that, since it is written, *judgment without mercy to him that has shown no mercy* (James 2:13), almighty God may give them a mind that strives to treat the people subject to them with mercy, so that they may obtain mercy from God, the merciful judge. Amen.

Then it is right that you implore the mercy of God for all who have renounced the world: for monks, for nuns, for recluses, for solitaries, and for all who have made any vow to God, that the loving God may enable them to fulfil their purpose, so that after this life they may deserve to obtain the reward promised to them. Amen.

Afterwards you must pray for those who are on a journey, who have set out for Jerusalem or Rome seeking God, or who have visited Saint James or other holy places, that God may receive their vows and bring them back safe, in peace, to their friends. Amen.

Then you ought to beg the mercy of God for those who sail on the Church's business, that God may protect them from every storm, make their voyage prosperous, and restore them safe to their kin and friends. Amen.

Then you ought to be mindful of the sick, who cannot visit the churches today, that they may be restored to health and soundness, and that, their faults amended in this life, they may be rewarded in the life to come. Amen.

Then I urge you to ask God for those who are away from home, for captives, for those in chains, for those imprisoned, or placed in any kind of distress, that the merciful God may help each one according to his need, deliver him from evils according to his mercy, and grant him all that is good. Amen.

Then you must persevere in prayer for all the Christian people, that God may keep them from all evils and from all enemies of soul and body, and lead them to everlasting peace. Amen.

(col. 829) Now, dearest brethren, you ought to pray for those who most need your prayer: that is, for the dead, who can do neither good nor evil. As water poured over a man who is burning in a fire brings him relief, so they rejoice when you send prayers or alms after them. First, let each of you pray for his father, his mother, his spouse, his children, his brothers, his sisters, his kinsfolk and his friends; then for all who have left you their inheritance, or have done you any good, or have commended themselves to your prayers; and for all whose bodies rest here, and for all the faithful departed: that almighty God, who willed that his Son should die for them, may deign today, through your prayers, to free them from all punishment and pain, and to settle them in the everlasting delight of paradise. Amen.

(col. 830) Brothers, since Scripture says, *He who prays for another delivers himself,* I ask you also to be willing to pray for me, a wretched man, who above all others need your prayers: that God in his mercy may deign today to receive the sacrifice of the Church from my hands, and make me myself a sacrifice to him, and that I may be able to make amends for all my sins in this life, and after death rejoice with you in the glory above. Amen.

Now, dearest brethren, lift up your hearts and your hands to God, that he may deign graciously to hear you for all these things, so that this feast which you now keep, you may afterwards celebrate with the angels without end, in that glory which eye has not seen, nor ear heard, nor has it entered into the heart of man, which God has prepared for those who love him (1 Cor. 2:9). Come now, lift up your prayers to heaven with a loud voice, and sing in praise of God: Kyrie eleison.

(col. 829) If the cold of winter or the great heat of summer prevents it, or some other hindrance arises, omit all that has been said above, and when the sermon is finished recite this creed to them: "I believe in God the Father," and the rest as it is contained in the Psalter. Then: "Because I believe this, I therefore confess to almighty God and to all the saints of God that I have sinned exceedingly, in every way, in word, in deed, in thought, in will, and in all iniquity; and therefore I beg all the saints to deign *(col. 830)* to help me, that I may amend all these things in this life, and after this life reign with them in eternal life. Amen." *Then the absolution, as above.*

(col. 829) At every sermon you should first pronounce the opening verse in Latin, then explain it in the vernacular. If the church is dedicated in honour of Saint Stephen, you may preach about him.

Sermon II. Saint Stephen

Honorius Augustodunensis, Speculum Ecclesiae: Sermon II, Justus de angustia (for the feast of Saint Stephen), and Sermon III, Qui sunt hii qui ut nubes volant (for the feast of Saint John)

Patrologia Latina, vol. 172, cols. 829–836 (ed. Migne, Paris, 1854; after Rheinau MS 138)

The just man is delivered out of distress, and the wicked shall be given up in his place (Proverbs 11:8).

(col. 829) Blessed Stephen, dearest brethren, whose feast we keep today, was delivered out of the distress of this wretched life; and Paul, who was then wicked, was given up in his place to bear distress. For Christ, the good shepherd, who came from heaven to earth to seek the lost sheep and carry it back on his own shoulders to the flock of the heavenly court (Luke 15), caught a wolf by means of a sheep, and set him over the sheep, not only as a sheep but as their shepherd. Stephen, like a sheep, was gentle; Paul, in his savagery, was a restless wolf. But when the sheep fell, the shepherd put the wolf in its place. Paul, who earlier consented to Stephen's death, afterwards poured out his own blood for the flock of Christ; and the man whom he once spurned among the wicked, he now rejoices with in the glory of the saints. How sweet, dearest brethren, is the fellowship of the saints, how delightful the company of the blessed, where no one seeks vengeance for an injury done to him, and no one who did the injury fears the shame of reproach from his companion. For Paul is not ashamed now of the stoning of Stephen, and Stephen rejoices in the salvation and fellowship of Paul. Paul drove Stephen to this glory by stoning him; Stephen drew Paul to it by praying for him.

It is said of them that both were fellow students in Jerusalem under the teaching of Gamaliel, Stephen a native, Paul a newcomer, both of excellent birth and outstanding wisdom, but very different in character. Stephen was of a gentle and patient mind, Paul of a fierce and fervent one; Stephen mild and winning in speech, Paul excessive and vehement in harsh words. Stephen held that the Law and the Prophets were to be understood spiritually; *(col. 830)* Paul understood everything in a carnal way. So they often raised questions from the Scriptures, which Stephen resolved nobly and Paul resisted stubbornly. Stephen's beauty, moreover, is magnificently proclaimed, when his comeliness is compared to that of angels.

At that time Tiberius ruled the empire; he was suffering from a long illness that the physicians could not cure. When it was reported to him that in Judea there was a physician named Jesus, who drove away every sickness gently, by a word of command alone, not by the preparing of herbs or the cutting of iron, he sent one of his closest friends to Judea and ordered that this physician be brought to him for his cure. The envoy sailed to Judea at great expense, and was received with the highest honour by Pilate, who then held the governorship of Jerusalem for the Romans. He soon disclosed the reason for his mission: that Caesar had ordered the physician Christ to be brought into his presence. Pilate was frightened at this news and answered that he was dead. But when the envoy learned that Christ had been condemned by Pilate, he charged him with treason, since without a decree of the senate he had sentenced to death a man who might have done so much good to the state. Pilate, turning the charge away from himself, laid the guilt on the Jews, and answered that he had been forced to give them his consent in the matter. Meanwhile, when many accounts of Christ's miracles were told to the envoy, and it was affirmed that the dead had come back to life at his command, he said that he was not a physician but God, for it was agreed that he had given life to the dead. So he charged the Jews with having killed God, and said that if they could not clear themselves of this charge, he would condemn them to various punishments. *(col. 831)* The Jews, terrified by their conscience, asked for time to repel the charge.

Meanwhile the envoy was told of a certain image of the Lord, through which great multitudes of the sick were healed. Veronica, out of love for Christ, had had it painted on a cloth, after he had healed her of her flow of blood by the touch of his hem (Luke 8). With great labour he barely obtained it, and afterwards brought it to Rome to the emperor; as soon as he saw it, his sickness left him. At once he summoned the Romans by edict and ordered that Christ be worshipped as God, so that the sick might recover health from

his very image. But because the Senate did not consent, he destroyed many by the sword and by exile. So the Jews, after receiving their time, gathered together and settled on this form of answer: that it was impossible for God to die; that they had punished a man who had stubbornly broken the decrees of their law and, by confounding them in public, was taking away their honour among the people. And since Stephen was among them, of distinguished birth and skilled in speech, they asked him to suggest this form of answer to the envoy and to excuse them of the crime charged against them. Stephen, however, gave this advice: that they should summon wise Jews from every part of the world to a council, take better counsel among themselves, and form a sounder judgment; it seemed to him that what the Romans laid to their charge was true, since the evident miracles testified that Jesus was God, especially since all that was done through him had been attested by the Law and the Prophets. Although they took these words ill, they nevertheless resolved to have the Jews summoned from every region of the world.

Meanwhile Peter and the apostles, hearing Stephen’s answer, secretly sent for him and instructed him in the faith, regenerated him in the font of baptism, and entrusted to him the word of preaching. The Holy Spirit at once filled him, and worked many signs and wonders among the people through him. So the Jews gathered, and many of them came into conflict with Stephen in disputing about this matter; but he overcame them all powerfully from the Scriptures, because the abundance of the Holy Spirit speaking in him prevailed. Stirred up, they seized him and brought him before the council and said that he had blasphemed the Law and Moses. When the high priest gave him leave to speak, he set out plainly before them all that the Law and the Prophets had written about Christ. At the end he asked why they, rebels against the Law and the Holy Spirit, doubted that this was God, whose deeds agreed in every way with the sayings of the Scriptures. “Him,” he said, “I see with heaven opened, standing at the right hand of God and calling me to heavenly things.” At first they all marvelled at the points he made, and looked at the speaker’s face as at the face of an angel; but when they heard *(col. 832)* his conclusion about Christ, they gnashed their teeth at him, rushed upon him with a shout, laid their garments at the feet of Paul to keep, and cast him out of the city and stoned him. When they had broken all the joints of his limbs with stones and his strength to stand had failed, he fell on his knees to the ground and poured out prayers to the Lord for them; and as the Lord on the cross prayed for his crucifiers, so Stephen did for his stoners. And as Christ’s prayer prevailed, so that those who consented to the shedding of his blood afterwards shed their own for love of him, so Stephen’s prayer prevailed, that Paul, who was then hastening to destroy him, afterwards longed to save all nations.

This Stephen is called the standard-bearer of the martyrs, because he was the first after the Lord, in the same year, to enter heaven with the palm of victory. The Jews exposed his body, torn by the stones, to the beasts and birds to be devoured; but under the guard of an angel of God it remained untouched. In the night it was taken up by Gamaliel and honourably buried. After this the Romans, in vengeance for the Lord, destroyed Jerusalem, laid waste the whole region, put some of the Jews to death with various torments, and sold the rest everywhere into slavery. When the Roman princes had bowed their necks to the yoke of the faith, and all nations had begun to worship Christ the Lord alone, by God’s will a vision showed Christians where the body of blessed Stephen lay hidden. God magnified the joy of its discovery by seventy-three miracles. He is believed to have suffered in the month of August; but his feast is observed more solemnly today, when the finding of his holy body is read of. For in ancient times his memory was kept only once a year, and so both his passion and his finding were commemorated on this day. Later devotees decided to keep the finding on the day of his passion, since they thought it wrong to change the general custom of the Church; and since whatever the faithful offer in honour of the saints at any time is all referred to the praise of God, whom we are bidden to praise in his saints and to magnify with blessing at all times. And so, dearest brethren, implore holy Stephen to be your intercessor with God, that we may imitate him in this, so that you may be able to pray for your enemies; and that, since Stephen means “crowned,” you may deserve to be crowned with him in that glory which eye has not seen, nor ear heard, nor has it entered into the heart of man, which God has prepared for all who love him. Amen.

Sermon III. Saint John the Evangelist

If the church is dedicated in honour of Saint John, let this be the discourse of the preacher about him.

Who are these that fly like clouds, and like doves to their windows? (Isaiah 60:8). Clouds carry rain and water the dry land. Doves, when they look out of their windows, do not desire, as hawks do, to tear other birds to pieces. The holy apostles, dearest brethren, were clouds, who watered dry hearts richly with the rain of abundant teaching, where they rejoiced to see a great harvest springing up, and hoped to reap a hundredfold fruit in joy. Like doves at the windows of their eyes, they looked out upon the world; for they looked upon women, not to lust after them as adulterers do, but with a simple and chaste regard, and desired nothing earthly, as the greedy do.

Of these was holy John the Evangelist, *(col. 833)* a cloud most abundant, who with his honeyed teaching watered the four quarters of the world; without the gall of envy, like a simple dove; and so he was set by the Lord in his temple, that is, in the Church, as a steadfast dove. His life shone with a special purity of chastity; by his teaching and miracles he lit up all the churches. So although Scripture speaks of all the apostles in general, it speaks of him in particular: *The voice of thy thunder in a wheel; thy lightnings enlightened the world* (Psalm 76:19). By thunder is meant the high-sounding preaching of the Gospel. By the wheel this world is signified, which keeps turning in its swift circuit like a wheel. In this wheel the voice of God's thunder resounds, when John's Gospel sounds out its far-ranging trumpet-call to the world. The lightnings of God have also lit the circle of the earth, when through John the miracles of Christ became known to the world.

We read that in paradise a fountain rises and is divided into four heads (Genesis 2:10). By paradise, which is called a garden of delights, the Church is understood, in which are the delights of the Scriptures, and which is called to the house of God, where glory and riches are. In such a paradise a fountain rises when Christ, the fountain of all good things, is born of a chaste Virgin. The four rivers that flow from it are understood to be the four evangelists, because with their free-flowing teaching they watered the whole garden of the Church. These four spiritual rivers give the Church flavours of this kind: one gives nourishment, a second provides the soothing of oil, a third the savour of wine, and a fourth offers the sweetness of honey. By milk infants are nourished: from the Gospel of Matthew the milk of the Church flows, as it proclaims Christ made a little child for our good, and nourished with milk. By oil the sick are healed: from the Gospel of Luke the oil of the Church is poured out, as it relates how our infirmities were healed by Christ's blood. Drinkers of wine are made glad: the Gospel of Mark gives the Church wine to drink, as it recalls the apostles made glad by Christ's resurrection. From the Gospel of John honey drips, as it sweetly instils into the Church the divinity, which is the sweetness of the angels. Because the prophet foresaw that these were signified in them, he describes them in figures of four living creatures. By the form of a man Matthew is figured, by whom Christ's humanity is set down in writing. By the likeness of a calf Luke is marked, by whom Christ is preached as the fatted calf slain for us. By the figure of a lion Mark is shown, by whom Christ is recalled as the lion raised from the dead. By the likeness of an eagle John is declared, by whom Christ is shown to have flown back into the glory of the Father.

They also signify the four quarters of the world, when for those who consider them figuratively they hint at these things. By the north, where the sun lies hidden under the earth, Matthew is expressed, by whom the divinity of Christ is described as hidden beneath flesh. By the west, where the sun sets, Luke is expressed, by whom the sun, Christ, is said to have set in dying. By the east the sun rises daily; by this Mark is understood, by whom Christ, the sun of justice, *(col. 834)* is said to have risen from the dead. By the south, where the sun burns in the middle of heaven, John is meant, by whom the eternal sun is shown shining in the majesty of his divinity.

These are the four golden rings by which the ark of the covenant was carried. The ark is the holy Church; the four rings are the four Gospels, by which it is carried to the eternal tabernacles. These are the four-horse chariots of Aminadab, by which the ark of God was brought back from the foreigners to the house of its fatherland (1 Kings 6; Song of Songs 6). The ark of God was captured by the Philistines, but was brought back to Jerusalem in the chariots of the priest Aminadab. The ark of God is the Church, which was captured by the Philistines when it was subject to idols. The true priest, Jesus, brought it back from its enemies to Jerusalem in the chariots, when by the teaching of the four evangelists he carried it up to the heavenly homeland. Of these, this John was pre-eminent, who watered the whole world with his preaching.

It is read of this John that he was the son of the Lord's mother's sister. When he was celebrating his wedding, he invited Christ with his mother; and when the wine ran short, Christ changed water into wine and gladdened the guests (John 2). Seeing this, John left his bride, and, himself a virgin, clung to the Virgin's Son. And because for love of him he despised carnal union, Christ loved him above all the apostles. For when [Christ] handed over his body and blood to his disciples *(Migne prints "Regina austri", "the Queen of the South", an evident corruption)*, John lay on the breast of Jesus (John 21), and from that fountain of wisdom he then drank what he afterwards poured out to the world: the secret of the Word hidden in the Father, for in the breast of Jesus are hidden all the treasures of wisdom and knowledge (Colossians 2:3). Then on the altar of the cross, when Christ was offering himself as a sacrifice to God the Father for the world and triumphing over the prince of death, seeing his mother standing by the cross with John, he thought it best to commend the Virgin to a virgin (John 19).

After Christ left the prison of this world, returned to the heavenly palace, and sent the Holy Spirit to his disciples from the Father's throne, John with Peter, full of the Holy Spirit, entered the temple of the Lord and healed the lame man in the name of Jesus Christ, and baptized many Jews who were converted by his words to the faith (Acts 3). And when the chief priests had scourged him and the other apostles heavily for this, they rejoiced that they had suffered such things for the name of the Lord (Acts 5). And when Samaria had received the word through the preaching of Philip, the fellow deacon of Stephen, after the stoning of Stephen, the apostles sent Peter and John to confirm the baptized, as bishops still do in the Church (Acts 8). When the faithful had received the Holy Spirit by the laying on of their hands, they condemned Simon Magus, who wished to buy this grace, with all his followers (ibid.). When this was done, John went to Asia and by word and example, by signs and wonders, drew the whole of it to the grace of the Lord. At that time Domitian held the monarchy, who *(col. 835)* put him, in the presence of the senate, into a vat of boiling oil; but by the protecting grace of God he came out unharmed. Then he banished him into exile on the island of Patmos, where the Lord often visited him by his angel, and revealed to him all the future mysteries of the Church. Afterwards the emperor was slain by gladiators by decision of the senate, and the Apostle was restored to the Church of God with honour. By his writing and preaching he instructed the churches everywhere and destroyed all heresies everywhere; meanwhile he shone with many famous miracles, by which he gave light to the world as the sun in darkness. He changed wild rods into gold and shore-stones into gems, and again restored the gold to the nature of rods and the gems to the substance of stones; he raised a certain widow from death, and likewise restored a dead young man to life; he restored to its first soundness a glass vessel that had shattered into many pieces; he drank poison in the name of Christ not only unharmed, but gave life again to those whom it had killed.

And let none of you despair because of the greatness of your crimes, but be strengthened in the mercy of God and trust in the prayer of Saint John. I wish to tell you one thing about him briefly, which I hope will gladden your souls.

Saint John entrusted a young man to a certain bishop to be brought up, and the bishop baptized him and trained him with all care. Then little by little he began to treat him more leniently and, as old men will, to correct the youth in nothing. When the youth felt that the reins of discipline had been drawn away, he soon

threw off the yoke of the Lord and was carried headlong through the rough places of vice. First he was ensnared by gluttony and drunkenness, then entangled in the allurements of harlots, then he fell in with thieves, and finally became leader of robbers, himself a violent robber. After some time, when John had been called to that same church and was arranging in due order all that he had come for, he asked the bishop to present to him the young man whom he had entrusted to him to be brought up for the heavenly kingdom. The bishop, with tears, declared him dead, because he now lived in the mountain gorges with robbers, as prince of robbers. John, hearing this, groaned deeply and shed abundant tears. At once he asked for a horse and a guide for the way, and hurried to the mountains. A band of robbers at once surrounded him; but he fearlessly asked to speak with their leader. The man, fierce and armed, came forward; but as soon as he recognized John from afar, he turned to flee. John pursued him on his horse at full gallop, crying out: “Why, my son, do you flee from an unarmed old man? Why do you shrink from your father? *(col. 836)* Fear not; I will answer for you to Christ. I am ready to die for your soul. Gladly indeed will I take death for you, as Christ bore it for the world. Only stand; do not despair. I promise you, you will receive forgiveness of sins from God.” Hearing this, the man at once fell from his horse, fell at John’s knees, and baptized himself anew in a flood of tears, hiding his right hand, which was guilty of crime. John drew it out and kissed it, urged his fierce spirit to penance with many gentle words, brought him with him to the church, kept vigils and fasts with him, and restored him, fully amended, to his mother the Church; and adding an example of divine clemency, he set the man who had been a cruel robber over that same Church as a noble shepherd.

But if blessed John, dearest brethren, while still living in frail flesh, was able to help sinners so greatly, how much more now, reigning with Christ, is he able to intercede for all who call upon him. The Lord appeared to him when he was already advanced in years, with his disciples, and invited him to the heavenly banquet. He, giving thanks that Christ invited him to the angels’ feast, ordered a grave to be opened for him before the altar, and having called together all the people he celebrated Mass, gave the Lord’s sacraments to all, then went down into the grave; and suddenly an immense light from heaven shone upon him. Afterwards nothing was found in that grave but manna, from which to this day health is given to all who ask in faith. So it is believed that Saint John was caught up by angels in that light to heaven, and in that rapture paid the debt of the flesh by death, and was at once restored to life, which the Church believes will happen to all the just who are living in the flesh on the last day: that they will be caught up in the air to meet Christ, and in that rapture die and be at once restored to life.

His falling asleep happened on the birthday of Saint John the Baptist; but the Church, enlightened by his teaching, keeps it solemnly today, either for the excellent office of his namesake John the Baptist, who was beyond comparison among the other saints, or because this day was honourable by reason of his return from exile, or venerable on account of the dedication of that church itself.

Now, dearest brethren, call upon him to help you, knock at his door with constant prayers, that since John means “the grace of God,” he may obtain for you and for all Christians the grace of Almighty God in the heavenly homeland, so that after the end of this life you may rejoice with him for ever in that glory which eye has not seen and ear has not heard, and which the heart of man could not conceive. And so on.

Sermon IV. The Holy Innocents

Honorius Augustodunensis, Speculum Ecclesiae: Sermon IV, Isti sunt sancti qui non inquinaverunt vestimenta sua (Holy Innocents), and Sermon V, Descendi in hortum nucum (the octave of the Nativity, with the circumcision and Saint Basil)

Patrologia Latina, vol. 172, cols. 836–844 (ed. Migne, Paris, 1854; after Rheinau MS 138)

If the people gather for the feast of the Innocents, it will be fitting to speak of them in this way.

These are the saints who have not defiled their garments; they shall walk with me in white, for they are worthy (Revelation 3:4). Holy Scripture, dearest brethren, calls bodies garments, because as the body is covered by clothing, so the soul is clothed by the body. By white is meant eternal joy. Those, therefore, who do not defile their bodies with grave crimes after baptism will walk with Christ in everlasting joy. These are called the holy Innocents, whose feast is kept today, because they never stained their bodies with any filth; rather, washing them in their own blood from original sin, they made them white, and so deserved to walk with the Virgin's Son in the joy of the saints. They are also called the flowers of the martyrs, because the harvest of martyrs followed them *(col. 837)* as fruits follow flowers. They are called the firstfruits, too, because as in the Law the first fruits were offered to God, so these were the first to be offered to him in the Church. How they were slain I will briefly relate to your charity.

When the Lord was born, a star shone out above the rest. The three kings, seeing that star, followed it, and the Magi brought precious gifts to the newborn King. When Herod the king heard of this from Chaldea, that a King had come, he was troubled and suspected a successor to his kingdom. He asked the Magi to tell him where the child was, saying that he too wished to adore him, a cruel and wicked man, planning craftily to kill him who came to give life to all. But they, warned by an angel in a dream, returned to their own country by another way (Matthew 2). Herod, fearing that they would rebel against him, sent a band of soldiers to bring the child back, and pursued them as far as Tarsus in Cilicia.

Meanwhile Herod was accused before Augustus and summoned to Rome by the emperor's order. He hurried to Rome, defended himself vigorously against the charge, and found such favour with Augustus that Augustus allowed him to wear a crown. Meanwhile an angel commanded Joseph to go into Egypt with Mary and the child, saying that Herod would some day wish to destroy him (ibid.). When they entered Egypt, at Christ's entrance, the idols are reported to have fallen. It is also told that when they came into the city of Hermopolis, a tall persea tree, consecrated to demons, bowed itself to the ground before the Saviour; it lasted there for many years, and by its fruit, or sap, or bark, or leaves, conferred many healings on many people. Herod, returning in glory to Jerusalem, remembered the child, born the year before, whom he suspected and who had mocked him through the Magi, and sent into Bethlehem and all the borders of the kingdom, and killed all the boys born within a night and two years. Then such a wailing arose from the mothers and friends mourning as once was heard at Gibeah, when the tribe of Benjamin, who was the son of Rachel, was wiped out by the sons of Israel, and a cry of mourning was heard far and wide (ibid.). How this happened must be told to you.

A young man took a wife from Bethlehem, and led her to his own country, and afterwards abandoned her. She returned to her parents. But the young man followed her to Bethlehem, where he was received by the girl's parents and reconciled to his wife, and was joined to her again. Taking her with him, he set out for his own country, and on the way turned aside to Gibeah to lodge. There the young men of Gibeah came together at night and ravished his concubine until she died. Rising in the morning, he cut the corpse into twelve pieces and sent the pieces to the twelve tribes of Israel, that they might gather in zeal for God and the Law and avenge the crime done as quickly as possible (Judges 19). So the tribes were gathered from every side, and sent messengers to Gibeah, *(col. 838)* to those who had committed the crime. They heard and refused; indeed, all the men of Benjamin gathered in Gibeah and stubbornly resisted. So the army besieged the city, and some forty thousand fell on both sides. For in Gibeah dwelt very strong men, who fought as well with the left hand as with the right. They laid ambushes cunningly: twenty thousand were placed in hiding, the sons of Israel feigned flight, and the men of the city were drawn out. All who were drawn out were slain by the sword, and few escaped. The consuming flame burned up the city itself. The fire devoured infants and women together (Judges 20). The whole region was laid waste. Both sexes of the people were destroyed with iron and fire. Then a very great weeping arose, so that the wailing was heard far off in Rama. The sons of Rachel were lamented without consolation, because only a few survivors were found (Judges 21).

From this history the prophet Jeremiah draws a likeness, and foretells that Jerusalem and the tribe of Judah, who was the son of Leah, Rachel's sister, would suffer the like from the Babylonians (Jeremiah 31); and this soon came to pass. For the Babylonians attacked Jerusalem and destroyed it, and consumed the tribe of Judah with iron and fire. The rest of the people were led into captivity; but Babylon was afterwards destroyed by Cyrus and Darius.

Because all this happened in figure, the evangelist says it was to be fulfilled in the Church, and this must be explained to you briefly. By Leah the Synagogue is understood, from whose stock Christ is born. By Rachel the Church is signified, to whom Christ is joined. Leah's son is taken captive by Nebuchadnezzar, and the Jewish people is brought into subjection to the service of the devil. Rachel's son is slain by iron and flame, and the Christian people is subdued in this world by various torments. The two cities, Gibeah and Jerusalem, which are burned, are understood as idolatry and the superstition of the Jews, both of which are consumed by the fire of the Holy Spirit. The young man who took a wife from Bethlehem is Christ, who joined the Church to himself through the human nature that he took in Bethlehem. The young man leaves his wife, and afterwards, coming to his own country, brings her there; and Christ leaves the Church in this world to labour, and afterwards, coming to the heavenly homeland, leads her back. It should also be noted that this same woman is described as a concubine, because a concubine is put to service, while a lawful wife enjoys freedom. So now the Church is employed in labour as a handmaid, but afterwards will enjoy freedom as a lady. By Gibeah this world is signified. The concubine is ravished in it, because the Church in this world is shamefully defiled by heretics with false teaching. She is sent to be avenged by the twelve tribes, because she is committed to the twelve apostles to defend. The assailants of Gibeah are the teachers of the holy faith, who by their writings and deeds assail heretics and the lovers of this world. The city is finally burned with its inhabitants, and this world will at the end be burned with its lovers. By Rachel, who is called "sheep," the Church is understood, who feeds her sons with the milk of doctrine and clothes them with the wool of good works. By the son of Rachel Benjamin, which means "son of the right hand," *(col. 839)* the Christian people is declared, who, set at God's right hand in the judgment, are called to the Father's kingdom. Her weeping for her sons is not consoled here, but her sorrow is expected to be turned into full joy. Jerusalem is laid waste by the Babylonians, because the Church is tormented by various persecutors with various punishments. But Babylon itself is overcome by two kings, because this world is ever assailed by two laws. And because this persecution began under Herod with the infants, and will end under Antichrist, the evangelist applied all this to the Church.

Nebuchadnezzar was a figure of Antichrist, because he took the people of God captive and cast three young men into the furnace of fire. So Antichrist will bring the faithful people into servitude to himself, and the three sons of Noah, Shem, Ham and Japheth, from whom the three parts of the earth, Asia, Africa and Europe, were filled, he will cast into the furnace of persecution.

His type went before also in Antiochus, who cruelly oppressed the seven Maccabees with their mother with torments (2 Maccabees 7): so Antichrist will condemn the seven Churches to which Paul and John write in the Apocalypse (Revelation 1), with the universal Church their mother, to atrocious torments. Herod held his figure, who gave the little ones to death: so Antichrist will command that infants be torn from their mothers and will torment them with harsh punishments. Further, Rachel weeps for her sons, because the Church, with great groaning, implores God's judgment for the torment of the martyrs. Yet she does not here receive consolation, because in the future they will have eternal reward in place of the present. The infants are killed, because the torments of the body are not accepted by Christ except from those who, free from envy and simple in malice, die for the Lord. The two-year-olds, that is, those born in the space of two years, are slaughtered, because in both Testaments men are slaughtered for the two precepts of love. Christ *(col. 840)* goes into Egypt, and visits the nations that were in darkness. When the wicked king is dead, he returns to Judea, because when unbelief has been destroyed by the preaching of Enoch and Elijah, he returns by faith to

Judea. After the slaying of the infants and the killing of his own wife, Herod fell into the gravest suffering and endured various torments. Since he could not be cured by the physicians, he killed himself with his own hands. And he now gnashes his teeth in eternal torment; but these now triumph in everlasting joy.

Today the *Gloria in excelsis* and the *Alleluia*, the song of joy, are not sung, because the Church shares in the grief of the mothers of the infants, and because that glorious throng of infants went down to the underworld, until Christ's blood redeemed them from there after thirty years.

Note, dearest brethren, that our champion Christ, while still a little child, set the host of little children in the front line of battle; but when he grew to manhood, he led the host of martyrs against the ranks of the enemy. This is because the spiritual war is to be begun against the vices by humility, and then to be carried on against the faithless by open preaching. The King of angels declared war against the king of the sons of pride (Job 41). Humble and small, he entered the city of the tyrant, that is, the Babylon of this world; and at once he gathered an army of little ones, because he came to lift up the humble and through them to scatter the proud. And after he himself in fighting had overthrown the king of pride, he sent his whole cohort of soldiers against the enemy's ranks. These victors over the vices and the persecutors he will gather in the heavenly court, and crown them in triumph with everlasting glory.

Ask these, dearest brethren, with all devotion, to be patrons before Christ for you and for the whole Church by devout prayer, that after this wretched life you may possess with them everlasting glory, which eye has not seen, nor ear heard; and so on.

Sermon V. The Octave of the Lord

On the octave of the Lord you should preach more briefly, lest the word grow cheap, and so that the word of God, spoken sparingly, may be sweeter to the hearers. At other times you may extend it as the occasion allows.

I went down into the garden of nuts, to see the fruits of the valleys (Song of Songs 6:10). The Son of God, dearest brethren, says that he went down into the garden of nuts and saw the fruits of the valleys. The garden is the Church; the nuts are the various companies of the saints. In a nut three things are considered, by which three orders in the Church are signified. By the outer husk, married people; by the strength of the shell, prelates; by the kernel's sweetness, those sweetened by contemplation. To such a garden, to such nuts, the Lord descended when he came from heaven into this world in human form. The valleys are the humble; the fruits are good works. The Son of God came to see the fruits of the valleys, that is, to reward the vows and works of the humble. Those who in this garden, brothers, are not nuts, nor valleys that bear the fruits of good works, will have no part in the kingdom of God. Nay, if they occupy the ground as fruitless, barren figs, the axe of God cuts them down like dry wood from this garden, and commands them to be cast into the furnace of fire, that is, into hell.

And how the Lord came down into this garden the Prophet tells us: *He shall come down like rain upon the fleece* (Psalm 71:6); and: *The sceptre of the exactor thou hast overcome, as in the day of Midian* (Isaiah 9:4). When the people of God were once grievously oppressed by the Midianites because of their sins, and Gideon was commanded by an angel to overcome the enemy, Gideon asked God for a sign by which he might hope for triumph over the foe. When the Lord agreed, *(col. 841)* he laid a fleece in the threshing-floor of the field, and all night dew from heaven fell on the fleece while the floor stayed dry. Then, with ten thousand gathered, he met the enemies of the people of God, who were encamped to the number of a hundred and twenty thousand. At the Lord's command the army was led to the river. Tested in this way, they were divided from one another: three hundred drank by scooping the water with their hands, the rest drank with bent knee, with their mouths. The three hundred were ordered to go against the enemy; the others to go back home. So the three hundred took trumpets and pitchers, shut lamps up in the pitchers, came by night suddenly upon the

enemy's camp, blew the trumpets, and broke the pitchers with a crash. The lights that were hidden inside appeared, and the enemy, terrified, all fled. The pursuers killed many; few barely escaped. Returning, they all divided the spoil. So Gideon, his enemies overcome, brought home the trophy and freed the people of God from oppression (Judges 6–7).

Who ever heard, brothers, of going out against armed enemies with pitchers and lamps? But because these things happened in figure, the prophets David and Isaiah applied them to the Incarnation of Christ. By Midian the devil is understood, by whom the people of God were cruelly oppressed before the coming of Christ. Gideon, who frees the oppressed people, is Christ, who brought the human race back from the servitude of the devil. The fleece laid on the floor is the blessed Virgin, chosen from the Synagogue. The dew falls upon the fleece while the floor stays dry, because blessed Mary was drenched with the power and wisdom of God, and the Synagogue withered in unbelief. The dryness of the field is the virginity of holy Mary; the moisture of the fleece is the fruitfulness of the mother of Christ. So the Lord came down like rain upon the fleece, because he brought the mother's fruitfulness and took away no virginity. The army is led to the water to be tested, because the people to be saved are washed in the baptism of Christ. The three hundred who take water in their hands are those who receive baptism in the faith of the holy Trinity, and will fulfil this faith through the Decalogue of the Law, and therefore will overcome their enemies, that is, vices and demons. Those who drink on bended knees are those who, after receiving baptism, live like brute beasts, and, since they will not go against the enemy through sloth, perish. The three hundred throw the enemy's camp into confusion by the sound of the trumpets, because the apostles and other teachers of the Church drive off the throngs of demons by the clangor of their high-sounding preaching. By the pitcher the humanity of Christ is understood, and by the lamp hidden within, his divinity. The pitcher is broken and the hidden light is shown, and the enemy host, terrified, is turned to flight, because the flesh of Christ, broken in the passion like a potsherd, dried up, and the light of his divinity shone out in the world through miracles, and the multitude of demons vanished from the faithful. Gideon, victory won, returns in triumph with spoil, and the people are freed from fear of the enemy, because Christ, having conquered hell, returns to heaven in noble triumph, and the faithful people are made free from the yoke of the devil. Then indeed he overcame the sceptre of the exactor, because by the power of the cross he trampled the violence of the devil, who ceaselessly exacted undue service from the human race.

He who today received circumcision *(col. 842)* did so because he came to fulfil the law that he himself gave. Abraham was the first to be circumcised, and Christ is also promised to him. Circumcision was done on the generative member because in it, after sin, shame arose in our first parents. And Christ willed to bear this in his own members because he came to cut away the shame of original sin.

And you ought to know, dearest brethren, that no one was ever saved who was not in some way baptized. Some were baptized by the shedding of blood, like Abel; many in figure, like Noah in the outpouring of the flood; very many in a sign, like Abraham and his descendants in circumcision; many in the Holy Spirit, like Christians in the immersion in water. But since Christ has turned all the legal observances into spiritual sacraments for us, we ought not to mutilate one member with iron as the Jews did, but to cut away vices from each of our senses in this way. We ought to circumcise the sight, that we may not look at women to lust after them. We circumcise the hearing if we stop it from evil speech. The lips and tongue are circumcised if they are restrained from lies, from perjuries, from slanders. The heart is circumcised if it is not allowed to wander in vain thoughts. We circumcise the hands if we do not make them weapons for doing evil. The genitals are purified by circumcision if they are held back from lust. The feet are circumcised if they are not allowed to run to evil. And that we may be renewed in Christ in all things, we are taught also by the birds. It is said that when the eagle grows old, the horn of its beak becomes so curved that it is unable to eat; feeling this, it sharpens it on a rock until the curvature breaks off, and so it recovers its ability to eat and its youth is renewed. So we, dearest brethren, when we grow old in wrongdoing and fail in the food of life, ought to run

by confession to the rock, Christ, and by penance to sharpen the hardness of our malice, and then in us is renewed by grace that youth which was given to us in baptism by the Holy Spirit. Those who now take such pains to be renewed in Christ will deserve some day to be crowned by Christ in heaven.

But alas, some wretched and most unhappy among the number of the faithful (we are forced to say it with deep grief) follow the pagan rites on this holy night. Enticed by curiosity, or rather deceived by demons, while they desire to know new and vain things, they fall into grave danger of soul. They profane the Christian religion, stain their souls with unspeakable crimes, deny the true God, and give themselves over to the devil in every way. I mean those who at the devil's prompting invoke demons in deserted places by sorcery, and desire to learn things unknown from them. And it is necessary that they be joined in damnation with those with whom they communicated in conversation. And you can see how great a crime this is from the fact that the Law says: *Thou shalt not suffer sorcerers and diviners to live* (Exodus 22:18). The canonical discipline, too, imposes seven years of penance for such a crime, as for one who has killed a man of his own will. For what greater murder can a man commit than to destroy his own immortal soul by such an outrage, to abandon God, the life of souls, *(col. 843)* and to subject himself to the devil, the author of death? Those who on this night inquire anything at the tombs of the dead are surely consigned to hell with the dead. All, too, who on this night run to some spring or tree or stone, or to any place not consecrated, as though to learn something new there, or who, for the sake of some sorcery, men put on women's dress or women men's, or do anything contrary to the sound faith on this night, undoubtedly hand themselves over to the dominion of the devil; and those who consent to their doing such things perish with them. Therefore, dearest brethren, let those who have done such things through ignorance do penance for it while there is time, and commit nothing of the sort further, and forbid others to do it. If they neglect this, they will, willing or not, be companions of the demons whom they have followed, in eternal torment. But you, beloved, whom God has willed to make his sons and has appointed heirs of his kingdom, shun such things with abhorrence; come devoutly to church, praise Christ the Son of God for all his benefits, and call upon him, the true God, in all your needs. Begin no work today as though for good success, but rest from every servile work in praise of the eternal King, and he will give you abundantly the necessities of life, and afterwards, as to sons, will bestow everlasting joys.

The revered solemnity of this day is enhanced for us by the illustrious merits of blessed Basil the bishop. Endowed with wisdom, he adorned the house of God, that is, the Church, splendidly by word and writing, and gloriously enriched his times with signs, wonders and virtues. In his time Julian, raised to the summit of imperial power, denied Christ and turned to devilish worship; he proscribed the goods of very many Christians and condemned them to various punishments. When he was leading an army against his enemies and said that after overthrowing the foe he would destroy the city of Basil, *(col. 844)* Basil kept vigil and prayed with all the people in the oratory of holy Mary; and Julian, while he was surrounded by a guard of soldiers, was pierced through by the martyr Mercurius at the command of the Mother of God, and so Basil's city was freed from the danger that threatened it.

It was revealed to a hermit named Ephrem that Basil was a pillar of fire. He rose and went to him. While Basil was celebrating the solemnities of Mass, Ephrem saw a flame rise from his mouth and reach the heights of heaven. He cried out at once: "Truly Basil is a pillar of fire." When Mass was over he asked Basil to obtain from God a knowledge of the Greek language; and presently, through Basil's prayer, he was divinely enriched with it.

A young man perished in love for a girl who was a nun; at the devil's prompting he denied God in writing, and sealing the document with his own hand he handed himself over, with it, into the devil's power. Basil took him away from the devil, compelled the devil to give back the document, and as a good shepherd restored the lost sheep to the flock.

A parchment on which a certain woman had written all her crimes and sealed it, she brought to Basil; by his prayers she obtained that it be divinely wiped clean.

A Hebrew physician foretold to him his approaching death; but Basil by praying put off the hour of death, and added the Hebrew to the number of the faithful by faith. This done, he entered into the joy of his Lord, who set him over all his goods. Ask him, dearest brethren, to become for your sins an intercessor with God, so that after the exile of this life you may deserve to obtain with him in the heavenly homeland the honour of that glory which eye has not seen nor ear heard; and so on.

Sermon VI. The Epiphany of the Lord

Honorius Augustodunensis, Speculum Ecclesiae: Sermon VI, Surge, illuminare, Hierusalem (Epiphany), and Sermon VII, Veritas de terra orta est (Purification of Saint Mary, Candlemas)

Patrologia Latina, vol. 172, cols. 844–852 (ed. Migne, Paris, 1854; after Rheinau MS 138)

Arise, be enlightened, O Jerusalem, for your light is come, and the glory of the Lord is risen upon you (Isaiah 60:1). Holy Church, dearest brethren, is called Jerusalem, which means "vision of peace," because she is to see the true and everlasting peace, Christ himself, in heaven. To her, lying in the world in her desires, it is said: *Arise*; that is, spurning earthly things, lift yourself up to seek heavenly ones, and then you will deserve to be enlightened by the true light and made radiant with the gifts of the Holy Spirit.

For your light is come: Christ, whose beauty the sun and moon admire, and into whom the angels, longing to look, are satisfied and yet never satisfied. He is the light and joy of all the angels; he himself came to enlighten every man coming into this world (John 1:9). He is called the light of the Church because she is lit by him as the moon by the sun.

And the glory of the Lord is risen upon you. The glory of the Lord was the brightness of Christ's miracles and teaching, because he made himself known to this world as glorious and wonderful. This glory has risen upon the Church, because by the signs and teachings of Christ she has been drawn from disgrace to glory. *Behold, darkness shall cover the earth, and a mist the peoples* (Isaiah 60:2). The earth is called Judea, which had been ploughed by the plough of Holy Scripture. The darkness of sins shall cover it, and the mist of unbelief the peoples of the pagans. *But upon you the Lord shall arise*, because through Scripture and preaching he is made known to all the faithful.

And his glory shall be seen in you: that is, where the just will see God not in a mirror, in a riddle, but as he is, face to face (1 Corinthians 13:12); where, lit by the splendour of his brightness, they will shine like the sun; where, with sorrow and groaning fled away, they will obtain everlasting joy and gladness. *(col. 845)*

How this light shone upon the world the evangelist tells us in the Gospel. When Christ, the Bridegroom of the Church, came forth from the chamber of the virgin womb, a shining star with the coming of its light wiped away the darkness and made known that the King of the stars had come. Seeing it, three kings came from the East to the royal city of Jerusalem, and with gifts they sought the newborn King. Hearing this, King Herod was troubled with all his people; he suspected a successor to his kingdom and inquired of the doctors of the law where Christ was to be born. When he heard that he was to be born in Bethlehem, he sent the Magi to Bethlehem to search out the child, saying that he himself would go and worship the child who was to be king; the wretch was plotting to take away the life of him who had been able to give life to all. But the Magi, after they left the impious king, soon completed the journey they longed for, with the star as their guide. And when it had led them to Bethlehem, the star halted above the house in which the dweller of heaven was lodged. Then those three most fortunate men entered the house fortunately with their three gifts, and found three beings most blessed beyond all men and angels: the Only-Begotten of God, who bestows everlasting happiness; his Mother, who carried the happiness of all in her lap; and Joseph, who touched with his own hands the happiness of the angels. At once they worshipped him as God and offered gifts to him as to a king,

because they found, made mortal for us, one whom kings and prophets had not deserved to see. Warned in a dream by an angel not to return to Herod, they went back to their own country by another way (Matthew 2).

What all this signifies, dearest brethren, I will briefly set before your love. That three Magi came to the Lord signifies that the three parts of the world, Asia, Africa and Europe, were to bow their necks to the faith of the holy Trinity. That they came on the thirteenth day declares that the three parts of the world received the Decalogue of the law through the Gospel. Three times four, moreover, make twelve. Apart from the day of the Lord's birth, twelve days are counted, because through the twelve apostles the four quarters of the world were converted to the faith of the holy Trinity. The impious king who is troubled at their coming is the devil, who lies in wait for the faithful on the way of salvation. The star that leads them to Christ is Holy Scripture, which shows you the road to life. The house in which Christ is found is the Church, or the heavenly homeland where the Lord will be seen in his glory. The gifts the Magi offer are the good works which the faithful pay to God through faith. Gold is offered to him when he is believed to be the King of all and the beginning of our redemption. Incense is offered to him when he is proclaimed to be God above all, who offered himself for us as a sacrifice to God the Father. Myrrh is sacrificed to him when it is affirmed that by his mortality the corruption of our vices has been done away. These three gifts we also offer to God if we believe him to be reigning everywhere, governing all things as God, and made mortal for us. The Magi return to their country by another path, because it is surely necessary that we, who came *(col. 846)* by the way of pride into the misery of this exile, should go back to the homeland of paradise by the road of humility. This star was brighter than the sun; and so, shining in the daytime, it could not be dimmed by the sun, because by its own brilliance it outshone the sun itself. It also ran in the sky not with the other stars but in the air near the earth, because it made known that the Maker of the stars had shone upon the earth.

But why the Magi, on seeing the star, thought that the Lord was to be sought in Judea must be explained to you in a few words. In their books they had read what was written through their own prophet Balaam about Christ: *A star shall rise out of Jacob, and a mighty man shall rise out of Israel* (Numbers 24:17). When God was leading his people out of Egypt through Moses, and they were making their way through the land of Midian to the land of promise, King Balak summoned Balaam, a priest of idols, to curse them and turn them away from his kingdom, which they had threatened with a curse. Mounting his ass, he set out toward the king. But an angel of the Lord with a fiery sword stood in his way, and besides this the ass spoke and rebuked the prophet. At last, when with the angel's permission he came to the king, and the king led him to the top of a mountain, he looked on the camp of the children of Israel, understood that Christ would be born from them, and prophesying of him foretold these things: *A star shall rise out of Jacob, and a man shall rise out of Israel, whose strength is like that of the unicorn* (Numbers 23–24), and he will subdue the whole earth to himself. After he had taken money from the king, he gave counsel against that same people: namely, that girls adorned with gold and jewels should meet the people as they came, with wine and an idol; and when the people asked them for intercourse, the girls should first compel them to sacrifice to the idol, and thus, with God offended, the people would fall by their hands. So it happened. The young men, drunk with wine, burned with love for the girls, and overcome by lust sacrificed to the idol Baal-peor; and twelve thousand perished. Afterwards the king, with all his people and his impious counsellor, was run through by the sword, and the whole country was laid waste with iron and fire (Numbers 22–25). These things, dearest brethren, went before in figure, but they pointed to our own times.

The people led out of Egypt by Moses to the land of promise is the Christian people, who are led by Jesus out of this world to the homeland of eternal brightness. The king who stood in the way is the devil, who in many ways blocks the road of life for us. The priest who rides on the ass is the order of wicked priests, who are ruled by the unreasoning movement of their own desires. He is rebuked by the ass, because the life of such men is condemned even by the common people. The prophet falls silent and the ass speaks, because while the clergy are silent the word of God is often uttered by the unlearned. Hence it is said: *Dumb dogs, not able*

to bark (Isaiah 56:10). On account of the knowledge of their evil life they are struck dumb before the word of God, and so as not to be rebuked, they do not utter the barking of preaching against those who live perversely. An angel with a flaming sword stands against them, because the judgment of eternal fire is declared to them throughout all Scripture. Balaam climbs the mountain and prophesies of the future, yet corrupted by money he assails the people of God; for these men too sometimes reach a height *(col. 847)* of knowledge, preach many things to the people about the life to come, and yet by a reprobate life contradict what they preach. Hence it is said through the prophet: *I saw upon a mountain as it were the building of a city, and behold, the earth rose up above the windows* (cf. Ezekiel 40:2). The city built upon the mountain is the Church, set in Christ. The priests are the windows through which the light of divine knowledge ought to shine on those beneath them. But alas, earth has grown above the windows and does not let the light in, because the greed for earthly things blinds the sight of many priests, and therefore the light of divine knowledge scarcely shines through them into the Church. The star that rose and shone out of Jacob is Christ, who shone on the world from the race of Israel; his power was like that of the unicorn, who crushes with his horn everything in his way, because Christ subdued with the horns of the cross the principalities and powers of the world, and long since has brought all kingdoms under his rule. The adorned girls with whom the people fornicate, and by whom they are led into idolatry, are the pomps and enticements of the world by which the people are ensnared and made subject to the devil's worship. Balaam perishes by the sword, because the priestly order, a blind leader of the blind, perishes by divine judgment. At last the king is destroyed with his people and the country is burned, because in the end the devil will be condemned with all his members, and this world, which they had loved in place of their homeland, will be devoured by the flame.

Today also, dearest brethren, Christ is baptized by John in the Jordan after thirty years, and heaven is opened to him, and the Holy Spirit is recorded as descending upon him in the form of a dove, and the Father's voice bears witness to the beloved Son (Matthew 3). The Lord, dearest brethren, washed away not his own faults but ours, and by his entering consecrated baptism for us. Heaven lies open to him and the Spirit descending remains on him, because those who receive baptism in his name will be filled with the Holy Spirit; and if they imitate the simplicity of the dove, they will be lifted up with Christ into heaven. Even from the beasts we are taught to put off the old life and put on the new.

It is told that when a stag has swallowed a serpent, it runs to water, so that by drinking the water it may expel the poison; and then it sheds its horns and hair, and so takes on new ones. So we also, dearest brethren, after sin ought to run to the fountain of tears and expel from ourselves the poison of sins, and cast off the horns of pride and the hair of worldly superfluity, and take up again the horns of fortitude against the vices of virtues.

The serpent too, when it is old, twists itself through a narrow hole in a rock, is stripped of its old skin and clothed anew. By the serpent is meant any sinner who has grown old in many crimes. He must come as quickly as possible to Christ the rock, take the narrow way that leads to life, be stripped of the old tunic of vices, and be clothed with the new garment of virtues.

Today also, dearest brethren, the Lord, invited to a wedding a year after his baptism, gladdened the guests when, the wine running short, he changed six water-jars of water into wine (John 2). Of this wine may he *(col. 848)* give us also to drink, as he teaches us especially to understand these things. For the Bridegroom is Christ; the bride, the Church; the guests, all who are called to life; the six water-jars, the six ages of the world; the water changed into wine, the deeds of earlier times done in figure of spiritual things. In the first age Abel offered a lamb to the Lord. His brother Cain killed him, and after this the Lord took Enoch up into heaven (Genesis 4). From this jar of water wine is drawn for those who understand the word of God, when it is opened up mystically. Abel, who sacrificed a lamb, is Christ, who offered his own body for us to God the Father. Abel is killed by his brother, and Christ is put to death by the Jewish people. Enoch is caught up from the earth, and Christ after his passion is carried over into heaven. In the second age Noah, planting a vineyard, was made drunk with the wine, was uncovered in his sleep, was mocked by his son, and was

covered with a garment by two. Waking, he condemned the mocker to servitude, and blessed the others to glory (Genesis 9). This jar of water is changed, when it is understood in this way. Noah, who planted the vineyard, is Christ, who founded the Church; intoxicated with the cup of the bitter passion and mocked by a faithless people, he is disfigured, but he is covered by two, that is, by the Hebrews and the faithful Gentiles, who revere the shame of his passion. Because, waking from the sleep of death, he condemns the mocking Jewish people and raises to life those who honour him. In the third age Joseph is sold by his brothers out of envy, is falsely accused by his mistress because of his chastity, is thrust into prison, and brought out of prison is set over all Egypt (Genesis 37–41). This jar of sweet water refreshes us with the taste of sweeter wine. Joseph, who is sold by his brothers, is Christ, who is handed over to the Jews by his disciple. Accused as guilty by the Synagogue as he was by the mistress, he is condemned to death and shut in the tomb. Returning from the abyss, he rules the whole world. In the fourth age David overcomes Goliath in battle (1 Samuel 17), and Solomon builds the temple at Jerusalem of gold and jewels (1 Kings 6). From the water of this jar sweet wine is drunk, when it is taken in this way. Goliath is laid low by David, and the devil is conquered on the cross. The temple in Jerusalem is built by Solomon of gold and jewels, because the Church, which is the temple of God, is gathered by Christ in the heavens out of the perfect. In the fifth age Jesus the priest returns from Babylon with the captives and rebuilds the ruin of the temple at Jerusalem (Haggai 1–2). This jar of water makes us drunk with wine, when it is shown that these things were done spiritually. Jesus, who returns from Babylon with the captives, is Jesus Christ, the true priest, who leads captivity captive out of hell and returns to heaven. The ruins of the temple are repaired at Jerusalem by Jesus, and the ruin of the angelic court is restored by Jesus Christ. In the seventh age [sic; the sixth is meant] all the people came to John, and he, washing them with water, separated the faithful from the unfaithful (Matthew 3). Of this jar also Christ turns the taste of water for us into the sweetness of wine. The multitude of the people came to John and he separated them in the river, because at the last all people will be gathered to Christ and by him, through the river of fire, the faithful will be set apart from the unfaithful. This Lord, dearest brethren, we ought to love with the whole affection of the mind, who restores your souls *(col. 849)* with such sacraments, who has invited you to his wedding and will one day make you drunk with the wine of eternal sweetness.

The pagans also once held this day in honour on account of the threefold triumph which the Romans on this day paid to Augustus Caesar, because he had conquered three kingdoms, namely Parthia, Egypt and Media, and brought them under the Roman empire. The Church likewise holds this day solemn for three reasons, and with triumphal praise she rejoices in the King of all *(col. 850)* because today he brought the three parts of the world beneath the sceptre of their Lord through the three Magi, and washed away our sins in the Jordan, and today changed the water of the law into the wine of grace for the spiritual wedding. To his rule, dearest brethren, submit yourselves with your whole mind and heart. Pay him the service you owe him at all times, so that after the poverty of this wretched life you may receive from him riches and glory, *which eye has not seen* (1 Corinthians 2:9), and so on.

Sermon VII. The Purification of Saint Mary

Truth is sprung out of the earth, and justice has looked down from heaven (Psalm 84:12 Vulg.; 85:11). Christ, dearest brethren, is called truth because through him whatever is promised by the Father is fulfilled. This truth sprang out of the earth when he took the beginnings of his humanity from Saint Mary. She is compared to the earth for this reason: as the first Adam was formed from clean earth, so the second Adam, Christ, was begotten of a clean virgin. Justice also looked down from heaven. Christ is the Father’s justice, because through him rewards are given to the just and just punishments to the unjust. Saint Mary was heaven, because she carried heavenly secrets, and from her the sun of justice shone upon the world, and the moon of the Church shone forth, and the great number of the stars, that is, the multitude of the saints, glittered. From this heaven, Christ, justice, looked down, when to visit the human race he came forth from the Virgin’s womb like a bridegroom from his chamber (Psalm 18:6 Vulg.; 19:5).

Of this Virgin, full of all grace, the prophet Ezekiel spoke beforehand. The Spirit of the Lord led this prophet onto a mountain, where there was as it were the building of a city, and there he saw a gate shut fast with an everlasting seal. And the Lord said to him: *This gate shall be shut for ever, and only the King of kings shall pass through it* (Ezekiel 44:1–3). The city which the prophet saw upon the mountain is the Church, which stands confident, established in Christ. The gate that was never opened is the holy Mother of God, who never experienced the company of a man. Through her the one King of kings, Christ, passed into the world by being born, and left her closed in perpetual virginity. This same Virgin is written of as the gate of heaven, always open to all who live piously. Through her the penitent and all who desire to come to Christ have passage to life. This spotless Virgin is also foretold in the sacred history. When the people were returning to their country from Egypt under the leadership of Moses, and because of their murmuring against Moses and Aaron the wrath of the Lord was destroying them in the wilderness, the Lord commanded that rods from each of the tribes should be laid up in the tabernacle, and that they should not doubt that he had chosen the man whose rod put forth flowers on the next day, and should obey him. So twelve rods were brought and placed in the tabernacle of the sanctuary, and on the next day the rod of Aaron blossomed and brought forth ripe nuts (Numbers 17). The people who are brought over from Egypt by Moses are the Christian people, who are brought back by Christ from this world to the homeland of paradise. The tabernacle in the wilderness is the Church in this present age. The rod of Aaron, dry yet flowering with fruit, is Saint Mary, dry in her virginity, yet made fruitful by the Holy Spirit and heavy with child. This rod bore a sweet nut when the Virgin bore God and man. In the husk of the nut is signified the flesh of Christ, in the shell his bones, in the kernel his soul; or the outer husk is his humanity, and by the sweetness of the kernel his divinity is declared. The nut is split in the manner of a cross by a certain partition between the halves, and the soul of Christ is divided from his body on the cross. With this nut all the souls of the elect are refreshed; on it all the hosts of angels feast.

On this day the blessed Virgin Mary carried this Only-Begotten of God, her Son, to the temple, and offered for him the legal sacrifice, namely two doves. The venerable old man Simeon met her, took the child joyfully in his hands, and gave thanks to God that he had been found worthy to carry the One who carried him. He also foretold that Christ was set for the fall and the rising of many and for a sign that shall be contradicted, and that a sword would pierce the soul of his mother (Luke 2). The sword of Christ was his passion, by which the ancient enemy was pierced through and fell. It passed through Mary's soul when she saw him hanging on the cross in great sorrow, and for this reason she was more than a martyr. Christ was the fall of the Jews and the rising of the Gentiles, since the Jews fell through unbelief, and the Gentiles rose from their vices through faith in Christ. The sign that was contradicted was the cross, which the Jews and the Gentiles everywhere contradicted.

Dearest brethren, if we desire to receive Christ in the heavenly temple, we must now in the temple of the Church offer sacrifices with the Mother of God. In the Law it was ordained that rich women to be purified should give a lamb in sacrifice, and the poor should offer two doves or a pair of turtledoves (Leviticus 12). By the lamb is signified innocence of life; by the turtledoves, *(col. 851)* the penitence of those who mourn: for instead of song they groan and utter sad sighs. Because, then, we cannot offer God a lamb of innocence, let us offer turtledoves of penitence. And let us offer two, that is, that we may ceaselessly lament that we have lost the joys of paradise, because we have left undone what we ought to have done, and that we have deserved the torments of hell, because we have done many things which we ought not to have done.

And it must be noted that the Lord chose to be born not of the daughter of a king or of some prince, but of the poorest parents, upon whom so great a want of things pressed that their hands could not find a lamb for the sacrifice; for he came to call the humble poor back to heavenly things and to condemn the proud rich to hell. O how countless a multitude of heavenly citizens, brethren, gathered for today's feast with solemn worship, when the Virgin Mother brought forth the King of glory for the human race! With what a joyful company she went before in order, when the Queen of heaven went to the temple today with the King of angels! O how

greatly the daughters of Zion exulted today in the living Lord, when they saw King Solomon crowned by his mother with the diadem of flesh (Song of Songs 3:11)! So with joy and exultation they met him, and led him with gladness into the temple of the king (Psalm 44:16 Vulg.; 45:15). Today let young men and maidens, old men with the younger, praise the name of the Lord (Psalm 148:12–13), for he is come to exalt the kingdom of his people. Let virgins rejoice and exult with devout praises to Christ, because the Virgin Mary brought forth a Saviour for the world, who gives heavenly gifts to chaste virgins. Let widows be glad and applaud Christ with vows, whom the widow Anna today with Simeon brought into the temple (Luke 2), and who leads the continent into the temple of heaven. Let the married be joyful and sing praises to Christ with one voice, at whose mother's coming in Elizabeth, a wife, was filled with the Holy Spirit and prophesied (ibid.), and who will join to himself in the heavenly bridal chamber those who live in lawful wedlock. Let the dear age of childhood lift up its voices in praise of Christ with their prattling, because he whom the heavens could not contain lay as an infant in a cradle. John, an infant in his mother's womb, greeted him (Luke 1). Thousands of infants praised him by their death at Herod's hands for his sake (Matthew 2). Let blooming boyhood rejoice, leaping for Christ, who as a boy sat in the midst of the doctors and gave boys the pattern of learning (Luke 2). Let fervent youth applaud Christ with thanksgiving, who as a young man lit up the world with miracles.

O honourable day! Let old age sing joyfully to Christ, because the One who governs all things with a nod is carried today in the trembling arms of the old man Simeon. Let the whole world break out in his praise and pay him due thanks, resounding with high voices, who for *(col. 852)* the whole world paid to God the Father the debt of Adam. Because of Adam the whole world was cursed and given over to condemnation; because of Christ the whole world is blessed by God and ascribed to everlasting glory.

That the Church today is accustomed to carry lights in her hands, she took from pagan custom. In this month the Romans, to honour their gods, went around the city with lights, as though by their favour they would subdue the whole world to themselves. But because Simeon today carried in his hands the light of all the angels, whom he proclaimed the light of the Gentiles and the glory of Israel (Luke 2), the Church has appointed that lights be borne today in honour of the most high God, who by his command has subdued the whole world and called it to the unapproachable light. In the candle, moreover, Christ's humanity is understood; in the light, his divinity. How the blessed Virgin Mary is wont to help those who call upon her, may it please you now to hear briefly, beloved.

A little Jewish boy used to go to church with Christian boys. In that church there was a picture of Saint Mary with her Son painted on the wall above the altar. When Mass had been celebrated and the priest was distributing communion to the people, it seemed to the little Jewish boy that the child like the one in the picture was being shared out to the people. He went forward with the others, received raw flesh from the priest, and carried it home to his father. He told him in order how he had received it. The father, inflamed with great anger, set a furnace burning with a great quantity of wood and threw the boy in to be burned. The mother cried out, the people ran together from all sides; they broke down the doors and dragged the boy from the flames. When they marvelled that he was not hurt at all, and asked how he had not been touched by the fire, he answered: "The Lady whom I saw above the altar in the church I saw sitting in the furnace; she took me into her lap, drove the flames away from me, put her garment over me, and would not let the fire come near me." Hearing this, they lifted up their voices and hands to the stars and joyfully gave thanks to Christ, the deliverer of all, and to his Mother. They asked the boy's father whether he would consent to be washed in baptism; when he refused, they handed him over to be burned in the same flames, and the boy, his mother, and all the Jews who were present they baptized.

Imitate this Queen of angels, dearest brethren, in humility and chastity. Ask her with devout prayers to intercede for you before her Son in your miseries, so that, when he comes to be made wonderful in his saints, you may receive in his temple the crown of unfading glory, *which eye has not*.

Sermon VIII. Septuagesima Sunday

Honorius Augustodunensis, Speculum Ecclesiae: Sermon Dominica in Septuagesima, Lapidem caliginis et umbram mortis dividet torrens a populo peregrinante, with its optional additions for the feasts of Sebastian, Agnes, Vincent, Paul, the Purification, Blaise and Agatha

Patrologia Latina, vol. 172, cols. 852–862 (ed. Migne, Paris, 1854; after Rheinau MS 138)

The torrent shall divide the stone of darkness and the shadow of death from the people that sojourns (Job 28:4, in the Vulgate rendering). The stone is the hardness of the Jews, the darkness their unbelief. Death is the devil, his shadow the Gentile peoples: as a shadow takes the shape of the body, so the devil by imitating him makes himself like him. The people that sojourn is the faithful *(col. 853)* people, sighing in the exile of this life. The torrent is the fiery river that goes out from the face of the Lord, by which in the last days the faithful people is parted from the unfaithful. So the torrent will divide the stone of darkness and the shadow of death from the sojourning people, when the fire of the last judgment will shut away from the Christian people, as weeds from wheat, the Jews hardened in unbelief and the Gentiles conformed to the malice of the devil, and, wrapping them in the infernal furnace, will burn them with unquenchable fire, and will receive the people that is now in exile into the everlasting tabernacles of the homeland of paradise. Abraham prefigured this division when he offered a sacrifice of three animals and parted the pieces from one another. For the Lord commanded Abraham to sacrifice to him a heifer of three years, a she-goat of three years and a ram of three years, and to cut them in pieces and set them apart from each other. He offered each of these and divided them into parts; the doves he let fly over the carcasses. In the night Abraham saw a burning furnace pass between those divisions and consume one part and leave the other untouched. Then God foretold to Abraham the future sojourning of his race, which afterwards came to pass when it was led into Egypt (Genesis 15). Why all this was done we must see, and how it now signifies our times we must explain. By the three sacrifices three orders in the Church are understood, namely teachers, the continent and the married, who alone will be saved on the day of judgment. By the ox, with which the earth is ploughed, the order of teachers is signified, through whom the word of God is sown in the field of this world. It is called a cow, because through it children are begotten for Christ. This order is divided into two parts: some preach Christ for the sake of everlasting joy, some [f. 50v] for the sake of temporal gain. By the sheep, which gives milk for nourishment and wool for covering, is understood the order of those who live the contemplative life, who give the milk of doctrine and the wool of good examples to those who seek good things in the land of the living. This sheep too is divided in two, because some come to the life of holy religion for the reward of future glory, some [for] the belly and the favour of the world. By the goat, which is a wanton animal, is meant the order of the married; this also is divided in two, because some who are placed in carnal union give themselves to almsgiving and good works, and some are slaves to lust and malice. Each was of three years, because by these three orders the holy Trinity is worshipped. By Abraham God is represented, who separates the flock of the reprobate from the elect. In the night the burning furnace trembled and ran between those divisions, because the day of judgment will come unforeseen and part the just from the wicked. The doves were allowed to fly, because the spiritual are lifted to heavenly things on the twin wings of charity. One part is consumed by the flame and one part is left, because the works of the just will be tried by fire like gold and rewarded, while the deeds of the wicked will be assigned to burning like hay.

The Lord also foretells this separation through *(col. 854)* the final examination. *In that day*, he says, *there shall be two in the field: one shall be taken and the other left; two in the bed, one shall be taken and the other left; two grinding, one shall be taken and the other left* (Luke 17:34–36). The two in the field are the two parts of the teachers who labour in this world, of whom one part on that day will be taken up to glory for the merit of its life, and the other part left to punishment for the wickedness of its life. The two in the bed are the two parts of the contemplative life, resting in quiet; of whom one part will be taken up to eternal rest for its sincerity, and the other left to everlasting grief for its pretence. The two grinding are the two parts of the

married, whom the wheel of worldly business carries round; of whom one part will be taken up to reward for works of mercy, and the other left to punishment for impiety. The grinders are not described as men but as women, because the married are not raised to spiritual things as men are.

This division is announced also by the prophet, who testifies that only three men, Noah, Daniel and Job, will be delivered on the day of judgment (Ezekiel 14:14). By Noah, who steered the ark on the waters, the teachers are signified, because they govern the Church in the storms of the world. By Daniel, who is described as abstinent, the life of the continent is expressed. By Job [f. 52], who is recorded to have been pleasing to God in marriage, the great number of the married is shown. Only those found in these orders will be delivered on that day, when the elect return from this sojourning to the homeland of paradise.

This sojourning was first shown in the children of Israel, whom Pharaoh long oppressed with hard servitude. For the Hebrew people once went down into Egypt when famine afflicted them, but Pharaoh condemned them to cruel slavery. When they cried to the Lord, he sent Moses to them, who struck Egypt with many plagues and wonders, and led the people of God through the Red Sea into the land flowing with milk and honey (Exodus 1 ff.). By Egypt this world is signified, in which the human race sojourns far from the homeland of paradise and is held down by the devil in heavy oppression. To it, crying out to the Lord through the just, Christ is sent to set it free, and through him the world is shaken with many miracles. The people is brought back through the Red Sea, that is through baptism, to the homeland of paradise, where honey and milk overflow, that is, where the abundance of all good things pours out.

This sojourning was likewise prefigured by the same people when it lingered seventy years in the Babylonian captivity (Daniel 9). For Nebuchadnezzar, king of Babylon, besieged and destroyed Jerusalem and led the people captive into Babylon, where for seventy years they lived in sadness and did not sound the song of gladness. They hung their instruments on the willows and sat by them weeping. When the seventy years were over, they returned to Jerusalem, kept the Passover with joy, and afterwards, when their wives and children came, they had double joy. *(col. 855)*

All this, dearest brethren, looks to the present day. All this prefigured these times. Jerusalem is paradise. Nebuchadnezzar is the devil, Babylon this world. Nebuchadnezzar led the people captive into Babylon, and the devil led the human race astray into this world. There they hung up their instruments on the willows and sat down and shed tears (Psalm 136:2 Vulg.; 137:2). Willows readily grow green on the earth, and cut down readily revive. The willows are the lovers of the world, who have sunk their roots in earthly things, and to whom passing things flow as they wish. On these the just hang their instruments, because they leave the joys of the world to them. They weep sitting down, because in humility they mourn the ruin of such men with great sorrow. By instruments, too, heavenly doctrine is understood, which is hung on the willows when spiritual teaching is withdrawn from worldly people, because it is despised by [f. 52v] them. By the seventy years in which the people were afflicted in Babylon, seven thousand years are understood, in which the human race sojourns in this life. For as all creation was set in order in the first seven days, so this world is believed to extend through seven thousand years. *(col. 856)*

So if you divide the seven thousand years into seventy hundreds of years, and give one year out of a hundred years as a tithe, you will have seventy years. Furthermore, if out of the seventy years you take a day for a year as a tithe, you will reckon seventy days. These are the days on which the Church does not sound the Alleluia, because she recalls to memory the seventy years of captivity, which prefigure the seven thousand years of our sojourning. Therefore too the book of Genesis is now read, in which the fall of man from paradise into this world is described (Genesis 3). This season is called Septuagesima because from today until holy Saturday of Easter there are seventy days, when the two Alleluias are sung. The people returned to Jerusalem exult with joy, because the souls of the faithful will now enter into the joy of the Lord; but when the end of the world is finished they will receive their wives and children, that is, their bodies and their works. Then they will shout Alleluia, because they will exult in glory together in body and soul.

Mingle these things often with your sermons. For with such words you take away their weariness.

Brethren, there are still many things that would have to be said about this holy day, which I must pass over in silence, lest you grow weary and wish to leave before the service is finished. For some of you have come from far away and have a long journey ahead of you. Some perhaps have guests at home, or crying infants; some of you are not idle and have business elsewhere; for some, weakness brings weariness, and some are shamed by their threadbare clothes. For the sake of all I wish to leave out a great deal, and to say only a little more to those who are well and at leisure.

Since today, dearest brethren, we have laid aside the song of gladness and taken up the song of sadness, I want to recount briefly to you from the books of the pagans how you ought to turn away from the melody of the pleasures of the world, that afterwards you may be able to sing back the sweet harmony of the angels in the heavens. For when a gem is found in the mud, a man should lift it out of the mire and set it in a royal ornament; so, if anything useful is found in the books of the pagans, it is proper to turn it to the building up of the Church, the bride of Christ. The wise men of the world write that there were three Sirens on an island of the sea [f. 54] and that they sang a most sweet song in different ways. One sang with her voice, another with the pipe, the third with the lyre. They had the faces of women, the claws and wings of birds. They held back all passing ships with the sweetness of their song, tore the sailors who were overcome by sleep, and sank the ships in the sea. When a certain leader, Ulysses, had to sail past there, he ordered himself to be tied to the mast of the ship, and his companions to stop their ears with wax, and so he escaped the danger unharmed and sank them in the waves. These are mystical matters, dearest brethren, though written by the enemies of Christ. By the sea this age is understood, which is tossed by the continual storms of tribulations. The island is the joy of the world, which is beset by frequent sorrows, as the shore is assailed by frequent breakers. The three Sirens, who lull sailors to sleep with sweet singing, are the three pleasures which soften the hearts of men to vice and lead them into the sleep of death. She who sings with a human voice is avarice, who sings such songs to her hearers: “You must gather much, that you may spread the fame of your name everywhere, visit the sepulchre of the Lord and other places, restore churches, help the poor and your kinsmen.” With such a pestilential song she lulls the heart of the miser until the sleep of death overwhelms him; and then she tears his flesh, and the wave devours the ship, because this wretch is violently torn by sorrows from his riches and plunged in the eternal flame. She who sings with the pipe is boasting, who utters these songs: “You are young and noble; you ought to show yourself illustrious to all. You must spare none of your enemies, but kill all whom you can overcome. Then they say you are a good soldier.” Another sings: “You ought to go to Jerusalem, to give much alms. Then you will become famous and be called good by all.” And to those who have been converted she sings thus: “You ought often to fast, often to pray, to sing with a loud voice. Then you will hear all praise you with one voice as a saint.” Such a tune the empty heart sounds, until the whirlpool of death devours the wretched man, emptied of good. She who gives forth the melody of the lyre is lust, who sings such strains to her followers: “You are a young man; you can play with any girls you like, and afterwards in old age mend your ways. This one shines in her fair form. This one [f. 54v] is rich in great wealth. If you have her, you will gain great profit; yet you will be able to save your soul.” In this way she softens the heart of the lustful, until, caught suddenly by death, the crowd of Cocytus swallows him. They had the faces of women, because nothing so estranges the mind of a man from God as the love of women. They had the wings *(col. 857)* of birds, because the desire of worldly people is always unstable; for now they seek this and that, now they crave that and that. They also had the claws of birds, because they tear with sorrows those whom they drag into sins and carry them off to the torments of hell. Ulysses means “wise.” He sails past unharmed, because the Christian people, truly wise, in the ship of the Church sail over the sea of this age. In the fear of God he binds himself to the mast of the ship, that is, to the cross of Christ; his companions seal their ears with wax, that is, with the Incarnation of Christ, so that they may turn their hearts away from vices and desires and seek only heavenly things. The Sirens are sunk, because desire is overcome by them through the strength of the spirit. They themselves escape the danger unharmed, because

through victory they come to the joys of the saints.

That you may gain this victory, let the reading you have just heard warn you: *Know you not that they that run in the race, all run indeed, but one receives the prize?* (1 Corinthians 9:24). It was a custom among the Greeks that a prize was set before the runners. Yet it was not given to all who ran together, but only to the one who first arrived. The kingdom of heaven will be given to us as a prize, that is, it is set before us, and Holy Scripture urges us to run toward it with all our strength, because it is given not to all who run together in faith, but only to those who persevere to the end in good works. Another custom among them was this: they wrestled together naked, anointed with oil, and the victors were crowned with gold and laurel. We, dearest brethren, have been anointed with the oil of chrism; therefore we ought to wrestle naked of vices with the devil, because *our wrestling is not against flesh and blood,* but against the assault of vices and of demons (Ephesians 6:12). If then we conquer lust, anger, hatred or any other vice, we shall have a crown of gold and laurel, because we shall receive the splendour of eternal brightness in the flowering paradise.

To gain the prize of this glory, the Gospel instructs us today. For the Lord says that a certain man went out early in the morning and hired labourers into his vineyard for a denarius. At the third, sixth and ninth hours he sent others into the vineyard; in the evening [f. 56] he ordered those who were standing all the day idle to enter the same vineyard. When evening came, the lord commanded the labourers to be called and each to be given a denarius, first to those who had come last. When the others murmured that they had borne the burden of the day and the heat, and had been made equal in the reward to those who had laboured little, the lord said that it was lawful for him to give what was his to whom he pleased. Then he said that many are called, but few chosen (Matthew 20).

On Saint Sebastian. When his feast occurs, this seasoning is to be added to the sermon.

So that after the labour of this vineyard you may deserve to receive Christ the denarius, you ought to make Saint Fabian and Saint Sebastian, whose feast is kept today, your intercessors by devout prayers. For they laboured strenuously in the Lord's vineyard, and therefore they have deserved now to rest with Christ. Saint Fabian for a long time nobly presided over the Church in the apostolic see by word and deed, and today for the flock entrusted to him he offered his neck. Blessed Sebastian, being one of the emperor's first friends and having strengthened many for martyrdom, *(col. 859)* was seized by the pagans and forced to sacrifice to idols. When he refused, by the emperor's order he was bound to a stake in a field and shot with arrows by soldiers. When he was filled with arrows like a hedgehog, he was left half-dead in the field. Afterwards, recovering, he preached Christ publicly, and then was beaten with clubs until he breathed his last.

Today also a certain very noble man, Marcus, with his wife Martha and his sons Audifax and Abachum, obtained the denarius of life by their blood. The pagans seized them, *(col. 860)* tormented them long with clubs and scourges, then hung them on the rack, tore them with iron claws, applied fire, cut off their hands, and finally drowned Martha in water, while the others they beheaded and burned their bodies. Lift up your hands and hearts to all these, dearest brethren. Ask them with tears, that you may deserve to be freed from every torment of soul and body, and be crowned with them in everlasting glory, *which eye has not seen* (1 Corinthians 2:9), and so on.

If Septuagesima falls on the feast of Saint Agnes, you may preach on her, adding these things.

That you may be able to fulfil in works what I have said, dearest brethren, ask today the help of the bride of Christ and martyr Saint Agnes, who, fair of face and noble of birth, when the son of the prefect of the City asked her in marriage and offered her many ornaments of gold and jewels, despised them all like dung, because she loved only the author of life. For this she was seized by the prefect and ordered to be led naked to a brothel. An angel at once clothed her in a shining garment, and by him also a very great light shone in the brothel. The prefect's son came in with his companions and entered shamelessly, and at once was strangled by the devil and died. The people cried out and came running from all sides, *(col. 861)* Agnes

prayed to God, and an angel raised the young man. After this, thrown into a great fire, she was not only not hurt but the fire itself was put out. Then, struck by the sword, she was made a martyr. Consider, dearest brethren, that tender girls have trampled on the joys of the world and shed their blood to gain the joy of eternal life. We wish to come there by sleeping, playing, eating and drinking, but we cannot reach it except by great labours. Therefore, dearest brethren, you should entreat this virgin, that you may be able to overcome your frailty and triumph with her in heavenly glory, *which eye has not*.

If it is the day of Saint Vincent, say this about him at the end.

To fulfil these things, ask more earnestly that Saint Vincent may favour you today. For Christ's sake he was hung on the rack, torn with sinews and claws, scorched with fire, and after many cruel torments, strengthened by angelic consolation, at last in prison he rested in peace. Since he now rejoices with the angels in heaven, dearest brethren, knock with constant prayers that you may deserve to come to the place where there is splendour and perpetual light and joy without end, *which eye has not seen*, and so on.

If it is the day of Saint Paul, conclude the sermon with these words.

In this vineyard, dearest brethren, Saint Paul laboured with diligence. He who first attacked the Lord's flock like the fiercest wolf was overcome by the gentlest shepherd by means of a sheep. For when he was ravaging the Church on every side, today he received power from the high priest, and as he went to Damascus to slaughter all the Christians he should find, suddenly an immense light from heaven [f. 58v] flashed round him, threw him to the ground and blinded him; a divine voice thundered and rebuked him for the cruelty of his persecution. In that light the glory of Christ is believed to have been revealed to him, and heavenly secrets disclosed. So for three days he fasted and prayed, on the third day was baptized, and was enlightened in body and soul. He who had scattered the Lord's sheep by persecuting them at once began to gather them nobly by preaching; and like the sun that was hidden under the cloud of error, rising from the darkness of unbelief, he brought calm brightness to the whole world and poured the radiance of eternal light on all the Churches. Scripture foretold this long ago, when the servant Joseph brought out the silver cup from Benjamin's sack. For Joseph sent his servant after Benjamin (Genesis 44), as Christ sent Ananias to Paul of the tribe of Benjamin (Acts 9). The servant opened the sack and brought out the cup, as Ananias, baptizing Paul, showed him to the world as a vessel of election. The silver of that vessel shone through the whole world, when from the brightness of the eloquence of this cup the whole Church drank the sweet streams of doctrine. Ask him, dearest brethren, that as God converted him, so he may convert us from error, and that you may so serve the Lord in fear that one day you may see the King of glory in his beauty, *whom eye has not seen* (1 Corinthians 2:9), and so on.

If Septuagesima falls on the Purification of Saint Mary, you may preach on her. At the end, explain the seventy years as written above. If it falls on the feast of Saint Blaise, finish thus.

To obtain the denarius of life, ask Saint Blaise today, dearest brethren, to be your intercessor. Adorned with many gems of virtues, he was set over the Church with the mitre of a bishop. When he had made it illustrious by his glorious life and excellent teaching and adorned it with many famous signs, for the name of Christ he was seized by the pagans *(col. 860)* and led before the judge; he was beaten with many scourges, hung on the rack, torn with iron combs, long wasted in a dreadful prison, thrown into a lake to be drowned, and at last beheaded with two little boys. Because seven women gathered the drops of his blood, they were tortured with many torments and gave up their spirit to the stars. *(col. 861)* They went out of the vineyard by the labour of blood and received the denarius of life. Call on them, dearest brethren, with all your heart, that they may deign to help you, so that after the labour of this life [f. 60] you may receive with them glory and honour, *which eye has not*, and so on.

If it is the feast of Saint Agatha, conclude thus about her.

To the cultivation of this vineyard the prayer of Saint Agatha can greatly help you. Seized by a pagan judge for Christ, she was handed over to a certain shameless matron, who offered her countless ornaments of gold and clothing in order to turn her mind to the pleasures of the flesh. But she despised them all like dung. Then, when she would not sacrifice to the idols, the judge ordered her to be beaten long with stones and then thrust into a dark prison. Brought out again, she was ordered to be hung on the rack and tortured for a long time, and, after the torture, to have her breasts cut off, to be received again into prison, and afflicted with hunger and thirst. There the apostle of the Lord visited her with great light, and afterwards healed her breasts and wounds. After this the judge ordered her to be rolled naked over burning potsherds and live coals. Then an earthquake struck, *(col. 862)* and overthrew some buildings and crushed some men. The virgin was shut up again in prison, but her soul was led out by angels from the prison of the flesh, enjoyed the embraces of her spouse Christ, and was brought into the heavenly bridal chamber. Angels were plainly present at her funeral rites, and laid a tablet with an inscription at her head in the tomb. After this the judge, as he crossed a river in a boat, was thrown out of the boat by the bites and kicks of his horses and perished in the river. Mount Etna also belched forth fire, which melted the earth and rocks. Then the pagans spread the virgin's veil against the fire, and the flames of the conflagration ceased at once. Entreat her, dearest brethren, with heart and mouth, that God through her merits may deign to snatch you from the fire of everlasting torment and gladden you with his face in joy together with all the elect, *which eye has not seen* (1 Corinthians 2:9), and so on.

You should repeat this sermon often during the year, and often weave some part of it into your sermons. And when you preach, you should not throw your words like darts into the faces of the people with outstretched hand, nor stand with eyes shut or fixed on the ground or with face turned upward, nor toss your head like a madman, nor twist your mouth about; but as rhetoric teaches, you should speak with fitting gesture, shape your words with composure and humility, utter sad things in a sad voice, joyful things cheerfully, harsh things sharply, humble things in a subdued tone; so that to your hearers it may seem they see the very things before their eyes, rather than hear you, you should present them in your words.

Sermon IX. The General Sermon

Honorius Augustodunensis, Speculum Ecclesiae: Sermo generalis, Venite, filii, audite me, timorem Domini docebo vos, addressed in turn to priests, judges, the rich, the poor, soldiers, merchants, farmers, the married, and to all the faithful

Patrologia Latina, vol. 172, cols. 861–870 (ed. Migne, Paris, 1854; after Rheinau MS 138)

Come, children, listen to me; I will teach you the fear of the Lord (Psalm 33:12 Vulg.; 34:11).

This sermon of today, dearest brethren, you must all take in with the closest attention, because today I am going to tell you how the rich or the poor, lords or servants, men or women, can come to the eternal joys.

To priests.

We priests ought to be your tongue, and to explain to you by interpreting all that is sung or read in the divine offices. For we are called by the Lord the salt of the earth, because as salt gives flavour to food, so it is fitting for us to make the minds of the faithful savoury with the salt of wisdom, so that they spurn what passes away and relish only what will last. We ought to preach to monks about their religious life, to lay brothers about holy conversion of life, to clerics about honesty of life, to lay people about generosity in alms, and to show ourselves in all things as an example to everyone. What we teach in words we must show forth as a mirror in deeds. For if we tell you what is good and do evil ourselves, we shall be like a candle which gives light to others and, melting itself away, fails of its own light. To us the Lord says: *Son of man, I have made you a watchman to the house of Israel* (Ezekiel 3:17). A watchman is accustomed to stand on high, so that he can announce to the citizens the enemies he has seen beforehand. The shepherds of the Church, the watchmen, are the priests, whose life ought to be set on the height of virtues, so that the coming of the enemy, that is, the

assault of demons or vices, can be announced *(col. 862)* to Christians. If therefore we preach the word of God to you, we are indeed absolved and you are strongly bound. But if we do not announce to you the salvation of your soul, you will die in your sins, and your blood will be required at our hand, as though we had killed you (ibid.). So, dearest brethren, you should look rather to our words than to our works; just as, if the emperor sent you an order, you would pay no great attention to the doings of the one who brought it, but to the commands of the one who sent it, so that you might keep his favour. We are the envoys of the supreme King of all kings, and we bring you his commands. If you obey them humbly, you will receive nothing from us, but everlasting rewards from him; but if you despise them, you will suffer no loss [f. 62] from us, but from your Lord, like rebellious servants subdued, you will suffer the loss of your souls in everlasting punishment. If we exhort you to good and also do good ourselves, then we are called the light of the world by the Lord and are saved with you in eternal life. But if, preaching good, we do evil, then we shall be like the bell by which the people are called together to church, and which itself is worn thin by frequent striking. So we call the people to joys, and ourselves hasten to mourning. And if we do good but do not teach you, we lament that we are called by the Lord dumb dogs (Isaiah 56:10). If we neither live well nor teach, we shall be blind leaders of the blind, or rather, like smoke in a house, we darken the minds of the faithful. In our garment two tongues are formed, because the power of binding sinners *(col. 863)* and of loosing penitents is divinely entrusted to us (Matthew 18:18). So, dearest brethren, since you are the sheep of the Lord and we your shepherds, we ought to pour out prayers for your salvation, and you for your salvation; so that what we preach to you we may be able to fulfil together with you in deeds; and that the minds of priests may be kindled to do this, let the lamp of this example shine before them.

A bishop taught the people entrusted to him with fervent zeal, showing himself in all things a living example; when he was free from other business he was always standing in prayer. One day, when he was alone in the oratory, a certain religious saw heaven opened over the church, and an immense light poured out and shone from it, and descended to that place with the sweetest melody of singers; after a long delay he saw the same harmony with its song rise from the church and pass into the heights of heaven. At once the priest of Christ, calling the brethren together, announced his death, and told them that a multitude of angels had come to him and had promised that on the seventh day they would come to lead him to heaven. The event followed: for on the seventh day, with a great light and with the hymn-singing rejoicing of the angels, he was borne to the stars. O dearest brethren, how blessed is the soul that has deserved the company of angels!

To judges.

Now I speak to you, O judges, whom God, the just judge, has set as princes of his people. You ought not to take the words of the eternal Judge ill, but to hear them with a ready heart and obey them in all things with all eagerness. Then you will obtain riches and glory here, and in the future joy and gladness. First, it becomes you to attend to your title: to render just judgment [f. 62v] to all, never to pervert judgment for money or gifts, to spare the poor in judgment, because it is written: *Judgment without mercy to him that has not done mercy* (James 2:13); to defend the clergy, the churches and the things belonging to churches, widows, orphans and the poor; to root out thieves, robbers and plunderers from the people of God; to justify the innocent in judgment and free him from unjust accusation; to subject the guilty and pestilent to just vengeance, that others may fear. For it is better that one should perish than that he should destroy many. You yourselves must turn from all evil, and by forbidding injustice call back all whom you can. If you strive to do this, you will be crowned by God, the just judge. But if by power you wish to oppress the people of God, I fear you will fall under the dreadful judgment of God. And lest these things be carried off from your memory by the wind of forgetfulness, let them be held fixed with the bond of this example.

When a king was hurrying to war, a widow appealed to him to avenge her son. He answered that he would do so when the war was finished. But she said: “If you are killed, who will avenge me?” And he said: “He who reigns after me.” She replied: “What thanks will that be to you, what another does?” He acknowledged that

she spoke the truth, and gave judgment for her on the spot. *(col. 864)* Afterwards, when he died, because he was a pagan, he was led to hell. After many years had passed, blessed Gregory, passing by the house of this same king, saw his image and recalled the widow's case to memory. Grieving from the depths of his heart that so just a judge should be tormented for ever in hell, he began to weep most abundantly for him for three days. On the third day an angel of the Lord stood by him and told him that he had been heard by God. If a pagan judge, for a just judgment, deserved to be relieved of his punishments, how much more will Christian judges deserve to be crowned for ever by Christ the judge for their justice!

To the rich.

Now I admonish you, the rich, whom the rich Lord has willed to be the fathers of the poor. Remember that you came naked into this world, and that you will go out of it naked. And since you must leave your riches to others, hasten now to send them ahead by the hands of the poor into heavenly treasuries, that when the worms devour your flesh in the tomb, the poor may receive you into everlasting tabernacles. You ought to adorn churches with books, altar-cloths and other ornaments, to restore those that have fallen or been destroyed [f. 64], to increase the endowments of those who serve God, and by this to gain their prayers; to build bridges and roads, and by this prepare for yourselves the way to heaven; to provide lodging, food and necessary clothing for the poor, the needy and pilgrims, and by this to buy for yourselves eternal riches. If you do this, dearest brethren, you will not lessen your riches, but will find them a hundredfold where they cannot be taken away or diminished.

To the poor.

Let the poor bear the burden of poverty patiently, that with Lazarus they may receive unfailing riches (Luke 16). Let them know that they receive the sins of men in alms, and therefore let them take pains to return prayer for them, and to distribute to other poor what remains over to them. That this may not vanish from your breast, let the telling of this example fix itself in your memory.

To a certain hermit who desired it God revealed the end of a good man and of a wicked one. Going out, he saw a poor little man lying in the street and already drawing his last breath. And behold, a multitude of angels came, received his soul with joy from the prison of the body, and led it with hymns to the heavenly palace. Going on from there, he saw a crowd of nobles of both sexes flocking to the house of a certain rich man, who was being compelled by a grave illness to pay the last debt of death. And behold, suddenly a company of demons of horrible aspect entered the house; the sick man seeing them cried out: "Lord, help me." And a voice from above said: "Do you remember God only now? Now the light of your life is darkened. Now he himself does not help you." The demons cruelly wrenched out his soul and dragged it off to be tormented in the pit. And the poor man's corpse perhaps was being devoured by wild beasts, but his soul was rejoicing in heaven. But the rich man's body, wrapped in silk, with candles and lamps, was being given to burial; *(col. 865)* but his wretched soul was being tormented in hell among demons.

To soldiers.

You, soldiers, are the arm of the Church, because you ought to defend her from her enemies. It is fitting for you to help the oppressed, to keep yourselves from plunder and fornication, to restrain those who attack the Church by evil deeds, and to resist those who are rebels against priests. By such soldiering you will obtain from the supreme King splendid rewards. That these things may not be blotted from your heart, let the seal of this example be stamped on your memory.

A certain king's soldier was forced by illness to pay the debt of death. The king admonished him to penance and confession. He said he would do it [f. 64v] if he could not get better, because if he did it now and afterwards escaped the illness, he feared he would be laughed at by the soldiers, as though he had been afraid of death. The king, disapproving of his words, withdrew. Afterwards, visiting the sick man, he again spoke

with him of the salvation of his soul. But the man said, as one now an enemy of Christ: “Before you came in, two most beautiful young men entered and put into my hands a document, in which I found written in golden letters whatever good I ever did. After them countless demons rushed in with great violence and set before me a huge book, in which I recognized written whatever evil I did, said or thought from infancy. And when their prince asked why those young men were sitting by me, since they knew I was his, they rose and went out and left me in their power. Then at their prince’s command the demons rushed at me with the sharpest fiery knives, and one beginning from the head, another from the feet, began to disembowel me. And now that they have come together I die, and am carried off by them to hell.” With this cry the wretch, dying miserably, is dragged to torments, who in life neglected the remedies of penance. This I have told you, brethren and my lords, so that, while you well can, you may not put off being converted to good.

To merchants.

Now I exhort you who are merchants, not to gape so greedily after earthly gains that you make your soul a thing for sale and lose it by frauds, perjuries and lies. Beware of deceiving the simple and the ignorant by selling them what is useless for what is useful. You are the servants of all nations, when through the dangers of rivers, the dangers of robbers, the dangers on the road, the dangers in the wilderness (2 Corinthians 11:26), you bring them whatever they need. Therefore all peoples are in debt to your labour for prayers. This favour, dearest brethren, you ought not to lose for a worthless thing. That these words may not be given to the wind, let them be made firm in your hearts by this example.

A certain solitary asked God to reveal to him to whom he would be equal in reward. A divine voice told him that he had not yet reached the measure of a merchant who was then coming to him. It was this man’s custom to bring certain rare things to those who serve God, and then to come by boat to visit the brethren. The solitary *(col. 866)* went to meet him and asked why he was tossed about on the waves, he for whom a firm dwelling was being prepared in heaven by God. At once, leaving the ship and everything, he lived together with the solitary as a solitary, until the choir of angels, his labour ended, placed him in the heavenly bosom. O how happily he trades who buys heavenly things for himself!

To farmers.

You also, brethren and my companions, who till the field, are the feet of the Church, because in feeding her you carry her. You ought to obey priests, gladly hear their warnings about the salvation of your souls; not to go beyond the boundaries of fields in ploughing or reaping, not to cut hay or wood except within appointed limits, and to pay faithfully to God the tithe of all your goods. For he who keeps back the tithe makes booty of God’s property; and if he snatches God’s part, God will take away nine parts from him, now by storm, now by drought, now by hail, now by blight, now by pestilence, now by the violence of judges or soldiers, now by the assault of fire, now by the plundering of thieves and robbers. All these things, dearest brethren, you will avert from yourselves if you justly pay alms to the poor and tithe to those who serve God. That this sermon may fix its root firmly in your mind, let the stake of this example press it in firmly.

A certain farmer was long afflicted with illness. Whenever he got some relief, he applied himself to the work of the fields, by which he took care to feed himself, his wife and little children. He was so silent that he was thought dumb. After a long sickness he died, and at his death a very great storm arose. So all shook their heads and called him the worst of men, to whom life denied health and death burial; and his stench forbade men to enter. On the third day, the rain still hindering, he was cast out of the house and somehow buried in the earth. His wife, on the other hand, was in perfect health in body, so talkative that all her limbs seemed to be tongue. She raged with such lust that scarcely any of her neighbours escaped her lewdness. The little property she had she wasted with fornicators, and let her children go begging. When God would not bear this longer, she died a sudden death; but such serenity of weather was poured over the world that the very air seemed to attend her to burial. When both were dead, there was left a very little daughter, into whose mind

there came this thought, whether she could imitate the life of her father or of her mother [f. 66v]. And when she turned over in her mind the misfortune of her father and the fortune of her mother, she decided to set her foot in her mother's steps of living. Thinking this, she fell asleep, and behold, someone of fiery aspect stood by her and asked what she was meditating. Terrified by his look, forgetting all that she had thought, she said she had no meditations. But he, taking her by the hand, said: "Come, and see both, your father and your mother, and follow the footsteps of whichever pleases you more." And he led her into a flowery field, beautiful with every delight, fragrant with wondrous sweetness, shining with a bright light, in which many *(col. 867)* thousands were rejoicing; among them she saw her father, surrounded with all glory. He ran to meet her, called her daughter, greeted her sweetly, embraced and kissed her. Full of joy she asked that she might be allowed to stay there with him. He said that this could not be done now, but if she wished to imitate him, she should come there afterwards. Then her guide took her hand and led her to see her mother. She looked to the left into a very deep valley, full of every horror, in which a furnace was burning, sending forth volumes of foul and putrid smoke. In it her mother was plunged up to the neck, and fiery serpents coiled round her sucked at her vitals. Foul spirits stood over her and with iron forks thrust her into the whirl of flame. She, looking up, recognized her daughter, and cried out with a great wailing: "Daughter, sweetest daughter, help your miserable mother now. Remember the pain I had when I bore you. Remember with what care I nursed you. I never did you any harm. I counted fornications and adulteries as sport. For these I have now found ineffable torments. Do not despise the tears of your wretched mother, but stretch out your hand and draw me from the pit of misery." The girl, moved by her cry, dissolved in tears. At once she was left by her guide and found in the bed where she had been before. Because she could not help her mother, she lived so religiously that there is no doubt she came after death to her father.

I know, dearest brethren, that a long sermon weighs on you, and I fear it brings you weariness; but you ought not to take it ill to hear words about the homeland and the heavenly court of angels, because if a jester in the market-place were to pour out well-turned words, one of you perhaps would listen with attentive ear [f. 68] to what would be the ruin of the soul. Much more ought you to take in with a careful mind the words of life, through which you can reach the joys of the angels.

To the married.

Let husbands love their wives with every affection of tenderness, keep faith with them in all things, and abstain from them on holy nights and the nights of fasts, and at the time when women suffer their natural weakness. Let them bring up their sons in discipline and in the fear of the Lord, correct them of all evil, above all of unchastity, lest like Eli and his sons they fall into judgment (1 Samuel 4). Let wives likewise love their husbands inwardly, fear them, keep faith with a sincere heart, and agree with each other in all that is good, as two eyes. Let children obey their parents in all things, because in this above all they lengthen their life. Let servants and hired men serve their masters faithfully and do them no fraud. Let masters give their servants food and clothing, and the hired men the wages promised, lest after this they lose everlasting rewards from the just Lord.

What I am now about to say you must all observe, if you wish to reign with Christ. When you rise in the morning, you ought first to sign yourselves with the sign of the holy cross, *(col. 868)* to commend soul and body to the grace of God, and before you do anything else to hasten to church, to carry an alms with you or have your servant carry it; to give with your own hands cheerfully to the poor man who meets you or who is waiting for you: the rich man a coin, the man of middle means a farthing, another bread, another an old garment, and whatever it is by which the poor man is made glad. This is repaid to you by him who will say in the judgment: *What you did to the poor, you did to me* (Matthew 25:40). Then, when you have come into the church, you ought first to give thanks to God for all his benefits: that he created you, regenerated you in baptism, freed you from death by the blood of his Son, and called you to the joys of the angels. After this, confessing your sins, prostrate yourselves on the ground and pour out tears and prayers for yourselves, and

for all the Christian people, and for all the faithful departed; ask God that you may be able to turn away from evil with your whole heart and love the good, and to end your life in the Christian religion; then beg the help of all the saints that you may deserve to be freed from the enemies of soul and body. For as the enemies of the body desire to take your life from you [f. 68v] and plunder your goods, so the enemies of the soul labour to slaughter your souls and cancel your works. A savage enemy is pride, which separates men from God and the angels, joins them to demons, draws them back from the heights of heaven and plunges them into the depths of hell. A cruel enemy is lust, which pollutes bodies sanctified in baptism and wraps them in sulphurous fire. A great enemy is anger, which tears the mind, and hatred or discord, which eats away and scatters concord. If you are delivered from such enemies, then you will prevail in all things over the enemies of the body. If the service of God is being performed in church, you ought to stand there with reverence until it is finished; then, having received the blessing, provide for the needs of the body. When you come to table, you ought not, like pagans who do not know God, or like brute beasts, to come to dinner, but first say the Our Father, or bless your food with some holy word; then cut off an alms from each dish set before you and at once distribute it to the poor, because in nothing better than in the poor can you redeem your sins and gain eternal riches. For as water puts out fire, so alms puts out sin. Then God the Father will lessen your guilt and increase your substance. When you go to sleep, you ought all to sign yourselves, commend yourselves and all you have to God, ask to be delivered from sudden and unforeseen death, and to be found in good deeds.

Lent, the Ember Days and all vigils, unless a feast intervenes, you ought to fast well; what remains over to you in food and drink, give to the needy; keep Sundays and the solemnities of the saints well from servile work, frequent the churches, give your time to holy readings and the accounts of the just; learn and teach what is good, not do evil and forbid it; receive the poor and pilgrims into your house, supply the naked and the needy with necessities, visit the sick *(col. 869)* with your goods, and comfort and relieve them; commit homicide neither by deed nor by counsel, because he who kills a man created in the image of God will be a partaker with the devil, who was a murderer from the beginning (John 8:44). Fornications and all pollutions of the body, and above all adulteries, you ought to flee and abhor, knowing that by these above all you are estranged from God [f. 70]. For God will judge fornicators and adulterers. For your bodies are temples of the Holy Spirit, dedicated in baptism. He therefore who violates the temple of God, God will destroy and damn (1 Corinthians 3:17). How great a wickedness is lewdness is shown even by the birds.

The eagle holds her young up with her claw against the rays of the sun; the one who gazes at the sun's brightness with unflinching sight she cares for, feeding him as her own offspring; but the one who turns his eyes from the sun she recognizes as conceived of adultery with another eagle, withdraws his food, and casts him out of the nest as a stranger. So Christ withholds the food of his body from him who is defiled with the filth of lust, and drives him from the nest of paradise. You ought not to swear falsely or bear false witness. For he who swears falsely denies God, and Christ will deny him in judgment before the Father and the angels and condemn him (Luke 12:9). And he who bears false witness will fall under that testimony: *The Lord will destroy all that speak a lie* (Psalm 5:7). You ought not to plunder or steal, because *neither thieves nor extortioners shall possess the kingdom of God* (1 Corinthians 6:10). You ought above all to abstain from gluttony and excessive drinking, because drunkards cannot possess the kingdom of God (ibid.). You ought not to curse, because the cursers *(col. 870)*, being cursed, shall be shut out from that blessing: *Come, you blessed* (Matthew 25:34), and shall be punished with that curse: *Depart from me, you cursed* (ibid. 25:41).

With the excommunicate you ought not to communicate: that is, you ought not to greet them, pray with them, eat with them, or exchange kisses. For he who communicates with an excommunicated man, the Church condemns as she does the excommunicated. And he who gives them help with arms, or money, or counsel, is to be held as an accomplice of crimes. For as ointments and all medicines are of no avail to a member cut off from the body, so for one excommunicated from the Church all the sacraments or prayers of the Church are of no avail. For there was a certain very rich man who died excommunicate; after nine years his wife, dying,

asked her sons that she be buried beside her husband. When the sepulchre was opened, the father's body was found raw and entire; moreover, the sarcophagus was full of boiling water that seethed, and from it a putrid stench arose. While their minds were thrown into confusion by this, it was pointed out by the clergy that he was excommunicate. For nine years before, he had caused a riot in a certain city, and for this had received from the priest [f. 70v] of that place the sentence of excommunication. His sons came to him in sorrow and asked that their father be absolved. A marvel! When he was absolved by a priest far away in another place, the body of the dead man was dissolved into ashes. So, dearest brethren, avoid all the things I have said are to be shunned, and take care to do all that I have said is to be done, that when Christ shall come to render rewards to all for their labours, you may see the God of gods in Zion (Psalm 83:8 Vulg.; 84:7), where there are those *whom eye has not seen* (1 Corinthians 2:9), and so on.

Sermon X. Quinquagesima Sunday

Honorius Augustodunensis, Speculum Ecclesiae: Sermon X, Quam magna multitudo dulcedinis tuae, Domine (Quinquagesima, the fifteen steps of charity), and Sermon XI, In capite jejunii (Quaerite Dominum dum inveniri potest; Omni tempore, dilectissimi)

Patrologia Latina, vol. 172, cols. 869–879 (ed. Migne, Paris, 1854; after Rheinau MS 138)

How great is the multitude of your sweetness, O Lord, which you have hidden for them that fear you! (Psalm 30:20 Vulg.; 31:19). Truly, dearest brethren, great and boundless is the multitude of the divine sweetness, in which the just, enjoying it, overflow with all delights. This sweetness is now hidden from those who fear God, but then it will be opened to those who hope in him, when in the joy of the Lord they shall see eye to eye the King of glory in his beauty (Isaiah 33:17), and themselves glorified shall shine like the sun (Matthew 13:43). Then, I say, they will enjoy that sweetness into which the angels now insatiably desire to look (1 Peter 1:12), when they are filled with the good things of the Lord, which no man's eye can now see, nor ear hear, nor the heart of any wise man conceive, which are prepared for those who love God (1 Corinthians 2:9). To reach this glory a ladder is opened to us today, by which the summit of heaven is reached today by the faithful. This ladder is charity, by which the Church mounts to the heights of heaven in humility. The sides of this ladder are the two loves, namely the love of God and of neighbour. The rungs set in these sides are the various virtues, by which the precepts of charity are fulfilled; he who climbs by them rightly shall see the face of the Lord, who is charity, with rejoicing (Job 33:26). *(col. 870)*

Fifteen rungs are woven, because by fifteen steps of charity heavenly things are sought. So too in the temple of the Lord they went up to the sanctuary by fifteen steps, because he who climbs this ladder is lifted up to the sanctuary of the heavenly temple, to Christ. The fifteen Psalms of Degrees are also inscribed, by which these virtues are taught, through which the heights are climbed by the blessed. Fifteen, moreover, is three times five, because through faith in the holy Trinity we must fulfil the works of charity with our five senses.

The first step of this ladder is patience, in which the eternal wisdom of God teaches that souls are possessed. We set our foot firm on this step if we bear injuries and insults patiently [f. 72] for love of Christ, who patiently endured reproaches and scourges and death itself for us, and restores the rewards of lasting glory to those who imitate him.

The second step is woven in as kindness, by which the dignity of angelic fellowship is gained. We set foot on this step if we do not repay evil for evil but good, and kindly supply our neighbours with what they need as far as we can, *(col. 871)* because Christ also repaid his crucifiers good for evil, namely eternal life, for his passion, and gives it to those who imitate him.

The third step is set in as piety, by which the sweet fellowship of the heavenly citizens is gained. On this step the pious mind climbs and passes beyond, and does not envy the happiness of others. For *by the envy of the devil death entered into the world* (Wisdom 2:24); and they imitate him who are of his side.

The fourth step is joined on as simplicity, by which the manifold gladness of heaven is entered. We set foot on this step if we do not act perversely, that is, deceitfully; that is, if we keep back nothing from the service of faith, and do good not for the favour of the people but for the sake of God alone.

The fifth step is put on this ladder as humility, by which angelic exaltation is attained. The mind that climbs on this step is made firm if it is not puffed up by the knowledge it has received (1 Corinthians 8:1), and remembers that God resists the proud but gives grace to the humble (1 Peter 5:5).

The sixth step is contempt of the world, by which the wealth of the heavenly kingdom is gained. On this step the glorious soul exults if it is not ambitious, because *the mighty shall be mightily tormented* (Wisdom 6:7). But if it please the Lord to say: *Friend, go up higher* (Luke 14:10), let it not refuse to take up the Lord's light burden (Matthew 11:30), that it may profit the brethren by word and example.

The seventh step is set as voluntary poverty, through which an abundance of glory and riches is received in the house of the Lord (Psalm 111:3 Vulg.; 112:3). On this step a man fixes his feet if he seeks not what is for himself alone, but what is useful to all and belongs to the praise of Christ. Let such a one climb joyfully, because *God has prepared in his sweetness for the poor* (Psalm 67:11 Vulg.; 68:10).

The eighth step is peace, which is the torch of the eternal light. On this step the mind is strengthened if it is provoked by no one in word or deed, and if body and soul are subdued in the service of God, and the soul in harmony with the spirit serves the Lord God continually. [f. 72v] Those set on this step are called blessed, *for they shall be called the children of God* (Matthew 5:9).

The ninth step is written as goodness, by which the joy of heavenly life is entered. A man climbs this step if he not only does no evil, but does not even think it.

The tenth step is spiritual joy, by which one reaches the company of the angels. A man may rejoice that he has climbed to this step if he *rejoices not in iniquity* (1 Corinthians 13:6), if he does not rejoice over the ruin of an enemy nor over the evils that befall another, but *rejoices with the truth* (ibid.), that is, in all that is done to the honour of the glory of Christ, who is truth, and the reward of life, and the full joy of all. *(col. 872)*

The eleventh step is placed as endurance, through which the eminence of heavenly glory is attained. The soul will take hold to climb this step if it endures all the adversities of the world for Christ. Those established on this step are written blessed if they suffer persecution for justice's sake, for in this way they inherit the kingdom of God (Matthew 5:10).

The twelfth step is called faith, which makes men fellow citizens of the angels. By this step a man sets his foot if he faithfully believes all that is piously said or written of God and eternal life, because *without faith it is impossible to please God* (Hebrews 11:6).

The thirteenth step is the one to which is joined hope, which does not confound those who wait for spiritual things. The holy soul raises its feet to this step if it hopes for all good things of the life to come.

The fourteenth follows, long-suffering, through which equality with the angels is obtained. Anyone who climbs this step will lay hold of it if he calmly endures all the promises of God, if he carries God's burden until he himself comes and shakes the yoke from his neck and makes him cease from labour and recline in rest.

The fifteenth and last step is set as perseverance, by which the green meadows of the delights of paradise are taken. The mind seeking the heights may rejoice that it has reached this step, if it never falls away in despair of God's mercy. *For he that shall persevere to the end, he shall be saved* (Matthew 24:13). Whoever climbs rightly by all these steps, God who is charity brings into the storerooms of eternal sweetness.

This ladder, dearest brethren, is raised up through fear; and when charity has been led by it to the summit, she herself is brought into the inheritance as a son of the Lord. But *fear, like a servant, is cast out* (1 John 4:18).

There are two fears, one servile, the other filial. The servant sinning fears his master lest he be condemned; [f. 74] the son fears his father lest he be disinherited. By servile fear let us shun sins, lest we fall into the pains of horrible punishment; by filial fear let us weep over what is past, lest we lose the favour of our Father and the eternal joys. Having gained charity through these fears and hope, let us love God and eternal life, and through charity do all good things, that we may possess the sanctuary of God as an inheritance (Psalm 82:13 Vulg.; 83:12). Charity surpasses all virtues; rather, all the virtues proceed from it like branches from a tree, and all tend toward it like paths into a road. This is the royal road, which alone leads men out of the exile of this misery to the city of the heavenly Father. If anyone does good without charity, he labours in vain. And if he has all the virtues without charity, he is like one who carries dust against the wind. For Scripture says: *If I speak with the tongues of men and of angels, and say all good things to all, and have not charity, I am become as sounding brass or a tinkling cymbal* (1 Corinthians 13:1). Then it says: *And if I should have prophecy, and know all mysteries,* (col. 873) *and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing* (1 Corinthians 13:2). Again it says: *And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profits me nothing* (1 Corinthians 13:3). Charity is divided into two, namely love of God and of neighbour, as it is said in the Gospel: *On these two commandments depend the whole law and the prophets* (Matthew 22:40). These are the twin wings by which the saints are lifted up to heavenly things, as the prophet testifies: *The saints*, he says, *shall take wings as eagles, and shall fly* (cf. Isaiah 40:31). As a bird cannot lift itself into the air without two wings, so no one can fly across to heaven without the two commandments. This is why the ten precepts of the Law were written on two tables. On one were three, pertaining to the love of God, whom we are commanded to love with all our heart, all our mind and all our soul (Matthew 22:37). These were: *I am the one God; you shall not make a graven image* (Exodus 20), and this belongs to the Father. Then: *You shall not take the name of the Lord your God in vain*, that is, you shall not perjure yourself (ibid.), and this belongs to the Son. Next: *Remember to keep holy the Sabbath day* (ibid.), which we Christians now do on the Lord's day, and this belongs to the Holy Spirit, in whom we shall have eternal [f. 74v] rest when we are at leisure, and shall see God as he is, face to face (1 John 3:2). On the other table were seven, by which the love of neighbour is fulfilled, whom we are commanded to love as ourselves (Matthew 22:39).

Three and four make seven. The soul has three things, namely memory, understanding and will. The body is made of four elements. With such love as the soul is joined to the body, it is right that we be joined to our neighbours. And so it is written: *Honour your father and your mother. You shall not kill. You shall not commit adultery. You shall not steal. You shall not bear false witness. You shall not covet your neighbour's house, nor his wife, nor anything that is his* (Exodus 20). No one of you, dearest brethren, wishes to suffer these things; therefore let him do them to no one, and so let him know that he fulfils the law of Christ, who is charity.

Charity is compared to a tree which is planted by the running waters, whose leaf shall not fall off, and which shall never cease to bear fruit (Psalm 1:3). The root of the tree, which is fixed downward in the earth, is love of neighbour, which is spread abroad among friends and enemies. That which grows upward and lifts itself on high is understood as the love of God. The branches that go out from it on every side are the various virtues that proceed from charity. The leaves with which the tree is adorned are good will, with which the people of the faithful is adorned. This leaf shall not fall, because for good will each one will receive a reward from God. The fruit of this tree is good works. The seed in the fruit, from which another tree is born, is preaching, by which the hearer is fed and a branch is grafted on to the tree of charity to bear fruit. This tree will never cease to bear fruit, because charity never *(col. 874)* fails in good work. It is planted by the streams of water, because through the streams of the Scriptures we are instructed how charity is to be fulfilled. Therefore by charity alone all the commandments of God are fulfilled, and nothing is done without it.

You ought to know, dearest brethren, how you are to bring love to perfection. For this alone is not love, to greet men and give them a kiss or a good day. Love of neighbour is perfected in two ways: first, that you do to no one what you refuse to suffer from another (Tobit 4:16); second, that whatever you wish men to do to you, each of you do the same to others (Matthew 7:12). None of you wishes to suffer theft and adultery, or any damage; let him do these to no one. From others you want necessities provided [f. 76] for you; do likewise to them, if you can. *He that has the substance of this world, and sees his brother in Christ in need, and shuts up his bowels from him, how does the charity of God abide in him?* (1 John 3:17). Such a man is like the fig tree that had no fruit but only leaves, and therefore, cursed by the Lord, soon withered (Matthew 21:19). Because it takes up the ground to no purpose, the axe of the wrath of God is laid at its root, that the tree that brings forth no good fruit may be cut down and cast into the fire (Matthew 3:10). Therefore this is love, dearest brethren: to supply your needy neighbours with what they need, food to the hungry, drink to the thirsty, clothing to the naked, shelter to wanderers, and to give the comfort of a visit to the sick, to captives, widows and orphans; even to the enemies of your religion, Jews and pagans, if they ask it of you, to give what they need for God's sake. For what you give to a Jew for Christ you will receive from Christ himself as a reward in the place of Peter. For our instruction in these precepts God created in us different members, and those that lack honour are the more necessary. And if one member suffers, all the members suffer with it (1 Corinthians 12:26). For if a thorn is stuck in the foot, the back at once bends to pull it out, the eyes look anxiously, the hands hasten to draw it out. We Christians are all one body, of which Christ is the head (Colossians 1:18); the eyes are the teachers, showing the way to the light of eternal life; the ears, those who obey the word of life; the nostrils, those who discern between good and evil; the mouth, those who teach what is good; the hands, those who defend churches, widows and orphans; the feet, those who feed the poor. Therefore, since we are members of Christ and of the Church, we ought to supply one another, as our own members, with what is needed, as far as we can, and to feel for each other's ills. In this way the love of neighbour is proved, which *works no evil* (Romans 13:10).

The love of God, however, is that we hold God dearer than all the glory and riches of this world. For to love God is to keep his commandments. Then we love the Lord above all things, if, pressed by threats or flatteries to act against God's commands, we lose dignities, glory and at last all our substance, *(col. 875)* and give up even the body itself to various torments of death, rather than depart from the Lord's precepts. This the martyrs did, and so they came triumphant to God, who is charity. They also were men like us [f. 76], subject to suffering; but *neither tribulation, nor distress, nor persecution, nor famine, nor danger, nor nakedness, nor the sword, neither death nor life, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature* could separate them from the charity of God (Romans 8:35–39). Therefore they have deserved now to enjoy the great sweetness of God. To this great multitude of God's sweetness we come by charity, which is the fulness of the law (Romans 13:10). The Gospel also relates that when the Lord drew near to Jericho, a certain blind man sat begging by the way, who asked of the Lord not money but light, and at once obtained it (Luke 18:35–43). Jericho means "moon," and is taken for the wane of our mortality. The Lord drew near to it when he took on the flesh of our mortality. This blind man stands for the whole human race, which was ignorant of the light of eternal life. The loving Lord, who is the true light (John 1:9), enlightened it with the light of faith and knowledge, and called it out of darkness into his marvellous light (1 Peter 2:9).

Dearest brethren, on Wednesday you ought to come to church more often, to make confession of your sins *(col. 876)* to priests, to accept penance from them with your whole heart, to put ashes on your heads, and to remember that you are ashes and dust. Then for forty days, by fasting, watching, praying, abstaining from fleshly desires and persevering in good works, to mortify your body for Christ and offer yourselves a living sacrifice to God. If you thus crucify your flesh with its vices and desires (Galatians 5:24), you will reign with Christ in the future resurrection; *for if we suffer with him, we shall also reign with him* (cf. Romans 8:17).

A certain very rich man, entangled in many crimes, renounced the world and entered a monastery, becoming a monk. In it he shunned the honours offered him, gladly bore insults and every adversity for Christ, and often gave himself to prayer with tears. One night, as he lay prostrate in prayer, an immense light flashed from heaven upon him, and a voice besides sounded, declaring that his sin was forgiven. O great mercy of our Creator, who forgave his sins not secretly but openly, and, consoling him by the flash of light and the sound of the voice, calls us to repentance! Let us all, then, while we can, run to penance with our whole heart, and *come before his face* in confession while there is time (Psalm 94:2 Vulg.; 95:2), that one day we may see him with joy in that great sweetness *which eye has not seen* (1 Corinthians 2:9), and so on.

Sermon XI. The Beginning of the Fast

(In the print this heading stands across the foot of cols. 875–876; two sermons for the day follow, one at the bottom of col. 875, the other at the bottom of col. 876.)

First sermon

Seek the Lord while he may be found, call upon him while he is near (Isaiah 55:6). Dearest brethren, God is to be sought in this life, in this life to be called upon. Those who in this life seek him with faith and works will after this life find him in gladness and exultation. But he is found there by no one who is not sought here by holy living. Here he is near to all who call upon him in truth. There he will be far from all who walk here in vanity. How he is to be sought the Lord himself teaches through the prophet:

Let the wicked forsake his way, that is, his evil life, *and the unjust man his thoughts*, that is, his evil wills, *and let him return to the Lord*, by confession and penance, *and he will have mercy on him*, by pardon, *and to our God*, by change to a better life, *for he is bountiful to forgive* (Isaiah 55:7), freeing from punishments and giving the reward of eternal life. To abandon evil begun and to do good works is to seek the Lord. To persevere in good work to the end is to find God, who is eternal life. How he is to be called upon the same Lord teaches through the same prophet:

Break your bread to the hungry, he says. *Bring the needy into your house. Cover the naked* (Isaiah 58:7). Forgive him who sins against you. *Then shalt thou call, and the Lord shall hear; thou shalt cry, and he shall say, Here I am* (Isaiah 58:9).

Second sermon

At all times, dearest brethren, but above all in these days, seek the Lord by living well, *and your soul shall live* (cf. Psalm 118:175 Vulg.; 119:175). Call upon him by praying without ceasing, and he will give you eternal joys.

Scripture cries out, rousing us to the good things to come: *Remember from whence thou art fallen, and do penance* (Apocalypse 2:5). In paradise we were in every delight; but alas! by the cunning of the devil we fell from it into this pit of misery. At once a sad sentence struck us, which, alas, compelled all to undergo death and return to dust. Therefore today, afflicted by penance, we put ashes on our heads, because we mourn that we are reduced to the dust of death. And because by the taste of forbidden food we fell into death, so now we afflict ourselves with fasts [f. 78v], so that abstinence may open to us the approach to the tree of life, which the desire for the forbidden tree had closed. The wretched human heart, infected with many miseries, grew numb in its miseries, hardened, and lost the sense of pain. Therefore the merciful and compassionate Lord, the Father of mercies, took pity on the wretched, and by the Scriptures provided it with many remedies. With one of them, the medicine of penance, he today softens the stony heart, and so admonishes:

Turn to me with all your heart, in fasting and in weeping and in mourning; and turn to the Lord your God, for he is gracious and merciful, patient (col. 877) *and rich in mercy, and ready to repent of the evil* (Joel 2:12–13). But in order that we may know how we ought to turn, let us hear him who teaches: *Sanctify a fast*

(Joel 2:15). How? You must abstain in these days not only from strangers but even from your own wives; be free from hatred and envy; distribute to the poor what remains to you in food and drink; keep ceaselessly at prayer; not avenge an injury done to you but rather pray for your enemies; obey the precepts of God in all things, and in no evil action go against his admonitions. For he who fasts for quarrels and contentions, and after dinner gives himself to drunkenness and lust, simulates, I think, a member of the devil, who eats no bodily food but is fed on malice and wickedness. As it is written in Tobit: *Prayer is good with fasting and alms* (Tobit 12:8), because by fasting the devil is driven out of the soul; and by alms the soul is redeemed from death. For this kind of demon can be cast out by nothing but prayer and fasting (Matthew 17:20). And as water quenches fire, so alms quenches sin (Ecclesiasticus 3:33), and it delivers from death and suffers not to go into darkness (Tobit 4:11). Therefore, dearest brethren, fast these days with all diligence, that you may overcome the devil as he persuades you to vices and desires. Redeem your sins with alms; seek the rewards of eternal life with prayers. Wash with tears the garment of baptism from the stains of sins; be clean in holy works. Cease at last to do perversely. Learn now to do well: help the oppressed, judge the orphan justly in judgment, defend the widow and the stranger, rescue the needy and the poor from the hand of the oppressor (Isaiah 1:16–17) [f. 80]. And then you shall cry to the Lord among the people, and he shall be your Lord.

For since man, leaving paradise, fell into the pit of death, the Son of God, going out from the court of heaven, underwent exile for him, roused us by signs and miracles from the sleep of sloth, and at last by his death restored us to life. Hence it is written: *Thy eyes shall see thy teacher, and thy ears shall hear the word of one admonishing thee behind thy back* (Isaiah 30:20–21). Our teacher was Christ, who taught us the precepts of life. This teacher the blessed eyes of the apostles saw, and with their own ears heard the words of life, which then became known to the world by their preaching, and to us by their writings. But we, slothful and useless servants, turn our backs to the face of our Lord, when by scorning his commands we trample them underfoot. Yet he himself admonishes us, rebels, from behind our back, to call back those hastening to destruction; he coaxes those who will not return, promises life, embraces kindly those who have returned, and has pity on them as on sons. Therefore, dearest brethren, since he is our Father and Lord, and we the clay, let us return as servants to the most merciful Lord, let us return as sons to the most loving Father.

When we were driven out of paradise it was said to us: *Dust thou art, and into dust thou shalt return* (Genesis 3:19). So that we may be able to return, today we do penance in ashes and sackcloth. For we are dust and ashes *(col. 878)* and worm, the corruption of the son of man. And because we strive to return to our country, and know that the enemies, the demons, lie in wait to beset the road of salvation for us, therefore we take up spiritual arms, which are prayer, humiliation, affliction, that we may be able to fight against spiritual wickedness and to quench all the fiery darts of the most wicked enemy (Ephesians 6:12, 16). For when today we make the procession with crosses, we go out as men armed to meet the enemy in battle. Hence also by the litany we call the saints to our help, that we may be able to fight manfully and triumph in the heavenly court.

In the fourth age of the world Solomon built the temple for the Lord in seven years; destroyed by the Babylonians, it was rebuilt by Jesus the priest in forty-six years. Solomon is Christ, the temple is the Church. This temple is built by Solomon in seven years, because the Church is formed by Christ with the seven gifts of the Holy Spirit. Babylon destroys it, because it is undermined by demons with various vices; but it is built again by Jesus in forty-six years, because in these forty-six days the Church is built together into the temple of God [f. 80v]. From today until Easter forty-six days are counted. The temple of Christ's body too is built in forty-six years, and the Church is incorporated into it. For Mary was twelve years old when she bore Christ [sic]; Christ was thirty years old and three when he fell, released by death. These years joined together make forty-six; and there are as many days from the beginning of the fast to Easter, the day on which Christ restored the temple of his body, which before the violence of the Jews had destroyed. We begin the fast on the fourth day of the week because we proclaim that Christ began his fast on the fourth day; for we know that on the second day he was baptized, and we wish to be incorporated into him by fasting, and we imitate

Solomon, who in the fourth age of the world built the temple as a figure of the Church, in which we now wish to be built up by Christ. We fast these four days because the Church is gathered from the four quarters of the world into the building of the temple of God. Then we fast forty days, because through the four Gospels and the ten precepts of the Law this temple is completed in Christ, since he came not to destroy the law but to fulfil it (Matthew 5:17). Therefore the letter X, which is the first letter in the name of Christ, signifies ten, and suggests the Decalogue of the law, and expresses the form of the cross, on which Christ, hanging, paid for us to God the Father all our debts. So, dearest brethren, let us imitate Christ as dearest children. Let us follow his footsteps that we may see him in glory. And since Scripture says: *Man stores up treasures and knows not for whom he shall gather them* (Psalm 38:7 Vulg.; 39:6), because *the fool and the senseless shall perish, and shall leave their riches to strangers, and their sepulchres shall be their houses for ever* (Psalm 48:11–12 Vulg.; 49:10–11), because man shall inherit worms, beasts and serpents, let us despise all earthly things and seek heavenly ones, and now by fasts, vigils and prayers let us wear down our body, that in the future resurrection we may reign in glory with the Lord for ever, where *eye has not seen nor ear heard* (1 Corinthians 2:9), and so on.

Sermon XII. The First Sunday in Lent

Honorius Augustodunensis, Speculum Ecclesiae: Dominica in Quadragesima, Syon, fuge, quae habitas apud filiam Babylonis, on confession and penance, the fountain of David, and the forty days

Patrologia Latina, vol. 172, cols. 879–886 (ed. Migne, Paris, 1854; after Rheinau MS 138)

Flee, O Zion, that dwellest with the daughter of Babylon (Zechariah 2:7). Zion, which means "watch-tower," is the people of the faithful, who are to look upon the King of glory in the heavens. Babylon, which means "confusion," is this world, set in the confusion of sins. Its daughter is the whole company of the wicked, which is exceedingly wretched, because its iniquity will be repaid to it. We, then, dearest brethren, are Zion, who dwell with the daughter of Babylon. The Holy Spirit through the prophet urges us to flee from her, lest we perish utterly with her. When Lot learned that Sodom was to be overthrown, he at once fled from it to the mountain to be saved. After he had gone out of it, the city perished with all its people by fire and brimstone (Genesis 19). Had he stayed in it, the burning would certainly have involved him with the others in destruction. No one doubts that this world is to be dissolved by fire, and that every people clinging to it in heart and soul will be destroyed with it by a violent storm. For Christ the heavenly King is to come to the true Jerusalem with the whole host of angels and saints, to overthrow this Babylon from its foundations, to send all its lovers into the lake of fire and brimstone, and to deliver his bride, who now sojourns among the Jews [sic], and lead her into the heavenly palace. Therefore, most beloved, as Lot fled from Sodom to the mountain to be saved, so let us, while we may, by pure confession and true penance flee from this world to the mountain, Christ, that we may escape the fires of everlasting punishment and be present at the wedding of Christ the Bridegroom. Let those who have this gift from God leave the world and everything in it, offer themselves and all they have to God, and receive a hundredfold for it and eternal life (Matthew 19:29). Let those who lack this gift at least forsake their sins and the allurements of the flesh, flee to Christ by penance, that they may become sharers with the perfect. If there were some market, dearest brethren, where you heard that a hundred gold pieces were given for one copper coin, you would all run with the greatest haste, you would judge those who neglected to run to be wretched and mad, and you would assail with curses those who delayed you. For the cheapest and most perishable things, which we lose daily against our will, which the cunning of thieves takes from us, the violence of robbers, the devouring flame sometimes consumes, and at last grim death tears us violently away from them, for these, I say, priceless riches are promised us, for these incomparable glory will be given us; and yet we, wretched, weighed down, nay blind, neglect what, once obtained, we could never lose. To gain these things Holy Scripture urges us to run: *So run that you may obtain* (1 Corinthians 9:24). And the Lord in the Gospel: *Walk while you have the light, that the darkness overtake you not* (John 12:35). By light *(col. 880)* life is meant, by darkness death. While we live, then, and

are well, let us run to penance and satisfaction, lest, overtaken by the darkness of death, we should wish and not be able. Let no one say to himself: I am still flourishing in youth, strong in health, so I can still enjoy the pleasures of the world and the delights of the flesh. When I am old, or begin to be ill, I shall have time enough to amend. For God is merciful and *ready to repent of the evil* (Joel 2:13), and as he forgives one fault he will forgive many. This thought, dearest brethren, the devil puts into a man to lead him into the habit of sinning, and so, when he is overtaken by sudden death, to drag him with himself to be tormented in hell. Therefore Scripture says: *Son, delay not to be converted to the Lord, and put it not off from day to day; for his wrath shall come on a sudden and in the time of vengeance he will destroy thee* (Ecclesiasticus 5:8–9). Mercy and wrath are both from him, because if man delays, death does not delay. And again: *Remember thy Creator in the days of thy youth, before the time of affliction come* (Ecclesiastes 12:1). So, dearest brethren, in the time of youth, while we are well and able to sin, let us correct our sins by penance, lest in the time of affliction, that is, of old age or sickness, we should wish and not be able. Hence the sweet and righteous Lord, who gives the law of penance to those who go astray in the way, thus coaxes those who forsake him: *Return, O ye revolting children, and I will return to you, and receive you* (cf. Jeremiah 3:22). Behold, dearest brethren, the sweet clemency of God calls us sons, and calls us back when we flee from him and hasten to eternal punishments, to give us the joyful gladness of sweet life. Therefore, while we may and well can, let us all come before the face of the Lord in confession (Psalm 94:2 Vulg.; 95:2), because as in baptism original sins, so through confession actual sins are remitted. And as no shame held us back from committing sin, so let none call us back from confessing guilt. For confession is the judgment of God, by which a man is justified. There are two judgments of God, one in this world, the other in the future. In the judgment to come the judge will be God, the man the guilty party, the devil the accuser. The sentence approved by the judge against the guilty is: *Depart from me, you cursed, into everlasting fire* (Matthew 25:41). But in this judgment the priest, the vicar of Christ, is the judge, the man who is guilty is also the accuser, and the judge's sentence is the penance enjoined. He who is judged in this judgment is not condemned in the other. Hence it is said: *If we would judge ourselves, we should not be judged* (1 Corinthians 11:31). Therefore, dearest brethren, whoever perishes perishes by his own negligence, since the prophet says: *In that day there shall be a fountain open to the house of David, for the washing of the sinner and of the unclean woman* (Zechariah 13:1). The fountain of David is the mercy of almighty God. Everyone who is washed from his filth in this fountain will be saved for ever. David, king and prophet, committed adultery with the wife of his faithful soldier *(col. 881)* and killed the man himself by wicked counsel; but when he washed himself in this fountain by penance, he both kept the royal dignity and did not lose the grace of prophecy. Peter, who denied the Lord with an oath (Matthew 26), when he washed himself in this fountain with tears, was not deprived by the Lord of the honour of the apostolate. Paul, who cruelly harassed the Church (Acts 9), when he washed himself in this fountain, deserved to be a teacher of the Church.

Cyprian, who was a magician and long babbled many horrible crimes, when he cleansed himself in this fountain became a bishop, a famous teacher, shone by a glorious life and bore a distinguished martyrdom.

Theophilus, who in writing denied God and made himself over into the power of the devil, washed in this fountain, escaped the devil's claim.

Mary Magdalene, who had defiled herself with many filths (Luke 7), after she washed herself in this fountain with tears, was the first to deserve to see Christ rising (John 20).

Mary of Egypt, who for many years was a common harlot for all the people, washed in this fountain, afterwards shone with glorious signs.

Thais, famous for her crimes, given over to every uncleanness, when she is washed in this fountain obtains both pardon for her faults and the crown of life. And why should I recount more? As many as have fallen from the beginning and returned to penance, if they have been washed in this fountain, have obtained pardon. It is open to all. It receives all, cleanses all from their filth, and the uncleanness of no one defiles it. Hence it

is said that it is open even for the unclean woman, to whose uncleanness no other can be compared. By this it is hinted to us that no sin is committed by anyone which is not recalled by the penitent in this fountain. If this fountain were stopped up, it would be fitting to strive with all our strength to have it opened for us. Now when it lies open to all, why do we wretches neglect our salvation and shrink from washing away our filth in this fountain? For the loving Lord says: *I desire not the death of the sinner, but that he be converted and live.* And so that no one may delay to be converted, he promises through the prophet: *In what hour soever the sinner shall repent, all his iniquities shall be forgotten* (Ezekiel 18:21–22; 33:12–16). He did not say after a week, or after a month, or after a year, but in the same hour in which he groans they are forgiven him.

We read that a certain saint had this grace from God, that he could discern the merits of each person from their faces. One day, when the brethren were going to church, he saw them entering with cheerful countenance and shining face, and the angels of God accompanying them gladly. But one he saw with a foul, deformed and clouded face, and demons of horrible aspect breathing fire and smoke from mouth and nostrils walking by him, and both drawing him along by a chain, while the angel of the Lord followed sadly far behind. When the old man saw this, he wept with great wailing. When the divine office was over he looked again *(col. 882)* and saw them going out with glorious faces, and the angels of God walking cheerfully with them; and the one whom he had seen entering with so wretched a face he now saw going out with a most radiant face, and the angel of God clinging to him in his embrace, and the devil following far off with his chain. Seeing this, the old man rejoiced, and calling them all together told what he had seen before and after. When they asked him to disclose his own deeds to them, he said: “Up to now I have lived in uncleanness; but today, entering the church, I heard the reading about penance, and at once promised God that I would never commit those evils again.” Hearing this, they gave thanks with joy, saying: *For he is good, for his mercy endures for ever* (Psalm 117:1 Vulg.; 118:1). See, dearest brethren, as soon as this man promised God an amendment of life, he at once found mercy from him. Therefore *bring forth fruits worthy of penance* (Matthew 3:8), that you may obtain the pardon of the divine clemency. Let him who has sinned in thought and looked upon a woman to lust after her, make haste to blot it out by confession, that God may raise his soul, like the daughter of the ruler of the synagogue, dead in the house (Mark 5). Let him who has fallen in words and counselled some evil, wash it away by confession and prayer, that the Lord may bid him rise from deadly sin, like the widow’s son carried out beyond the gate (Luke 7). Let him who has departed from God in deeds redeem it the more quickly by fasts and alms, that the Lord’s mercy may raise him, as Lazarus, stinking from the tomb of his crimes (John 11). Let none of you despair of God’s mercy because of the multitude of his crimes, when he hears that pardon was given to the Ninevites for a three-day fast.

Nineveh was a great city, a journey of a day broad and three days long, in which dwelt more than a hundred and twenty thousand men. They all lived so wickedly that the Lord had determined to overthrow the city like Sodom. Yet he sent his prophet ahead to foretell its impending destruction, so that by penance they might escape the danger. But the prophet, fearing that his words would be mocked, and knowing that if they were converted the Lord would not overthrow the city, boarded a ship, avoiding God’s command. So the Lord stirred up the sea with winds and storms and nearly overwhelmed the ship with the waves. The men, when they sensed shipwreck was upon them, cast lots, found the prophet out and threw him into the waves; and at once, the tempest ceasing, calm and serenity returned. A great fish swallowed Jonah, and in its belly he walked about three days. After the third day, by the Lord’s command, it vomited him on dry land toward Nineveh. He hurried into the city, crying with a loud voice that after three days Nineveh would be destroyed. Then the king and all the people were converted in terror, fell down in ashes, put on sackcloth, and afflicted themselves with fasts and vigils for three days. When the Lord saw the labour of their penance, he changed the severity of his sentence (Jonah 1–3). See, dearest brethren, for a three-day fast an innumerable people escaped God’s judgment. By this the Christian people *(col. 883)* is taught that if one man were entangled in so many crimes as all of them, if he were converted to God with his whole heart, he would obtain pardon by three days of penance, because *the kingdom of heaven suffers violence, and the violent bear it away*

(Matthew 11:12). For the guilty by penance hold back the avenging right hand of God and in a sense violently seize the kingdom of heaven, which is not their due, by confession. Therefore these days have been appointed for this, that we may purify ourselves by prayers and take care to make satisfaction to our Creator for our sins by fasts, because by these two enemies are laid low, vices conquered, demons driven out. For Amalek, whom the people could not overcome with arms, Moses laid low by prayers (Exodus 17). When the apostles could not cast out a demon from a certain man, the Lord, casting it out, began to say to them: *This kind is not cast out but by prayer and fasting* (Mark 9:28). To teach us fasting the Lord fasted forty days, overcame the devil who tempted him with the Scriptures, and freed us from his temptation. After this the angels came and ministered to him as to God (Matthew 4).

Moses, when he had led the people of God out of Egypt and pitched camp by Mount Sinai, saw the mountain burn up to heaven, and God from the midst of the fire commanded the precepts of the law while all listened. Moses went up the mountain and remained there with the Lord, fasting forty days. He received the law written on tablets from God; coming down from the mountain he found the people had made and worshipped an idol, and, kindled with the Lord's zeal, he threw down and broke the tablets and ordered about twenty thousand of the people to be slain. Again he climbed the mountain and for forty days abstained from food, and deserved to receive the law and to obtain pardon for the people. Moreover, his face shone with such glory that the people could not look at him for its brightness (Exodus 19–34).

Jezebel the queen killed the prophets of God and sought to kill Elijah. He fled into the wilderness, received food from an angel, and remained forty days without eating (3 Kings 19), and after this the Lord took him up into heaven in a fiery chariot (4 Kings 2).

Daniel, when he abstained for twenty [sic] days, deserved visions and conversations with angels; and cast into the lions' den he overcame the lions, and moreover received food from a prophet at an angel's command (Daniel 10; 14). John the Baptist, since he gave himself to abstinence, deserved to baptize the Saviour of the world (Matthew 3). These and very many other saints fasted for eternal life, and after their fasting were all glorified. How much more ought we to fast for our sins, that we may escape the dreadful punishments of eternal death! Our fast will be acceptable to our God if, abstaining from food, we strive also to fast from vices and sins, and to give cheerfully to the poor what remains to us in food and drink. For he who fasts from food and not from sins imitates the devil, who, though he constantly abstains from bodily food, never ceases to do evil. The Apostle says, as we heard today *(col. 884)*: *Behold, now is the acceptable time; behold, now is the day of salvation. Giving no offence to any man, but in all things let us exhibit ourselves as the ministers of God, in much patience, in watchings, in fastings, in charity unfeigned* (2 Corinthians 6:2–6). He who now neglects the acceptable time and now loses the day of salvation will have after death no acceptable time for penance, nor day of salvation, but of damnation.

Dearest brethren, this forty is the Christians' time of penance (*carrina*). For we commit many things in the year that belong to penance, and therefore the Church has appointed that we fast this forty for them. It is also the tithe of our life. For as we give a tithe of other things, so we ought to give a tithe of days. The year consists of three hundred and sixty days, and since of this forty we fast on thirty-six days, excluding Sundays, we pay as it were a tithe of the days. The Law, too, is fulfilled in ten precepts, and the year runs through four seasons, namely spring, summer, autumn and winter, and man is made of four elements, that is, fire, air, water, earth. Since then we have acted against God's ten precepts with the four qualities of our body in the four seasons of the year, it is right that we make satisfaction to our God with these four times ten days. We do this around the Lord's passion, because if we suffer with him, we shall also reign with him. And I want you to know, most beloved, whence the forty days were instituted.

When God delivered his people from the yoke of Pharaoh, he led them forty years through the desert; he rained bread from heaven for them, which had every delight. He brought water out of the rock, which had the taste of honey and oil; their garments were not worn out by age nor stained with filth, and *there was not*

among their tribes one that was feeble (Psalm 104:37 Vulg.; 105:37). By night the angel of the Lord went before them in a pillar of fire and drove from them the terror of the night. By day he sheltered them in a cloud from the heat of the sun (Exodus 13). After forty-two stations they entered the land of promise. If you reckon a day for a year of the forty years, you will count forty days. These are the forty days which the Christian people keep, whom the Lord has redeemed from the oppression of the devil, and whom, through the keeping of the ten precepts and the four Gospels, he feeds with his own body. He brought blood from his side like water from the rock. That rock was struck twice with the rod, that is, the flesh of Christ was fixed to two pieces of wood of the cross. This drink gives the taste of honey and oil, because with the oil of mercy it heals the wounds of our sins and with the honey of eternal sweetness it fills us; and if the garments which we received in baptism are not worn out by vices nor defiled by sins, then he will go before us with the fire of the Holy Spirit in the night of this dark life, and on the day of judgment will shelter us with the cloud of his humanity from the burning of eternal fire. From today until holy Easter forty-two days are counted. If we keep them soberly, justly and piously, we shall keep the Lord's Passover in joy with the people of God, and as they entered the land of promise through forty-two *(col. 885)* stations, so we shall enter the joy of eternal exultation. Therefore by confession and prayer we ought to cleanse ourselves from our sins, make satisfaction to God by tears and fasts, and redeem them by alms, as the Lord says: *This is the fast that I have chosen: break thy bread to the hungry, and bring the needy and the harbourless into thy house* (Isaiah 58:6–7).

We read that in the land of promise three cities were appointed, to which those who unwittingly killed a man were to flee, and in which the kinsmen of the slain were not allowed to pursue and harm them (Deuteronomy 19). These three cities, dearest brethren, are confession, almsgiving and prayer. Hence the third city is called Heliopolis, that is, the City of the Sun, because he who prays assiduously speaks with God. Since therefore we kill ourselves knowingly and unknowingly in many ways, and have given our neighbours over to death by bad examples, let us flee to these cities with all our might and escape the punishments we owe.

As we are to read tomorrow, the Lord will come in his majesty with all the angels, and will gather all nations *(col. 886)* before him, and will set the just on his right and the wicked on his left like goats. Then he will say to those on his right: *Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was naked, and you covered me; I was a stranger, and you took me in; sick, and in prison, and you visited me.* Then he will say to those on the left: *Depart from me, you cursed, into everlasting fire, which was prepared for the devil and his angels. For I was hungry, and you gave me not to eat; I was thirsty, and you gave me not to drink; I was naked, and you covered me not; a stranger, and you took me not in; sick and in prison, and you did not visit me. And these shall go into everlasting punishment, but the just into life everlasting* (Matthew 25). Therefore, dearest brethren, while the judge waits, let none of you neglect his salvation. At this time let us all run to penance, lest with those on the left we fall then into punishment, but with those on the right may deserve to enter into the joy of the Lord and glory in his praise without end, *which eye has not seen* (1 Corinthians 2:9), and so on.

Sermon XIII. The Second Sunday in Lent

Honorius Augustodunensis, Speculum Ecclesiae: Sermon XIII, Esto consentiens adversario tuo cito (Second Sunday in Lent, with the toll-collector and the wedge), and Sermon XIV, Loquetur Dominus pacem in plebem suam (Third Sunday in Lent, with the tares, the dumb demoniac, and the story of Thais)

Patrologia Latina, vol. 172, cols. 885–894 (ed. Migne, Paris, 1854; after Rheinau MS 138)

Agree with thy adversary betimes, whilst thou art in the way with him (Matthew 5:25). This life in which we live, dearest brethren, is a kind of road by which we travel to our homeland. For as many days as we spend here, so many day-stages we run. On this road our adversary is the divine word. For when we burn to carry

out anger or hatred, it says to us: *Thou shalt not kill* (Exodus 20:13). When we long to fulfil the uncleanness of the flesh, it says: *Thou shalt not commit adultery* (ibid.). When we lust after what belongs to others, it says: *Thou shalt not steal* (ibid.). When we plot evil against our neighbours, it says: *Thou shalt not bear false witness* (ibid.). So because it opposes us in all our desires, it goes with us on the road like an adversary. Let us agree with this adversary quickly, lest perhaps he deliver us up, accusing us, to the judge Christ, and the judge to the officer, that is, the devil, who will cast us into prison, that is, into hell, because we shall not come out from there till we have paid the last farthing (Matthew 5:26), that is, receive punishment even for the least sin. For we subsist of four qualities, and therefore we owe God four farthings. From fire, the fervour of charity; from air, the keenness of the intellect; from water, the cleansing of baptism and of tears; from earth, the devotion of due service. But this last farthing perverts the other senses by fleshly impulses and drags them into unlawful acts. And from fire it renders fury, from air pride, from water the flow of lust; the earth gives out of itself the appetite for worldly desires. This farthing we are forced to pay in prison, when we are compelled to expiate earthly works in eternal punishments.

Therefore, dearest brethren, it becomes you in these days to come often to church, to listen with attentive ear *(col. 886)* to saving admonitions, to pray for yourselves and for all the people, and to avoid fables and idle conversation [f. 91v] everywhere, but above all in church, because of every idle word that men shall speak they shall render an account to God on the day of judgment (Matthew 12:36). For many frequent the churches (I am forced to say it with a groan) who would do much better to take their rest at home.

When the Lord was preaching, crowds flocked to him with different minds. Some for the teaching of heavenly life, which flowed sweetly from his mouth; some for healing, because he cured every sickness; some for want, because he easily satisfied five thousand men with five loaves; some for the greatness of his signs, because he gave sight to the blind, hearing to the deaf, walking to the lame, life to the dead; some for envy, to mock his words and twist his works to evil. So today very many flock to church, some to hear the divine office and the words of life, some to confess their sins and pour out prayers to the Lord, some to chat with friends, others to lie in wait for enemies, some to be seen in costly clothes, others to talk with young women, others to mock the words of God and be a hindrance to the work of God. These come sent by the devil, because while he is busy elsewhere, he sends them ahead to ambush the work of God through them. But as Christ did not cease to announce heavenly things to Peter and the apostles, though he knew that Judas and the Pharisees were tormented by it, so we must speak of everlasting joys to the children of God who desire their homeland, though we know that the messengers, or rather the sons, of the devil are tortured by it.

For it was commanded in the Law that bells should be woven into the priestly garment, so that the sound might be heard when he entered the tabernacle, and he should not die *(col. 887)* (Exodus 28:33–35). The garment woven with bells is the life of priests supported by preaching. For if they announce to the people the kingdom of God and his justice, they save their own souls. But if they hide justice, and the people die in iniquity, his blood will be required at the hands of the priests, as though they had killed him (Ezekiel 3:18). There is a beast named the panther, adorned with many colours. It enters a wood, feeds on various herbs, and then, standing on a rock, utters a cry, and the whole crowd of beasts runs round it. The dragon alone flees. Then it breathes out a sweet smell and heals all their diseases [f. 92]. By this beast are signified priests of many hues in virtues, who ought to enter the wood of Scripture, be filled with various sentences as with herbs, then stand by good works on the rock Christ, call the people together from all sides, and then breathe out the saving fragrance of Scripture, heal the sick of their ills with the medicine of the tongue, and put to flight from them the dragon, the devil.

In these days, dearest brethren, we leave off the Alleluia, which is the melody of gladness, and sing the tract, the song of sorrow, because for our sins we must be sad here, that we may some day be allowed to rejoice with the angels. For this reason also curtains are now hung in the churches, to hide the secrets of the sanctuary from the people, because the heavenly things are hidden from us because of our sins, which are

unlocked to us by penance.

We read that Jerusalem was surrounded by a triple wall, and Nebuchadnezzar, with the help of six kings, took it by assault, killed some of the inhabitants and led some to Babylon. Some who fled into a tower situated in the middle of the city were saved. Jerusalem is the peoples of the faithful, encircled by a triple wall, namely faith, hope and charity. Nebuchadnezzar, that is, pride, the chief vice, with six other vices, that is, envy, hatred, vainglory, avarice, gluttony, lust, attacks them in battle, and destroys the walls, that is faith, hope and charity. He kills the inhabitants when he overwhelms the faithful with deadly sins. He leads others to Babylon when he snatches those dead in sins down to hell. The tower of the city is the protection of confession. Let each of the faithful therefore, when the walls of virtues are destroyed, flee quickly to the tower of confession, lest he perish at the hands of the Chaldeans, that is, the demons.

We read also today that when the Lord withdrew into the parts of Tyre, a Canaanite woman cried out to him for her daughter, whom a demon grievously vexed, and at once obtained the daughter's health (Matthew 15). Tyre is this world, into whose parts the Lord withdrew when he put on our flesh. The woman who came out of those coasts is the Church gathered from the Gentiles. Her daughter, who is vexed by the demon, is any soul that is held by vices. She is healed by her mother's prayer, when the converted soul is purged of vices by prayer. For the loving Lord comes to seek the things that have perished of the house of Israel, that is, the company of the angels, and to lead the ones he has found back into their fellowship [f. 92v]. Therefore, dearest brethren, sanctify the fast, *(col. 888)* that you may deserve, as sharers in his passion, to have with the angels the joy of the eternal feasts. Honour your prelates and all your elders, and support your parents, worn out in old age or want, with your goods. The examples of birds admonish us to practise this.

For we read that the eagle in old age is fed by her young until she is renewed to her former youth. Likewise it is said that the bee-eater, growing old, is nourished by its young. The stork also, weighed down with age and stripped of her feathers, is covered with the wings of her young and refreshed with constant food. And if birds do such things, how much more does it become men to follow their example! Redeem yourselves by alms from the danger of sins and punishments, for alms is good with fasting. It delivers from death and purges sins (Tobit 4:11; 12:9), and does not suffer to go into darkness, but eternal life will be given through it. Tabitha, indeed, full of good works and almsdeeds, is raised to life, while the widows and orphans weep. For when they showed the garments she had made for them, Peter at once restored her to life (Acts 9). See, dearest brethren, how much alms avail. They not only deliver from death, but even raise from bodily death.

Tobias also, who had lost the light of his eyes for four years, received it again by alms and fasts, an angel visiting him (Tobit 2; 11).

We read of a certain toll-collector that he never gave alms to any poor man. One day, when the poor were discussing among themselves how much good this man and that had done them, while that toll-collector, though very rich, had never done them any good, one of them said that he would receive alms from him at once. When each of the others had wagered what he had, if he got even the smallest thing from him, that man ran at once to the toll-collector's house and asked for alms with importunate cries. At that hour the bread was being set on the table by the servants. The toll-collector, filled with rage, looked about to see whether a stick or a stone might come to hand to throw in the face of the shouter; in his anger he seized a wedge and flung it at the mouth of the crying beggar. He caught it, returned gladly to his companions, showed the wedge, and said he had got it from him [f. 94]. Not long after, the same toll-collector was struck with a grave illness and brought to the point of death. The demons soon gathered round him and recited, before his eyes, all his misdeeds. And when the angels were present and asked his guardian for his good deeds, he said that he had never been willing to give him any consent to good, except that one day in anger he had thrown a wedge at a poor man, which he now brought with him. The angels took the wedge from him and divided it into tiny crumbs. And when the demons put the heavy weights of his sins in the scale, the angels put in a crumb which outweighed them. This they did until *(col. 889)* the crumbs outweighed the weights of the demons. The

demons cried out that wrong had been done to them, shouting that their own servant was being taken from them by force. The matter is put off to the judgment of God, but at the prayers of the angels he is allowed to return to life. He soon recovered from his illness, gave thanks to the immense clemency of God, and from then on gave unlimited alms to all the needy every day. One day he met a poor man, and at once clothed him with the costly garment which he himself wore. The poor man wanted to sell it. When he saw the garment hanging in the place where goods for sale were exhibited, he was saddened, went home weeping, and so from sorrow fell asleep. The Lord Jesus appeared to him, dressed in that same garment, and asked why he wept. And he said: “Because what is given by us unworthy to your servants, he disdains to wear.” But the other brought out the garment. “See,” he said, “the garment you gave covers me.” He woke, proclaimed the poor blessed, of whose number the Lord affirms himself to be. At once he sold all his goods, distributed everything to the needy, and furthermore commanded his servant to sell him *(col. 890)* and give the money received for him to the poor. The servant was hardly induced to do this, but sold him to merchants and gave the money, as he asked, to the wretched. He, sold, served his master faithfully, and gave his daily ration to the needy. He himself was content with bread and water. At last he shone with glorious miracles, having already deserved the kingdoms of the stars. Therefore, dearest brethren, since alms thus delivers from every evil and so powerfully raises a man to heavenly things, practise it all of you according to your means, and hasten to lay up your goods in heavenly treasuries [f. 94v]. Let no one say that he has nothing to give. The judge promises a reward for a cup of cold water (Matthew 10:42). And from him who lacks the means to give, good will is accepted. Make therefore to yourselves friends of the mammon of iniquity, that when you fail they may receive you into everlasting dwellings (Luke 16:9), where are the joys *which eye has not seen* (1 Corinthians 2:9), and so on.

Sermon XIV. The Third Sunday in Lent

The Lord will speak peace unto his people, and unto his saints, and unto them that are converted to the heart (Psalm 84:9 Vulg.; 85:8). Because, dearest brethren, through unlawful desires we have drifted away, and being far from our Creator have withdrawn far from the heart. Therefore the Lord, offended by our evils and provoked to anger, said to us in his wrath: *Return, ye transgressors, to the heart* (Isaiah 46:8). And since by confession and penance we have returned to the heart, and now desire to make satisfaction by fasts and alms, therefore he will speak peace to his people, when he promises them pardon and the reward of life. *Let thy eyes cease from tears*, he says, *and thy voice from weeping, for there is a reward for thy work* (Jeremiah 31:16). He speaks peace upon his saints when he promises that they shall be crowned with glory and honour (Psalm 8:6). *You are they*, he says, *who have continued with me in my temptations* (Luke 22:28); I will repay you the reward of your labours. He is said also to speak peace upon those who are converted to the heart, because he declares that he will no longer remember their names through his lips (Psalm 15:4). Their names were these: thieves, robbers, fornicators, adulterers, unclean, drunkards, liars, inventors of evil. God no longer wishes to remember these names; but since they have been washed in the fountain of tears and sanctified by alms, they deserve to be called by him by another name. For those who were formerly called by their own deserts incestuous are now called chaste by grace; those formerly proud, now humble; those formerly harsh, now merciful; those formerly foul, now holy. These names are written in heaven; these the Lord will not blot out of the book of life. But because Christians now wage war with vices and demons, our enemies sharpen their weapons more cruelly, rise more fiercely against those who resist them, [col. 890, continued] attack those who renounce them and their service more savagely. Now they sow discord in God’s camp, now exasperate with anger, disturb with hatred, hasten to draw back from the journey begun by fleshly desires. But [f. 96] when the soldiers of Christ flee to the weapons of prayer, they dissolve all the devices of the enemy. For *resist the devil in faith*, says the Apostle, *and he will flee from you*. By good works draw near to God, and by grace he will draw near to you (James 4:7–8).

The Lord tells of a man who sowed good seed in his field, but in the night, while men slept, the enemy oversowed tares. When the seeds sprang up in blade, the tares appeared with them. The servants, seeing this, asked the master whence the tares had grown, since he had sown good seed. He answered that an enemy had done this. When they wished to root them up, he forbade it, lest perhaps they should pull up the wheat with them; let both grow until the harvest, and at harvest time he would say to the reapers: *Gather up first the tares, and bind them in bundles to burn, but the wheat gather ye into my barn* (Matthew 13:24–30).

The man who sowed good seed in the field is the Lord, who scattered heavenly doctrine and virtues in the world. The enemy who, while men slept, oversowed tares is the devil, who sends in vices against faith and good work. The servants who wished to root them up are the prelates of the Church who desire to separate the wicked from the good. But the Lord forbids this to be done, lest perhaps the elect be rejected together with them; especially since very many appear good before men whose works please the judgment of the inner Judge, and he does not choose to be good, by human judgment, many whom the inner sentence condemns as wicked. And he wills them *(col. 891)* to be mixed together here, that the good may be exercised by the wicked, and deserve to be the more abundantly rewarded for their patience. For there will never be an Abel whom the malice of Cain does not exercise. He will never be blessed with Shem who is not mocked by Ham. Joseph is not loved by his father without the hatred of his brothers raging against him. David will not obtain the sceptre of the kingdom who has not suffered persecution at Saul's hands. At harvest time the reapers, gathering the tares, will bind them in bundles to burn, because the angels at the time of judgment will separate the wicked from the good and will join thieves with thieves, plunderers with plunderers, cruel with cruel, envious with envious, unclean with the foul, in unending punishments. The wheat, however [f. 97v], they will gather into the barn, when they dispose the elect into the joys prepared for them.

We read today in the Gospel that a man possessed by a demon, who was also blind and dumb, was freed by the Lord, who cast out the demon and restored sight and speech (Luke 11). This man signifies the human race, which the demons possessed when it served idolatry, lacked sight when it did not see the light of faith, and was deprived of voice when it was dumb to the praise of God. From him the Lord cast out the demon when he destroyed idolatry. He opened his eyes when he poured the light of heavenly grace into human minds. He restored the office of the tongue when he unlocked mouths dumb to God's praise to heavenly songs. But when the demon has been cast out, what the Lord says is terrible: *When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and not finding, he saith: I will return into my house whence I came out. And when he is come, he findeth it empty, then he taketh with him seven other spirits more wicked than himself, and entering in they dwell there; and the last state of that man is made worse than the first* (Luke 11:24–26).

When any man vomits out his sins by confession, the unclean spirit goes out of him. He walks through dry places, because he tempts holy men in many ways in the desires of the world. But since they do not consent to him, rest is not granted him in them. So he returns to the house he left, and when he finds it free from the pursuit of good works, he takes with him seven spirits more wicked than himself, that is, the seven principal vices, and invades the heart, empty of the Holy Spirit, with all his malice. And then the last state of that man will be worse than the first, because whoever after confession returns to the habit of sin is like a dog that returns to its vomit. Therefore, dearest brethren, keep yourselves constantly from sins, hear the words of God with attentive ear, strive to fulfil them with a devout mind, for blessed are they who hear the word of God and keep it. Flee the sweet-seeming service of the worst of masters, or rather the oppression of the cruellest tyrant, and with all your heart take up the sweet yoke and light burden of the most loving Lord (Matthew 11:30), and take refuge under the wings of your Father, the kindest Lord, who not only receives those who are turned to him but also gives them everlasting joys. For the wandering son, who wasted all his substance [f. 98] with harlots, *(col. 892)* and compelled by hunger and want returned to his father to be treated as one of the hired servants, he washed, clothed with the best robe and ring, refreshed with a feast of the fatted calf,

and when the elder son would not come in, made him his heir (Luke 15).

This son is the Gentile people, who spent the substance of their wit and sense in the worship of idols. Driven by the hunger for the word of God, they returned to God the Father through the preaching of the doctors. He received them kindly, washed them in the bath of baptism, clothed them with the robe of virtues and the ring of faith, and gave them the calf for the feast, because he promised that his own Son should be slain for their food; and, since the Jewish people refused to enter the faith, he made the Gentiles heirs of the heavenly kingdom.

That we may strive with all our might toward this inheritance by our own labours, we must take examples from tiny worms.

The ant labours all her life with all her strength, that she may have food in winter. So we, dearest brethren, while we have time, let us work good to all men (Galatians 6:10), because in due time we shall hold eternal life.

The bee also gathers from various flowers and makes nectar for sweet drink, and wax for light. So let us gather sweet words and deeds from the writings and examples of the saints, and offer our neighbours the cups of preaching, that we may have the light of eternal life.

The silkworms too labour at silk with great zeal, and adorn the world above all its beauty. So let us adorn our souls with seemly deeds, that we may reign with the King of glory.

The spider also toils with all her might at her web, so that she even strips herself of her life in labouring; so let us, when we have leisure, weave the garments of virtues by good working, that on the day of the Lord we may appear before the angels not naked but clothed (2 Corinthians 5:3). And that the loving-kindness of the Lord may grow sweet in our minds, dearest brethren, let it take sweetness from the salvation of Thais.

Of Thais.

She was a very beautiful harlot, much talked of for her crimes. For love of her very many were wounded daily, and not a few were frequently killed. Hearing of her, one of the fathers, Paphnutius by name, grieved at her ruin, and, changing his clothes, came to her as if for lust. She led him into a dark chamber. But he asked her to enter a darker dwelling. And she said: “If you are ashamed before men, no one will enter [f. 98v] by whom you could be seen. But if you reverence the face of God, there is no place where you can be hidden from his eyes.” Then he said: “Do you believe there is a God?” When she answered that she did, he asked whether she believed in the kingdom of heaven, prepared for those who live chastely, or doubted that there are punishments of hell for the unchaste. And when she said she believed all this faithfully, he said: “If you believe all this, why have you not feared to plunge so many souls into the pit, for all of whom, together with your own soul, you must give account to God?” *(col. 893)* Hearing this she was terrified, and trembling in all her body fell at his feet with tears, renouncing her past and promising to beware in the future. He went away, and appointed a place to which he told her to follow him. Then she carried all her money in gold and silver and jewels and her varied furniture by the hands of her servants, men and women, into the middle of the square, and, setting fire to it before all, threw everything in it. “Come,” she said, “and see how I give to the flames what I have gained from you by the mud of filth.” Afterwards in a poor garment she came to Paphnutius on the mountain, who shut her up in a tiny cell in a dwelling of religious women. He appointed that bread and water be given her daily at fitting hours. When she asked him how she ought to pray, he said: “Take care not to lift up to the Lord hands defiled with many foulnesses. Do not take the name of God in your mouth, polluted with kisses; but, prostrate on the ground, repeat often in your heart: *Thou who didst fashion me, have mercy on me.*” After she had patiently spent three years in this penance, Paphnutius, moved to pity for her, went to the mountain of Antony and asked whether she had obtained pardon. Now Antony was of such merit with God that whatever he asked of God he obtained at once. *(col. 894)* Antony called his

disciples together, made known Paphnutius's request, and urged them to continue all night in prayers and vigils. And behold, at midnight Paul, one of his disciples, was in an ecstasy and saw heaven opened, and a couch gleaming with gold and gems set there, guarded by shining virgins. When he said that this glory was prepared for none but his master, he heard those virgins sound a heavenly harmony: "This glory is not Antony's, but that of Thais, once a harlot, now [f. 100] the spouse of Christ, the Son of the Virgin." Returning to himself, he told the brethren all that God had revealed to him about her. They gave thanks to God, because he saves all who hope in him. Paphnutius, coming to her, bade her come out of the cell and said her sins were forgiven. She begged that she might remain shut in. But after she came out at his command and received the sacrament of the Lord, her face shone like the sun and she went happily to heaven. He who so lovingly saves sinners, who so kindly glorifies the converted: hope in him, all you congregation of the people; pour out your hearts before him, and so act here in this vale of misery and the valley of tears that you may please God in the light of the living (Psalm 61:9; 55:14). *Which eye has not seen* (1 Corinthians 2:9), and so on.

Sermon XV. The Middle Sunday of Lent

Honorius Augustodunensis, Speculum Ecclesiae: Dominica in media Quadragesima, Laetare, Hierusalem, with optional additions for the Chair of Saint Peter, Saint Matthias, Saint Gregory the Great and Saint Benedict

Patrologia Latina, vol. 172, cols. 893–902 (ed. Migne, Paris, 1854; after Rheinau MS 138). The sermon begins in the lower part of col. 893, and its text runs in the lower parts of cols. 893–894 beside the end of the story of Thais (given with the Third Sunday in Lent).

Rejoice, O Jerusalem, and come together all you that love her (Isaiah 66:10). The divine office which we sang today, dearest brethren, warns us not to gape only after earthly and perishing things, but to direct our mind to our heavenly mother, Jerusalem. For it says: *Rejoice, O Jerusalem.*

Jerusalem, which means "vision of peace," is the Church, who is to see eternal peace, Christ, in heaven. The prophet urges her to rejoice, because they are to be made glad in joy with the face of God. All who love her are bidden to keep holiday, because on the feast of the angels they will see the face of the Lord with rejoicing (Job 33:26). Those too who till now have been in sorrow because of their sins are told to rejoice in gladness, that they may exult in pardon and *be filled from the breasts of her consolation* (Isaiah 66:11). By the breasts of the Church the two Testaments are understood, from which her children are nourished with the milk of the letter and of allegory. The Jewish people once sucked one, the Christian people sucks the other: they the letter, we the allegory. From the one milk is given when the Law consoles us thus: *Hear, O Israel, the precepts of the Lord, and write them in your heart as in a book, and I will give you a land flowing with milk and honey* (cf. Deuteronomy 6), that is, a paradise of delight overflowing with all sweetness. From the other milk is drawn for us when the new law promises us thus: *When Christ shall appear, we shall be like him, because we shall see him as he is* (1 John 3:2). *(col. 894)* The prophet promises us milk from the old breast when he promises: *They shall not hunger nor thirst, neither shall the heat nor the sun strike them, for he that is merciful to them shall be their shepherd, and at the fountains of waters he shall give them drink* (Isaiah 49:10). From the new, the evangelist gives us milk when he says that the Lord promises us this: *The just shall shine as the sun* (Matthew 13:43) and *shall be equal to the angels* (Luke 20:36). From the one we suck: *They shall obtain joy and gladness, and sorrow and mourning shall flee away* (Isaiah 35:10). From the other we draw: *Eye has not seen, nor ear heard, neither has it entered into the heart of man, what God has prepared for them that love him* (1 Corinthians 2:9). Hasten to these joys, dearest brethren, with all your strength, that you may abound in delights from all the glory of the Church. Her glory will then be complete when, set in the place of the pasture of life, nothing will be lacking to her. This glory is expressed when it is said through the prophet: *Behold, I will bring upon them as it were a river of peace, and as an overflowing torrent the glory* (Isaiah 66:12). O how blessed those on whom the Lord brings the abundance of peace like a river, and on whom all-embracing glory flows like an overflowing torrent!

Today it is read to whom this glory is given by grace and from whom it is withheld for their deserts. Abraham, it says, had two sons, one by the bondwoman and one by the free woman (Galatians 4:22). But the bondwoman is cast out with her son, the free woman with her son obtains the inheritance (ibid. 4:30). By Abraham God the Father is understood, by Hagar the old law, by Ishmael the carnal people, by Sarah *(col. 895)* the new law, by Isaac the Christian people. The law observed carnally is therefore, with the Jewish people, deprived of the Lord's inheritance. The Church, established under grace, is enriched with the kingdom of God together with the Christian people. By Abraham also our spirit is signified, by the bondwoman our flesh, by her son carnal works. By the free woman the soul, by her son spiritual works. As Sarah afflicted Hagar when she despised her, and ordered Ishmael to be cast out when he pressed Isaac into danger of death (Genesis 16; 21), so let the soul, who is the mistress, afflict the flesh, her handmaid, when it despises her, with fasts and vigils. Let her make the son's persecuting son, that is, the carnal work that hinders the spiritual, an outcast; let her bear the son of the mistress, that is, the good work, that he may take the joy of the Lord's inheritance.

We read also that the Lord went over the sea and went up on a mountain, and a great multitude came to him from every side. He distributed to the crowd the five loaves and two fishes received from a boy, and satisfied five thousand men, besides little ones and women. He bade them gather up the fragments that remained over to those who had eaten, and they filled twelve baskets; seeing which, the crowds gave thanks to God (John 6; Mark 6). By the sea [f. 102] this age is understood, which is ceaselessly buffeted by countless storms of adversity. Over this the Lord passed, because living here he did not sin. He went up on the mountain when he ascended into heaven to the right hand of the Father. The crowd flowed to him from every side when the preaching of the apostles drew the people from every part of the world to his faith. Those who are refreshed by five loaves are instructed in the faith by the five books of Moses. Two fishes are added when the psalmody and prophecy are handed down to the faithful. The loaves are called barley loaves, because as barley is wrapped in husks, so the books of the Law are wrapped in many mysteries. The boy who carried them and did not eat of them is the Jewish people, childishly wise, who did not understand the sense of the Law. But Jesus broke the loaves and distributed them to the crowds, when he opened to the faithful the sense to understand the Scriptures. They sit on the grass and are satisfied, because only the humble are judged worthy of the Lord's refreshment. By the five loaves are also understood the Scriptures and the examples of the Fathers in five ages, by which the faithful are plentifully refreshed every day. In the first age Enoch refreshes us with the bread of writing, when he writes that the Lord will come with thousands of his saints to judgment. He fills us with the bread of example, when Scripture records that he pleased God for his justice and was taken up into paradise.

In the second age bread is served to us through Abraham, when he is said to have invented the Hebrew letters, to have written down what had been done from the beginning, to have taught astronomy in Egypt, and to have obeyed God in all things. In the third age we are plentifully refreshed through Moses, when we are instructed in the ten precepts by his writings, and he is testified to have been the meekest of all men and described as having shone with many signs.

In the fourth age David, Solomon and almost all *(col. 896)* the prophets satisfy us with sweet bread, when they instruct us by their mystical writings and deeds. In the fifth age Ezra fills us with bread, when he restores the burnt Law and rebuilds the destroyed temple. These loaves are distributed to the crowds when the writings and deeds of these men are mystically expounded to the faithful by the doctors. By the two fishes, too, two persons are signified, king and priest, who alone in the Old Testament were anointed with holy oil. But Christ took the faithful, sporting like fishes in the sea of the world, with the net of faith by the fishermen the apostles, and had all anointed with the oil of chrism [f. 102v] as kings and priests. For by the white garment received in baptism the priesthood is signified, and by the mitre (chrismal cloth) placed on the head the royal diadem. Five thousand men are fed, because those who have manfully fulfilled the faith of the

holy Trinity by the two works of charity with their five senses are refreshed with the body of Christ. For five is divided into three and two. By three the faith of the Trinity is understood, by two the working of the twofold charity. Those whom this number consecrates, Christ restores at his feast. Furthermore, by the little ones and women heretics are denoted, who share with us in the Lord's sacraments. But because they are excluded from this number, they are not admitted to the Lord's inheritance. The apostles filled twelve baskets with the fragments of those who had eaten, when in the sixth age they set forth in their teaching the writings of the pious. The basket is woven of slender osier, and the apostolic order is chosen from a humble stock. It gathers the remains of the eaters, who gives the letter to the common people and reserves the mystical meaning for the wise. So, dearest brethren, praise God with the refreshed crowds for the benefits bestowed. Prepare yourselves for his feast with the cleanness of your whole heart and body, because chastity alone delivers men in dangers and reconciles penitents to God.

For Joseph, since he was not overcome by lust, was set free from prison and moreover raised to be prince of all Egypt. Daniel, since he loved chastity, was not hurt by the ferocity of the lions when he was twice cast into their den; and the power of kings raised him above princes.

Susanna too, because from love of chastity she did not violate her husband's bed, not only escaped the hands of the wicked judges, but by Daniel's just sentence delivered the false accusers themselves, convicted, to the punishment they deserved.

Judith, the holy widow, loving chastity, when she scorned the honour and riches of the great-hearted prince, snatched the people of God from the danger of imminent death. Moreover, after killing the tyrant she exulted in the victory, and to this day triumphs worthy of praise in the mouths of all.

Malchus, a monk, when he was captured by Saracens with many others, was captured with another man's wife, and was given by lot to one master, who entrusted to him a flock of sheep to feed and gave him the woman for wife. But he, from love of chastity, though even [f. 104] compelled by his master, never joined with her. Some time after, when he fled with the same little woman, *(col. 897)* the master pursued them with a servant and camels. In fear they sought a cave, because inside a lioness was nursing her cubs. The master, following, ordered the servant to drag them out of the cave to be killed. He himself, outside, held the camels with drawn sword. The servant went in with bare blade, but was at once seized by the lioness and torn to pieces before the eyes of the trembling fugitives. When he delayed, the master in anger followed, but at once met the same end. Then the lioness carried out her cubs, leaving the place to the frightened pair. They mounted the camels and went away, and made known everywhere how great is the power of chastity.

A woman taken in adultery is set before the Lord for judgment; but her accusers being confounded she is allowed to go away unhurt (John 8). Hence, dearest brethren, serve the Lord in holiness and justice, and he will deliver you from all the savagery of enemies. I wish, dearest brethren, that something may be made known to your love, whereby the sloth of the negligent may shudder, and so the mind of those who serve devoutly may rejoice.

A certain man distinguished by birth and wealth died, and a crowd of kinsfolk and the whole mourning household were present at his obsequies all night, but at first light the dead man returned to his body. All who were present fled in amazement and wonder. He hurried to church and lay in prayer until nearly midday. Returning, he divided all his property into three parts: one part he gave to his wife and sons, one he distributed to the poor, one he gave to the brethren in the monastery in which he became a monk. When they asked what he had seen, he told them: "The one who led me was bright in garment and face. As we went toward the north there was on the left a valley of immense depth, very wide, of endless length, one side of which seethed with a great fire, the other froze with horrible cold. On both sides souls languished in torments, leaping now from the fire into the cold, now from the ice into the flames. Seeing this I began to think this was hell, of whose unspeakable punishments I had often heard. But my guide answered my

thought, saying that this was not hell. As we went further everything began to grow dark before us [f. 105v], and we seemed to slip through thick darkness as if descending to lower places. And behold, a great pit appeared before us, which belched sulphurous clouds from its fire-vomiting mouth and in turn drew the same back and swallowed them. An intolerable stench also rose from that furnace and filled everything round about. Then suddenly my guide vanished and left me alone in that horrid sight. And as I stood there afraid and trembling, and did not know where to turn my steps or what end to expect, *(col. 898)* suddenly behind me a pitiful cry arose, where a crowd of souls was being dragged by demons: the souls wailing tearfully, the demons insulting them cruelly and hurling them with laughter into that abyss. Meanwhile most foul spirits plunged out of that abyss, breathing putrid fire from mouth and nostrils, and tried to seize me with fiery forks; but as soon as my guide came up they flung themselves headlong into the same pit with a dreadful bellowing. He at once brought me, freed from fear and darkness, into the serene light of the eastern region, where before us another wall without any entrance rose up to heaven. When we had come there, there was a most joyous plain, beautiful with every charm, shining more than the light of day, sown with fragrant flowers, full of sweet scent, in which companies of the white-robed rejoiced, singing a sweet hymn. I began to think that this was the kingdom of heaven, of whose unspeakable joys I had often been told. But he answered my heart that this was not the kingdom of heaven. Passing beyond those places of the blessed, things more splendid appeared before us, and behold, an immense light shone before us with the greatest brightness, from which the sweetness of a wondrous fragrance breathed, and besides there sounded the harmony of most sweet concerts. And such was this glory that all I had seen before seemed very small. When I hoped we were about to enter there, my guide turned back, and coming to the place of the rejoicing, said to me: Do you know what the things you have seen signify? When I answered that I did not, he said: The valley horrible with heat and cold is the place prepared there for those who put off repenting of their crimes until the end of life. Because in death they take refuge in penance, they escape the punishments of hell. But because here they are not amended by satisfaction [f. 106], they are purged in these pains and are thence freed by the Masses and alms and prayers of the faithful and joined to those you see. Those who die without penance are at once plunged into hell, whence they are never freed to eternity. The entrance to it was that fire-vomiting pit. Those who lead their lives in good conduct come here after death. But those who are found perfect are introduced into the kingdom of heaven. The entrance to it is that bright place which you saw. Now you shall return to the body. If you live well, you will be joined to these." At once he returned to this life, and led so holy a life afterwards that, though his tongue were silent, his life spoke what he had seen. Therefore, dearest brethren, if you live here soberly, justly and piously (Titus 2:12), you will one day come to those joys where it is allowed to exult for ever, and it will please God to dwell with you, whom *eye has not seen* (1 Corinthians 2:9).

If the Chair of Saint Peter falls on a Sunday, it will be fitting to conclude the sermon thus:

Commend yourselves, dearest brethren, most earnestly to Peter, prince of the apostles, whose feast we celebrate today. Because the Lord made him head of the Church, the Church today set him first as supreme shepherd in the episcopate. For when the people of Antioch, having driven out Simon Magus, called in Peter, and the sick received health and the dead life through his shadow, they set him over them, and the faithful, who had before been called his disciples, took the name of Christians. Since he has from the Lord the power of binding and loosing *(col. 899)* and the keys of the kingdom of heaven (Matthew 16:19), knock at his door with prayers, that he may absolve you from the bonds of sins, *(col. 900)* and opening the gates of life bring us to the joys of the angels, *which eye has not seen*, and so on (1 Corinthians 2:9).

If the feast of Saint Matthias falls on a Sunday, it is fitting to say this of him:

The prayer of the holy apostle Matthias, whose birthday we keep today, can greatly favour our wishes, dearest brethren. When Judas, one of the twelve, had sold the Lord for thirty pieces of silver, and the Jews had bought with these pieces a field for the burial of strangers, the unhappy Judas hanged himself in that

field, burst in the middle, and with his bowels poured out paid the penalty of his betrayal. In his place Matthias was chosen by the apostles through the Holy Spirit, and the number twelve consecrated by Christ was completed (Acts 1). Preaching in Judea he converted many to the faith, bore many adversities for the name of Christ, and at last [f. 106v] fell asleep for the Lord with a glorious end. Since he is one of those who are to judge you at the last, entreat him with prayers and praises that you may then be set on the right hand and deserve to hear the sweet voice: *Come, ye blessed* (Matthew 25:34), and so on.

Of Saint Gregory the Pope.

The festival of the supreme pontiff Saint Gregory increases for us the joys of this holy day. He adorned his times with signs and virtues, and the house of God with his sayings and writings. This blessed man, first a layman, sprung from the noble rank of senators, was endowed with immense riches. Hence he built seven communities from his own revenues, in one of which he himself became a monk. When in it he was acceptable to God and men by his holy conduct, he was ordained archdeacon by the pope, and not long after was raised to be pope of the City. By word and example he so enlightened the whole Church as the sun lights the world with its brightness. Hence he also drew England, which up to that time had been given to idolatry, to the faith of Christ. Before he received the pontificate he used to sit alone writing; one day an angel of the Lord came in the form of a shipwrecked man, groaning, and begged his help, and at once received from him six gold pieces. Returning again, he implored help with importunate cries. The man of God likewise gave him six coins. The third time on the same day he came back and tearfully begged help. But the man of God gave him a silver dish. He took it, embraced him joyfully, and went away glad. When Gregory had attained the pontificate, and was feeding countless poor from the goods of the Church not only in the City but everywhere in the world, he wished that every day twelve should sit at his table, whom he himself would feed with his own food. One day he saw thirteen present, and the thirteenth changing himself into different shapes [f. n.: something is missing]. When the table was cleared, he let the twelve go, and kept the thirteenth with him; leading him aside he asked who he was. And he said: “I am the shipwrecked man whom you once comforted with twelve gold pieces and a silver dish. And know that the papacy has been bestowed on you by God as a reward for this.” “How do you know,” said he, “that God set me over the Church in the episcopate?” “Because,” he said, “I am his angel, appointed by him to be your guardian, and whatever you ask of God you will obtain through me, until you stand before the face [f. 108] of him whom you desire.” When he had said this, he vanished from the eyes of the astonished man. Gregory gave immense thanks to almighty God and began to give countless alms, for which today he has received a hundredfold and eternal life. Imitate him, dearest brethren, by alms and good works, that by his prayers you may deserve to enter into the joy of the Lord, which eye has not seen (1 Corinthians 2:9).

Of Saint Benedict.

We ought to rejoice, most beloved, on this day’s solemnity of our most holy Father Benedict. As the Morning Star, as its name sounds, shines the glory of the stars, so shone the jewel of monks. Born of a noble family, he is said to have been sent to Rome for the study of letters; but he despised worldly wisdom and the glory of the city of Rome, and loved only the ignominy of the cross of Christ. For he left the City and the schools and betook himself to a priest of the Church in the service of God. But his nurse, who clung to him with strong love, alone came after him. She had carelessly set down a sieve which had been lent her, and it fell and broke in pieces. When Benedict found the nurse weeping, he restored the broken vessel to wholeness by his prayers. They hung it before the doors of the church as a sign; and Benedict fled secretly, that he might not be praised by men. Making for the wilderness, he met a monk, Romanus, who afterwards became the father of many monks; he gave him the habit of religion and taught him the manner of holy conversation. Romanus’s cell was on a mountain, and at its foot Benedict lay hidden in a cave. Romanus every day sent him bread tied to a rope with a little bell. But the devil, envying them both, threw a stone and broke the bell. So Benedict led a hermit’s life for three years, and unknown to men was known to God alone. Hence God

himself cared for his athlete: for after a priest had prepared a delicate feast for himself on Easter day, the Lord commanded him to carry it to Benedict. He bore many temptations from the devil, all of which he manfully overcame.

One day the tempter came in the form of a bird, and the holy man's breast was so kindled with an unlawful love that he almost left the wilderness overcome by desire. At once, stripping off his garment, he rolled naked in thorns and nettles until all that carnal delight [f. 108v] was extinguished. After this he was made abbot of a neighbouring monastery. But when he imposed the discipline of the rule, his disciples offered him poison in a drink. When he made the sign of the cross, the glass vessel in the servant's hand burst as if he had thrown a stone at it instead of the cross. Leaving them, he went back *(col. 901)* to the wilderness, and as many flocked to him he built twelve monasteries there to the praise of God. Three monasteries on a mountain lacked water, but Benedict by his prayers drew a spring from the rock, which to this day flows down to the lower places for his merit. In one monastery a brother could not stand at prayer, because the devil in the form of a little Ethiopian drew him by his clothes out of the choir. Benedict struck him with a rod as he stood outside; but the devil fled with a cry as if he had received a blow.

A brother, cutting brambles with a bill-hook, let the iron slip and fall into the lake. But when Benedict held out the handle over the lake, the iron floated like wood and leaped of itself on to the handle.

A boy also, drawing water, fell into the lake, and was carried by the wave at once as far out as the cast of an arrow. Benedict, perceiving it at once by the spirit, sent Maurus to rescue the boy; he afterwards became famous as the father of many monasteries and the doer of many miracles. A marvel! Maurus, sent by Benedict, ran over the water as on solid earth, took the boy by his hair, and quickly carried him to the shore, and looking back, wondered that he had walked on the waves. The boy said that he had seen Benedict's sheepskin cloak snatching him from the waters.

When he shone in the world like a lamp by these and many other famous signs, and the splendour of his brightness could not be grasped by the envious, a certain priest began to be stung with great envy, seeing Benedict's glorious fame spread wider every day. And because he wanted to have his praise but did not wish to imitate his life, he began to disparage him before some and to draw back from visiting him those he could. But when he saw the proclamation of his virtues grow louder and louder everywhere, and many, leaving the world, kindled by his example to a conversion to a better life, he took care to send him by his servant a loaf prepared with poison, thinking, the wretch, to put out the lamp of the Church by his death [f. 110]. Now a raven used to come every day from the wood to Benedict's table, and take bread from him and go away. So Benedict, receiving the sent loaf with thanks, threw it to the raven and ordered it to carry it to a solitude where it could not be found by man. The raven, long and much recoiling from it, circled round the loaf croaking, and at last lifted it and carried it into the woods. After two or three hours it came back and was fed with its usual bread by Benedict. But the mad priest, seized with fury, since he could not take the life of him whom God kept as the apple of his eye under the protection of his seal, tried to push the souls of his disciples into the precipice of perdition. *(col. 902)* He commanded seven shameless girls to dance naked before the cell of the man of God, so that the younger brothers, seeing them, enticed by desires from their purpose, might fall headlong through the slippery way of lust. Benedict, seeing them, and knowing that it was done on his account, appointed an abbot there, left the place, and went away, humbly avoiding the envy of his rival. But that wretched priest, the minister not of Christ but of Satan, while he stood on his balcony and exulted at Benedict's departure, suddenly the balcony fell and crushed all his limbs to pieces. Benedict wept most bitterly over his fall, and also enjoined penance on his disciple who rejoiced at his death. With ravens flying before him out of the wood and as it were showing the way to their foster-father, he came to Monte Cassino, where there was an ancient temple of Apollo. When all filth had been cleared out of it, he dedicated the temple in honour of almighty God, built a monastery, and gathered very many brethren to the praise of Christ, whom as a good shepherd he led to the pastures of life by words and examples. All his life he gave

himself to fasts and vigils, and in Lent took food only twice, or once, in the week; at all times he was either occupied with reading or intent on prayer. After by these and such glorious deeds he had long enlightened an unworthy world, today he passed from the prison of the flesh to the heavenly palace with the angels rejoicing. As he departed, heaven lay open to his disciples, and toward it a most beautiful road, spread with countless cloaks and lamps, ran upward, on which a shining man [f. 110v] stood and said that Benedict was making for the heavens by this road. Therefore, dearest brethren, *sanctify the Lord Jesus in your hearts*, who glorifies those who glorify him; commend your souls and bodies to him by fasts, vigils and alms, that by Benedict's prayers you may escape the final curse and possess the blessing as an inheritance (cf. Matthew 25), *which eye has not seen* (1 Corinthians 2:9), and so on.

Sermon XVI. The Annunciation of Saint Mary

Honorius Augustodunensis, Speculum Ecclesiae: In Annuntiatione Sanctae Mariae, Qui audit dicat: Veni (Apocalypse 22:17), with the figures of the Virgin, and the story of Saint Mary of Egypt

Patrologia Latina, vol. 172, cols. 901–908 (ed. Migne, Paris, 1854; after Rheinau MS 138). The sermon begins in the lower part of cols. 901–902, below the end of the Benedict addition.

He that heareth, let him say: Come (Apocalypse 22:17). Scripture has commanded us, dearest brethren, to impart to you what we understand of God and of eternal life, and to invite you, as we hasten toward it, to come with us.

This day is counted among the chief festivals, because the sum of the whole Christian religion is shown to have taken its beginning from it. On this day the world, lost by sins, was restored to life by the passion of Christ. On this day also John the Baptist is said to have been beheaded, and on this day James, the brother of John, was beheaded. On this holy day the Incarnation of Christ is announced to the Virgin by the angel, as it is devoutly celebrated today by the whole Church.

We read that on this very day and at the very hour at which the first man was made in paradise, the Son of God was also conceived, a new man, in the womb of the Virgin. She herself was a paradise of apple-trees, a fountain of gardens, because in her the tree of life rose, and from her the fountain of wisdom flowed, and she overflowed with all delights; in her were hidden all the treasures of wisdom and knowledge *(col. 903)* (Colossians 2:3). It is also handed down that at the hour at which Adam ate of the forbidden tree, Christ hanging on the tree of the cross drank vinegar mixed with gall; and at the hour at which the Lord drove man out of paradise, Christ brought the thief into it. All of which the Church teaches happened today. Therefore the blessed Virgin Mary, through whom it came to pass, is magnified today.

For when our first parents had abounded in the delights of paradise, and drunk the cup of death offered by the devil, and the whole offspring of their succession had for five thousand years lain under the sentence of death, God had mercy; for that malignant plunderer boasted that he possessed the whole human race as if by hereditary right [f. 112]. Against the cup of death offered to man through a woman, at the devil's instigation, he mixed the antidote of life, with an angel as minister, received by the human race through a woman; and the death which a woman brought into the world, a woman drove away, and moreover brought life to all. God sent his angel to announce to the Virgin the mystery of eternal salvation, by which he willed to reconcile to himself the lost world, in which it pleased him to restore all things in heaven and on earth (Colossians 1:20). The archangel Gabriel therefore greeted the Virgin with reverence, and foretold that she would be the Mother of God and Queen of the angels. *Hail, full of grace,* he said, *the Lord is with thee, blessed art thou among women. Behold, thou shalt conceive and bring forth a Son, and he shall be called the Son of the Most High. He shall be king in Israel, and of his kingdom there shall be no end* (Luke 1:28–33). At these words she, blessed beyond the angels, was at once made pregnant by the Holy Spirit and the holy virgin was made with child by the Word of God. Then she did not go wantonly to frivolous company, nor chatter arrogantly among them, in woman's way, about the gift she had received; but at once she hastened humbly to the holy

Elizabeth, whom the dignity of her age and the merit of her life had made renowned; who now in her sixth month, the same angel having announced it to Zechariah, had conceived him who was to prepare the way to the hearts of men for the Lord coming into the world, and for this reason had hidden herself for six months. So when Mary greeted Elizabeth, John in his mother's womb leapt at her voice, already eager to break from the enclosure and meet his Lord as he came; already wishing to come forth, the faithful servant and friend to embrace the King and Bridegroom. Then Elizabeth, filled with the Holy Spirit, said that all that had been said to the Virgin by the Lord would be fulfilled. So she stayed with her three months, until she bore the Son greater than all the prophets, who was to go before that Son in the world as his forerunner and herald (ibid.). Then returning to Nazareth, when she was found with child by Joseph, he thought of putting her away secretly. An angel appeared to him in sleep, warned him that she was not to be put away, and made known that what was conceived was of the Holy Spirit (Matthew 1). When the appointed time was fulfilled, the star of the sea brought forth to the world the sun of justice, who was the light and king of all the angels and the life and salvation of all men. *(col. 904)*

Before this, a curse had bound all virgins, as it is written: *Cursed is he that bears not fruit in Israel.* This curse God removed from virgins through the Virgin Mary, when the author of blessing himself came forth from her undefiled womb as a bridegroom from his chamber. He freed the barren from this curse, when he willed his John the Baptist to be born of a barren womb.

She, dearest brethren, was in many ways prefigured long ago; she was foretold in many ways by the prophets. For Moses saw a bush burning with fire and yet not consumed by the flame (Exodus 3). In it the Lord appeared when he delivered his people from Egyptian slavery. This prefigured the blessed Virgin, whom the fire of the Holy Spirit lit up with offspring, and the flame of concupiscence did not violate. From her the Lord, appearing visibly, visited the world and freed the people of the faithful from the devil's slavery.

Aaron too by the Lord's command put a dry rod in the tabernacle, which the next day, flowering, bore nuts (Numbers 17). By this sign the faithful are commended to God, and the rebellious are confuted. The dry rod that bore a nut is the Virgin Mary, who brought forth to the world Christ, Lord and man. Through him the just in the last days shall flourish like the palm, but the reprobate shall burn in fire like a withered fig-tree.

The Lord rained manna from heaven on the children of Israel, and commanded that nothing of it should be kept for the morrow. He willed to give them new manna every day, and the manna that was kept bred worms. By the manna Saint Mary is understood, from whom Christ is born as a worm. For he himself says: *I am a worm and no man* (Psalm 21:7 Vulg.; 22:6). For a man is born of the union of man and woman; Christ was begotten of the Virgin alone, as a worm is formed from clean earth.

Gideon, the leader of Israel, spread a fleece on the threshing floor, and dew came down from heaven upon it while the floor remained dry. Again, when he laid the fleece out, the floor was wet with dew and the fleece was dry (Judges 6). This was a sign of the victory of the faithful and the flight of the enemy. The fleece soaked with dew is the sacred Virgin, fruitful with offspring. The floor left dry is her untouched virginity. Again the floor was wet with dew, because the Church shone fruitful with the gifts of the Holy Spirit. By this sign, that is, the Virgin's childbearing, the demons, who are the enemies of the human race, are conquered, and the faithful will be crowned in heaven with triumphal glory. The fleece was dry of moisture [f. 114], because the Synagogue was barren of spiritual gifts.

The prophet foresaw all this in the Holy Spirit and said in these words: *There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root, and the spirit of the Lord shall rest upon him* (Isaiah 11:1–2). Jesse was the father of King David, who was the root of this sacred stock. From this root David had grown like a tree, from which a noble rod had sprung, because the Virgin Mary drew her origin from his line. This rod bore a flower when the Virgin Mary bore Christ. For he himself says: *I am the flower of the field and the lily of the valleys* (Song of Songs 2:1). A field is land untilled, and a virgin unwed. This

(col. 905) field brought forth a precious flower when Christ, born of the Virgin, shone upon the world. This flower was the lily of the valleys, that is, Christ the ornament of the humble. Upon him the Spirit of the Lord rested, because the fullness of the Godhead dwelt in him bodily (Colossians 2:9). The prophet also said: *Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel* (Isaiah 7:14), that is, God with us.

Ezekiel also saw the gate always shut, through which only the King of kings passed and left it shut (Ezekiel 44:1–2). Saint Mary is the gate of heaven, who was a virgin before the birth and in the birth and remained a virgin after the birth.

King Nebuchadnezzar saw a statue whose head was of gold, its breast and arms of silver, its belly of bronze, its legs of iron, its feet of clay. And a stone cut out of a mountain without hands broke the whole statue to pieces and reduced it to dust. It grew into a great mountain and filled the whole earth (Daniel 2). By the different metals of the statue are designated the kingdoms of different powers. But the stone cut out of the mountain without hands of those who cut is Christ, born of a Virgin without the hands of those who embrace. He will subdue all kingdoms to his rule and he alone will reign for ever. This same Nebuchadnezzar also made a golden statue, forty cubits high and six wide, which he commanded the whole people to adore. When Ananias, Azarias and Misael refused to bow their necks to it and worshipped only the God of all, the king in anger ordered the furnace to be heated seven times hotter than it was wont to be, and commanded these three men to be bound and thrown into it. The flame, driven out by God's power from the furnace, burned those outside, but did not harm a hair [f. 114v] of those inside, rather it loosed their bonds; and they sang a hymn to God in the midst of the flames, and with them the king saw the Son of God (Daniel 3). So the Holy Spirit, lighting the blessed Virgin within with his fire, made her fruitful, and overshadowed her outwardly from all concupiscence. Hence the Son of God revealed himself through her to the Gentiles.

Daniel, with the king's leave, destroyed the idol of the Babylonians and slew the dragon they worshipped. So the Babylonians, moved to anger, cast him into the lions' den and shut it with a great stone for seven days. The king, since he loved Daniel, sealed the stone with his ring, lest they should kill him. Then an angel of the Lord seized the prophet Habakkuk in Judea with his dinner and set him over the lions' den. He carried food in to Daniel, yet did not remove the seal. On the seventh day the king came, found the seal whole and Daniel unharmed, praised God, drew him out of the den, and ordered his enemies to be thrown in to be devoured by the lions (Daniel 14). So Christ, with the seal of virginal modesty unbroken, entered the chamber of the womb, and again with the seal safe came out of the virginal hall, the light and glory of angels and men.

(Footnote in the printed text: the Fabrica, in the margin: "Of Mary of Egypt.") (col. 906)

The genealogy of this Virgin is woven by the evangelists like a line to a hook, at the end of which her Son is attached like the hook, when Jesus Christ is said to be born of her (Matthew 1). This line God the Father fastened to the rod of the cross, on which his Son hung like the hook. The bait on this hook was the flesh of Christ, which had been hidden in the holy Virgin as in a fishing-basket. This hook God cast into the sea of this world, and drew Leviathan out of the hearts of the faithful. His jaw the ring of Christ's charity pierced, so that an outlet lies open for those whom he has incautiously devoured. So an outlet lay open by penance for David, whom he had swallowed through adultery and murder. It lay open by weeping for Peter, whom he had in his throat through perjury and denying the Lord. It lay open by tears for Mary [Magdalene], who through many filthy crimes lay hidden in his belly. Of these the blessed Mother of God saved her namesake Mary of Egypt. She, born in Egypt, came to Alexandria while still of tender age and for thirteen years offered herself as a public harlot [f. 116] to the whole crowd. When the people hurried to Jerusalem by ship to celebrate there the exaltation of the holy cross, she boarded the ship with the others, and without measure bound the souls of the young men in the devil's snares. When they reached Jerusalem and the people had gathered from every city, she wantonly enticed all she could to sin, and plunged wretched men by the snare of the insatiable devil into the mire of filth. So, as the feast drew near and the people ran in crowds to the church, she too

wished to enter the temple with the others, but a divine power drove her far from the doors. She tried again and again, mingling with the crowds, to go in, but her attempts were frustrated, because again and again she was repelled from the doors and carried back. Then, moved by God's will, she called to mind the multitude of her crimes, saw the image of the Mother of God, Mary, painted on the wall, and at once fell before it in tears, weeping for her past crimes and promising to avoid them in the future. Rising from prayer, she entered the temple as freely as if she were being drawn in by the very people who had formerly repelled her. Having adored the saving cross she went out, and again prostrated herself weeping before the holy image. Then, rising, she bought three loaves, crossed the Jordan, and remained forty years in the desert known to God alone. For the first seventeen years she kept her failing spirit alive with three loaves and wild herbs rather than refreshed her body; she endured many hardships of the air, of heat and cold; she suffered many temptations of the devil, above all the fires of the flesh and the longings of her former life. But after she prostrated herself on the ground and invoked the Mother of God, she overcame all manfully. After this, purged from her sins, she was held worthy to be a dwelling of the Holy Spirit. He inwardly enlightened her with the gift of grace, with the knowledge of the Scriptures and foreknowledge of the future, and filled her with the bread of divine contemplation; outwardly he graciously softened the hardships of the air and the passions of the flesh, and moreover glorified her with famous miracles. For a certain monk, *(col. 907)* wandering in the desert in Lent, in case someone serving God might be found there, was led by the Lord to her, and she was shown to him. Having received a garment from him and covered a part of her body, she soon, after making prayer [f. 116v], told him his name and office, and asked, in begging his blessing, that he be called Zosimas and honoured with the priesthood. He was astonished and asked who she was, and learned from her all: where she was from, what she had done, when she came there, and how much she had suffered there. When he himself asked her to pray for the Church, she rose, stretched her hands to heaven, and hung in the air, held up by the Holy Spirit. Seeing this he was afraid and thought it a phantom. But she, answering his thought, denied that she was a phantom, and affirmed that she was dust and ashes, and had been clothed with baptism. Besides this she discussed the Scriptures with him, laid open to him all the customs of his monastery, recited the names of the brethren one by one, and told him in what respect the abbot, or this one or that, ought to be corrected. At last she foretold that in the next year an illness of the body would attack him, but asked that when he had recovered his health he should visit her and bring the body of the Lord to her. He, bathed in many tears, was hardly torn from her. Returning sadly to the monastery, he wasted away the whole year at her absence, thirsting in his heart to be refreshed by her presence. When Lent came, the illness fell upon him which that holy woman had foretold. When he recovered from it, on Holy Thursday he took the body of Christ with him and set out. She came toward him from the distance across the Jordan, and making the sign of the cross on the waters, went over the liquid as over solid ground, and coming to him received the Lord's sacraments from him, and with outstretched hands gave thanks to God, and asked Zosimas to visit her *(col. 908)* the next year. And again, making the sign of the cross, she crossed the river with dry feet, and the journey which Zosimas had made in twenty days she made in the space of one hour, and in the place where she had first found her she gave up her unconquered spirit to the stars. The old man, seeing the glorious miracles, rendered the praises of his lauds to him who alone does wonders. When the year had passed he sought the desert again and found her dead, her lifeless body having lain incorrupt under the open sky all that year. As he was affected with grief for her death and sorrowed that he had not asked her name, and was anxiously asking whether he was to bury her, behold, he saw her name and the day of her passing written on the ground [f. 118], and that he should bury her, in letters. As he turned this over in his mind, behold, two lions came out of the forest and dug the place of the grave with their claws, and putting the holy body with the old man into the pit, when their task was done withdrew to the depths of the woods. Zosimas went back in haste to the monastery and told the brethren all that God had revealed to him. They glorified God, moved the body, and buried it with fitting honour among them.

Behold Mary, who once, enticed by the song of the Sirens, long suffered shipwreck, and at last, rising, through the star of the sea escaped danger and reached the harbour of salvation. All who have followed this star of the sea have been brought to the harbour of salvation. This star of the sea, dearest brethren, shines on high in heaven above all the choirs of angels; after her humility and chastity let all steer the ship of their life who sail on the sea of this world, that through her they may gain the harbour of life where they may rejoice for ever with all the saints, where eye has not seen, and so on.

Sermon XVII. Passion Sunday

Honorius Augustodunensis, Speculum Ecclesiae: Dominica de Passione Domini, Hodie si vocem Domini audieritis, nolite obdurare corda vestra, with the figures of the Passion and the story of Pelagia

Patrologia Latina, vol. 172, cols. 907–914 (ed. Migne, Paris, 1854; after Rheinau MS 138). The sermon begins in the lower part of col. 907.

Today if you shall hear his voice, harden not your hearts (Psalm 94:8 Vulg.; 95:7–8). The divine voice, dearest brethren, cries out daily through Holy Scripture, kindly calls us back as we hurry by evil deeds to destruction, and sweetly invites us to the joys of everlasting life. But up to now we have hardened our hearts against this voice and refused to follow it to our profit. At least today, with the ears of the heart opened, let us hear it obediently, and, the door of the mind unlocked, receive the word of life into the lodging of the heart, that God may abide in us and we in him. For without doubt either God or the devil dwells in the soul of a man. In whom God abides, he is always fervent with charity, delightedly embraces the words of God, and eagerly strives to fulfil them in deeds. Of this man it is said: *He that is of God hears the words of God* (John 8:47). But in whom the devil dwells, he is always full of envy and hatred, and reprobate for every good work. Of such it follows: *Therefore you hear them not, because you are not of God* (ibid.). For those who close their ears against the words of God, in their hearts demons *(col. 908)* [f. 118v] play, by uncleanness and evil desires. What is the voice of God? *Be holy, for I am holy* (Leviticus 11:44; 1 Peter 1:16), and: *I will that where I am, you also may be* (John 17:24). This voice let us hear, sanctifying ourselves from evil works: that is, let us flee fornication and all uncleanness of the body, and desire of women by the will, for *whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart* (Matthew 5:28). Let us kill no men, neither by deed nor by counsel, nor have hatred in our heart. He that hates his brother is a murderer. Other men’s goods let us not seize either by theft or by violence, nor even desire to have them, for *the root of all evils is covetousness* (1 Timothy 6:10). And whatever we have neglected to do of God’s commands, or have rashly done against them, let us wash away by confessing and doing penance with tears, redeem by alms, make satisfaction for by vigils and fasts. If we sanctify ourselves in this way, we shall reign with our God in heavenly glory with the saints. *(col. 909)* This voice, because the children of Israel in the desert refused to hear it, therefore they did not deserve to enter the rest of the Lord. For after the deliverance from hard slavery, after escaping their pursuing enemies, after the refreshment of angelic bread and the drink of water brought from the rock, because they provoked God by murmuring and blasphemy, offended him by fornication and by worshipping idols, and moreover hardened their hearts against his signs and warnings, they were destroyed by their enemies and by serpents and perished. Some also were consumed by fire, some swallowed up by a gaping of the earth. Only two of the people, with the children of the transgressors who obeyed the voice of the Lord, deserved to enter the land flowing with milk and honey (Numbers 14; 26). So today also, those who after deliverance from the devil’s slavery, after the remission of sins in baptism, after the eating of the body and blood, harden their hearts against the words of God, shall not enter into the rest of the Lord; rather the enemies and serpents, that is the demons, will destroy them from life. But those who obey the voice of God in the two precepts of charity will enter the Lord’s rest like those two. Therefore, dearest brethren, while it is called *Today*, that is, while we live in this life, let us follow with a ready mind the voice of the Lord, the good shepherd, we the people and the sheep of his pasture (Psalm 94:7), that we may deserve to be led by him into the pasture of everlasting life [f. 120].

But you ought not to follow or listen to the voice of strangers, but flee from them with your whole heart. By strangers I mean those whom the supreme shepherd himself calls wolves, thieves, robbers, who, sparing not the flock, strangle the sheep redeemed by the blood of Christ and devour the living and the dead. They are counted in name shepherds and priests, but in fact are despisers of God and transgressors of his law, and are seen to be provokers of his wrath upon the people. They are a snare and a ruin to the people, who live in filth and defile the people with sacrifices and gifts; blind leaders of the blind, they lead the wretched crowd by evil example down into the depth of hell. Of them it is said: *Woe to you who have taken away the key of knowledge: you enter not in yourselves, and those that were going in you have hindered* (cf. Matthew 23:13; Luke 11:52). They shut the kingdom of heaven against men, because they do not open to them by preaching the gate of life; they are wise only for evil, and know not how to do well. They do not suffer those who would enter to go in, because by bad example they draw many back from good resolution. Of these it is written: *Death is come up through our windows* (Jeremiah 9:21). Priests are called the windows of the Church, because through their words the hearts of men are enlightened. But alas, through these windows death enters, when the people by the example of priests commit mortal crimes. *They put to death souls that die not, and save souls alive that live not* (Ezekiel 13:19). For they say: If we take money from you, we absolve you from your sins and make you safe with God. For not by fasting and vigils but by the gifts made to us are sins forgiven, because all *(col. 910)* men will be saved in the end. This voice, dearest brethren, and the company of these men, flee as poison, and firmly believe this truthful voice. Turn from evil and do good, because *neither thieves, nor extortioners, nor fornicators, nor drunkards, nor railers shall possess the kingdom of God* (1 Corinthians 6:10); but those who persevere in these or like things to the end shall go into everlasting punishment, but the just into life everlasting (Matthew 25:46).

In these days, dearest brethren, we recall the Lord’s passion, which freed us from the torment of eternal death and the power of the devil [f. 120v], and, reconciling us to God the Father, enriched us with everlasting glory. In all things, without sin, he willed to be conformed to us in likeness (Hebrews 4:15). As we read that a woman came to Elisha on the mountain to ask for her son, and he sent his staff by his servant and had it laid on the dead child. But the dead child was burdened rather than raised by the staff. Elisha himself, coming, stretched himself upon the limbs of the dead boy, and the dead boy at once revived (4 Kings 4).

The dead child signifies the human race, for which Mother Church cries to God from the beginning. The staff, that is the law, he sent by his servant Moses, which pressed men the more heavily in death. But Elisha, Christ, coming, conformed himself in all things to the dead and raised him to life. This many figures prefigured long ago, this the prophetic word expressed in many ways. For he was born for the passion, who, as he himself says, was likened in the hands of all the prophets (cf. Hosea 12:10). He would have been born in vain if he had not suffered for the salvation of the world.

At the origin of the world Adam, formed of clean earth, is cast into a deep sleep under the tree of life in paradise, and the woman is built from his side (Genesis 2). So Christ, born of the clean Virgin, is lulled to sleep in death on the tree of the cross, and from his side, flowing with blood and water, the Church is formed, redeemed by the blood, washed by the water.

Abel offered a lamb in sacrifice to God, and fell, innocent, slain by his brother; but his blood cried out from the earth (Genesis 4). So Christ offered his body to God the Father in sacrifice, and fell, innocent, slain for us by the Jewish people, his brother. His blood cries from the earth, because the Church, receiving his blood, resounds with praises to God.

When the world was perishing in the flood, Noah saved his household in the ark. Ham mocked him when he was drunk, uncovered and heavy with sleep; but he, awaking, exalted Shem and Japheth with a blessing, and condemned Ham with a curse (Genesis 7; 9). So, when the world perished by sins, Christ saves the Church by the cross; him, made drunk for us with bitterness, uncovered by insults, reproaches and scourges, heavy on the cross with the sleep of death, the Jewish people mocks; but he, awaking from death, honours his two

sons, that is the clergy and the people, with a blessing, and by a curse [f. 122] rejects the unbelieving people.

Four kings of the nations went to battle against the five kings of the Pentapolis *(col. 911)*, and the four, overcoming them, took Lot and carried off the spoil from Sodom. Abraham pursues them with three hundred and eighteen men, and the enemy being put to flight the spoil is rescued and Lot returned safe. To Abraham, having won the victory, Melchisedech king of Salem came out to meet him, offered bread and wine, and Abraham gave him tithes of all (Genesis 14). These four kings of the nations are understood as four vices, joy, fear, desire, sorrow, which are opposed to the four virtues prudence, fortitude, temperance, justice. But the five kings of the Pentapolis are the five senses of our body. By Lot our mind is signified, by the spoil our good pursuits, by Abraham the spirit, by the three hundred the faith of the Trinity, by ten the Decalogue of the law, by eight the beatitudes of the new law. Four kings therefore fight with five when the four vices disturb our five senses with desires. They take Lot and carry off the spoil when they make our mind captive from its state of uprightness, and drawing our pursuits to unlawful things, estrange them from good. Such enemies Abraham, that is the spirit of the inner man, pursues with the faith of the Trinity and the precepts of both laws, and having overcome them, Lot is shaken free with the spoils, because the mind is brought back to good pursuits. For the letter tau, T, which in Greek expresses three hundred, is shaped in the form of a cross, because by the trophy of the cross the enemies of the vices are overcome. After this victory Melchisedech, king without father and without mother (Hebrews 7), offers bread and wine to the victors, because Christ the king of justice, in heaven without a mother, on earth without a father, offers his body and blood to the victors over vices as a triumph. To him they pay tithes of all, that is, they obey him in all his commandments.

Abraham, at the command of the Lord offering his son in sacrifice, left two servants with the ass in the city, and went up the mountain with his son; having built an altar he laid Isaac bound upon it, and took the sword to slay him. But an angel from heaven, crying out, bade him spare. Abraham, looking up, saw a ram stuck by its horns among the briars, offered it in sacrifice, and went away with his son (Genesis 22). Abraham, who sacrificed Isaac [f. 122v], is God the Father, who offered his Son for us. Let every age marvel at the figures that went before, when so sure a signification of what followed is shown expressed in them. For in the very place in which he set up the altar Solomon afterwards built the temple; in the place where the ram stuck by its horns among the briars, there Christ's cross was fixed, on whose horns he himself hung among the Jews as among briars. The two servants who wait with the ass are the two peoples, namely of the kingdom of Israel and the kingdom of Judah, who still persevere in folly. But the true Isaac has now been immolated for us, now exalted at the right hand of God; the Jewish people, however, still waiting with the ass of folly, is deprived of this saving sacrifice.

The law also prefigured this in commanding that a goat be offered, on whose head the sins of all were to be laid *(col. 912)* by the hands of the priest, and so sent out into the wilderness to be devoured by wolves. This goat is Christ, born for sinners, on whom the sins of all are laid and fastened with him to the cross. He is sent out into the wilderness when he is handed over by the Jews to the Gentiles; he is devoured by wolves when he is torn by both with a cruel death.

The law commanded also that a red heifer be offered and burned to ashes, and the people to be cleansed were sprinkled with its blood and ashes (Numbers 19; cf. Leviticus 16). The red heifer is the flesh of Christ, reddened with blood, which was burned to ashes when it was roasted on the altar of the cross by the fire of the passion. The people sprinkled with its blood are cleansed, because by the blood of Christ and the ashes, that is the body of the faithful, the people is sanctified.

This also is shown by the new law, in which Christ is told to have gone down into a little boat. While he slept in it, a great wind stirred the sea. The disciples, terrified, woke him, and when he rose the storm and winds ceased, and serenity and calm returned (Matthew 8). The little boat is the standard of the holy cross, by which from the sea of this world we are carried through the passion of Christ to the calm of a safe harbour. The Lord went up into it when for the salvation of the world he underwent the cross. A great commotion is

stirred in the sea, because the Jewish people, disturbed, is roused to sedition. The Lord slept in the little boat when he allowed himself to be overcome in the cross by the sleep of death. The disciples woke him in alarm when, disturbed by the savagery of the Jews at his death, they implored the help of the Lord with great prayers. When he rose [f. 124] calm returned, because all joy came to the faithful through his resurrection.

There was also a pool at Jerusalem, in which the priests washed the sheep to be sacrificed; five porches surrounded it. In these lay a multitude of sick waiting for the moving of the water. An angel of the Lord, at a certain time, going down into the pool, moved the water, and when the water was moved whoever first went down into it was made whole of whatever infirmity he had. Among the sick one was long afflicted with sickness, but is commanded by the Lord to rise whole and go away with his bed (John 5). The pool with five porches is the Synagogue, joined to the five books of the Law. The multitude of the sick was the great number of the Jews, oppressed with the sickness of sins. The angel of the Lord went down at a certain time and moved the water, when Christ, the angel of the great counsel, entered the world, and by signs, miracles and teachings disturbed Judea. Which, being moved, killed the author of life; but one sick man received health, because Christ soon redeemed the people from death. The sick man lacked two of forty, because the former people lacked the twofold love; and when he had gained it, the soul cast off its sickness and was restored to the health of life.

The Lord himself tells of a man who planted a vineyard and at the proper time sent his servants for the fruits. *(col. 913)* The husbandmen seized them, tortured them with various punishments, and killed them; others, sent again, they killed in the same way. At last he sent his son, whom the wicked crowd cast out of the vineyard and killed. But the Lord, coming, destroyed those evil men evilly and let the vineyard to other husbandmen (Matthew 21).

The man who had a vineyard is the Lord, who transplanted Judea out of Egypt and, casting out the nations, planted it as a beloved vineyard. He set a hedge round it, that is, fortified it with the guard of angels and with Holy Scripture. He dug a wine-press, because he appointed what was to be offered at the altar. He built a tower, because he ordered the temple, famous throughout the world, to be built in it. He sent servants, or prophets, for the fruit of good works, but the impious people killed them in various ways; after them he sent others, namely the apostles, but they killed them likewise as the first. At last the Son, coming and exhorting them to penance, they cast out of the vineyard and killed, that is, led out of the city they crucified [f. 122v]. Therefore the Lord destroyed such husbandmen, when he scattered the Jews through the whole world; he let the vineyard to others, when he transferred Holy Scripture to the Christian people, who render to God the fruit of divine service, and God repays them with the kingdom of heaven.

The passion of Christ was most profitable to sinners, for he came to call not the just but sinners (Matthew 9:13). An example of this the divine mercy showed us in Pelagia, whom the grace of God, predestining her, wonderfully saved. For as we read, a council of bishops is gathered at Antioch. As they sit, a girl passes, adorned with much gold and jewels, and attended by a great crowd of young men, who took no satisfaction from her beauty, because she scattered from herself wonderful delights of costly perfumes. Her name was Pelagia, but because of her excessive adornment she was called by the whole city Margarita. While all the bishops turned away and hid their faces as from a great crime, one of them, named Nonnus, looked at her for some time. At last, tears welling up, he burst out and said to his fellow-bishops: “Brethren, believe me, this woman has been brought before our eyes today as an example for us. And know that the Lord in the judgment will show not apostles, not martyrs, but will bring this woman forth against us. For whatever she promised to her lovers, she strove with all her might to fulfil.” After this he rose, entered the church, prostrated himself on the ground in tears, and prayed deeply to God that he might not be cast out from the sanctuary of God by comparison with this woman. “For whatever,” he said, “I have ever promised to thee, the Lord God of all, I have never been careful to fulfil. But this woman has devoutly fulfilled whatever she promised to corruptible men.” That same night God revealed to him the salvation of the girl. For he saw

himself in a dream standing at the altar, celebrating Mass, and a black dove *(col. 914)* flying round his face persistently. He seized it and cast it into a pool, and it came out whiter than snow and passed into the heights of heaven. On the next day the archbishop commands the same bishop to celebrate the solemnities of Mass and to give an edifying word to the people. As he preached, the same woman was present and by the will of God, pricked by his words, poured out a river of tears. When Mass was ended she hastened to the bishop's lodging, prostrated herself at his feet [f. 126], which, following the example of the sinful woman of the Gospel, she bathed abundantly with her tears; she asked to be baptized by him and obtained it. As the bishop sat at table with his people and rejoiced with the angels over the salvation of the girl, behold, the devil appeared naked above the roof of the house and cried out in a loud complaining voice: "O accursed old man, why do you oppose me? Why do you snatch my spoils? Is it not enough for you that you have taken four thousand Saracens from me and offered them to your God through baptism, but you must now take away my beloved vessel, through which I have gained countless souls of this city? Accursed is the day on which you were born my adversary. For your tears beat against my dwelling like a torrent, and like a tempest overthrow the foundations of my house." Then he turned to the girl and addressed her thus: "O sweetest Margarita, what harm have I done you that you have turned away from me? I enriched you with gold and jewels, I made you noble amply among generous men. Therefore turn back to me and enjoy your accustomed delights." At the bishop's urging the girl signed herself, and at once the devil vanished. In the night, however, he came again, roused her as she slept, promised her endless goods and begged her to be turned back to him; but she by the name of Christ and the imprint of the cross put the malignant one to flight. On the eighth day she put off her woman's dress, put on a man's, went out secretly, made her way to Jerusalem, and shut herself up on the Mount of Olives. Meanwhile her spiritual mother, who had raised her from the font, thinking she had relapsed into error, wept bitterly. The bishop began to console her, saying that Mary had chosen the better part (Luke 10:42). After some years a chaplain of the same bishop Nonnus went to Jerusalem to pray, and found her shut up on the Mount of Olives, and being recognized by her, did not recognize her, because by excessive fasts and frequent vigils her face had withered. While he stayed there she died; stripped of her garment she was recognized as a woman, and through him her whole story was made known to all. Then bishops, monks, nuns, clergy and people gathered, buried her with due honour, and glorified him who wills all men to be saved. To him, dearest brethren, flee with your whole heart, crucify your vices and desires with him, that you may be filled with joy with his face [f. 126v] and have delights at his right hand for ever (Psalm 15:11). *Which eye has not seen*, and so on (1 Corinthians 2:9).

Sermon XVIII. Palm Sunday

Honorius Augustodunensis, Speculum Ecclesiae: In Palmis, Super aspidem et basiliscum ambulabis, et conculcabis leonem et draconem (Psalm 90), with the raising of Lazarus, the entry into Jerusalem, and the figures of the Exodus

Patrologia Latina, vol. 172, cols. 914–922 (ed. Migne, Paris, 1854; after Rheinau MS 138). The sermon runs in the lower part of col. 914 through the upper part of col. 922; below the full-width heading In Coena Domini in cols. 921–922 the next sermon begins.

Thou shalt walk upon the asp and the basilisk, and thou shalt trample under foot the lion and the dragon (Psalm 90:13 Vulg.; 91:13). The asp is a kind of serpent that is charmed by incantations and flees. For when it is charmed, it is said to press one ear to the ground and to stop the other with its tail, so as not to hear the voice of the charmer and not to obey his words. It infects springs and trees with poison and so kills those who taste of them.

This asp figures sin, which stops the ears of our heart with earthly desires, so that we may not hear the warnings of our God and obey his words for our salvation. It infects the fountain of baptism and the tree of the cross, when it defiles with crimes those who have been baptized in the faith of the passion of Christ. It kills those who taste of them, because mortal sin destroys those who taste the word of life and the sacraments

of the body of Christ.

The basilisk, also called the little king, is read of as a deadly four-footed creature, from whose breath everything that inhales it dies. Birds also flying above, choked by its breath, fall dying and lose their feathers as if scorched with fire. This pest, though it kills everything, is overcome by the weasel and dies of wasting.

The basilisk denotes death, which by its touch separates everything from life. The birds fall from on high through its breath, because even the just, touched by death, are stripped of life. It walks on four feet, because the human race is dragged to death in four ways: by the transgression of the first command, by the violation of the natural law, by the breaking of the written law, by the contempt of the Gospel. The weasel overcomes it, because the flesh of Christ by dying killed death.

The lion, strongest of beasts, ranges the woods of the forests; with his tail he draws a mark on the ground, which every beast fears to cross. Then, making a rush, he roars and falls upon the forest and tears to pieces the beasts frightened by his terror.

By the lion Antichrist is understood, whose power's strength surpasses all kings. And as the lion goes round the forest, so he shuts in the globe of the earth with his power [f. 128]. The tail marks the ground, which the beasts tremble to cross, because he promulgates edicts which every man fears to transgress. He rushes roaring into the forest and tears the beasts he attacks, because he subjugates all nations to himself by terror and savagely mangles all who resist him.

Scripture teaches that the dragon is the greatest of serpents, who harms by breath, poison and the lash of his tail. By the force of his poison he is lifted into the air as if flying, and the air is stirred by him. He lies in wait for the elephant, a most chaste animal, binds its feet with his tail, and tries to suffocate it with his breath; but he is crushed by it as it dies; and from the earth stained with the blood a precious colour is taken.

The greatest of serpents, the dragon, is the devil, king of all evils. He kills by breath, poison and the lash of his tail, because he destroys souls by thought, speech and deed. He infects thoughts with the breath of pride, pours the venom of malice into words, and with his tail constricts the commission of evil deeds. The air is stirred by him, because spiritual concord is often disturbed by him. *(col. 916)* He lies in wait for the chaste animal, because he pursued Christ, the author of chastity, born of a chaste Virgin, to death; but as he died he was crushed and overcome. And the precious red colour is taken from the earth, because the Church is adorned with the blood of Christ.

The Lord therefore walked upon the asp and the basilisk, when by his death he destroyed sin and death and laid every harmful thing under his faithful. He will trample the lion and the dragon when through his elect he overcomes Antichrist and at the last judgment condemns the devil with all his members. The devil is called both dragon and lion: dragon, because he lies in wait by hidden temptations; lion, because he tries to overthrow by open persecutions. He was a dragon when he tempted the Lord secretly; he was a lion when he assailed him with open persecution. But the Lord trampled the lion and the dragon, when he bore both the temptation humbly and the persecution patiently. Hence of his temptation we sing: *Thou shalt trample the dragon*; but today, of the passion: *Deliver me from the mouth of the lion.* How, dearest brethren, the Lord *wrought salvation in the midst of the earth* (Psalm 73:12 Vulg.; 74:12), I wish to relate briefly to your love. For Jerusalem is said to be placed in the middle of the earth, and there the Lord is crucified for the salvation of the world [f. 128v].

He, when he was rich and for us became needy and poor, that he might make us sharers of the excellence of his riches, was often received into their house by Martha and Mary, and they supplied him with necessaries from their goods. When their brother Lazarus was ill, they sent to Jesus to tell him of his friend’s sickness. He came and found him already dead and four days buried. A crowd of Jews had come to Martha and Mary and was trying to console them for their brother’s death. The Lord, seeing the sad crowd lamenting tearfully,

himself also began to weep (John 11). Before this he had opened the eyes of a man blind from birth by the anointing of clay; hence the Jews now said: *Could not he that opened the eyes of the man born blind have caused that this man should not die?* (ibid.). And so with the crowd he goes to the sepulchre, which a huge stone covered, and Jesus ordered it to be taken away. The dead man, four days dead, already stank, and his hands and feet were bound with bands. Jesus, giving thanks to the Father, prayed, and with a loud voice called Lazarus out of the tomb. At once the dead man, still bound, came forth from the sepulchre, to the amazement of all, and filled all with great joy (ibid.). Hearing of this unheard-of miracle, the Pharisees, that is, the clerics of the Jews, soon gathered a council at Jerusalem and said to one another: *What shall we do, for this man doth many miracles? If we let him alone so, all will believe in him. And if he be held to be God, the Romans will come and take away our place and nation.* The high priest pronounced their sentence on him: that it is expedient that one man die for the people, that the whole nation perish not (ibid.). In that council therefore an edict was issued that he should be seized and put to death. *(col. 917)*

But *there is no wisdom, there is no prudence, there is no counsel against the Lord* (Proverbs 21:30); since it did not please him, it was by no means in their power to carry out the counsel of their wickedness. But when it pleased him to accomplish the work enjoined by the Father, namely to blot out with his blood the handwriting of sin written against us, going to Jerusalem with his disciples he turned aside to Bethany to Martha, who made supper for him and his companions. Lazarus, who had risen from the dead, was one of those who sat at table. His sister Mary poured precious ointment on the head of the Lord as he reclined [f. 130] (John 12). But Judas murmured. And because he was not permitted to sell it for three hundred pence for his own theft (ibid.), he sold the Lord himself for thirty pieces of silver (Matthew 26). Because of the Passover feast the people had gathered from all the world to Jerusalem; and hearing that Lazarus had been raised from the dead, they went to Bethany to see Jesus who raised him and Lazarus who was raised. Hence the Pharisees said: *We prevail nothing: behold, the whole world is gone after him* (John 12:19). They resolved therefore that Lazarus also should be put to death, but God disposing better about him he was kept for the benefit of the Church. For it is said that afterwards he presided for thirty years as bishop of the Church in Cyprus, and as the Lord had called him back from bodily death, so he by words and example called many back to life from the death of the soul.

The Lord therefore, accompanied by crowds, came to the Mount of Olives and sent two disciples into the city, and ordered them to bring him an ass tied, and a colt with her. They went and brought the ass and the colt, laid their garments on them, and set him on top. Others spread their garments in the way; others cut branches from the olive trees and strewed them in the road. When it was noised abroad in the city that Jesus, according to the prophecy, was coming there on an ass, crowds in competition ran to meet him, rejoicing with palm branches, called him King of Israel, and with a loud voice shouted Hosanna in his praise. It was the custom of that people, by command of the law, to celebrate solemnities with palm branches (ibid.).

But Jesus, seeing the city, wept over it and foretold its destruction (Luke 19), which afterwards came to pass. For after the passion, forty years having passed, the Romans besieged it at Passover, destroyed the people, and overthrew it utterly. As he entered the city with the crowds, a throng of boys and all the common people ran to meet him with palms and received the King of glory with hymns. Surrounded by them, he entered the temple and cast out with a scourge those who bought and sold doves (Matthew 21), and foretold that the temple of his body would be destroyed but rebuilt after three days (John 2). In the temple he did many signs and taught the crowds daily heavenly things. On the third day of the week he is betrayed by Judas, on the fifth day bread and wine are made for us into his body and blood, on the sixth day he is crucified for the salvation of all. On the Sabbath he rested in the sepulchre, on the Lord’s day [f. 130v] rising from the dead he gave life and joy to all who hope in him. These are the solemnities of this holy week, which *(col. 918)* renew for us things past and bring back to memory joys to come, of whose mysteries I will unfold a few to you.

The Lord, who will raise all the dead on the last day, called three dead to life, by whom he showed us that we are to be made alive from three deaths of the soul. For he raised the girl in the house as from sleep (Luke 8); the young man carried out beyond the gate he raised before the people (Luke 7); and Lazarus, four days dead, he called out of the tomb (John 11).

By these three dead are figured the three deaths of the soul, by which souls are separated from the life of God. For either by thinking, or by speaking, or by doing we depart from God and make ourselves liable to eternal death. The death of thought kills the soul when it desires evil by will. For *whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart* (Matthew 5:28). Fornication of the heart is the death of the soul. As therefore the girl lies in the house, so the dead soul lies in the conscience. If it turns to penance, it is raised to life by the Lord. By the death of words the soul is killed when it speaks evil. For *the mouth that lieth killeth the soul* (Wisdom 1:11), and *railers shall not possess the kingdom of God* (1 Corinthians 6:10). Whoever, therefore, makes his evil will known to others by wicked counsels, is like the young man carried dead outside the gate. If he comes back to the tears of penance, he rises from death by the Lord rising. By the death of the body the soul dies when it strives to carry out what it has badly thought, worse counselled, worst of all done. It is shut up like Lazarus in the sepulchre when it is plunged in the depth of sins; it is covered with the stone when it is pressed by evil custom; hands and feet are bound with bands when it is strengthened in evil by friends and flatterers. This dead man also stinks, because his reputation harms very many. Prayer is sent before, and with a loud voice sent out he is raised, because such a man is scarcely brought to penance by the constant prayers of the Church and frequent preaching. The fourth the Lord did not wish to raise, for whom no one asked him, and who even forbade the burying of the dead. *Let the dead bury their dead* (Matthew 8:22), he said.

By this dead man are expressed those who *are glad when they have done evil* [f. 132] *and rejoice in the most wicked things* (Proverbs 2:14). The dead who bury them are their accomplices, like them in evil, who praise with favours those who act wickedly. For when they praise those who do wickedness as if in jest, they heap up earth as it were upon the dead. Because they do not rise in the judgment of confession, they will burn buried in hell with the rich man.

By Lazarus also the whole human race is designated, which in the first parent was dead and shut in the sepulchre of evil custom, but through its Redeemer is called from the tomb, when from sins it is restored to life. The four days in which Lazarus lay in the sepulchre are four transgressions of laws by which the human race is pressed down under the sway of death. The first law is set before the first man in paradise. *Of the tree of knowledge of good and evil thou shalt not eat. In what day soever thou shalt eat of it, thou shalt die the death* (Genesis 2:17). If man had kept it, he and all his posterity would have remained immortal in soul and body, but because at the devil’s persuasion he transgressed it by eating, he with his whole succession was punished with death. Behold one day of death. *(col. 919)*

To man, cast out of paradise, the natural law is given: *What thou wouldst not have done to thee, do not to another* (Tobit 4:16). If he had kept it, he would have escaped the death of the soul. But because he neglected to do it, he brought death into the world. Behold the second day of death.

To man is given the written law, by observing which he could escape the dangers of eternal death. Because he scorned it, it pressed him by its weight into death. Behold the third day of death.

The Gospel is preached to man, by which eternal life is given, and this too is despised; therefore man is condemned to death. Behold the fourth day of death. The Lord raised the human race, until then pressed by this fourfold death, to life when he went to the Mount of Olives. The Mount of Olives is the height of the faithful people, anointed with the oil of gladness. To this mountain the Lord came when, coming in the flesh, he gathered the faithful to the faith. He sent two disciples into the city, because he sent into the world teachers perfect in faith and works. He sent two, because the two Testaments willed two peoples, namely

Jewish and Gentile, to be taught. He sent two, because he ordained the two precepts of love [f. 132v] to be kept by the active and the contemplative. They brought the ass and the colt, because they converted circumcision and uncircumcision to the faith. For by the ass is understood Judea, bound by the yoke of the law; the colt was the Gentile people, untamed, bound by no law. They put garments upon them when they gave them good examples. They set the Lord upon them when they impressed Christ by faith on their hearts. The garments in the way: *[Here you may end, if you wish; if not, add the following.]*

[f. 134] All these things once went before in figure and as if with a finger pointed to our times. Abraham made his servant swear upon his circumcised member, from which he foreknew that Christ would come down in the flesh, that he should go into Mesopotamia and bring thence a wife for his son. Bound by the oath he goes into Chaldea, finds Rebecca by the well, and brings her, adorned with gold and jewels, to Isaac. So the order of teachers, sent by God into the world, bound [by the oath of] the Incarnation of Christ, finds the Church by the font of baptism, and leads her, adorned with the gold of charity and the jewels of good works, to the true Isaac, Christ.

The people in Egypt is afflicted by Pharaoh, and Moses is sent to deliver it. While he did many signs, the magicians resisted him. This Moses ordered a lamb without blemish to be shut up on the tenth day of the first month and to be slain on the fourteenth day toward evening, and with its blood they were to mark the doors of their houses in the manner of a cross, since they should put it in four places, namely on the threshold, on the lintel *(col. 920)* and on both door-posts, and eat the roasted lamb itself in their houses. When he saw this sign, the destroying angel passing through struck the firstborn of the Egyptians, and the Lord brought out his people with gold and silver in exultation and gladness; he went before them in a pillar of fire by night and sheltered them with a pillar of cloud by day. He divided the Red Sea, through which the people passed on dry ground. The sea covered their pursuing enemies, but delivered the people from fear of them. Rejoicing, he called them to seventy palm trees and twelve fountains of waters, then fed them with bread from heaven. He brought water out of the rock struck twice for them, which flowed after them as far as the promised land. Some of them, ungrateful for so many benefits, murmured and perished by fiery serpents. At this the people cried out and Moses prayed to the Lord, and the Lord ordered a bronze serpent to be lifted up, and those bitten by the serpents who looked upon it were saved from death. Then, approaching the land, they sent twelve spies, *(col. 921)* who surveyed the whole land and carried back to the multitude, as a token of the excellent land, some of its fruit. For they cut off a cluster of grapes which two men carried on a pole, and brought bread in a basket. Coming to the Jordan, the river stood still, the people crossed unhurt, at the sound of the priests' trumpets Jericho fell, and, the enemies defeated, the people under Joshua, who is also Jesus, possessed the land flowing with milk and honey. All this is explained to us thus.

The people in this world is oppressed by the devil, and Christ is sent by the Father to deliver it. While he does many signs, the malice of the Pharisees resists him. He himself was the lamb without blemish, for he had done no sin. Of him it is said: *Behold the Lamb of God, who taketh away the sin of the world* (John 1:29). He was led as a sheep to the slaughter and fell, when the good shepherd laid down his life for his sheep. On the tenth day of the first month, that is today, coming to Jerusalem, he is shut in by the Jews, and on the fourteenth day, that is on the fifth day of the week, his body is handed over. With his blood the doors are marked in four directions, when in the faith of Christ's passion our bodies are consecrated in the form of a cross and by baptism. The lamb is eaten roasted in the house, when the faithful people in the Catholic Church feed on the flesh of the suffering Christ. The firstborn of Egypt are struck, when by the blood of the lamb the punishments of eternal death are destroyed. Egypt, which means "darkness," is the sins which lead evildoers to the outer darkness. Their firstborn the angel of great counsel struck, when by his death he destroyed the punishments which the sins had begotten. The people is led out with gold and silver, rejoicing, because it is delivered from the tyrant by the great price of the spotless lamb. And he who was held shut in the darkness of hell is enlightened by the light of the eternal Sun, and, rescued from the prison of death, is placed in the

palace of life. The pillar of fire goes before the people by night, because the light of Holy Scripture will offer us the way to our homeland in the darkness of this life. By day the pillar of cloud shelters them from the heat, because on the day of judgment the humanity of Christ defends us from the heat of the eternal fire. For as the sun lies hid under a cloud, so the Sun of justice lay hid under human flesh. The Red Sea is baptism, reddened with the blood of Christ, in which the enemies, that is sins, are drowned. The faithful are delivered from fear of punishments. The seventy palms are the seventy books of Holy Scripture, through which the seventy disciples *(col. 922)* taught the people to come to the palm of victory over vices. The twelve fountains are the twelve apostles, from whom the rivers of the Scriptures have flowed through the world. To these, led out of Egypt, they came, when, redeemed by the Lord, they submitted to the yoke of faith through the apostles and began to search the sacred Scriptures. They ate the bread of angels when they deserved to feed on the body of Christ. In this bread they had every delight and every sweetness of taste (Wisdom 16:20), because those who worthily are refreshed by the bread of Christ will have all joy and all sweetness. The water is drawn for them from the rock struck twice, because the Gospel teaching is drawn from Christ stretched on the two pieces of wood of the cross. The water gave a taste of honey and oil, because it promises us the sweetness of the Gospel of eternal life through the mercy of Christ. The ungrateful, murmuring against the benefits, perish by serpents, because those who after receiving the divine sacraments live perversely will perish by demons.

The bronze serpent lifted up, by the sight of which the people were saved from the bite of the serpents, is Christ stretched on the cross, by faith in whom the people have been freed from the wound of sins. The bronze serpent lacks venom, so Christ lacks sin. The twelve who explored the land are the twelve apostles who preached eternal life in the world. The cluster that is carried on the pole is Christ, who is preached as having hung on the cross. Two carry it, because the prophetic and the apostolic orders make known his passion to the world. They brought bread too in a basket, because they announced that the bread of angels had come in the flesh and become the food of men. The river crossed, Jericho is destroyed by the sound of the priests' trumpet, because, the last persecution having been overcome, this world is dissolved by the sound of the angels' trumpet. The enemies being defeated, the land flowing with milk and honey is divided among the victorious people through Jesus, because, the enemies of God being condemned by just judgment, the land of the living, flowing with torrents of joys, is given to the victorious people over vices through the true Jesus. Therefore, dearest brethren, since Christ has freed you with his blood from the oppression of the devil and unlocked for you the entrance of the heavenly country, hasten to come to him by the way of his commandments, that you may be able to please him in the land of the living and of the dead, where he may give you the joys *which eye has not seen,* and so on.

Sermon XIX. Maundy Thursday

Honorius Augustodunensis, Speculum Ecclesiae: In Coena Domini, Revertar ad Hierusalem in misericordiis, et aedificabitur in ea domus mea (Zechariah 1:16)

Patrologia Latina, vol. 172, cols. 921–928 (ed. Migne, Paris, 1854; after Rheinau MS 138). The sermon begins in the lower part of col. 921 and ends in the upper part of col. 928; the sermon De Paschali die begins below it at the foot of cols. 927–928.

I will return to Jerusalem with mercies, and my house shall be built in it, saith the Lord (Zechariah 1:16). As I have often said to you, dearest brethren, Jerusalem means "vision of peace," and signifies the Church, who is to see the prince of peace in heaven. In this Jerusalem we are the house which God has raised by faith, furnished with virtues, washed in baptism and adorned with the gifts of graces. In this house the living stones are squared with the iron tools of tribulations, so that a house may be built of them in heaven, in which neither axe nor hammer *(col. 922)* (cf. 3 Kings 6:7) is heard, it is said. This house has fallen in us, when our mind has fallen from the height of virtues into vices, and for that reason the Lord has departed from us. But because in these forty days we gather through penance the tools of the spiritual building, the Lord, made favourable again, promises once more: *I will return to Jerusalem with mercy* (Zechariah 1:16), forgiving

sins; *my house shall be built*, bestowing gifts.

In this way the bishops, builders of the house, today restore the fallen house, when they bring in again those penitents who were cast out of the Church for their crimes, and join them to the children of the Church *(col. 923)*. They raise up today the tabernacle of David that fell (Amos 9:11; Acts 15:16), when they make the chrism and the holy oil, by which the faithful are marked for the kingdom of God and all those born again are consecrated as kings and priests. Hence the baptized show the royal diadem in the white garment and the priestly mitre. Today all the pastors of the Church rebuild the house of God, when they carry wandering sheep back to the flock. Today the cultivators of the Lord's vineyard graft the pruned branches back into Christ the true vine and the broken branches of the olive, when they absolve by indulgence the excommunicated and those cast out for their crimes. Hence this day is called the day of indulgence, because those who throughout the whole of Lent were held by the priests in the bonds of penance for their faults, today, their penance completed, are absolved by indulgence and rejoice to be received into the bosom of the Church. Today Christ washed the feet of the disciples and left us the example of washing the feet of the brethren and of the poor. For we fulfil the love of neighbour in the brethren, the love of God in the poor. For whatever is given to the poor is rendered to Christ, as he himself declares in the judgment: *What you did to one of these my least brethren, you did it to me* (Matthew 25:40). Let us then, following Christ's example, wash the brother and the footsteps of Christ, and let him wash away our sins.

Today Christ gave his body and blood to the Church in memory of himself, by which she daily receives forgiveness of sins; but whoever receives them unworthily will be guilty of the Lord's death with Judas. He [f. 138] receives unworthily who is defiled by fornication or adultery or some unclean act, or has committed some criminal deed, and has neglected to make confession and do penance for it, or is ashamed to confess his shameful deeds. At least today let them flee to confession and the tears of penance, so that they may receive the body of the Lord not for judgment but for the healing of souls.

On this night Christ supped with his disciples, and by the mystical lamb fulfilling the ancient law, began the new. And when he had foretold to them many things to come and instructed them copiously in heavenly doctrine, rising in sweet prayer, he commended those who believe in him to God the Father, went up the mountain and prayed, and a sweat of blood flowed from him. There, Judas betraying him, he is seized by the crowds of the Jews as a robber, bound as a thief, led into the council as a criminal, mocked with blows and spittle as an evildoer, abandoned by his disciples, denied by Peter with an oath. On the morrow he is handed over by the Jews, bound, to the Gentiles, namely to Pilate the governor and his soldiers, and besides is accused as deserving of death. Pilate, knowing that he had been handed over out of envy, wished to release him. Now it was the custom of the Jews that the governor should release to them on the feast day any prisoner they asked. Pilate therefore wished Jesus to be released, but they with loud cries demanded that he be crucified, and asked that the robber be set free who for *(col. 924)* murder had been put in prison. Pilate washed his hands before them all and cried out that he was innocent of his blood. So the judge of all and teacher of life is condemned to death, and the Lord of majesty is handed over to the pagans' servants to be crucified. By them taken up he is, in mockery, clothed in purple as a king, his right hand is marked with a reed for a sceptre, his head is crowned with thorns for a diadem, and he is saluted with bended knees. Then he is spat upon, torn with cruel scourges, after this led out of the city with robbers, crucified, innocent among the guilty, and his garment is divided by lot. Soon the sentence of the eternal Judge struck Judas with thirty curses, who sold the price of the world for thirty pieces of silver, and for each penny was branded with the brand of death (Matthew 26–27). For it is decreed that a sinner be set over him and that the devil stand at his right hand, that he be condemned in judgment [f. 138v], that his prayer be turned to sin, that his days be few and another take his bishopric; that his children be orphans and his wife a widow; that his children be carried about and be beggars, and be cast out of their dwellings; that the usurer search his substance, and strangers plunder his labours; that there be none to help him, none to have pity on his fatherless children; that his

posterity be cut off, and in one generation his name be blotted out; that the iniquity of his fathers return into the remembrance of God, and the sin of his mother not be blotted out; that they be before the Lord continually, and his memory perish from the earth; that the curse come upon him, and the blessing be far from him; that he put on cursing like a garment, and it go in like water into his entrails, and like oil into his bones; that he be covered with cursing as with a garment, and be girded with it as with a girdle; that he be clothed with shame, and covered with confusion as with a double cloak (Psalm 108:6–19 Vulg.; 109:6–19). While he is loaded with so many curses, the whole world abominates him. For heaven refused to look upon him longer, and earth shrank from bearing him. So he was lifted into the air with a halter to be strangled, and joined with the demons that dwell in the air. But the air, abhorring him on account of the demons, thrust him away from itself, and so he burst in the middle, and hell swallowed him as he fell.

But when the Only-Begotten of the Father, hanging on the cross, was paying what he had not seized, the Jews added to the pain of his wounds by mocking and deriding him; they offered him besides vinegar and gall to drink, but he poured out prayers for them. Of the robbers also one reproached him with the punishment of death, the other asked mercy. Upon him at once the fountain of piety poured out the bowels of mercy, and forgiving his crimes promised him paradise: *This day thou shalt be with me in paradise* (Luke 23:43). Through him it was made known to the world that by suffering on the cross he willed to shed his blood for sinners, who gave life to the robber penitent in the very moment of death. There, hanging on the cross, our Judge, himself judged, exercised judgment, *(col. 925)* when he rejected the one for his wickedness and brought the other into glory for his confession, showing through him that his passion is salvation indeed for the just, but damnation for the impious. And the world, seeing its Maker so cruelly tortured, shuddered at the crime, and darkened the whole earth with a dreadful gloom from the sixth hour to the ninth. At the ninth hour, to lift man out of the mire [f. 140] of death whom he had made from the clay, the Son of God bowed himself to death. At his dying the whole earth trembled, and vomited out the dead. The veil of the temple is rent in two, the hardness of rocks is split. The dead rise, and give testimony to their Lord. Then one of the soldiers pierced the Lord’s side with a lance, and at once a flow of blood and water came out for the redemption of the world, and seeing these things the centurion declared him the Son of God. And Joseph, a very rich man, asked and obtained the body of Jesus from Pilate, took it down from the cross, and laid it in a new tomb. Christ meanwhile, descending to the bars of hell, visited those sitting in darkness and the shadow of death; he, the stronger, overcoming the strong devil, killed death by life, and, overthrowing the kingdom of the tyrant and taking the spoils, returned a victor, triumphing on the third day. All this the prophets foretold would come, all this they prefigured by various figures. For the most pious King Josiah kept a most celebrated Passover and invited the whole people of the kingdom to the feast. When he was slain by the king of Egypt, he was lamented by all the people, but above all by Jeremiah. This prophet, while he lamented in the plain of Megiddo where the king fell, the vein of the fountain and the greenness of the tree withered (4 Kings 23; 2 Chronicles 35). This Josiah is Christ, the king of justice, who celebrated a famous Passover for the whole world, when he offered himself to God the Father on the paschal day by the Jews. He invited the people to the feast, because through the eating of his body he called all the faithful to the banquet of the eternal feast. He is killed by the king of Egypt, when by the counsel of the devil, the king of darkness, he is condemned to death by the Jews. He is lamented by all the people, but especially by the prophet, because, though by all the ancient people in various ways, yet above all by the prophets, in deeds and words, the death of Christ is prefigured. Over his death also all nations shall weep, when they see him whom they pierced (John 19:37). In the plain where the king fell the fountain and the tree withered, because in Judea where Christ fell the fountain of baptism and the tree of the cross withered, as they made neither profit them by their remaining in unbelief. Hence also these same lamentations are recited with lamentation in the churches in these days, by which the times of Christ’s death were prefigured, when the same passion of Christ is celebrated by the faithful with reverence.

Jonah also [f. 140v] is sent by the Lord to preach; he boards a ship and is shaken by a great tempest. For while storms and winds raged on the sea, he is lulled to sleep in the ship, but, found out by lot by the frightened sailors, he is cast from the ship into the waves, and at once the sea is calmed. A whale swallowed him and held him three days in its belly, after which at the Lord's command it vomited him alive on dry land. *(col. 926)* He soon entered Nineveh, preached to the Ninevites, and saved the city from destruction (Jonah 1–4).

So Christ is sent by the Father into the world to preach to the peoples; going up on the cross, he is met by the tempest of persecution. The Jews and the Gentiles raging against him like winds and storms, he is lulled to sleep, when he is weighed down on the cross by death. He is found out by lot, because he alone is chosen for the redemption of the human race. He is thrown by the sailors from the ship into the sea, when, taken down from the cross by his own, disturbed by the savagery of the Jews, he is laid in the sepulchre. The fury of the winds on the sea is calmed, because by Christ's death the assault of demons upon the human race is curbed. Swallowed by the whale and held three days in its belly he is vomited out, because Christ, received by hell, is after three days given back to the world. He preaches to the Ninevites and delivers the city from overthrow, because Christ preaches to the nations through the apostles and saves the world from the danger of perdition.

He also, wearied from the journey, sat by the well at the sixth hour, and a Samaritan woman came to draw water; he wisely admonished her about her five lawful husbands, and rebuked her about the sixth, who was not lawfully had. And she, leaving her water-jar, ran into the city and turned the whole people to him (John 4). Christ was on a journey when in human flesh he came to seek the lost sheep. Wearied on the way he laboured. He sat by the well at the sixth hour, when in the sixth age of the world, on the sixth day, he drank in the way from the torrent of death, and at the sixth hour hung on the wood over the depth of the mystery of the cross. The woman comes from Samaria to draw water, because the Church from the Gentiles comes to the fountain to receive baptism, and was found worthy to receive the water springing up to eternal life, namely the Gospel teaching. She had five lawful husbands, because God gave her five senses to worship him [f. 142]. But she defiled herself with one not lawful, when, following error and despising the worship of God, she worshipped idols. She left her water-jar when she abandoned idolatry and strove to turn the whole people of the city of the world to the faith. This is the woman whose vessels Elisha filled with oil, because Christ abundantly filled the hearts of the faithful with the oil of the Holy Spirit.

Now, dearest brethren, the mysteries of the works of God are to be considered. On the sixth day of the week God made man, on the sixth day he redeemed him. At the third hour man is said to have been formed; at the third hour, to reform him, Christ was condemned to death. At the sixth hour man transgressed God's command by eating; at the sixth hour Christ was crucified for his transgression. At the ninth hour man was driven out of the joys of paradise; at the ninth hour Christ was subjected to death for his reconciliation.

By the tree of transgression man perished; by the tree of the cross he returned. Man, eating of the fruit of the forbidden tree, is smitten with death; rising from the fruit of the tree of life, that is, of the cross, he is restored to life. By the fourfold law man is bound over to death; by the four-armed cross he is redeemed from death. Through Eve, whose name means *life*, man is seduced; through Christ, who is true life, he is led back from *(col. 927)* death to life. Through the serpent the poison of death is poured into the world; through the bronze serpent lifted up on the cross the sweet cup of life is poured out again for all.

Christ is seized by the impious, and man returns from captivity to demons. Christ is bound, and man is untied from the cords of his sins. Christ is abandoned by his disciples, and man is joined to the hosts of angels. Christ is denied by Peter, but man, confessing before the Father and the angels, is called by the Son of God himself. Christ is struck with blows, and the thorn of Satan, buffeting with punishments, is driven off. Christ is spat upon, and man is defended from the spitting of an insulting wife, lest he be called by the name of the unshod. It was the custom among the Jews that if anyone died without children, the widow was joined to his kinsman; if he refused to take her, the woman, loosing his shoe, spat in his face, and he took the name of the

unshod (Deuteronomy 25:5–10). This widow is understood to be the law understood carnally, whose husband the carnal people has died, but she is joined to another husband, namely the Christian people, when she is received spiritually and associated with it in action. Those therefore who refuse to fulfil the law spiritually she spits upon with eternal confusion, because Moses accuses them before the Father [f. 142v]. She looses the shoe, because she takes away carnal observance from them. These are counted by the name of the unshod, because, being without merits of justice, their names are blotted out of the book of life and written on the earth, when, confounded, they are rejected by the Church of the saints. Christ is committed to pagan torturers, and man, handed over to demons to be tormented, is let go. Christ is mocked by the Gentiles, and man is rescued from the derision of demons. Christ is stripped of his garments, clothed with purple, and man is stripped of the rags of sins and clothed with the robe of immortality. Christ is marked with a reed for a sceptre, and man is entered by the pen of the writer for the sceptre of the kingdom of God. The head of Christ is encircled with a crown of thorns, and man is crowned with glory and honour. Christ is saluted in mockery, and the angels congratulate man on his salvation. Christ is scourged, and man is freed from the hammers of those who strike him. Christ is fixed to the cross, and man is raised from eternal torment to joy. Christ is given gall to drink, and man is fed with the bread of angels. Christ is struck with death, and man, dead, is restored to life. Christ, made a curse for us, hanging on the tree (Galatians 3:13), is taken down from the cross, and man is absolved from the curse. Christ is buried in the sepulchre, and man is placed in paradise. Christ is shut up in the prison of hell, and man is received to be crowned in the heavenly court. All this, dearest brethren, the passion of Christ has conferred on us. *(col. 928)*

These three days we celebrate the burial of the Lord, and therefore in the divine offices we imitate the sadness of the disciples, in that we do not sound the *Gloria Patri* and the other songs of gladness, nor ring the bells for the hours, that we may become sharers also in their joy. The lights are put out on the three nights, because when the light of angels and men was extinguished on the cross, three hours were shrouded in darkness.

Today the chrism and the oil are made, with which the servants of God are marked on their foreheads, because today through the oil of Christ's mercy the penitent are released from the yoke of the devil. Hence it is said: *The yoke shall putrefy at the presence of the oil* (Isaiah 10:27). The yoke putrefied at the presence of the oil, when the mercy of Christ snatched man from the dominion of the devil.

Tomorrow the altar is stripped and the cross is saluted, because Christ, the true altar, on which the vows of the faithful are sacrificed to God the Father, was on that day stripped by the impious for torments; and the cross, which was mocked by them, is now venerated and honoured by all.

On the Sabbath the people are baptized, when Christ is preached as having rested [f. 144] in the sepulchre, because by baptism we imitate the death of Christ. For we are crucified together with Christ to the world by renunciation, and in his death by baptism we are buried together with him. We are crucified to vices and desires when we are plunged into baptism in the form of a cross. For three days we are buried with the Lord when, immersed thrice in the waters, we are covered as with earth. When the baptized come up from the font, they as it were rise with Christ to glory. Marked with chrism they are clothed in white, because, crowned with immortality through the death of Christ, they will be crowned kings and priests in the kingdom of God.

By the candle that is consecrated on that day is signified the pillar of fire that went before the children of Israel from the Egyptians through the Red Sea to the land of promise; and it is Christ, who as that lamb *our Pasch is sacrificed* (1 Corinthians 5:7), whose blood curbed the yoke of the savage tyrant and carried us by baptism out of his dominion, and by whose fire, that is the Holy Spirit, all the souls of the faithful are enlightened and rejoice to go by the way of charity to the heavenly homeland under his leadership. The enemies being destroyed in the Red Sea, the children of Israel came out and sang a song to the Lord; so the baptized, their sins blotted out in baptism, sing Alleluia, the song of gladness, because they recover the lost innocence of the first parent. Therefore, dearest brethren, since the Son of God has freed us, the slaves of sin,

by his own blood from hard bondage and restored us to true freedom, let us flee the service of the devil with our whole heart, and serve our Deliverer in holiness and justice all our days, that when he who is our life shall appear, we also may appear with him in glory (Colossians 3:4), *which eye has not seen* (1 Corinthians 2:9), and so on.

Sermon XX. Easter Day

Honorius Augustodunensis, Speculum Ecclesiae: De Paschali die, Haec est dies quam fecit Dominus, exsultemus et laetemur in ea (Psalm 117:24 Vulg.)

Patrologia Latina, vol. 172, cols. 927–934 (ed. Migne, Paris, 1854; after Rheinau MS 138). These columns run from the opening of the Easter sermon to the end of the Samson figure of the harrowing of hell; the sermon continues below (Samson and the harlot, the phoenix, the pelican, Leviathan).

This is the day which the Lord hath made; let us be glad and rejoice therein (Psalm 117:24 Vulg.). All days, dearest brethren, the Lord made in his majesty *(col. 928)*, but this one, above all, he chose in his goodness for the joy of angels and of men. For this holy night has put an end to the night of death and misery, which, beginning with the sin of Adam, wrapped all in its darkness. And today there has begun the day of happiness and joy, which no evening [text: *nullus vesper*, "no evening"] will end. All the time from Adam to Christ was called the day of death, on which every man dying was led down to hell. But this present time is called the day [f. 144v] of life and resurrection, at whose beginning Christ is preached as having risen with many, and at whose ending it is not doubted that the whole human race will rise on this same day. For on this day, that is, in this time of grace, the elect, withdrawn from the flesh, will at once enter into the joy of the Lord (Matthew 25:21); and when the last resurrection has been accomplished, they will possess double things in their land (cf. Isaiah 61:7), and with body and soul together will rejoice for ever in the goods of the Lord. Therefore in the divine offices we now say, *Today he is risen*, though we know that he rose many years ago. Because of the greatness of this day the whole of this week is celebrated as one day, whence this day is sung daily. For this reason, too, the evening hour is begun not in the usual manner but with the office of the Mass, because this holy day is a figure of that great day which no evening ends. This is that one day better than thousands (Psalm 83:11), on which ineffable joys were bestowed on angels and men through Christ. Today the Lord of hosts, death conquered, rose from the dead, and the King of glory led into the court of angels the people redeemed with his own blood, taken out of the prison of death. Today the good shepherd carried back to the flock on his own shoulders the lost sheep found with great labour, and joined it, to the joy of the angels, in heaven. On this day let us rejoice with the creature of God, which today, through the resurrection of Christ, is restored to the rights of eternity. On this day let us be glad with the orders of angels, because today their number is filled up by men. On this day the height of the heavens rejoices in a clear sky, because today Jerusalem is rebuilt in them as a city. Today the citizens above congratulate themselves, because through Christ elect men are numbered with them. The sun and moon and stars today show their joy by shining more brightly, who at the death of Christ showed their grief by hiding their rays. And rightly: for the brightness of the sun is promised to the moon, and to the sun the joy of sevenfold light (Isaiah 30:26). Earth today is gladdened beyond every creature, because Christ was made man of her matter, was buried when dead in her bosom, and she in his substance is exalted above all the dignities of the angels. Springs, seas and rivers today grow glad in their calm, and by blessing God make known that in their waters Christ washed away the crimes of the world. The birds today [f. 146] leap with sweet joy, as with reciprocal voices they sing a sweet melody. Today all things created by God are filled with joy through the resurrection of Christ: the air is understood to be serene, the waves calm, the woods leafy, the meadows flowery, the fields with crops, and the various animals glad with their young. Hell alone mourns in sadness, *(col. 930)* because the strong Lord today has broken its gates of brass and bars of iron. Hell alone, I say, is smitten with bitter sorrow, because today the stronger lion of the tribe of Judah has conquered the strong lion, and the prey which insatiable hell had devoured he has brought back upward and set in the palace of heaven.

This is the splendid solemnity of solemnities, which, as the morning star among stars or the topaz among gems, stands forth as the glory of all festivals. It is common to angels and to men, because today man has been restored to the seats above. This holy feast is called Pasch, that is, *passage*, because as the people of the Hebrews were delivered by the blood of the slain lamb from the angel passing through Egypt to strike it, so the people of the faithful is defended from the devil by the blood of Christ the true Lamb. And as that people, freed from the yoke of Pharaoh, passed over into the land of promise, so the Christian people, freed from the yoke of the devil by Christ, will pass over into the homeland of paradise.

Therefore, redeemed by the Lord, sing to him a new canticle; his praise is in the church of the saints (Psalm 149:1). He sings the new canticle who, leaving his sins, begins a new life by good works. The true Israel, that is the people of the faithful, rejoices in him that made him (*ibid.*), and who rescued him, fleeing from exile to his homeland with Leah and Rachel, and restrained Laban pursuing with his companions; that is, the Lord rescued the Christian people from the exile of this life, with the active and the contemplative life, as they strive toward the homeland of paradise, and restrains the devil, who hinders them with temptations and persecutions. The daughters of Sion also, that is, the souls born again in Christ, let them today exult in their King, who will clothe them with the robe of salvation and the garment of justice. Let my soul today magnify the Lord, and I beg you, brethren, all of you, magnify him with me, and let us exalt his name with a loud voice together (Psalm 33:4), that is, in Christ. Let us today tell his praises and his powers and the wonders he has done, because the Lord redeemed his only servant, cast out, and lost [f. 146v] from the lake of misery, lifted him from the mire of dregs, and set him in the seat of glory with princes. My soul rejoices in the Lord, whom let every spirit today praise with jubilation. My mouth shall speak the praise of the Lord, and let all flesh, I ask, bless his holy name (Psalm 144:21).

The servant was led by the tyrant out of the homeland of paradise into exile, and the king's son is sent from the palace into the prison to call him back. The hundredth sheep, wandering from the flock, is carried off by the wolf, but the loving shepherd puts on flesh to rescue it. So he through whom every creature is made out of nothing is himself made from a weak sex a little man. He who holds all things in his fist is enclosed in the womb of a girl. He through whom the whole world is created is born of a woman. The bread of the full is laid in a manger; he who clothes the angels with glory is borne up on the throne of majesty. In whose sight the very heavens are not proclaimed clean, he is cleansed by circumcision and sacrifice. He is subject to human parents, to whose service the whole *(col. 931)* sum of angelic dignity bows down. By whose holiness crime is wiped away, by a servant he is plunged in the waters. He who strengthens the charity of the angels in glory, and satisfies them with his ineffable sweetness, since they ever desire to look upon him, is tempted hungry by the enemy; he who is the fount of all good things and the relief of all labours is wearied from the journey, and asks that his thirst be quenched with water. He is overcome by sleep, in whose praise the harmony of the heavens is described as keeping watch. He in whom is all blessing is cursed; he whom the demons fear and tremble at (James 2:19) is said to be possessed by a demon. In whose name every knee bends, of those in heaven, on earth and under the earth (Philippians 2:10), he bends his knee and washes the feet of his disciples. He is afflicted with sorrow and grief, through whom the multitude of the blessed is filled with joy and gladness. He who so conversed with men hid under the form of a servant, but by signs and miracles shone forth as true God. For when he was born, the morning stars praised him (Job 38:7), while straightway the heavens sent a new star in homage to him. All the sons of God shouted for joy (*ibid.*), as the angels in his praise sang out in a loud voice *Glory to God in the highest* (Luke 2:14). Kings hasten to be present with gifts, and bow their necks in adoration to the King of glory. Heaven is opened above him, the Father's voice bears witness to the Son, the Holy Spirit descending upon him co-operates with him in all things. Angels minister to him, unclean spirits dread his presence. He changed water [f. 148] into wine, the true vine; he raised the dead to eternal life by his word. To the blind he restored sight, the light of the world; he opened the stopped ears of the deaf. He loosed by the word of God the bonds of the tongues of the dumb; the crowd of paralytics, healed at his command, takes up the bed. He stays the flow of blood, he, the fountain of life, quenches the

heat of fevers. To the lame he gave walking, to lepers cleanness; he drove out troops of demons from the possessed. Four thousand men he satisfied with seven loaves, the living bread; likewise five thousand with five loaves he filled, the bread of angels. He walks the waves of the sea with dry feet, he calms the fury of the winds. He forgives the crimes of the wicked; his disciples in his name tread down all the power of the enemy. And because the sun and moon wonder at his beauty, he is transfigured before his own as God. And because he was beautiful above the sons of men (Psalm 44:3), his face shines like the sun. And because he is proved judge of the living and the dead, Moses who is dead and Elijah who is living converse with him.

After the true light had shone in the darkness by these and such deeds for thirty-three years and more, gathering the dispersed children of God into one faith, indeed instructing the runaway servants copiously in the return to their country, the dark hearts of the Jews could not bear the immense radiance of the flame-throwing light, and so, banded together with arms and torches, they wished to put it out. By his word they were first thrown to the ground; then, by his own permission, they accomplished the salvation of the world. So the good shepherd is seized by thieves and robbers, but the little flock is scattered by the wolves. The lamb is sacrificed for the sheep, and life is strangled by death. Then the cornerstone *(col. 932)*, approved by God, is rejected by the builders, in which the joining of two walls coming from East and West is bound together (1 Peter 2:6–7). For at his birth he drew the Gentiles from the East with gifts; at his death he drew the Gentiles from the West by confession. Pilate and the centurion were Romans, from the West, who called him *just* (Matthew 27:19) and *the Son of God* (Matthew 27:54). But the Jews, the husbandmen of the vineyard of God, condemned the heir, after loading him with many insults and reproaches, to a most shameful death (Wisdom 2:20), when they lifted him up on the cross like Moses' serpent in the desert (Numbers 21). Then the sweet cluster of henna (Canticles 1:13) was carried on the pole, and from it the sweet cup of life was pressed in the press of the cross. Yet the heaven, which at his birth was lit with new light, at his dying on the cross was darkened with dreadful gloom. The sun, which at his birth is crowned with a golden circle [f. 148v], at his dying is obscured with mournful darkness. The earth, which at his birth poured out honeycombs of oil, at his dying vomited out the dead and trembled as if about to fall. For taken down from the tree, the curse being undone, he slept in the sepulchre in troubled quiet. And the Jews, rolling a great stone to the tomb, sealed it, and put guards there lest he be stolen by the disciples. Joseph, who buried him, they shut up in custody, and fortified it with seal and guards; and Nicodemus, who had listened to him, they removed from his dignity. Meanwhile the King of glory with the army of angels goes to the dark kingdom of the tyrant, snatches the spoils from him, and today returns with noble pomp; he sets in heaven those taken out of the pit, restores to men the fallen angelic wall, raises up his body from the sepulchre, never to die again, and gives eternal life to all who love him. A heavenly messenger is therefore sent ahead, to report this to the sad disciples, so that their sorrow may be turned into joy. He rolled away the stone from the tomb and sat upon it, and his face shone as lightning, his raiment as snow. At the sight the guards were terrified and became as dead men.

Mary the sister of Lazarus, and Mary the mother of James, afterwards bishop of Jerusalem, and Mary the sister of the Lord's mother, the wife of Salome, came to the tomb with precious ointments, with which they wished to anoint the Lord, lest he be corrupted by worms. At the sight of the angel they were overwhelmed with great fear, but were gently comforted by the angel. He announced to them that the Lord had risen, death conquered, and told them he would be seen in Galilee.

Meanwhile the Lord of the resurrection appeared to Joseph in the prison, shining like the sun, whom Joseph took to be Elijah; but he declared that he was Jesus, whom Joseph had buried, and who was now risen from death; and he took him out of the prison and set him in Arimathea. On that same day the Jews assemble in council, send to the prison, and order that Joseph be brought to be judged. The messengers return and report that they found the prison shut and the seal unbroken, but when they opened the prison, they found no one there. While they were in doubt over it, behold, some of the guards run up and report that Jesus *(col. 933)* had

truly risen and that they had seen angelic visions. But the Jews did not believe, and shamelessly demanded back the body which had been handed over for guarding. The guards answer them thus: “Do you hand over Joseph, whom you were guarding, and we will hand over Jesus, whom you committed to our guard. But as you could not keep Joseph from escaping by divine power, so we could not prevent this man, being God, from rising.” On hearing this, they gave the soldiers a large sum of money and persuaded them to say that his disciples had stolen him while they slept. After they received the money, they reported to their lord both that Jesus had risen and that they had received money from the Jews.

So when the sun arose that knew its going down, and again with its radiance lit up the world, which in his absence was steeped in the darkness of grief, at once our [Sun] (Migne prints *mox nostra, quae*), having by his death loosed the enmities between God and men, made peace in all things in heaven and on earth, and reconciled the world to God the Father by his blood, he appeared to his disciples and proclaimed peace, and gladdened their hearts with great joy, ate with them roast fish and a honeycomb, signifying thereby that by his passion he will give the sweetness of eternal life to all who hope in him. In addition many of the saints who had risen with Christ came into the city and, appearing to many, told them many things of the other life, and gladdened them in all that is the Lord’s. These are the holy joys of this day, celebrated by angels and men, prefigured and foretold by the patriarchs and prophets.

For Joseph is sent by his father after his brothers into the wilderness, but by them, on the counsel of Judah, is sold into Egypt. He is wantonly seized by a lascivious mistress, and pressed by the clamouring household is shut up in prison. Thence he is led out, set as prince by the king, given the name Saviour of the world. He is adored by his brothers and by all the people, and Egypt is delivered by him from famine.

So Christ is sent by the Father after his runaway servants, but by Judas, on the counsel of the Jews, is sold. The Synagogue, wanton in carnal things, seizes him cruelly; he is surrounded by soldiers as Joseph by the household; slain, he is shut up in the sepulchre as [Joseph] in prison. Rising thence he is set by the King of all as prince, God over all, and his name Saviour of the world is loved everywhere by all the people. He is adored by the sun and moon and eleven stars, because today he is devoutly venerated by Joseph and Mary and the eleven apostles. And behold, he is adored [f. 150v] by all peoples and tongues, and the whole world is saved through him.

The people of God was once afflicted by enemies, but Samson, who was to deliver them, was foretold by an angel as one to be born. Born, he lived a Nazarite, that is, a holy man, and the spirit of strength directed his works. After he grew up, going to the nation of the enemies he tore a lion on the way. From its carcass he afterwards took honey, took a foreign wife, proposed a riddle of the honey and the lion at the banquets, and promised a prize to those who solved it. While Samson himself was disclosing it to his wife, and she revealing it to them, *(col. 934)* they solved it and received the promised prize. When he returned to his own country, to father and mother, the wife was corrupted by another, which he, returning, avenged with foxes and fire (Judges 13–16).

So the people of God in this world was oppressed by demons, but the true Samson, which means *sun*, namely Christ, was foretold by an angel to the Virgin Mother as one who would save them. Born a Nazarite, that is, holy, he lived so in all things, and the spirit of strength remaining in him directed all his works. He goes to the nation of enemies, when he goes to Judea to suffer. On the way he tore the lion, when he himself, the way to life, conquered on the cross, in the way of this mortality, the devil, who like a roaring lion goes about seeking whom he may devour. He took honey from its carcass and ate it, when, drawing out of the belly of hell the sweet souls of the elect which that greedy robber had devoured, he incorporated them into himself. He joined to himself a foreign wife, because he associated to himself through faith the Church of the Gentiles. He proposed the riddle at the banquets, because he wished the faithful to be taught holy Scripture about his incarnation, his victory and the salvation of the just. Its mysteries are daily opened by the key of David to the wife, the Church, solved by Catholic expositors, and so understood by the faithful, who are

rewarded by him with the prize of eternal life. And while he himself returns to the heavenly country, to the right hand of the Father and to his mother the Jerusalem above, his wife the Church is corrupted by heretics, which he, coming back to judgment, will avenge with flame and demons.

This Samson, bound with many cords, is handed over by his kinsmen to the enemies. But he, breaking the bonds, laid low a crowd of enemies with the jawbone of an ass, and put others to flight. Having won the victory, he is troubled by thirst, but a fountain bursting from the jawbone refreshes the victor.

So Christ, bound by his kinsmen the Jews [f. 152], is handed over bound to the Gentiles to be destroyed. But he, the bonds of death loosed, overcame the hosts of demons by his humanity, put them to flight from the human race, and by the apostles routed his adversaries. The Jewish people was, through folly, an ass. From it Christ's flesh is born, the jawbone crushing the hard food of the law, while it opens to us its deep mysteries. The fountain bursting from the jawbone is the fountain of baptism flowing from Christ. Our victor thirsts for the salvation of men, which is quenched by baptism and by the faith of the faithful.

This Samson also goes into a city to a woman, but is besieged by enemies. But at midnight he carried off the bars of the gates and, bearing them on his shoulders, went up the mountain through the ranks of the enemy.

So Christ goes to his wife, to hell, that is, to the Church held there, but is besieged by enemies in the sepulchre. But at midnight he breaks the bars of hell, empties the dens of roaring lions and the lairs of dragons, the houses of punishments, the hiding-places of darkness, his captives taken away. Rising from death, he terrifies the guards and enters the heights of heaven.

Honorius Augustodunensis, Speculum Ecclesiae: De Paschali die, continued (Samson and the harlot; the lion, the phoenix and the pelican; the exemplum of the fallen Father; the octave addition Christus resurgens; the crocodile and the ichneumon; the appearances of the Risen Lord; the meaning of Pasch and of the Alleluia; the addition on St Mark)

Patrologia Latina, vol. 172, cols. 935–942 (ed. Migne, Paris, 1854; after Rheinau MS 138). The manuscript carries several rubrical alternatives in this sermon (marked below in italic brackets).

(col. 935) He lulls him to sleep in her lap; while he sleeps she shaves off the hair of his head, and delivers him bound into the hands of the enemy, by whom he is blinded and committed to prison. From it he is brought out on the day of the banquet, but by him two pillars are shaken and the house falls, and by his death a great multitude is crushed.

This harlot is the Synagogue, who made Christ drunk with bitterness, laid him to sleep in her lap, when in Jerusalem she bowed him to the sleep of death by tortures. She cut off his hair, when she cut away the disciples, who had clung to him like hairs. She delivered him bound to the enemy, because she offered the Lord bound to the Gentiles. He is blinded by the enemies when he is deprived of the light of this life by the soldiers. He is shut in prison when, laid in the tomb, he is lamented. He is brought out on the day of the banquet when on the day of Pasch, which is the day of the banquet of the angels, he is raised from the sepulchre. Two pillars being shaken, the house falls and the people are crushed, because after the passion of Christ, two kings being stirred up, the temple, which was the house of the Jews' banqueting, is overthrown, and the people are destroyed in vengeance for the death of Christ.

The figure of these things is also set before us in the nature of animals. For it is said that the lion sleeps with his eyes open, and wipes out his tracks with his tail, so that he cannot be found by hunters [f. 152v]; so the Lord Christ, lion of the tribe of Judah, fell asleep and took the sleep of death in his humanity, but kept watch in his divinity. He so veiled the mystery of our restoration in flesh that the demons and persecutors were not able to track it down. It is said also that the lioness bears her cubs dead, and that they rise on the third day at the voice of their roaring father; so Christ, who lay dead in the sepulchre for three days, rose on the third day, wakened by the voice of the Father, as the chief patriarch Jacob once foretold of him: *Juda shall sleep as a lion's whelp. Who shall rouse him? To the prey, my son, thou hast gone up. He shall wash his robe in wine,*

and his garment in the blood of the grape (Genesis 49:9–11; Migne's text reads "blood of the olive"). *(col. 936)* The Lord of the tribe of Judah slept like a lion's whelp, when he lay hidden three days in death, whom the Father raised on the third day. He went down to the prey when he descended to hell, bound the strong one, and plundered his spoils. He washed his robe in wine when he steeped his body in blood. He washed his garment in the blood of the olive, when he sanctified the Church with the oil of chrism.

This God once expressed in advance, as a future thing, even through birds. The phoenix lives more than five hundred years, and then gathers twigs of sweet-smelling trees into its nest, and when the nest is struck by the sun's heat it is set on fire, burns in the nest, and on the third day is restored in the form of the former bird. The phoenix is called red, and it is Christ, of whom it is said: *Who is this that cometh from Edom, with dyed garments from Bosra?* (Isaiah 63:1). Edom, which means *red*, is the name of Esau, because of the red pottage with which he was fed by his brother Jacob. The royal land of Idumea was named after him, and the capital of its kingdom was the city of Bosra. In it reigned Job, who by his sickness prefigured the passion of Christ. Christ came from Edom, when, suffering at the hands of the Gentiles, his flesh grew red with blood. His garment is dyed in Bosra, when in Jerusalem, which was the capital of the kingdom, his garment was sprinkled with blood. He, like the phoenix, gathered the twigs of sweet-smelling trees into his nest, when he filled Jerusalem with the writings of the prophets. In those same twigs he is burned in the nest, when, according to the sayings of the prophets, he was consumed in Jerusalem in the fire of the passion. On the third day the bird is restored, because Christ is raised by the Father on the third day.

It is also said that the pelican loves its young so much that it kills them with its claws; and on the third day, in grief, it tears itself, and blood from its side [f. 154] dripping upon the young wakes them from death. The pelican signifies the Lord, who so loved the world that he gave his only-begotten Son for it, whom on the third day he raised, victor over death, and exalted above every name.

[Rubric:] Here preach to them faith and confession; then:

Dearest brethren, since Christ has risen today from the dead, we also ought to rise from the death of the soul, which is sin, so that, as Christ dies no more, we may be able to live with him for ever.

We read of a certain eminent one of the Fathers, who by his deeds and words did much good to the way of life of the brethren. Pushed by the devil, he fell into the pit of fornication. By God's prompting he rose to penance, and throughout the whole year was afflicted with fasts and vigils. On the night of the Lord's resurrection he set a lamp, furnished with oil and a wick, and cast himself on the ground, bathed in a shower of tears, and prayed the Son of God that, if his sin was forgiven, that lamp might be lit. And behold, he sees the lamp divinely kindled, shining with a ruddy flame, and lighting up his breast with its light, with joy and gladness. With all his strength he gave thanks to the immense mercy of God, and daily poured oil into the lamp, and when he died, it went out. To this fountain of mercy today, dearest brethren, approach with your vows, and commend your soul and body to the bowels of his compassion, so that when he shall have delivered the kingdom to God and the Father, and God shall be all in all (1 Corinthians 15:24, 28), you, through the resurrection of Christ, may be coheirs of the kingdom of God, when the just shall shine as the sun (Matthew 13:43) and shall be equal to the angels (Luke 20:36) in that glory *which neither eye hath seen* (1 Corinthians 2:9).

[Rubric:] This for the octave, or for any day within the Resurrection; add this:

Christ rising from the dead dieth now no more; death shall no more have dominion over him (Romans 6:9). Christ, dearest brethren, having trodden down the pit, has now risen victorious from the dead, and has brought us, snatched from the exile of death, into eternal life. We, therefore, dead to sins, ought to rise again with Christ to virtues, and to run, by the course of good works, for the prize *(col. 937)* set before us. And since Christ now dies no more for us, let us walk in his footsteps, lest we die again in the soul. And since death shall have no more dominion over Christ now sitting at the right hand of God, let us seek the things

that are above, lest eternal death [f. 154] have dominion over us.

The seven-headed dragon, the prince of darkness, drew with his tail a part of the stars from the heaven (Apocalypse 12:3–4), and the cloud of sins covered them and led them into the darkness of death. Hence the eternal Sun covered the radiance of his brightness with the cloud of flesh. At the setting of death he went down for the stars' sake; and rising himself from the night of death he restored to a clear heaven those he had brought out of the darkness. Therefore they shone for him with joy who made them, because the souls of the elect praise with great jubilation the God who redeemed them. The Leviathan, a sea fish, is shaped like a dragon, and devours a multitude of fishes, of which many return through its open jaw.

By the sea this world is signified, which is constantly raised up by the waves of adversities. In it the devil swims about like Leviathan and devours a multitude of souls. But God, presiding in heaven, has put out a hook into this sea, when he sent his Son into this world to catch Leviathan. The line of this hook is the genealogy of Christ woven by the evangelists. The barb is Christ's divinity; the bait is his humanity. The rod by which the line of the hook is stretched into the waves is the holy cross, on which Christ is hung to deceive the devil. While this Leviathan strives with greedy tooth of death to tear the bait of his flesh, he is pierced through by the hidden barb, and the twisting serpent is drawn from the waves, when through faith in Christ his worship slips away among all the nations and daily, by the name of Christ, is drawn out of the hearts of the faithful, the confounded [or: the wounded]. His jaw also is pierced with the ring of God's mercy (cf. Job 40:21, 26), and the choice food which the shameless plunderer avidly devoured he is forced to bring up, Christ pressing on his neck. Thus David, whom he sweetly swallowed through lust, he vomited up pierced by penance; Peter, whom he swallowed through the denial of Christ, he let go at the sight of tears; Mary, whom he devoured through carnal desire, he was not slow to give back, pierced by her tears. By the mercy of Christ the jaw, now pierced, has a hole open to all, and everyone incautiously devoured by him can get out by penance. *Behold, he will swallow up a river, and not wonder* (Job 40:18), because what devours the nations of unbelievers he will not much esteem. He has confidence also that the Jordan may run into his mouth, because he is eager to swallow the people of the baptized. *He shall eat hay like an ox* (cf. Daniel 4:29): because what devours the carnal he holds cheap. His food is called *choice*, because he counts it among the highest delights if with the lapse of spiritual men his malignant persuasion is refreshed. Hence it is also told [f. 156] in books that the demons who, in a city, in a sedition, had dragged many killed, and very many drowned at sea in a storm, to hell in a short time, he ordered to be beaten with scourges, *(col. 938)* as though they had worked little in so long a time; but the one who, after fighting a monk for forty years in the desert, had barely at last driven him into the whirlpool of fornication, he crowned as worthy of praise, because he had manfully accomplished a hard task. For why should the devil take trouble for those who with all their effort at all hours hasten to him and with all their strength are anxious to come to him alone? Those he labours in every way to draw back and delay who, fleeing his jaws, hasten to the life of Christ.

There is a beast called the crocodile, twenty feet long. By day it lives in the waters, at night on land. It attacks passers-by, tears and devours them; it lies down to sleep in the sun with open mouth. There is another beast, named the ichneumon, covered with spines like a hedgehog. Rolling itself in mud, it goes into the open mouth of the crocodile, and is at once swallowed by it. It pierces all its insides with its spines, and kills the beast, and comes back alive.

By the crocodile the devil is meant, because before the coming of Christ he dwelt in the flowing hearts of the Gentiles, but now in the dry minds of the Jews. He devours passers-by, because he used to seize all who died before the passion of Christ and drag them to hell. And still with open mouth he gapes to swallow the waters of the Jordan, because he is eager to devour even the baptized. The spiny little beast is the flesh of Christ, burdened with our miseries. It rolled itself in mud, when it succumbed to the reproaches of death. It enters the beast's mouth, when it is swallowed by insatiable hell. But it disembowels the beast from within and comes out victorious, because Christ despoils hell and returns victor to the stars.

Dearest brethren, death poured out its fury on life, but life was the death of death, because death was conquered and succumbed to it. He was the bite of hell (Hosea 13:14), because he took a part from it and left a part. He ate the honeycomb with the honey, when, rising, he clothed with bodies the souls of the elect from the mouth of the lion, in the way broken by Samson; and ascending with himself, he brought them into the glory of the angels. He made the beloved drunk with his wine and milk, when after the resurrection, appearing to his own, he gladdened their hearts with the drink of joy. For to the Star of the Sea, grieving at his death, after he, the true light, had shone upon the world [f. 156v], the sun rising from death appeared. He manifested himself also, as the risen comforter, to Mary Magdalene, whom he had cleansed of seven demons, when she wept at his tomb and believed him taken away from it. Appearing also to Peter he comforted him, when his heart was troubled with grief for his denial. He appeared also to James, the son of his mother's sister, who from the sixth day of the week until that day had remained without food, because he had been so sure of Christ's resurrection that he had vowed not to eat till he saw Christ alive.

To the two women returning from the tomb he showed himself and gladdened them over his resurrection.

To the two going to Emmaus he appeared on the road as a stranger, and entering with them, sat down to supper. And in the evening, the doors being shut, he showed himself to *(col. 939)* all, saluted them with peace, and confirmed his resurrection by food. On the eighth day he again showed them his presence, and offered his side to Thomas to touch.

To seven disciples labouring at their fishing he showed himself, bade them cast the net on the right side, in which a multitude of fish is enclosed and yet the net is not broken; and they draw the fish to the shore, and make a banquet with the Lord.

Before his resurrection also the disciples were fishing, and their net was broken by the multitude of fish. This sea is the world, into which the fishers of God, that is, the doctors of the Church, cast the net of faith by preaching and enclosed a multitude of men. Some of these, rending the net, leaped back into the sea, because heretics, the net of faith being broken, went out to worldly things, since they were not of us.

After the resurrection only seven were fishing, and the net was not broken. By seven the whole body is signified, enlightened by the grace of the sevenfold Spirit. For seven is divided into three and four, and by three the faith of the Trinity, by four the fulfilment of the four Gospels is expressed. Those therefore who in the general resurrection are found in the faith of the Trinity and in evangelical work are drawn from the waves of the world by sevenfold grace to the shore of eternal firmness. They are also taken on the right side, because the just, separated by the angels from the wicked, are set at the right hand of God. And they are described as a hundred and fifty-three, by which three orders of those to be saved are understood. By the hundred perfection is shown, which belongs to virgins; by the fifty remission is denoted, which befits widows [f. 158]; by the three the faith of the Trinity is signified, which suits the married. They make a banquet with the Lord, when after the judgment is finished they will enter with him to the wedding, where *the just shall feast and rejoice before God, and be delighted with gladness* (Psalm 67:4), where *they shall be inebriated with the plenty of the house of the Lord, and made to drink of the torrent of his pleasure* (Psalm 35:9–10).

The Church now recalls, in shadow, the celebration of this immense joy to come through the solemnity of the paschal feast. Hence it is kept not by the course of the sun but by the cycle of the moon, at the full moon of the first month, because the Church is figured by the moon, being lit by the splendour of the eternal Sun, and when her circle is completed in the elect, she will soon be taken up to the banquet of eternal sweetness. Therefore by Septuagesima, in which, laying aside the Alleluia, the song of gladness, we sing the song of sadness, we recall the seventy years of the captivity of the people of God from Jerusalem in Babylon, and we signify our own pilgrimage, in which we lament that, driven from the joys of paradise into the exile of this world, we are afflicted with labour and sorrow. By Quadragesima we recall the forty years of the return of

the children of Israel from Egypt to the land of promise, and express our return from this world to the homeland of paradise through the observance of the four Gospels and of the decalogue of the law. By the *(col. 940)* hoarse fasting-song we represent the labour of the journey, because we announce that through many tribulations we shall enter the kingdom of God. By the three days before Pasch the three years of the time of Antichrist are understood to be prefigured, in which all things in the world will be disturbed by his savagery. Therefore on these days penitents are brought in, because at that time the Jews will be converted to the Church by penance. Therefore on these days the passion of Christ, who is our head, is celebrated, because at that time his body, which is the Church, will be tormented by various sufferings. On these days a multitude of believers is regenerated by baptism, because at that time the whole body of the faithful will be renewed to life by resurrection. By the day of Christ's resurrection our resurrection is prefigured, because on the same day and at the same hour at which Christ rose it is preached that the whole human race will rise. On that day the queen, the bride of the Lamb, will stand joyful at his right hand in a gilded garment, whom here, as a pilgrim in Babylon, the enemy fed with the bread of tears. On that day also the devil, her enemy, with the whole [f. 158v] body of his own, will be cast, in the sight of all, into the pool of fire and brimstone, and she, with triumphal glory, led by the angelic army into the heavenly Jerusalem, will be placed in the royal bridal chamber to be joined to her Spouse. And because the Church hopes for this to come, she celebrates this feast with such exultation. By the paschal time, in which the Alleluia is frequent, the solemnity of eternal joy is designated, where the saints will exult in lasting glory and with the angels sing the sweet-sounding Alleluia for ever. This we also show in the divine offices, when we sing *The Lord brought you into a land flowing with milk and honey* (Exodus 13:5), which land we understand to be paradise, the land of the living. Likewise we sing *Come, ye blessed of my Father* (Matthew 25:34), which we read the Lord will say in the judgment after our resurrection. Likewise we sing *The Lord brought forth his people with joy and his chosen ones with gladness* (Psalm 104:43), which we believe will then be done, when they shall obtain joy and gladness and, equal to the angels, the just shall shine sevenfold like the sun (Isaiah 30:26; Matthew 13:43). It is called *Pascha*, that is *passage*, because as the Hebrew people passed from servitude to freedom, so the people of the faithful will then pass from sorrow to joy, from corruption to incorruption, from mortality to immortality; and therefore they saw Jesus after the resurrection in Galilee, which means *passing over* [or: *migration made*], because passing from death to eternal life they will see the Lord face to face as he is (1 John 3:2). But those who would not rise in the first resurrection will have no part in the second. And those who say to God, *Depart from us*, will be as stubble, the smoke of the burning in his wrath, and will possess a land of darkness where no order but everlasting horror dwells (Job 10:22). *The streams thereof shall be turned into pitch, and the smoke into brimstone, and the land into burning pitch; night and day it shall not be quenched for ever* (Isaiah 34:9–10). Then the just, in place of the double confusion *(col. 941)* which they had here, both in body and in goods, upon the earth, will then possess their double portion (Isaiah 61:7), because they will rejoice in soul and body together. This double joy we now foreshadow when we sound two Alleluias at Mass. The whole world is shown to applaud us now in this festival, as it is renewed with revived ornaments, because then, for the glory of his children, God will change every creature of the world and create a new heaven and a new earth (Isaiah 65:17), and the heaven [f. 160] will shine as the sun, and the earth will flower as paradise, the moon will shine like the sun, sevenfold, which now *(col. 942)* shines. *And the former things shall not be in remembrance*, because of the all-surpassing glory they will have then. *Past evils shall not come upon the heart*, but they will rejoice and exult in gladness for ever. Therefore, dearest brethren, celebrate this paschal feast with unceasing praises of God, and prepare yourselves by good works for the feast to come, so that when God shall have made Jerusalem a rejoicing and her people joy (Isaiah 65:18), you may exult in the new Jerusalem for ever, and God may rejoice in you, where there is splendour and perpetual light and gladness without end. *Which eye hath not seen* (1 Corinthians 2:9), and so on.

[Rubric:] If the people gather for the Major Litany, you may preach the sermon *Christ rising* or *The eyes of the Lord*, and add this about St Mark:

Addition on St Mark (Major Litany, 25 April)

Today, dearest brethren, call on St Mark for your needs; he was as one of the four rivers of paradise. He bears the form of the lion, because in the desert of this world the voice of his preaching sounded like a lion's. Hence his gospel is read on the paschal day, because Christ is described as having risen like a lion. He was sent by the apostles with Paul to preach, and much helped him in the word of God. Blessed Peter baptized him and raised him as a son from the font. Placed with him at Rome, he put the Gospel into writing, which afterwards sounded through the whole world. By blessed Peter he is sent to Aquileia, and there a great people is won by him to Christ. Then he returns to Rome with Hermagoras, and Hermagoras was ordained bishop in his place by Peter. Mark set out for Egypt, and Alexandria was subjected by him to the yoke of faith. So as not to discharge the priesthood *(col. 942)* he cut off his thumb. But as he was whole in faith, the Church raised him to the episcopal see of Alexandria. He nobly instructed the people committed to him by deeds, words and writings, and shone renowned with glorious miracles. On the paschal day he was seized by the pagans, grievously afflicted, dragged over stony places with a rope put round his neck, and his flesh was torn on this side and that by the rocks. Then he was thrust into prison, where at midnight he was strengthened by an angel, and then visited by the Lord himself, and called to the heavenly kingdom. On the next day, as he was being dragged by the impious, he was released from the torment of the flesh, and joined with the rejoicing angels in heaven. His body was afterwards translated to Venice [f. 160v] and glorified by many miracles. You ought to imitate his teaching in everything, that you may be able to share in his glory, *which eye hath not seen* (1 Corinthians 2:9), and so on.

Sermon XXI. The Finding of the Holy Cross

Honorius Augustodunensis, Speculum Ecclesiae: De Inventione S. Crucis, Signatum est super nos lumen vultus tui, Domine (Psalm 4:7)

Patrologia Latina, vol. 172, cols. 942–950 (ed. Migne, Paris, 1854; after Rheinau MS 138). The sermon opens at the foot of col. 942. The additions for the feast of Saints Philip and James and for Alexander (3 May) are rubricated in the manuscript and printed in the lower part of cols. 947–950; they are given here at the end of the sermon, in the order of the sense. The sermon In Rogationibus begins in col. 949 (lower) and is given next.

The light of thy countenance is signed upon us, O Lord (Psalm 4:7). The light of God's countenance is Christ, who is the splendour of glory and the figure of his substance (Hebrews 1:3), who is the true light that enlightens every man (John 1:9), which the horror of darkness could not comprehend. This light is signed upon us when the name of Christ is marked on our foreheads with chrism by the imprint of the holy cross. This sign of salvation was dedicated by the blood of the spotless Lamb, to be venerated by angels and men. By this we have been reconciled from death; by this we have been restored to life. By this the losses of heaven were repaired; by this the joys of the angelic hosts were doubled. For almighty God had fully furnished the palace of the heavenly Jerusalem with shining orders of angels for his own praise, but the first archangel, departing from God, wickedly destroyed this, and drawing a part of the angels from heaven led them with himself to hell. Wishing to repair the loss of this ruin, God made man from the clay, and set him in the paradise of all delight. All the delights of paradise he granted him; the fruit of one tree only he forbade, for the sake of obedience. But the devil, goaded by envy, already deprived of every good, because he would obtain the eminence of that glory from which he himself had been gloriously cast out, [col. 942, foot] in the same way that he himself fell drove man also to ruin. For he usurped for himself the likeness of God, and stirred man to covet it. Why say more? Man consented to the devil, and ate of the forbidden tree. Through the tree he became guilty and God was offended. He is cast out of paradise into exile, afflicted with many miseries, and condemned to death itself (Genesis 2–3). Then the Only-Begotten of the Father rose from the throne of glory, put on flesh, and came into the prison for the seduced servant. And because he who is immortal is formed, he is made rottenness; the eternal Maker is made a worm, to reconcile man to God. He overcame the devil tempting him as he had the first man, and triumphing on the wood of the cross he bound

the strong one, and called redeemed man back from exile to the homeland above. This victorious cross was prefigured from the beginning in many ways; in it alone all things in heaven and on earth were restored. By it [f. 162] chrism, baptism and the sacraments of Christ's body are consecrated for us; by it all things blessed are made clean. By it all the devices of the cunning enemy are undone; by it all adversities are overcome.

God from the beginning planted a paradise of delight, *(col. 943)* in which was every tree fair to behold and pleasant to eat of; he also commanded the tree of life to spring up in the midst of it, of whose fruit, if man had not eaten, he could never have died, but would have remained happily in one state. Paradise, which is called a garden of delights, is the Church, in which are all the delights of the Scriptures; in which various trees, fair to the eye and sweet to the taste, are brought forth, when the prophets and apostles, beautiful in their works and sweet in their teaching, are set before us as an example. The tree of life is understood to be the holy cross, from which the fruit of eternal life is taken. Whoever shall eat of it worthily shall not see death for ever (cf. John 8:51). This is the tree *planted by the running waters* (Psalm 1:3), because the holy cross is preached through all the streams of Scripture. Abel is slain with wood, and Christ is fixed to the wood of the cross. The race of living creatures was lifted up by wood out of the waters of the flood, because the Church is exalted to the stars by the support of the wood of the cross from the perilous waves of the world.

Abraham stood under a tree and served the Lord in three angels, whom he adored as one (Genesis 18), when he rejoiced with great exultation that he saw the desired day; so the faithful people stands by faith under the branches of the cross; it serves the Lord in his members, whom it honours in three persons and adores the majesty in unity. It adores greatly, that it may see the day of the Lord in joy.

The ram also was caught by the horns in the thicket when the same Abraham offered his son to God (Genesis 22); that is, Christ is entangled among the Jews by the horns of the cross, when he is slain as a victim of the Father for us. Hence it is said through the prophet: *Horns are in his hands* (Habakkuk 3:4). He had horns in his hands when for the people contradicting him he stretched out his hands on the arms of the cross. *There is his strength hidden, but death went before his face*, put to flight by the cross for the elect. He appeared to us in the burning bush when he came down to deliver the people from the affliction of Egypt. This bush that the fire kindled is the holy cross, round which the flame of envy and of the Jews' cruelty blazed. By the thorns of the bush we take their sharp tongues. In the flame of the bush, therefore, the Lord appeared to Moses, when Christ hung in the fire of the passion before [f. 162v] the Synagogue on the cross. Then too he came down to deliver the people from Egypt, because he went down to hell to snatch the people out of it. Moses, understanding this, said: *I beseech thee, Lord, send whom thou wilt send* (Exodus 4:13).

The rod of Moses is changed into a dragon, by which the dragons of the magicians are devoured. This rod is the holy cross, which by its torment put Christ's flesh to death, and whose death overcame our two deaths, of body and of soul. By this rod the sea is divided, the people redeemed, the pursuing enemy plunged in the waves; that is, by the holy cross holy baptism is made, by which the crowd of the regenerate is rescued from death, and the pursuing enemy, original sin, is overwhelmed. By this rod the rock is twice struck *(col. 944)* and water brought forth, when Christ is fixed to the two pieces of wood of the cross and the water of redemption is drawn from him.

When the people passed out of Egypt and in the wilderness could not drink the water because of its bitterness, the Lord showed Moses a piece of wood, which, put into the water, turned it to sweetness (Exodus 15:23–25). The people who return by Moses from Egypt to their homeland is the Christian people, who by Christ return from this world to the homeland of paradise. For it he made the water sweet by the wood, because death is made light for it by the cross. For as water sweeps up all it seizes, wrapping it in its whirlpool and dragging it after it, so death dragged all that it seized into the whirlpool of the pit. Hence it was bitter to the earlier people, whom it had dragged into the bitterness of punishments. But the Lord showed Moses, which means *taken from the water*, the wood, when to the people taken from the water of baptism he made known the power of the holy cross. By this wood the water becomes drinkable, because through the

love of the cross of Christ death becomes desirable to many, while they hope, exiles, to be clothed in the body with the robe of immortality. This wood is put into the water when the cross is anointed with the death of Christ. He then drank of the torrent of this water in the way, when, hanging on the cross, he paid what he had not seized.

It is said that this wood was brought to Jerusalem and thrown into the Probatic pool. In reverence of it an angel went down every year into the pool, stirred the water, and whoever first, being sick, went down into the water came out whole. At the time of the Lord's passion the pool dried up with drought and that wood appeared. When the soldiers were looking for a piece of wood fit for a cross, this was found suitable for every purpose. Taking it, therefore, they made the cross from it, laid it on the shoulders [f. 164] of Christ to be carried, and lifted him up on it for the salvation of the people, like the serpent in the desert. Then *the government was upon his shoulder* (Isaiah 9:6), because through the trophy of the cross he was brought forward by the Father as prince over things heavenly and earthly. And because that Angel of great counsel went down to the wood, that is the cross, in the pool, that is Judea, and moved it with signs and wonders, one going down into the water is healed, that is, the Christian people, who going down into the wave of baptism are regenerated.

This holy cross is the pole on which two carried the cluster, because the prophets going before and the apostles following brought Christ, hanging on the cross like a cluster on a pole, into the world by their preaching.

This is the rod of the hook sent by the Father into the sea of the world, by which Leviathan is caught and the devoured prey is drawn out of his belly. This too is called the mast of the ship of the Church, on which the sail of faith is hung, with the ropes of good works holding it this way and that; and so the Church on the wood, filled by the wind of the Holy Spirit, sails securely through the swelling waves of the world, and rejoicing brings her ship to the longed-for harbour of eternal life.

(col. 945) The cross was once devised as a kind of punishment for the torture of those shamefully condemned, as today thieves and robbers are strangled by hanging, who are judged unworthy of any other end. Hence the Jews also said: *Let us condemn him to a most shameful death* (Wisdom 2:20). But after it began to be venerated everywhere by the faithful, and many desired to be tortured on it for Christ, it was decreed that for the gibbet of the cross men be condemned to hanging.

Since therefore the cross is the glory of angels and of men, I would like to unfold to you a few of its mysteries.

God from the beginning created this world divided into four regions (the four quarters), because he had foreordained to restore it, fallen, through the cross. He also formed man in the shape of a cross, because he had foreordained to repair him, lost, through the cross. This sign Moses prefigured when he marked the doors of the house in four places, on the lintel, on the upper doorpost, on each post, with the blood of the lamb (Exodus 12). It was also expressed in letters, when the letter T was long ago formed in the shape of a cross, as was proclaimed through Ezekiel. For the Spirit of the Lord carried this prophet from Babylon, set him in Jerusalem, and there the glory of the Lord appeared to him. And the Lord commanded the man clothed in linen to pass through Jerusalem and mark with the letter *thau* on the forehead those who sorrowed and groaned; but the others were to follow and to kill all the unmarked, and to begin at the sanctuary (Ezekiel 9).

The prophet is led by the Spirit from Babylon into Jerusalem, because the prophecy is carried by the Holy Spirit from the Synagogue into the Church [f. 164v]. For Babylon means *confusion*, and the Synagogue, scattered among all nations for unbelief, is confounded; Jerusalem is interpreted *vision of peace*, because it is preached that she will see in heaven the true peace, Christ. In her the glory of the Lord appeared, when his majesty was made plain through the writings of the prophets. The man clothed in linen, at his command, passes through Jerusalem, and writes on the foreheads of those who grieve and groan the *thau*, that is the

letter T, because the priestly order at the Lord's command runs through the Church and imprints with chrism on the foreheads of penitents and those who run to the faith the sign of the holy cross. The followers slay the unsigned, because the demons kill in the soul those not at all fortified by the sign of the cross. They begin at the sanctuary, because they first seize Judea, in which was the sanctuary of God. The letter X also, which first begins the name of Christ, is written in the form of a cross. This letter in numbers expresses ten, and signifies the decalogue of the law, which the Lord came not to destroy but to fulfil (Matthew 5:17) when he endured the cross.

Finally, in the form of the cross is contained the whole norm of the Christian religion. For by the three upper arms the Trinity of Father and Son and Holy Spirit is denoted; by the fourth, on which the three are supported, veneration of the unity is shown. The profound mind of Paul the Apostle also lays open to us the profound mystery of this holy cross. *I bow my knees*, he says, *that you may be able to comprehend with all the saints what is the breadth and length, and height and depth* (Ephesians 3:14, 18). *(col. 946)* By the breadth of the cross is understood the part by which the hands are stretched out. By this breadth is understood the twofold love, which embraces on either side friends in God and enemies for God. The length of the cross is taken to be the part by which the body of the hanging man is extended. By this length we learn perseverance in good to the end, because *he that shall persevere to the end, he shall be saved* (Matthew 10:22).

The height of the cross is that part which rises above the head, in which Pilate fixed the title written in Hebrew, Greek and Latin. By this the hope of heavenly things is conveyed, by which equality with the angels is hoped for through the victory of the cross. The depth of the cross is the part beneath the feet, which is fixed in the earth and hidden. By this is declared the hidden mercy of God, by which the whole world *seated in wickedness* is sustained lest it perish. Those following the Lord carry this cross rightly if, crucifying themselves with vices and desires (Galatians 5:24), they renounce carnal desires and desire to live in obedience to God's commandments. On this cross they ought to stand [f. 166] stretched out, because they ought constantly to be intent on spiritual things, and never incline to vices, but always stretch themselves upward in mind to lay hold of heavenly things.

If the cross is laid on the ground, it is shown to extend toward the east, south, north and west, because the four parts of the world are marked by the cross for the kingdom of Christ. For he himself said: *And I, if I be lifted up from the earth, will draw all things to myself* (John 12:32). Indeed, when he was lifted on the cross from the earth, the fourfold world was drawn to him by the sign of the cross. But if the cross is set up fixed in the earth, one part is seen to look toward heaven, one to penetrate the earth, one to show on either side the right and the left of the world. Toward heaven it looks, because through the triumph of the cross heavenly things are restored. One part penetrates the earth, because through the banner of the cross earthly things are repaired. One part also penetrates hell, because by the sign of the cross infernal things are destroyed. One part also shows on either side the right and left of the world, because by the virtue of the cross the good on the right will be judged to glory, and the evil on the left to punishment. For on that day the sign of the Son of Man will appear in heaven, and *the light of the sun and moon shall not shine*, because the cross of Christ, going before to judgment, shines with such light that it dims the splendour of sun and moon by its brightness.

Since today, dearest brethren, we celebrate the finding of the holy cross, it is right that we tell your charity how it was found.

After the Jews had done the counsel of God which his hand had decreed to be done, that is, crucified the Lord of glory with robbers for the salvation of all, they hid in the earth, digging it up in the place of Calvary, the cross to be adored, the life-giving cross, with the crosses of the robbers. So, Christ the pilot of the ship being slain by pirates, namely the faithless Jews, and the very ship of the Church, the holy cross, being sunk by Charybdis, that is the Synagogue, in the depth of the earth, the Church is enveloped in a very great tempest of persecutions and the storms of passions *(col. 947)*, and, swimming for a long time through the wreck-strewn

whirlpools of various torments, barely escaping the vortex of persecution, is lifted into the calm of peace. For with the loving Lord awake, the tempest of persecutions is suppressed and dulled, the tranquillity of peace is poured on the world, and the ship of the Church, hidden for more than two hundred years, comes forth from hiding and is given back to the faithful.

Constantine, a most bitter assailant of the Church, held the monarchy at that time, whom divine mercy, binding him with bit and bridle, compelled to draw near to itself (Psalm 31:9). For when it wished to save him in soul, it covered him with leprosy in his whole body. Converted to the faith by Pope Sylvester [f. 166v], he is baptized, and is soon cleansed of the leprosy; peace and joy are strengthened by him throughout the whole Church; Helena the mother of the emperor, having received the faith, is washed in the saving bath, and a very great multitude of Jews and Gentiles is imbued with faith and baptism. These things done, Constantine, about to go to war against the pagans, is anxious about the outcome of the war, but the King of kings consoles him. For in the night a shining man appearing to him showed him the sign of the holy cross, and promised him victory by this sign. Awakened, he told the dream to his friends, made a cross, and carried it before the troops with a standard. The enemy is put to flight, and he returns victor with his army safe by the sign of the cross. Hence Helena, inflamed with love of the holy cross, hastens to Jerusalem; having called the Jews together, she demands that the place of Calvary be shown to her, which a thicket of briars and brushwood had then covered, and so it was unknown. For forty years after the passion of the Lord the Romans had utterly destroyed Jerusalem, and Aelius Hadrian long afterwards built another city in another place, which he called Aelia after his own name. For we read that the Lord suffered and was buried outside the gate; and both places are seen today by all in what is now Jerusalem.

The queen therefore offers the Jews a reward if they show the place of the cross, punishment if they hide it. When they affirm that the place is unknown to them, orders are given that all be handed over to the flames of fire. Terrified, they brought forward a certain man named Judas, and asserted that all was known to him. He, who had denied that he knew, is put into a pit, where he is afflicted with hunger and thirst and fasting; after he promised to show the place, he is brought out. The queen, with the people accompanying, goes to the place, *(col. 948)* pours out prayers on bended knees. The place trembled, a smoke as of incense rose from the earth. At once they open the earth with mattocks, and find three crosses. A dead man is brought; laid upon the cross of Christ, he is raised, and by his resurrection and voice bears witness to the power of the holy cross. Then too they found the shining nails with which the Jews had pierced the hands and feet of the Lord, and gave thanks to God, the giver of all good things. Judas, believing in Christ with all the Jews, is baptized, and afterwards is raised to be bishop of the Church of Jerusalem and is remembered to have borne an illustrious martyrdom for the Church committed to him. When the cross had been found, the devil appeared with a dreadful howl, and declared that by this wood all his right had been taken from him. “Judas,” he said, “betrayed his Lord and led him to death; now another Judas [f. 168] has betrayed all my secrets, brought all my arts to nothing, by bringing this wood into the open. But Julian, my familiar, will soon be king, by whom your betrayal will have its reward.” And so it afterwards happened: for Julian the Apostate afflicted the same Judas, then bishop, by the name of Quiriacus, with exquisite tortures. Helena built a church with magnificent expense, set up part of the cross in it, and carried a part to the city of her son, Constantinople. Let all, therefore, redeemed by the cross, applaud on this day, let them sing praises to Christ the Redeemer, who, *after he alone trod the winepress* (Isaiah 63:3), reigned as God from the wood over all nations; in which winepress the *cluster of cypress* (Canticles 1:13) was pressed, and by drinking of it the return to life lies open to us all. Finally, with this rod the good shepherd drove the flock of the martyrs to the palace of the Church.

Hence holy Pope Alexander, whose feast is kept today, moved by love of the cross, with the flock committed to him, was seized by the pagans, bound with chains, wasted in prison by hunger and thirst, hung on the rack, scraped with claws, thrown into a burning furnace, was not harmed by the fire, and at last was pierced through all his limbs by very many pricks and killed. With him two priests, Eventius and Theodulus, long

wasted in prison and tried also in the fire, were at last beheaded. By their merits and prayers approach the throne of glory today, that it may be granted us to sing a triumph to God and with them in full joy to sing the perpetual Alleluia. *Which eye hath not seen* (1 Corinthians 2:9).

Addition for the feast of Saints Philip and James (1 May)

[Rubric:] Speak the sermon *Christ rising*, and conclude with these words:

Holy apostles Philip and James, whose feast we keep today: *They shall no more hunger nor thirst, neither shall the heat nor the sun strike them, for he that is merciful to them shall be their shepherd, and at the fountains of waters he shall lead them* (Isaiah 49:10). They who heard from Christ that in the Father's house are many mansions (John 14:2) entered today more brightly crowned, where the fountain of life turned their sorrow into joy, when it showed them the Father whom they desired; now they see light in light, because they may behold the Son in the Father. Of these Philip converted almost all Syria to Christ by signs and preaching, suffered many adversities, and at last underwent the torment of the cross for the kingdom of life, and by the triumph of the cross followed the crucified Christ *(Migne repeats* subiit, *"underwent", here; "followed" gives the sense)*. And James, the son of Mary of Cleophas, the Lord's mother's [sister], and of Alphaeus, was ordained bishop of the Church of Jerusalem [f. 168v] by the apostles. When with writings, words, example and signs he had brought a very great multitude from Judea to the faith, and on the paschal day had borne testimony to the divinity of Christ before all the people in the temple, he was thrown down by the Pharisees from the height of the temple to the ground. But from the fall he is not dashed, because *the Lord put his hand under him* (Psalm 36:24). And one of the scribes pierced through his head with a pole, and injured it by shaking the brain out. By this wound he is freed from the pain of the flesh and from death, and today is joined to the King of glory in glory, [col. 950, top] where sorrow and sighing flee away. His skin was found to have hardened on the knees and elbows from the frequent prayers on which he is said to have constantly bent. Since these are judges with Christ, to sit upon the twelve seats, follow their words and deeds and pray that you may then see Christ in joy. *Which eye hath not seen* (1 Corinthians 2:9).

Sermon XXII. The Rogation Days

Honorius Augustodunensis, Speculum Ecclesiae: Oculi Domini super justos (Psalm 33:16); Elevatus est sol, et luna stetit in ordine suo (Habakkuk 3:11)

Patrologia Latina, vol. 172, cols. 949–959 (ed. Migne, Paris, 1854; after Rheinau MS 138). The Rogation sermon begins in the lower part of col. 949 and runs to the head of col. 955; the Ascension sermon begins in col. 955 and ends at the head of col. 959, where the sermon for Pentecost begins.

The eyes of the Lord are upon the just, and his ears unto their prayers (Psalm 33:16). Those who turn away from evil, who avoid fornications, adulteries, perjuries, thefts, false witness and the like, and who do good, giving to God what is God's and to men what is theirs, these are just, and upon these the eyes of God's mercy look, and his ears are open to their prayers, because before they call upon him he says to them: *Behold, I am here* (Isaiah 58:9). *But the countenance of the Lord is against them that do evil* (Psalm 33:17). To what end? *To cut off the remembrance of them from the earth* (*ibid.*). Let the just, then, rejoice that they are looked upon by God and heard by him, and let them go on to better things; but let those like myself, that is, stinking in crimes, forsake their sins and flee to the defence of prayer, and know that they too will be heard.

Our prayers are hindered in three ways, so that they are not heard by God. He who prays to be avenged on his enemies is not heard, but his prayer is turned into sin; he who keeps hatred in his heart and does not forgive him who has sinned against him, God does not hear when he prays; he who commits mortal sins and delightedly persists in them pours out his prayers in vain, because God does not hear sinners. Hence it is said through the prophet: *The ear of the Lord is not become heavy, that it cannot hear, but your sins have separated between you and your God* (Isaiah 59:1–2). Again he says: *Thou hast set a cloud before thee, that*

our prayer may not pass through (Lamentations 3:44), on account of our sins. Sin is heavy like lead, and therefore drags a man into the depth of the pit. For as a wheel is let go on a mountain and rolls down the precipice to the bottom of the valley, so a soul that willingly forsakes God and rushes into iniquity [f. 170] never rests in one fall, but ever goes on to worse; and the sin which penance does not quickly wash away soon drags another by its own weight, and so one falls from sin to sin until one comes to the depth of evils; from there one plunges into the pit of eternal death (Proverbs 18:3), upon whose mouth the stone of damnation is laid; one is not allowed to come out *till he pay the last farthing* (Matthew 5:26). With devout prayers, therefore, dearest brethren, beg of God that *the deep swallow you not up, nor the pit shut her mouth upon you* (Psalm 68:16); flee the desires of the world and the flesh, which are the services of demons; *seek ye the Lord, and your soul shall live* (Psalm 68:33). For the prophet saw a woman sitting in an ephah afloat on the sea, weighed down by a mass of lead; and behold, two women with wings lifted the ephah with the woman and carried it into the land of Babylon (Zechariah 5). *(col. 950)* The sea is troubled: this is the world, stormy with adversities; the woman who floats in the ephah is our soul, which, presiding over the body, labours in the perils of the world; the mass of lead weighs her down, because grievous iniquity burdens our soul. The two women who lift the ephah with the woman are two vices, namely pride and lust, which soften our soul and our body toward unlawful things; for pride lifts a man up in elation, lust presses the flesh down into uncleanness. As soon as the spirit is lifted up in pride, at once the flesh sinks in lust; they are described as winged, because those who follow them are made unstable. They carry the ephah with the woman into the land of Babylon, which means *confusion*, because they clothe those who consent to them with a double confusion, while both here they are confounded before men in the body, and in the future they are punished in the soul with eternal confusion, when it is said: *Let them be covered with their confusion as with a double cloak* (Psalm 108:29). Therefore, dearest brethren, abhor pride and lust and delight in the Lord, and he will give you the requests of your heart (Psalm 36:4); and because you have gathered today, you ought to hear the word of God attentively. Our Lord himself says that a sower went out to sow his seed; and as he sowed, some fell by the wayside and was trodden down and devoured by the birds, some fell upon the rock and when it sprang up withered, because it had no moisture; some was committed to the thorns and was choked by the thorns; some fell into good ground, and brought forth fruit, one thirtyfold, another sixtyfold, another a hundredfold (Matthew 13). The sower of the seed is the priest who preaches the word of God; the field in which the seed is scattered is your hearts [f. 170v], in which the word of God is cast. The seed sown by the wayside, trodden by passers-by, devoured by birds, designates those who receive the word of God, but intent on worldly business and worldly desires, as it were trample it underfoot, and the demons take it from their memory, and they bring back no fruit of piety. That which falls on the rock and withers there designates the hard of heart, who, although they sometimes hear the word of God eagerly, nevertheless persist in malice; and since they have not the moisture of heavenly grace, the word of God must needs wither in them. Those that the thorns choke are those whose ears riches, pleasures and cares of life stop to the word of God; that which falling on good ground bears fruit is the multitude of the faithful, which, obedient to the word of God, toils in good deeds; *(col. 951)* the married bear the thirtyfold fruit, fulfilling the faith of the Trinity with the decalogue of the law; the continent bring forth the sixtyfold, while they strive to fulfil these things in act and in particular; the virgins bear the hundredfold, while they strive to please God in body and spirit.

Now, dearest brethren, you ought to hear briefly why it was decreed that on these days crosses be carried.

It is said that the land was parched with drought, and men and animals wasted with mortality; besides, the ferocity of bears, wolves and other beasts laid waste very many; and their multitude, entering cities and towns everywhere, tore even little children in their cradles. At that time Bishop Mamertus governed the church of Vienne, who called the people together and urged them to fast for three days, to pray, to carry crosses, that the mercy of God, which had delivered the Ninevites by a three days' fast from destruction, might come to the aid of his people in their present affliction. When this was done the plague was stilled, and joy and abundance of goods were granted to the afflicted.

The day which is called the Major Litany, we read, was instituted for this reason: the Tiber overflowed more than usual, entered Rome and took possession of very large districts in it, threw down churches, overthrew many buildings with their people; through its channel a huge dragon with a great multitude of serpents entered the sea, and with all of them was suffocated there. Cast up on the shore, they corrupted the air by their putrefaction and brought a grievous pestilence on the human race. Arrows were seen to come from heaven, by which men struck in the groin died without delay; first Pope Pelagius died, then almost the whole Roman people [f. 172] was consumed by sudden death. So Gregory was raised to the episcopate, and exhorted the people to fast, to carry crosses and to pray. When they did this devoutly, the plague ceased and the people rejoiced in the peace of God. Hence it was decreed that the same day be kept every year in the Church with the celebration of fasts and litanies, that God may guard us and our animals from mortality. And because at this season, through the inclemency of the air, it often happens that the seeds sown can perish for our use, it was decreed that these days be kept with the same rite, namely with fasts and litanies, that the fruits of the whole year may be preserved for us from all misfortune.

That the loving Lord may give us confidence to obtain, he exhorts us to the study of prayer. For he says: *If any man shall ask bread at midnight of his friend, which he sets before his friend coming from a journey, if for friendship he give it not, yet because of his importunity he will give him* (Luke 11:5–8). This friend is God, who has loved us and given his Only-begotten for us; from him at midnight we ask bread when in tribulation we seek his help; and if because of our sins he is slow to help us, yet if we persevere he extends his mercy to us; and let us know without doubt that we are heard if we ask with earnest prayer, if we seek with intent mind, if we knock with tears. For he who asks his father for bread *(col. 952)* will in no way be given a stone; he who asks a fish of his father does not receive a serpent; and if he asks for an egg, never is a scorpion held out to him (*ibid.*). By the bread *which strengthens the heart of man* (Psalm 103:15) charity is declared, by which man will be strengthened in virtues; by the fish, which is nourished by the beating of the waves, faith is understood, which is brought to increase by the storms of persecutions; by the egg, from which offspring are expected, hope is indicated, by which future blessedness is hoped for; by the stone, hardness; by the serpent, the venomous animal, malice; by the scorpion, which strikes with its tail, the vengeance on sins is understood. He therefore who asks charity from God, never hardens him in evils; and he who asks faith of him, in no way lets him remain in malice; he who asks hope of him, in no way brings upon him punishment. By bread also is understood the fruit that now rises in the blade; by the egg the offspring of animals is understood; by the fish is meant whatever feeds each one. For these it is fitting that your love pour out prayers to the Lord, that he may guard these from the stone of hail, from the serpent of mortality, from the scorpion [f. 172v] of tempest.

We have many examples that *the continual prayer of a just man availeth much* (James 5:16). When the people of the five cities had provoked the wrath of God against themselves by horrible crimes, Abraham asked God to spare them if he found ten just men among them, and the Lord said that if he found ten just in those five kingdoms he would pardon all the others for their sake, and moreover not overthrow the places; but since only one just man was found, he alone was rescued (Genesis 18). The Pentapolis with its people was overthrown with fire and brimstone, and the wife of the just man, who followed him only in body but lingered with Sodom in mind, was turned into a pillar of salt (Genesis 19). From this we are given to understand that the dwelling together of the just is the support of the wicked in this life, since through their prayers the right hand is stayed, lest their wickedness, as it deserves, be suddenly plunged into perdition; but when the just are taken away, at once the impious are seized for torments, as Sodom perished after Lot went out of it. When the people of God was led out of Egypt by Moses, it was attacked on the way by enemies with arms. But Moses prayed on the mountain with hands stretched out, and Israel overcame the enemy; but if Moses let down his hands, Amalek prevailed (Exodus 17). From this it is plain that he did more by prayers than the people by arms; for he won by praying a victory which the people could not gain by fighting. In like manner Samuel drove back by prayers enemies whom the army could not drive back by arms (1 Samuel 7).

A people once turned away from the law and worship of God and turned to idolatry; when Elijah could not correct them by preaching, he shut up heaven for them by prayer for three years and six months. The rain being held back from heaven, the thirsty earth languished, parched, and threatened its tillers with the perils of famine. Famine pressing, the people were driven to the worship of the living and true God, and at Elijah's prayer the earth was drenched with abundant rain *(col. 953)* and, the people converted, plenty of goods was restored (3 Kings 17–18). Behold, by the prayer of one man heaven is shut to a whole people, and again, by his praying, opened.

Once, on account of the sins of men, the fields dried up with drought and the hearts of many wasted with fear of famine. While they were fasting and carrying crosses with litanies, one of the Fathers met them and inquired the cause of their affliction; when they answered, drought, he asked why they did not pray. When they said they had laboured much in praying and obtained little, he said that if they asked with intent mind they would certainly receive what they asked [f. 174]; and standing before them all he stretched out his hands in prayer, and at the first words of the one praying rain came down, and the earth gave the farmers the fruit long denied.

There was also a monk, constant in prayer. One of the demons was sent by the emperor Julian for a certain response, and by the prayers of this same man was fixed in one place for twenty days; then he returned empty to the king. When the king inquired the cause of the delay, he said: "I both delayed and came back with my business undone; for when my passage lay by that monk, I was hindered by his prayers; and as I waited, in case he should finish his prayer so that I might pass on, he made no end of his prayers, and I, unable to go further, returned empty." Julian threatened him with punishment, but he himself, not long after, was killed in war and went to the eternal. Let your love consider, I beg, how far the prayer of this man extended. The devil can fly across the air, can penetrate the earth, can even cross the sea, but this man's prayer, stretching itself up to heaven, forbade him the passage through the air, stretching downward to hell, forbade him to go through the earth, reaching the ends of the world on both sides, in neither direction did it permit the fugitive spirit, sent by a renegade man, to pass beyond. And in truth this man refreshed his body sometimes with food, sometimes with sleep, but the whole intent of his heart so constantly went up to God that all his action was prayer. Dearest brethren, all the just from the beginning of the world who earned the kingdoms of the blessed life obtained them by praying. For all the just are read to have given themselves to prayer, and therefore what they prayed for they enjoy today in full joy. Let us too, therefore, apply ourselves frequently to prayer, that we may be able to obtain full joy with them. Let us ask all things in the name of Jesus if we desire our prayers to be heard. We ask the Father in the name of Jesus if we ask only things salutary for the soul and necessary for the body. In praying we ought to distrust our merits and presume on his mercy, because he himself said: *Amen I say to you, all things whatsoever you ask when you pray, believe that you shall receive, and they shall come unto you* (Mark 11:24). *If two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done for them by my Father* (Matthew 18:19). Be therefore of one mind in prayer, lift up your hearts with your hands to God, pray for all the living and the dead who are in any distress. For if you pray for the whole Church, *(col. 954)* as for your mother, the whole Church intercedes for you, as for her sons. And if you pray for the dead [f. 174v], you free yourselves *(the edition prints the word broken, "lib … a"; "free" is the likely sense)*, because if they are in joy, they themselves ask that you may come to them the sooner; if in torments, they ask that you may never come there. Finally, he who prays converses with God, and therefore it is necessary that what he asks in faith he obtain. And since he himself says: *Where two or three are gathered together in my name, there am I in the midst of them* (Matthew 18:20), how much more is he to be believed to be present today in a multitude gathered in his name to ask the suffrages of the saints. Since then the giver of all good things is in the midst of you who are gathered in his name, call upon him with pious prayers, knock with tears and invocations that he may grant you the things necessary for body and soul and deliver you from your needs.

Though there are many needs, five are the principal ones, which if not driven away by remedies, men are in danger of death by them. By necessity a man eats, for if he does not eat he dies of hunger; by necessity he drinks, for if he does not drink he dies of thirst; by necessity he digests, for if he does not he dies of constipation; by necessity the body is refreshed with sleep, for if he neglects it he fails from weariness; by necessity he is clothed, for if he omits it he is destroyed by cold and heat. Hence it is that all our labour is to relieve ourselves in these needs. *Seek ye first the kingdom of God and his justice, and all these things shall be added unto you* (Matthew 6:33); and be not anxious beyond measure about earthly things and solicitous about the perishable, because man shall inherit worms, beasts and serpents (cf. Ecclesiasticus 10:13). Ask God to deliver you from these necessities and to transfer you to where you shall not need them, where *they shall neither hunger nor thirst any more* (Apocalypse 7:16), and where souls rest from their labours (Apocalypse 14:13), and where they are at leisure and see that he is God, in whose vision the angelic choirs are refreshed. That we may ask this of him we have been taught: *Ask*, he says, *and you shall receive, that your joy may be full* (John 16:24). For if anyone rejoices in a beautiful wife, he is saddened by death intervening; if he is glad in dear children, he is saddened when they are afflicted by sickness or taken away by death; if he rejoices in possessions or money, he mourns when they are lost by some misfortune. But that is the true and full joy, to be desired with all their wishes by all the faithful, where they are set over all his goods in the joy of the Lord (cf. Matthew 25:21) [f. 176], and perpetually enjoy the clarity of the eternal vision, and where they possess the glory of all the angels and obtain the fellowship of all the saints; and this joy shall never be taken from them for ever (cf. John 16:22). Therefore, *a woman, when she is in labour, hath sorrow; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world* (John 16:21). This woman is the Church, which now labours in sorrow to bring forth the faithful people to Christ. And when, by the resurrection, she has brought them forth to eternal life, *(col. 955)* she remembers no more the anguish of this life, for the ineffable joy which will then be given in fullness to all her children, because then *the just shall shine as the sun* (Matthew 13:43) and *shall be equal to the angels* (Luke 20:36).

Sermon XXIII. The Ascension of the Lord

The sun was lifted up, he says, *and the moon stood in her order* (Habakkuk 3:11). Christ is the eternal sun, by whom all the choirs of angels are lit; he is the true light, by whom all souls are enlightened; who, while he lay hidden here under the cloud of flesh, was surrounded by the darkness of our frailty; at last, emerging from the darkness of hell, today he is lifted in glory above the stars, and above all the dignities of the angels is exalted, the Lord of majesty, at the right hand of the Father. The moon, the Church, lit by him, stood in her order, when she saw him ascend to heaven in the apostles. For the apostles were the order of the Church, in that they established for her the order of living rightly, and taught her how to direct her course after the Sun of justice. O how splendid horns this waxing moon raised today when the sun, seeking the heights, poured into her the radiance of eternal light! O with how serene a face she stood in her order when she saw the apostolic choir, which was her order, and through the Virgin Mother of God, who bore her type, her own flesh in her head, that is in her Redeemer, in her Spouse, in her God, penetrating the heavens! O what joy arises today for the angels in heaven, when the Son of God, who is sent from palace to prison for a servant, indeed from his homeland into exile, an exile for an exile, returns today in triumph to the kingdom of the Father! Hence this day is called the triumph of God, on which, received by the senate of the heavenly court with hymnic praises, he triumphs over death [f. 176v], and the author of life is glorified.

Among the Romans the custom was kept that a triumph was given to victors in this manner. After an emperor or consul had subjugated some nation to the Roman empire by arms and the victor had returned with the spoil, the senate and the whole Roman people went out joyfully to meet him, and received the victor with songs and praises; he himself was clothed in purple, a diadem woven of laurel and gold was set upon him, and he was borne into the City in a chariot shining with gold and gems, drawn by four snow-white horses.

The nobles of the conquered went before the chariot, bound with golden chains. The captive common people, with hands bound behind their backs, followed the chariot. The spoil also was led along in pomp as a sign of the victory, and so the victor, laurelled, was led with great exultation to the highest temple, and then the spoil was divided among the people.

The Roman nobility rendered the honour of the triumph to the greatest victors for worldly glory; but God willed that through enemies, who were to be friends, the glory of the supreme victor Christ should be prefigured. For the triumph of the Roman kings went before in figure our triumph today, for the King *(col. 956)* of glory, Christ, as sole monarch, stormed the kingdom of the tyrant, took captive the captivity captured by him, subjected the rebel world to the heavenly commonwealth, and today returned victorious to his homeland with noble spoil; the senate of the archangels with all the host of heaven went out joyfully to meet him, and received their king, the victor, with congratulation in hymns. He is adorned with purple, because for the passion which he bore he is crowned by the Father with glory and honour; he is crowned with a diadem of gold and laurel when he is adorned round about with a multitude of angels and men. By the splendour of the gold the brightness of the angels is understood, by the green of the laurel the greenness of faith. With these, as with a woven crown, Christ is distinguished, while human frailty is united through him to angelic dignity in glory, as is said through the Prophet: *With all these thou shalt be adorned as with a crown* (cf. Psalm 20:4, Isaiah 49:18). Of this crown it is written: *Thou shalt bless the crown of the year of thy goodness* (Psalm 64:12). For Christ is the year of the goodness of God, made partaker of our mortality. Its months are the twelve apostles; its days, the just; its hours, the faithful; its nights, those still wandering in the darkness of unbelief or sins. The crown of this year is the surrounding multitude of angels and men in perpetual glory. By the chariot, conspicuous [f. 177v] with gold and gems, in which the victor triumphs, the Gospel is signified, resplendent with wisdom and signs, through which, the triumph of Christ being known, the world exults. The wheels on which the chariot turns are the evangelists, through whom the triumph of Christ is carried forth. This chariot is drawn by four snow-white horses, because Christ is borne in the chariot of the Gospel by the teachers, in shining virtues, through the four quarters of the world. This chariot of God is said to be *ten thousand times multiplied* (Psalm 67:18), because the triumph of Christ is proclaimed by all the writers of the Old and New Testament. Thousands of the rejoicing run to this chariot, as today many thousands of angels receive the triumphing Lord. The noble captives, bound with golden chains, go before the chariot, because those redeemed by the Lord, bound with the chains of charity, seek the things of heaven. The common people follow with bound hands, because the people, binding themselves from evil works by the fear of the Lord, are borne up to joys. The spoil accompanies the chariot, because the multitude of the saints rising with Christ is today exalted with him to the stars. The victor is led with song into the highest temple, because Christ triumphing is today led with the harmony of the angels into the temple of the heavenly Jerusalem. Afterwards the spoils are divided among the people, because by the outpouring of the Holy Spirit various gifts are bestowed on the faithful. Hence it is said: *(col. 957) Ascending on high, he led captivity captive, he gave gifts to men* (Ephesians 4:8). For the human nature, in which he bore many adversities here for us and from us, he today transferred from earth to the heavens above the angelic height, to the right hand of the Father. The captivity, long detained in the prison of hell, he led away captive as victor, and brought into the Father’s palace. He gave gifts to men, when, pouring the Holy Spirit upon them, he conferred the knowledge of all tongues (Acts 2).

Today, dearest brethren, the magnificence of the Lord is lifted up above the heavens, but his spouse, his body, the Church, is still pressed by many pressures among the Babylonians; but as Christ, the prince of death conquered, the world subdued, today as triumphant ascended into heaven, so the Church, Antichrist overcome, the world trodden down, will ascend triumphant into heaven, and Goliath being laid low through her Spouse, and she herself rescued from her enemies, the moon will then be lifted up from the valley of tears, full in her whole circle, and be set in the chamber of the eternal Sun, to be joined with the stars of the angels. Hence she herself in the Canticles applauds the Ascending One with jubilation and exultation [f.

178v]: *Behold,* she says, *he cometh leaping upon the mountains, skipping over the hills* (Canticles 2:8). Her person is expressed by the prophet Idithun, whose name means *Leaper* (cf. Psalm 76:1). For Christ came into the world as one leaping upon the mountains, and he sees the heavens again, skipping over; from heaven he gave a leap when from the Father's seat he came into the womb of the Virgin; thence he leaped into the manger, from there on to the gibbet of the cross, from the cross into the sepulchre, from there into the depth of hell, from hell into the world, thence he leaped over into heaven. *From the end of heaven,* he says, *is his going out, and his circuit even to the end thereof* (Psalm 18:7).

Today he skipped over all the mountains and hills, because he raised the human nature assumed by him from us above every height of angels and saints. How he ascended into heaven the Gospel shows us. Appearing today to his disciples as they sat at table, he rebuked their incredulity as a master, commanded them, as Lord, to preach the Gospel in the whole world, gave them, as God, the power [to do] signs in his name. Then, to prove the nature of true flesh, he ate with them; he commanded them to wait in Jerusalem for the promised Holy Spirit. After this he led them out to Bethany, and with hands lifted up blessed them; and while they looked on he was lifted up and, received by a cloud, was carried into heaven; and as they gazed into heaven after him, behold, two angels in white stood by, who foretold that he would come to judgment in the same way as he had now gone. Those who saw him ascend were a hundred and twenty, among whom Mary his mother was present together with the apostles. All of these together returned to Jerusalem with joy and daily persevered in prayer and the praise of God, until on the day of Pentecost they received the Holy Spirit. This is prefigured in the patriarchs and prophets, when Enoch, the seventh from Adam, the patriarch, is taken up into paradise (Genesis 5), and the prophet Elijah *(col. 958)* is taken up to heaven in a fiery chariot (4 Kings 2).

The solemnities of this holy day are also set forth for us through birds. The eagle flies higher than all birds and fixes the keenness of its eyes on the very ray of the sun; and when it calls its young to fly, hovering over them and spreading its wings, it takes them up on the oarage of its wings and teaches them to fly; so Christ penetrated the heights of heaven more sublimely than all the saints, when the Father exalted him above all angels at his right hand [f. 180]. He spreads over us the wings of the cross, defends us from demons, taking us from hard servitude adopts us as sons, and on his shoulders carries us back as the lost sheep to the flock; he hovered over us, he called us to fly, when, climbing the heavens, the Head showed us, his members, to follow him by good works. Ezekiel expressed this by the four living creatures (Ezekiel 1), which John afterwards saw praising the Lamb day and night (Apocalypse 4). For Christ was man by being born, calf by dying, lion by rising, eagle by ascending.

There is a white bird called the caladrius, by which it is proved whether a sick man can escape. Brought to the sick man, if he is to die it turns its face away from him; but if he is to live, it directs its gaze at him strongly and fixes it; with open mouth it drinks the sickness from him, flies high against the ray of the sun, the sickness drawn from him is sweated out, and the sick man exults in health. The white caladrius is Christ, born of the Virgin. He is brought to the sick man when he is sent by the Father to the infirm human race; he turned his face away from the Jews and left them in death, but turning his countenance to us he called us back from death, and undergoing the cross he himself bore our infirmity, and a sweat of blood flowed from him. Then he flew to the heights of heaven with our flesh to the Father and gave perpetual health to all. The very place from which he ascended still cries out to all that no one can bar the way for those who wish to climb to heaven. For the footprint which he left in the sand as he ascended that place still retains, and though earth is carried away from it daily by the faithful, the footprint cannot be effaced; indeed when a church was being built over the same place, and it was to be roofed over, being round, the space of air by which he ascended could by no means be closed, and therefore remains open to this day. Into this church also, every year, the blast of a mighty wind comes from heaven and lays all the people there flat on the ground, showing with what terror Christ comes to judgment when he shakes heaven and earth mightily. For then *the heavens*

shall pass away with great violence, and the elements shall be melted with heat (2 Peter 3:10).

Therefore, dearest brethren, since *there is no other name under heaven given to men whereby we must be saved* (Acts 4:12) but in Christ Jesus, who allowed himself to be lifted up for us on the cross like the serpent [f. 180v]; whom the Father, after he had drunk of the torrent of death, today exalted as head in the heavens above every name (cf. Psalm 109:7), and incorporated into himself us, coheirs gained by his own blood, let us today give glory to his praise and *(col. 959)* with the voice of exultation sing aloud his praises, that he may gather us, his members, to himself, where he himself is in the glory of the Father.

[Rubric of the manuscript:] At the end of the sermon, as the cross is carried before the people: Dearest brethren, as the cross is carried before us, we follow; let us so follow the examples of the crucified Christ that through the triumph of the victorious cross we may deserve to come to those joys *which eye hath not seen* (1 Corinthians 2:9). *(This closing exhortation stands at the head of col. 956 in Migne's printing, interleaved with the Ascension sermon; it is placed here as the sense requires.)*

…that he may gather us, his members, to himself, where he himself in the glory of the Father *(col. 960)* exults. *Which eye hath not seen* (1 Corinthians 2:9), and so on.

Sermon XXIV. Pentecost

Honorius Augustodunensis, Speculum Ecclesiae: In Pentecosten, Verbo Domini caeli firmati sunt, et spiritu oris ejus omnis virtus eorum (Psalm 32:6)

Patrologia Latina, vol. 172, cols. 959–966 (ed. Migne, Paris, 1854; after Rheinau MS 138). The sermon begins in the right-hand column of col. 959, below the end of the Ascension sermon, and ends in the upper part of col. 966. A marginal line in the manuscript ("These are the future rewards of labours") is not translated. The closing clause of the Ascension sermon stands at the head of col. 960; it is printed at the end of that sermon.

By the word of the Lord the heavens were established, and all the power of them by the spirit of his mouth (Psalm 32:6). Through the Son, who is the Word of God, not only the heavens but all things were created out of nothing, and lest they be dissolved again into nothing, they were made firm by the same Word, and all their power was adorned by the spirit of his mouth. The angels also are called *heavens*, who, when the others fell, were established in charity by the Word and adorned in all virtue by his Spirit. Hence it is written: *His spirit hath adorned the heavens* (Job 26:13), because he adorned these heavens with stars, and the angels with virtues.

Through the Son indeed the angelic spirits are created, but through the Holy Spirit they are made alive; through the Son the substance of light shone out, but through the Holy Spirit its splendour shone forth; through the Son the firmament is formed, through the Holy Spirit it is turned with swift revolution; through the Son sun and moon and stars are set over the seasons, but through the Holy Spirit they are polished with the brightness of light; through the Son the rivers are poured out, through the Holy Spirit they receive their gliding course; through the Son the earth is formed, through the Holy Spirit it is adorned with fruits and flowers; through the Son various animals are produced, through the Holy Spirit they are endowed with the breath of life, and birds by flight, fish by swimming, beasts, reptiles and serpents by walking are supported by him; through the Son man is moulded to the image of God, but through the Holy Spirit he is made alive in soul; the Holy Spirit inspires various talents, he also gives various arts. Through the Holy Spirit the kinds of tongues were given; through him the manifold rivers of the Scriptures were brought forth from the hidden treasures of wisdom. Through the Holy Spirit the patriarchs designated Christ and the future Church by figures; through him the prophets spoke and foretold the same in the Scriptures; through him the apostles, strengthened, preached in the world what had been accomplished; through him the doctors, inspired, expounded the Scriptures. Through the Son man, redeemed, is freed from death; through the Holy Spirit he is regenerated to life in baptism [f. 182]. Through the Holy Spirit sins are forgiven; through him souls are raised from the death of crimes. Through the Holy Spirit many, having despised the world, have led a religious life;

through him very many have shone with signs and wonders. Through the Holy Spirit even today many are converted to a better life; through him very many are rapt in mind to heavenly things. Through the Son the world is judged, through the Holy Spirit both sides are rewarded. Through the Son God the Father will create a new heaven and a new earth, but the Holy Spirit will renew all things to a better state. For heaven will be clothed through him with the splendour of the sun; through him the sun will be clothed with sevenfold light; through him the moon will shine with the brightness of the sun; through him the earth will bloom with the pleasantness of paradise. Then the Son will make those who have passed over from their labour sit down at table, and passing will minister to them (Luke 12:37), because, returning from the judgment, he will make the elect rest in diverse mansions according to their diverse merits, and will show them the glory of his divinity face to face. And the Holy Spirit will grant them to shine like the radiance of the sun in full joy and to know the Trinity in unity perfectly.

This feast is celebrated for seven days, because the Holy Spirit is venerated in seven gifts, as is foretold through the prophet: *the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and godliness, and the spirit of the fear of the Lord* (Isaiah 11:2). These are the seven women who laid hold on one man (Isaiah 4:1), because the seven gifts of the Holy Spirit possessed Christ bodily.

By the gift of this Spirit all who fear God ascend to heaven. For through him fear is given, which is divided in two, since there is servile fear and filial fear. The servant fears his master lest he condemn him; the son fears his father lest he disinherit him; the adulteress fears her husband's coming; the chaste wife fears lest he depart. When the Holy Spirit, who is charity, possesses the mind, he will cast out servile fear (1 John 4:18); but *the fear of the Lord is holy, enduring for ever and ever* (Psalm 18:10). For then a man will no longer fear hell as a servant of sin, because he seeks to commit no sin. He will cleave to God as a son by delight in the virtues, and therefore will possess his inheritance. Let us obtain by praying from his grace that we, as servants, may fear the Lord our God by turning away from evil, lest by contempt of his commandments he sometime subject us to punishments, or rather, as rebel enemies, punish us with eternal torments [f. 182v]. Let us ask that we may fear him as the sons of Israel feared, as a good Father, by doing good, that we may be coheirs of his Son by enjoying the face of the Father.

After fear the Holy Spirit gives godliness, that man may devoutly serve his Maker and bestow on his neighbour such good as he can. Then he inspires knowledge, that man may know what he ought to do and what he ought to avoid. After this, fortitude is given by him, that man may not be bent to vices either by harshness or by flattery. Then he supplies counsel to reason, that it may choose what is useful and reject what is harmful. After this he grants understanding, that the soul may understand eternal things through things visible. Then he inspires wisdom, that the rational creature, despising the wonderful creature, may love its Creator, who is the unchangeable good, and may taste Christ, the only fountain of wisdom, *(col. 961)* in the Holy Spirit. Those who flourish in these virtues through the sevenfold Spirit will obtain through him seven gifts in the body and seven gifts in the soul, when they shall possess double things in their land, when they shall shine in the body as the sun (Matthew 13:43) and in the soul shall be equal to the angels (Luke 20:36).

For from him, whose beauty the sun and moon admire, they will be made seven times brighter than the sun in the body. Christ, through the Holy Spirit, will reform *the body of our lowness, made like to the body of his glory* (Philippians 3:21), and since it will be a spiritual body, he, *whose word runneth swiftly* (Psalm 147:15), will clothe it with such swiftness that as quickly as sight or thought now reaches heaven or the end of the world, so swiftly in its agility will the body be carried there. From him also, who is the strength of all, they will be strengthened with such strength that they will easily be able to overturn the masses of mountains with the foot. From him too, who was *free among the dead* (Psalm 87:6), there will be in them such grace of liberty that every solid creature will be penetrable by them. In whose vision the angels overflow with great sweetness, all the saints abound in the highest delights. From him they enjoy every affluence of pleasure, while they are set over all his goods in the joy of their Lord (Matthew 25:21); where they will see the King of

glory as he is, in his beauty, whom they desire to look upon (1 Peter 1:12); where they behold the glory of all the angels and saints, and see all their own members transparent within and without; where they hear continually the instruments of the saints and the harmony of the angels; where they will be refreshed with the sweetest odour of cinnamon and [f. 184] balm (Ecclesiasticus 24:20), and *feast and rejoice before God, and be delighted with gladness* (Psalm 67:4), and be inebriated with the plenty of the house of God, and drink of the torrent of his pleasure (Psalm 35:9–10). From him who is the salvation of all they are made firm with such health that as the ray of the sun now suffers no cutting, so they will then suffer no bodily passion. From him who is eternal life they are so confirmed with length of days that they will never be dissolved by death.

These seven gifts they will have in the body through the seven gifts of the Holy Spirit. As many they will have in the soul, where they shall rejoice for ever in the goods of the Lord; for the fountain of wisdom itself pours into them so much that it gives them knowledge of all things. They are joined in ineffable friendship, because they are loved by God as sons, by the angels as brothers. An incomparable concord binds them together, because neither God nor any of the saints differs from their will. They are raised up in inestimable power, because they rule the new heaven and the new earth. They are exalted in unspeakable honour, because they are venerated by God himself and by all the angels. They are strong in the highest security, because no one will ever take these things from them. They will have full joy in them without end; all their friends whom they love they will rejoice to see enjoy the same goods for ever. These are the gifts which Christ, ascending on high, gave to men, whom, captured by the devil, he led captive out of death and, glorious victor, brought to the starry seats *(col. 962)*. To those placed on earth also he gave gifts, when through the charismata of the Holy Spirit he granted them to shine with signs and new tongues. But those who are found empty of the seven gifts of the Holy Spirit, as many as enjoy these goods, so many will they be tormented with punishments.

These things were once prefigured in the law, these foretold through the prophets. From the candlestick of the law seven lamps proceed (Exodus 25), because from Christ the seven gifts of the Holy Spirit proceed to the Church. These are the seven pillars on which Wisdom’s house is propped (Proverbs 9:1), because the Church, which is the house, is distinguished by the seven gifts of the Holy Spirit. These are the seven eyes which the prophet saw on one stone (Zechariah 3:9), because Christ, the rock, gave the seven gifts of the Holy Spirit to the faithful for the enlightening of souls. These are the seven horns of the Lamb slain for us, with which believers trample the seven heads of the red dragon (Apocalypse 5, 6). Hence also it is preached that the same Holy Spirit descended on the Lord baptized in the form of a dove [f. 184v] (Matthew 3), on account of the seven natures that are recorded of the dove.

On the seven natures of the dove

The dove nests in the rock, because the Holy Spirit dwells bodily in Christ. She feeds the young of others, as he brings back by penance those who wander and are strangers to the kingdom of God. She chooses pure grains, because he separates the good from the evil as grain from chaff. She has no gall, because he empties of malice those whom he possesses. She does not hurt with her beak, because she is filled with the Holy Spirit. She does not lie in wait for her neighbour; she dwells by the streams, because the Holy Spirit abides in the wise. She flies in flocks, because the Holy Spirit gives his gifts to those gathered in the name of the Lord. Hence the prophet: *Behold how good and how pleasant it is for brethren to dwell together in unity! Like the precious ointment on the head, that ran down upon the beard, the beard of Aaron, which ran down to the skirt of his garment; as the dew of Hermon, which descendeth upon Mount Sion* (Psalm 132:1–3). Brethren dwelt in one, of one mind, with joy, when the multitude of believers had one heart and one soul (Acts 4:32). The ointment ran down from the head to the beard of Aaron, because from the Head of all, God, the Holy Spirit, who is the spiritual unction, came upon the apostles. By Aaron, which means *mountain of strength*, Christ is understood, by whom the faithful are strong against vices and go on high from virtue to virtue. His beard was the apostles, who clung to him who is the mouth of the Father as the beard clings to the mouth.

From the beard the ointment flowed to the garment, when the Holy Spirit poured himself on believers through the laying on of the apostles' hands. The dew of Hermon, which means *anathema*, descends upon Mount Sion, which is called *watch-tower*, when heavenly grace passes from the Synagogue to the Church. Mount Hermon lies near the Jordan, where the Lord was baptized. The dew of Hermon is therefore the Holy Spirit, who came upon the Lord in baptism on that mountain; who today upon Mount Sion, on which Jerusalem stands, upon *(col. 963)* believers descended. How this came about, Scripture has told us today:

When fifty days had passed since the resurrection of the Lord, and the disciples, as he had commanded at his ascension, sat together in Jerusalem, suddenly there came a great sound as of a mighty wind, which filled the whole house where they were sitting, and tongues of fire appeared to them, by which, inflamed, they began to speak the great works of God in the tongues of all nations [f. 186]. Because of the approaching feast, Jews from every nation of the whole world had flocked into Jerusalem, for they kept Pentecost every year on account of the law received at that time; and on hearing this they had come together, and each heard in amazement from their mouths the tongue in which he was born. Peter, addressing them, said that these things were foretold by the prophets, but fulfilled through Jesus, whom they had crucified. Moved to penance, about three thousand men were baptized, and, like the others, were filled with the Holy Spirit (Acts 2). On another day, when Peter and John by the Holy Spirit had healed the lame man (Acts 3), five thousand were baptized (Acts 4), all of whom were enriched with the Holy Spirit, and the blood of Christ, which they had earlier shed in fury, they afterwards drank in fear, and very many poured out their own blood for him. The apostles, having received the Holy Spirit, remained in Jerusalem twelve days at his command; they conferred together on what they were to teach in the world; round about they taught Jews and Gentiles; by signs and wonders they turned very many to the faith. All these received the Holy Spirit by the laying on of the apostles' hands and showed forth the powers of God in new tongues. For the apostles through the Holy Spirit restored light to the blind, opened the ears of the deaf, loosed the tongues of the dumb, raised the lame to walking, cleansed lepers, drove demons from the possessed, raised the dead; moreover, through staves and garments, and some of them even through their shadow, they restored the weak to health.

After this the twelve, spread through the whole world, filled with the sevenfold gift of the Holy Spirit, by the number seven accomplished their twelvefold office, in that they brought the four parts of the world to the faith of the Holy Trinity; for three times four, which is seven, make twelve. As good fishermen they drew with the net of faith the fish once predestined to life, by signs and miracles, out of the salt sea of this world to the shore of life, and following Christ's example they, as leaders going before, laid down their lives for the sheep committed to them.

After God in the beginning made all things in six days, he sanctified the seventh, because in it, resting, he ceased from his work (Genesis 1–2). So those who in the six ages of the world strive to work in the gifts of the Holy Spirit will in the seventh rest through him from all labour. So we too labour six days in the week, and are free in the seventh [f. 186v], because through the sevenfold Spirit we now apply ourselves to good works, and in the future we happily rest from all work, where through him we shall be at leisure and see God as he is (1 John 3:2).

(col. 964) At the flood the dove, bringing back an olive branch, announced peace to those shut in (Genesis 8), because the Holy Spirit, through the anointing of his charismata, restored the lost peace to souls shut up in flesh. He is also called the finger of the right hand of God, because as the hand works by the fingers. Hence the magicians, who could not resist Moses, said that this was the finger of God (Exodus 8:19), because they plainly saw that signs were wrought by the Holy Spirit. By this finger the law was written on two tables (Exodus 31:18), because by the Holy Spirit charity was set out in two commandments. By this finger the Lord cast out demons (Luke 11:20), because the works of the Son and of the Holy Spirit are inseparable. Once the human race had only the use of one language, but seventy-two giants were building a tower against God; offended at this, he confounded their languages so that no one understood another's tongue, and so he

scattered over the world those whom today the Holy Spirit gathered into the unity of faith through the kinds of tongues. The Hebrew people also, delivered from Egyptian servitude on the paschal night by the paschal lamb and carried over the Red Sea, came on the fiftieth day to Mount Sinai, which smoke and fire filled, and from the midst of the fire the Lord gave them the law of fear written on tables: so the Christian people, rescued from the devil's oppression on the paschal night and through the paschal Lamb Christ, carried across by baptism as by the Red Sea, on the fiftieth day, that is today, received in fire the law of love, which the Lord commanded to be written in the heart, that they might afterwards do of their own accord, from love of God, what they had before done under compulsion of fear. In the law also it was commanded that the fiftieth year should be called the jubilee, that is, the year of remission, and the whole of it should keep holiday from servile work, and the lost inheritance be returned to its own heirs (Leviticus 25). By this the Holy Spirit willed this time to be prefigured, in which he taught his people to be free from servile work, that is, from sin, and restored to it the lost inheritance of paradise. The Holy Spirit is recorded as given to these twice, once on earth, once from heaven. On earth the Spirit is given that our neighbour may be loved; from heaven the Spirit is given that God may be loved. For he who loves God will keep his word (John 14:23). God the Father loves him [f. 188] and the Trinity will come to him and make its abode with him (*ibid.*). Therefore, dearest brethren, let us love God by keeping his commandments, that he may love us by preparing a dwelling for himself in us. From the lodging of our heart let us wipe out the filth of sins by penance and confession, wash away the stains with tears, strive to adorn it with the flowers of good works, that the Holy Spirit may deign to come and prepare for himself a worthy habitation. He descended on the Lord in the form of a dove (Matthew 3), because he showed him free from sins. But he came on the disciples in fire (Acts 2), because, consuming the sins in them, he blotted out the handwriting of sin. Hence fire also went before the children of Israel and showed them the way to their homeland, because the fire of the Holy Spirit goes before them and shows the way through the Scriptures to the homeland of paradise. Therefore baptism is now celebrated, because through the Holy Spirit *(col. 965)* original sin is remitted. Therefore also on these days we keep fasts, because through the Holy Spirit we hope to receive pardon. *He that shall blaspheme against the Holy Spirit shall not be forgiven, neither in this world nor in the world to come* (Matthew 12:32; Luke 12:10). Through the Holy Spirit remission of sins is given. He who despairs of pardon blasphemes the Holy Spirit and commits the unforgivable sin.

As the nativity of the Lord is celebrated, dearest brethren, so this feast also is solemn for all the faithful, because as in that God, coming in the flesh, visited men, so in this God, coming in fire, purging men from their sins, gave them many charismata. These feasts are venerable to angels and men, because they are celebrated by our God himself. For on the nativity of the Lord the Lord of majesty rose from the throne of his glory, put on arms of war, and went into exile to fight for us. Good Friday was the day of battle and of the victor, when the Lord, strong and mighty in battle, conquered the prince of the world, the devil, *(col. 966)* with his satellites, and powerfully won the victory. The Lord's day of the resurrection is the day on which, the battle finished, he laid waste the kingdom of the tyrant and gathered to himself the captivity he had captured. The day of the ascension is this on which the Lord of hosts, returning with noble pomp, triumphed, and, received with angelic songs, exalted our flesh above the heavens. And today is the day on which he distributed spoils to his soldiers, when he conferred on the faithful the various gifts of the Holy Spirit. There remains still one day [f. 188v] on which he is to lead his bride out of this Babylon, when on the last day he will place the Church in the heavenly Jerusalem. Of these days the Holy Spirit sang beforehand in the whole psalter; moreover, the law and all the prophets leapt in unison with this voice. Therefore, dearest brethren, let us now appear in his sight in justice, that when his glory appears we may be able to be satisfied at his wedding, *to see the good of his chosen, to rejoice in the joy of his nation* (Psalm 105:5), in the fulness of all good things. *Which eye hath not seen* (1 Corinthians 2:9).

Sermon XXV. St John the Baptist (24 June)

Honorius Augustodunensis, Speculum Ecclesiae: Justus ut palma florebit (Psalm 91:13); Ascendes, Domine, super equos tuos, et quadrigae tuae salvatio (Habakkuk 3:8)

Patrologia Latina, vol. 172, cols. 965–976 (ed. Migne, Paris, 1854; after Rheinau MS 138). The John sermon begins in the lower part of col. 965 and its closing lines are printed at the head of col. 970; the Peter and Paul sermon begins in the lower part of col. 969 and runs to the end of col. 976. Migne notes that "decem nomina" (ten names) of John are given; they are set out in the sermon.

The just shall flourish like the palm tree, and shall be multiplied like the cedar of Lebanon (Psalm 91:13). The palm is narrow below and broad above; so, dearest brethren, is St John the Baptist, whose votive feast we recall today: for on earth he chose to be straitened by poverty, in heaven he deserved to be exalted above all the goods of the Lord. And because he flowered beautifully in virtues, he gloriously won the palm of victory over vices. He is also multiplied like the cedar, because in his morals he is more closely packed than all the saints. For the cedar is said to be of incorruptible nature, and to put worms to flight; so the life of holy John could not be consumed by the rot of sins, and by his holy preaching he put the worms of vices to flight. This was the chosen arrow which the Lord hid in his quiver. Those who shoot arrows are wont to keep one back above others, with which at a fit time they may strike a sure blow; so God hid holy John in the quiver of his secret counsel and kept him in reserve, and drawing him forth at a fit time shot him into Judea when he ordered him to prepare for himself the way of coming to men. For he first taught men penance, he first preached the kingdom of heaven in the world. For this reason the Church celebrates the birthday of no saint except the day of the Lord, and of holy Mary, and of holy John the Baptist. John indeed rises like the morning star, from whom the nearness of the sun is known. Mary, being born, rose like the dawn, from whom the eternal Sun came forth. And when Christ, being born, shone upon men, then the splendour of the Father shone upon the world, who led us back from the darkness of death to the light of life. And because this grace was conferred on us through these three persons, the Church devoutly recalls the birthdays of those alone. *(col. 966)* Finally, how much veneration holy John deserves, the Lord declares to us [f. 190] in the Gospel: *Among them that are born of women there is not a greater prophet than John the Baptist* (Luke 7:28). He is affirmed greater than all the saints, equalled only to the angels, and hence is called an angel, not unjustly. By the same angel he is announced as to be born, his name and the merit of his life are foretold; by him too Christ is foretold as to be born, and his name Jesus and the dignity of his kingdom are told beforehand. Hence, as the Hebrews give God ten names, so Christians give this man ten titles. Prophecy once signified this when one prophet announced him as a high voice and an angel.

He was the *Voice* of the Word of God, for before the Word incarnate he sounded in the desert of the world.

He was the *Herald* of the Judge, for he admonished men to prepare themselves with good morals for his coming.

He was *Baptist* of the Saviour, for he who sanctifies all things deigned to be dipped by him in the waters of the Jordan.

He was *Forerunner* of the Redeemer, in that he ran before him into the world by being born and into hell by suffering.

He was *more than a prophet*, because whom the other prophets announced as one to come, he asserted as present, pointing with his finger.

He is also called *Angel*, because through him first the fellowship of the angels is proclaimed.

He was *a burning and a shining lamp*, because he went before the splendour of the eternal light.

He is called *Friend of the Bridegroom*, because he is invited by Christ the Bridegroom of the Church to the heavenly nuptials.

He was also *Paranymph* (groomsman), for he taught that the bride should be adorned with the gems of virtues.

He was also *Elijah in spirit and power*, because as Elijah will go before the second coming of the Lord, *(col. 967)* so John went before the first. Hence also he is said to have prepared the way for the Lord, because it is plain that he preached the way to the Lord to the hearts of men through the pursuits of humility. How he was sent into the world the Gospel relates. Zacharias, a priest, had taken a noble wife, with whom he lived without children to old age. The priests served in the temple in their turns, and at the time of their turn stayed near the temple, and when the office was done returned to their houses; and the other priests served daily in the temple, but the high priest alone, once a year, offered the holocaust in the sanctuary. While then Zacharias was offering the sacrifice for the people of God in the Holy of Holies, because Herod was harassing him with wicked rule, an angel of the Lord stood at the right of the altar, and fear fell upon Zacharias. The angel [f. 190v] bade him not to fear, told him that his prayers were heard, and foretold to him a son to be born, that there would be great joy to many at his birth, that he would be filled with the Holy Spirit from his mother's womb, that his name was to be John, that he would be great before the Lord and go before him in the spirit and power of Elijah, that he would lead a holy life and convert many to the Lord. When Zacharias doubted, pleading that he and his wife were old, the angel imposed silence on him until all that he had foretold should be fulfilled. When he came out of the sanctuary, the sacrifice finished, and gave the people no answer, they knew that he had seen a vision.

Elizabeth, perceiving that she had conceived, blushed and hid herself five months. In the sixth month the same angel announced to Mary the King of all as to be born, and she, hastening at once to Elizabeth, greeted her; but the infant in her womb leaped at the voice of the Mother of God, and Elizabeth at once, filled with the Holy Spirit, said that all that had been told to Mary would be fulfilled. After she bore the boy, great rejoicing arose in all the kindred. On the eighth day they came to circumcise the child, and it seemed good to them to give him the name of his father Zacharias; but the mother objected and said his name would be John. When they protested that no one in his kindred was called by that name, they asked the father what name was to be given to the son. He took a tablet and wrote the name, saying that it would be John. As soon as this name is put into letters, the bond of his tongue is loosed, and the whole crowd is lifted with wonder and amazement. And Zacharias, filled with the Holy Spirit, prophesied that God had visited his people and wrought the redemption of his people, and that it is right that we serve him in justice and holiness all our days (Luke 1). Most beloved, the sick are visited, the captives are redeemed. Those who in this world were sick in sins Christ visited by being born; those who were captive in this exile he redeemed by dying. John, while still tender, left his parents, hid himself in the desert fleeing men, wore a rough garment woven of camels' hair, *(col. 968)* and lived on slender food. The people, knowing him to be full of the Holy Spirit, flocked to him from all sides; to them he enjoined penance for their sins, [f. 192] and baptizing them in the Jordan enjoined it upon them. When all thought him to be the Christ, he denied that he was, and judged himself unworthy to loose the latchet of his shoe. When he saw Christ coming to him to receive baptism from him, he cried that he was the Lamb of God, declared to all that he takes away the sins of the world, and was found worthy to plunge in the waters the sanctifier of all, the remover of crimes, and to see the Holy Spirit descend upon him. He led at all times a celibate and hermit life, led many wanderers to the way of truth, bore witness to Christ in all things, and for the truth patiently offered his neck to the striker. He said of himself: *He must increase, but I must decrease* (John 3:30), speaking of Christ. John's fame began to decrease among the people, who thought him Christ; but Christ began to increase, who was felt to be the Christ. John too was diminished by the head; but Christ increased, lifted on the cross. The seasons also foretell their praises. For when John is born the days begin to shorten; when Christ is born they begin to lengthen. *From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent bear it away* (Matthew 11:12), because publicans and sinners, who did penance through John's preaching, entered the kingdom of heaven as if by violence, though it was not owed to them; and even now sinners who do penance, as it were,

seize the kingdom of heaven by force.

Hence John is interpreted *grace of God*, because it is first preached through him that the kingdom of heaven is to be given to men. The Church is divided into three orders: the married, the continent, the virgins. These will inherit different mansions according to merits, as the married bring back the thirtyfold fruit, the continent the sixtyfold, the virgins the hundredfold.

There are three perfections in which those found will be judges with the Lord, namely virginity, contempt of the world, martyrdom, which are not a precept but divine counsel. Since holy John is distinguished by these, he is rewarded by God with three crowns: for virginity he is adorned with a wreath of lilies and roses breathing eternal fragrance, because he was adorned with chastity like the lily putting forth bloom. For contempt of the world he is crowned with a purple diadem, because flourishing in virtues he was dying to the world and to vices. For martyrdom he is crowned with a laurel wreath shining with gold and gems, because following the King of glory he [f. 192v] spurned the favour of an incestuous king. Today holy John the Evangelist departed from the prison of this world, and gratefully entered the heavenly palace, with the choirs of the saints rejoicing. Because on account of the great work it could not be celebrated today, the Church has decreed that it be solemnly kept in the week of the Lord’s Nativity. Therefore, most beloved, these two of the same name, the highest friends of God, let us send among the brightest of the angels' highest, praying with devout praises to the throne of glory, *(col. 969)* that we may obtain mercy and find grace in seasonable aid (Hebrews 4:16), that the eternal joys which are denied us for our misdeeds may be granted through their intercession and merits, [col. 970 head] *in whom God hath made wonderful all his wills* (Psalm 15:3), and whom he now ineffably glorifies in the kingdom of the glory of his Son. *Where eye and ear* (1 Corinthians 2:9), and so on.

Sermon XXVI. Saints Peter and Paul (29 June)

Thou wilt ascend upon thy horses, and thy chariots are salvation (Habakkuk 3:8). God the supreme Maker, dearest brethren, built for himself a splendid palace in the heavens, but one wall fell in ruin when the first angel fell with the multitude who consented with him. Hence the Son of God ascended upon his horses; going round the whole world, he gathered living stones to restore the wall, and loading his chariots with many precious ones returns laden to the Father; the wall is swiftly raised, the building of God is excellently finished. The chariots of God were the Gospels, which were salvation to all believers. The horses of God were the apostles, who drew these chariots through the four parts of the world. In these chariots Christ is carried round, as he is preached through the circle of the globe by the apostles. Mounting these horses, the soldiers of the true David, that is the martyrs of Christ, entered the contest against the persecutors and gladly fought the battles of the God of Israel. The chief leaders of this army were Peter and Paul, whose solemnities we devoutly celebrate today, because today, the war being finished, they most victoriously triumphed, and entered the hall of the heavenly court as supreme senators, crowned by the prince of the apostles. Set in the flesh, they shone as lights of the world by signs and writings, and will one day with Christ be judges, shining like the sun. On these two firm pillars the whole structure of the Church is upheld, and by their deeds and words as by precious gems is splendidly illumined. Of these the Lord called one, pursuing fish, from his boat, [f. 194] gave him the keys of the kingdom of heaven, and exalted him as prince of the Church. The other, persecuting men, he chose from heaven, gave him the keys of knowledge, and set him forward as teacher of the nations. This is *the change of the right hand of the Most High* (Psalm 76:11), because from a fisherman he made a prince, and from a persecutor a teacher of the world. Paul therefore opens with his key the gates of Scripture to believers; Peter opens with his key the gates of the life that abides to those who persevere in good. Paul by sweet doctrine softens hard hearts to penance; Peter by the power given him absolves the weeping from guilt. Paul urges men to joys by insistent admonition; Peter draws them by opening mercifully the doors of life.

Peter, brother of Andrew, a native of Bethsaida, called Simon by his parents, was a fisherman in Galilee; but called by the Lord from his fishing he left boat and net, and clung with his brother to the author of life. Hence the Lord wove the net of faith and made them fishers of men, because through them he willed to draw many out of the gulf of this present age to the shore of eternal rest.

He clung to the Lord more familiarly than all the apostles, loved him more fervently than all, and answered the Lord's question before all. Finally, when the Lord had come to Caesarea and asked the disciples what the people thought of him, and they answered that some said he was Elijah, others John the Baptist, others Jeremiah, others another of the prophets, and he asked what they themselves thought of him, Peter answered before all: *Thou art Christ, the Son of the living God* (Matthew 16:16). And the Lord blessed his faith, which, he said, flesh and blood had not revealed to him but my Father. "And therefore I will change your name to Peter; and upon the rock of your faith too I will build my Church, against which the gates of hell shall not prevail, nor can the floods of persecution overthrow it; and I make you the doorkeeper of life, giving you the keys of the kingdom of heaven, and may power be conferred on you that what is bound by you on earth remain also bound in heaven with its fetters, and what is loosed by you upon earth be safe from bonds in heaven also" (*ibid.*). O how blessed is the man to whom such power is given by God! But since he was to be set forward as shepherd of the Church, that he might know how to feel for his brothers he had to be taught by temptations. Hence, when on a certain time the Lord went up alone [f. 194v] to the mountain to pray, he commanded his disciples to cross the sea in a boat; the sea, sensing its Ruler absent, shook the little boat with raging storms, fear seized the sailors, since shipwreck was already upon them, and behold, the Lord came walking on the sea. They thought it a phantom and cried out in fear; he gently comforts them, exhorts them to have confidence, and declares himself to be he; and Peter: *Lord, if it be thou, bid me come to thee upon the waters* (Matthew 14:28). When he bade him come, he went out of the boat and began to walk over the swelling waves as on solid ground. But as the storm grew heavier he was terrified and trembled, and at once the wave opened under the feet of him who trod on it. When it threatened to swallow him, he called upon the help of the Lord with a cry; and straightway seized by his right hand he was upheld from danger; he walked with the Lord over the waves to the boat, and at once the sea, sensing its Lord present, calmed the raging storms. O what faith burned in his breast, who did not fear to commit himself to the troubled waves! On that night also in which Christ offered himself as victim for the salvation of the world to God the Father, he told them that he would be left by his disciples; but Peter asserted that he would go with him both to prison *(col. 971)* and to death. The Lord affirmed that he would be denied by him thrice before the cock crow, which the event proved; for when the Lord, held by the Jews, was ill-treated and led like a sheep to the slaughter, Peter, asked whether he belonged to his discipleship, denied him with an oath and doubled his saying with a shameless voice that he did not know him. When the cock crew, the Lord looked on him as he denied, and Peter, going out, punishing his deed with bitter tears, bent the One who looked on him to mercy. Therefore, dearest brethren, divine mercy permitted the prince of the Church to commit so monstrous a deed, that in his own fall he might learn how to feel and suffer with infirm neighbours. So too today the Lord suffers the heavy fall of the elect, that our frailty may raise itself through them to the divine mercy, so that when we see them rise from a heavy fall by penance and satisfaction and zealously take up the pursuit of holy conversation, we too, looking at the patience and riches of God's mercy, may strive to emerge from the depth of iniquities as vessels of mercy. While Peter then remained in tears [f. 196] and did not presume to join the other disciples, the risen Lord appeared to him, gave him consolation and pardon. Another time, while Peter was fishing with the others, the Lord appeared, entered upon a banquet with them, and asked Peter three times whether he loved him more than the others. He confesses three times the love of his heart, and the threefold denial is blotted out, and the Lord thrice committed to him his sheep to be fed, for whom he himself as the good shepherd laid down his life. Then he also foretells that Peter himself would lay down his life on the cross for the honour of God for those same sheep. After the Lord returned to the Father's seat, Peter made up the apostolic number by Matthias, whom Judas's hanging had lessened. When the Paraclete, the Holy

Spirit, came and filled them with his consolation, Peter publicly announced Christ to the people; and he who before had timidly denied him at the voice of a maidservant now preached him constantly before the dreaded power of the priests. One day he had gone up to the temple with John, and behold, a certain lame man asked him for alms; Peter said that he had not gold and silver, but gave what he had with willing heart, commanding him in the name of Jesus Christ to rise and walk sound. At once he is made whole, enters the temple of the Lord praising, and many people are converted to God. Peter is led into the council of the malignant, the words of threatening fly about on every side, but Peter, an unlearned man, overcomes the teachers of the people in the Scriptures by the outpouring of the Holy Spirit, and by the working of signs proves that Jesus, whom they crucified, is God. Then, while preaching in the temple with his fellow apostles, he is seized by the magistrates, shut in prison with all of them, and a guard of soldiers is set. By night the angel of the Lord opens the doors of the prison, leads out the apostles, and bids them announce the words of life to the people. Next day the priests assemble in council and send to the prison to bring out the apostles. The messengers return and report that they had *(col. 972)* found the prison closed with all care, but when it was opened found no one within. While they were conferring in astonishment, someone tells them that the apostles were teaching the people in the temple. Brought back, they are beaten with scourges, but return from the council rejoicing that they suffer adversity for the name of Jesus. Then Peter ordains seven deacons, of whom Stephen shines especially with signs and wonders [f. 196v]; but the faithless people of the Jews hasten to overwhelm him with stones. Philip, his companion, goes down to Samaria and converts a multitude of the people to the faith by signs and preaching.

At that time there was a Simon Magus there, who had long bewildered the people with magical arts; baptized by Philip, he had joined the crowd of the faithful with a feigned heart. The apostles therefore sent Peter with John to confirm the baptized, who, confirmed by them, at once received the Holy Spirit and began to speak in all tongues. When Simon Magus saw this, he offered Peter a large sum of money that this power might be given him, that he might lay hands on whom he would so that they should speak with various tongues. Peter struck him with all his followers with this curse: *Thy money go with thee into perdition* (Acts 8:20). From that day Simon Magus began to trouble the Church, asserting that he was Christ and Peter a seducer. Meanwhile, when the multitude of the believers lived in common, and a certain man kept back part of the price of a sold field, as Peter rebuked him, he expired at once with his wife. O how dread a master of the Church, to whom the Holy Spirit was so present to punish! In him the abundance of the Holy Spirit overflowed so much that the sick laid in the streets were healed by his shadow. One day when Peter was preaching in the temple, and the high priest with the Pharisees disapproved his teaching, Peter foretold them the destruction of the temple, which afterwards happened through the army of the Gentiles. There was a woman named Tabitha, who gave many alms to the needy; when she died all wept, and sending afterwards for Peter showed him the garments made by Tabitha to the widow, and he straightway restored her living to those who wept.

At that time there was in Caesarea a centurion named Cornelius, constant in alms and prayers, to whom an angel of the Lord plainly appeared and bade him send for Peter at Joppa and obey his words. Meanwhile, as Peter was prostrate in prayer, he was rapt out of himself and saw a vessel let down from heaven by four ropes, full of various reptiles, and a voice from above: *Arise, Peter, kill and eat* (Acts 10:13); and when he answered that he had never eaten anything unclean, the voice said that all things created by God are clean. When this was seen a third time, the vessel was taken back to heaven.

The vessel let down by four corners [f. 198] is the Church, received into heaven by the four Gospels; the diversity of serpents and reptiles in it is the multitude serving idols or sins; these Peter has by preaching to kill in their sins and by faith and good *(col. 973)* works to incorporate into the body of Christ, which is the Church.

Cornelius therefore sent to Peter; and when he came, told him with his kinsmen the vision. When Peter made Christ known to them, the Holy Spirit fell on those who heard, and as all spoke with tongues Peter ordered them to be baptized in the name of the Lord. This Cornelius was afterwards made bishop of Caesarea, and ruled the Church, renowned for suitable teaching and miracles.

Afterwards Peter was seized by Herod, bound with two chains, committed to prison, and entrusted to sixteen soldiers to be guarded. In the night in which on the morrow Herod was about to bring him out to the people for mockery, Peter was sleeping between two soldiers bound with two chains. The whole Church poured out prayers for him; and behold, that same night an angel of the Lord with a great light woke Peter, bade him rise and follow. At once the chains fell from his hands, and as they went out the iron gates opened to them of their own accord. So the prince of the Church was delivered by an angel and given back to the rejoicing Church. On the morrow Herod sent to the prison, ordering Peter to be brought; the prison was found shut with the guards, but Peter was not found, though it was open. While all were amazed, the angel of God struck Herod, and he died, eaten of worms.

Peter often contended with Simon Magus and uncovered his wiles to all the people; hence the false and crafty man was driven from Antioch; Peter, called with great honour, was raised to the pontifical mitre. As a good husbandman he tirelessly tilled the vineyard of the Lord, grafted the branches gathered on every side from Jews and Gentiles into the true vine, Christ, watered them with words and writings, made them fruitful with signs and miracles. And since God lit him as the supreme lamp, he decreed to put him on the supreme lampstand, that he might shine on all who are in the house of this world. So, scattering the word of God round about, he came to Rome, and there received from Christ the government of the supreme pontificate of the whole Church. And as he had illumined the East by signs and teachings, so he illumined the West by virtues and miracles [f. 198v]. He ordained very many persons of religious life as bishops and sent them into various provinces to preach; they shone by signs and wonders through him and brought a multitude of nations to faith in the name of Christ. He himself was so excellent in miracles that not only by prayer or by the shadow of his body did he give health to the sick, but even by his staff restored life to the dead. Finally, Maternus, sent by him, afterwards bishop of Trier, died on the journey; forty days after burial, by the staff sent through Valerius and Eucharius, he raised him from death, and Maternus afterwards, living forty years, preached to the nations and, glorious with his companions, shone in miracles. Truly the Lord fulfilled what he promised his friends: *(col. 974) He that believeth in me, the works that I do he also shall do, and greater than these shall he do* (John 14:12). The Lord called back to life a man four days dead; behold, Peter raised by his staff one buried for forty days. In like manner Front, sent by him as bishop of the church of Perigueux, raised his companion Georgius, a priest, on the way by the staff of blessed Peter.

Paul, born at Tarsus in Cilicia of a noble family, named Saul by his parents, instructed in the law at Jerusalem by Gamaliel, was a persecutor of the Church; but called from heaven by the Lord, he put away his cruelty and strove to serve the Lord faithfully; for he was struck down by him on the way and deprived of light, but after three days was baptized and illumined in body and in soul. At once he enters the synagogue of the Jews and publicly and confidently preaches Christ. They, wishing to kill him, lay snares. The pagans guard him in Damascus, but the faithful let him down by night through the wall at the gate. Like a strong fighter he went out to the field of battle. He came therefore to Jerusalem; Barnabas brought him to the apostles and told them how the Lord had appeared to him on the way, how he was baptized, how confidently he had acted in the synagogue, and how he had scarcely escaped their hands. Filled with joy they gave thanks to God, and Peter, James and John gave him the right hands of apostolic fellowship, and sent him with Barnabas and others to preach Christ to the Gentiles. Travelling over almost the whole world [f. 200] and scattering the word of God, he drew East and West, as embraced by two cords, to the faith, and instructed them with abundant eloquence of Scripture. Among the other splendid signs which he wrought, he took away the sight of a certain magician who resisted him, converted the proconsul Paulus, and kept his name for ever. For it was the

custom in antiquity that if a mighty person was overcome by another, the name of the conquered was given to the conqueror. One night, while Paul prolonged his sermon, a young man, falling asleep, fell from the third storey. He was lifted up dead, but straightway raised by Paul, and Christ was praised by all. All ecclesiastical matters being set in order, he returned to the apostles and told how much God had done by him among the Gentiles. They gave thanks to God the predestinator, *who will have all men to be saved and to come to the knowledge of the truth* (1 Timothy 2:4). Paul, while praying in the temple, was caught up to the third heaven, translated to the heavenly paradise, saw Jesus Christ, beheld many secrets which it is not lawful for man to speak (cf. 2 Corinthians 12). Then with fervour of spirit and ardour of preaching he returned to the Gentiles; in almost every city he was beaten with rods or scourges or cast out half-alive, torn by stones; in many places bound with chains, more often shut in prisons. Having suffered these and many other adversities for Christ, he returned to Jerusalem, was seized by pagans, snatched by the Jews, sent in chains to Rome; on the voyage the ship was broken by a tempest, Paul was enveloped by the waves, three days and nights he lay hidden in the deep of the sea; then, raised by Christ, he emerged and reached the shore *(col. 975)* unharmed. And in this he was equal to Peter in merits, in that he was able to live for three days under the waves in shipwreck, over which Peter was able to walk on his feet. Paul, while in an island he gathered sticks for the fire, had a viper fasten on his hand, which he shook off into the fire. The inhabitants of the place, seeing this, and saying he must be a very wicked man whom divine vengeance would not let live though he escaped shipwreck, when he did not die of it, said he was a god, and by his preaching were found worthy to be turned to the true God. And another time, while in a certain city he was preaching with Barnabas and healed a lame man, the pagans thought them gods [f. 200v] and the priests wished to sacrifice to him; but through him they came to know the true God of all. The ship being again repaired by the tribune, Paul is taken to Rome, joined to his consort and fellow apostle Peter, and as Elijah and Enoch at the last time, destroying the error of unbelief and confounding Antichrist, will be crowned when killed by him, so these two, overcoming Simon Magus the master of error, despising Nero who bore the figure of Antichrist, are laurelled when slain by him. And it was fitting that the highest should be consummated by the highest prince in the highest place, who by the highest God were to be placed in the highest citadel of heaven and in the highest place of the blessed. But how they triumphed it will now be permitted to hear.

When Simon Magus had seduced the Roman people with many errors, one day Peter and Simon meet in the city of Rome with the crowds, and in the hearing of the people confer with each other; and behold, a dead man is carried to burial, and Simon addresses the people: “What penalty,” he says, “will you inflict on Peter if I raise this dead man?” “We will hand him over alive to the fire,” they say. Simon, invoking a demon, made the body move and utter groans. The crowds extol Simon with praises; they call Peter a seducer. Peter, when he had barely quieted the people, said that if he were alive, he should rise, speak, eat; if he could not do this, it was the work of the devil. The people were moved and compelled Simon to wake the dead man, but he, feigning anger, began to go away. At once he is seized by the people to be burned in flames, but Peter begs that he be spared, and straightway invoked the name of Christ, and woke the dead man as one asleep, who related that he had been led before the judge and ordered to be brought back by Peter’s prayers, calling Peter the true friend of God, and Simon full of diabolical deceit. So the whole assembly cries out that there is one God, praises Christ the Son of God with a great voice, spurns Simon with execration, and venerating Peter devoutly yields to him. Among them was Marcellus, eminent in birth and wealth, in whose house Simon had lodging; he drove him out disgracefully, and received Peter with great affection into his lodging. So Simon bound inside, within the gates of Marcellus’s house, a very great dog with a chain, by whose terror [f. 202] he thought to keep Peter from the lodging; but Peter coming *(col. 976)* loosed the dog, bade it return to its master, forbidding it to set tooth in him, but to confound the deceiver of souls. The dog leaped and fell on Simon in the middle of the city, threw him violently to the ground, and tore all his garments to pieces; Simon was changed into a wolf (so it is said), imitated the howl of a wolf, and fleeing the City entered the hidden places of the woods. That great dog and all the boys of the city with dogs pursue him, and strive to

tear the confounded man with the bites of dogs. So the monstrous man lay hid two years; afterwards, coming to Nero, he asserted that he was God, changed himself by diabolical art into various shapes, and reported Peter and Paul as enemies of Caesar and of the Roman people. Hence by Nero's command the apostles Peter and Paul are seized, brought to the emperor, and in his presence prove Simon false and Christ reigning in the divinity of the Father. Simon promises that he will ascend to the heavens and call Nero to himself from earth, if only a high tower be made for him from which he may seek heaven, because among sinners that is not allowed him. At Nero's command a multitude of craftsmen built a wooden tower, and the whole Roman people flocked to the spectacle. Simon, laurelled, climbed the tower, began to fly and, carried by demons, to penetrate the air. Peter adjures them and commands in the name of Christ that they bear him no further. At once, left by them, he fell and broke into many pieces. Nero, filled with fury, ordered the apostles to be put to death by tortures. They were chained at once, and wasted for nine months in prison custody. One day, as Peter was going out of custody, the Lord met him. Peter asked where he was going, and the Lord answered that he was going to Rome and wished to be crucified again. At once Peter returns to custody. Then he is led out by the executioners, and before the people is crucified after Christ's example. His cross is turned round, at his own request, with the feet raised up, the head hanging down. So the good shepherd laid down his life for the flock entrusted to him, whom the Lord set as faithful servant over all his goods. Paul was released that year, as he himself testifies: *I was delivered from the mouth of the lion* (2 Timothy 4:17) [f. 202v], that is from the hands of Nero. Afterwards, as many friends of the emperor were converted to Christ through him, he is ordered to be seized again. He was beheaded for Christ on the same day on which Peter was raised on the cross for the Church. From the wound of his neck milk flowed with blood, because sweet doctrine had always overflowed in him. After this Nero was driven from the kingdom with disgrace by the Roman people, and hiding in the woods was devoured by wolves. So these triumphers earn heaven by their blood and today are exalted, crowned, in the angelic court; and since they now have joy in what they sowed in tears, following their examples and obeying their doctrine in all things, let us ask him, who is glorious and wonderful in his saints, that through their merits we may obtain those joys *which eye hath not seen* (1 Corinthians 2:9), and so on.

Sermon XXVII. The Translation of St Benedict, Abbot (11 July)

Honorius Augustodunensis, Speculum Ecclesiae: Justus germinabit sicut lilium; Non veni vocare justos, sed peccatores ad poenitentiam (Matthew 9:13); Caeli enarrant gloriam Dei (Psalm 18:2)

Patrologia Latina, vol. 172, cols. 977–986 (ed. Migne, Paris, 1854; after Rheinau MS 138). The sermon for Benedict opens at the head of col. 977 and runs into the upper part of col. 980 (its closing lines are printed after the first part of the Magdalene sermon, in the lower part of col. 979 and the head of col. 980). The Magdalene sermon begins in the lower part of col. 979 and ends in col. 982; the sermon for James begins at the foot of col. 981 and ends in col. 984, followed by the addition on Christopher (cols. 984–986).

[Rubric:] If the feast of St Benedict falls on a Sunday, the people can be instructed about him in this way:

The just shall spring as the lily, and shall flourish for ever before the Lord (cf. Hosea 14:6; Isaiah 35:2). The lily is white outside, within it gleams with golden colour, and it is pleasing with sweet fragrance; so this most holy Father, Benedict by name and by deed, whose solemnity we celebrate today, was outwardly white with the whiteness of chastity, within gleaming with the golden colour of charity, breathing in every virtue the fragrance of sweetness. Therefore he shall flourish in glory for ever before the Lord, and rejoice with the angels in joy for ever. After many signs had been wrought, when he came to Monte Cassino and began to build dwellings there for the brethren, the devil appeared to him with a horrible face where he lay prostrate in prayer, and cried that he was rather accursed than blessed, and shouted why he persecuted him with dire words. As Benedict did not answer him, he said that it was fitting that he should help the brethren in building the wall, and, going away, he pushed down the wall at which the brethren were then busy; in its fall it crushed one of the monks, bringing death to him and grief to the others. He was barely carried in a cloak to

Benedict with great lamentation, but was at once raised up unharmed by his prayers. Benedict immediately ordered him to rebuild the wall with the brethren, at whose [f. 204] ruin the devil rejoiced.

Another time, when a certain stone had to be set in the building, it could not be lifted by many. A prayer being made by Benedict, the devil, who sat upon it, is put to flight, the stone is lifted by a few, and set in a fitting place in the building. Then at the Father's command the brethren dug the ground deeper at that spot and found an idol; and when they threw it into the kitchen, fire was seen to go out of it and consume that whole dwelling. As they hastened to throw water to put out the fire, Benedict arrived, grieved that the brethren were being deluded by the frauds of the malignant enemy. A prayer being poured out, the devil is driven off, and that building is seen by all to be unharmed. One day a peasant brought him his dead son, whom the holy man straightway restored to life by prayer. A certain little boy, a monk, left the monastery without the blessed man's permission, but died on the same day that he came to his parents. After he was buried, he was found cast out of the earth; buried again, the earth vomited him up and could not keep him within it, who had not the grace of Benedict. Therefore the parents come weeping to Benedict, receive from his hands the offering, which, bound on the little body, they commit to burial, and find him cast out no more.

Certain noble women lived under his direction after conversion, who did not restrain themselves from idle talk; the man of God sent word to them to curb their tongues, or he would excommunicate them. They did not at all correct themselves and within a short time died, and during the solemnities of the Masses were seen daily to go out of the tombs. When Benedict made an offering for them, they never again left the dwelling of the tomb.

(col. 978) Consider, dearest brethren, of what merit with God this man was, who gave life to the dead, and was able so powerfully to bind and loose souls released from the flesh.

Many are the miracles of this man which it is long to relate to you one by one: yet let us bring forward a few more, to the praise of him who alone doeth wonders. A priest possessed by a demon could be freed by no one; brought to Benedict, he soon deserved to be cured, the demon being expelled. A monk [f. 204v] had gone out to draw water, and a demon entering him vexed him grievously; Benedict, coming up, at once put the enemy to flight by his command. A brother had resolved to leave Benedict's cell, but a dragon met him and wished to devour him, and by appearing drew back him whom by lurking it had first drawn out. Brothers had been sent for a certain answer, who on the journey ate without permission. On their return the man of God rebukes them for the transgression; when they deny it, he tells the kinds and number of the foods; when they ask pardon, he gently forgives, and kindly admonishes them to avoid sins. A little boy, a monk, of noble birth, stood by Benedict at supper with a light; and while he silently turned over in his breast, in a spirit of pride, who this was whom he, serving, attended, Benedict bade him put down the light and impress the sign of the holy cross on his heart, and to the amazement of all told what thoughts he had been turning in his heart; and all began to wonder that the words of his thought had sounded in Benedict's ears. The faithless king coming to him with deceit, Benedict rebukes and foretells him everything that was to come. Asked by a certain nobleman, he sent brothers to build a monastery, and appeared by night to them, placed far from him, and marked out all the dwellings of the monastery to be built. A severe famine afflicted the region, and Benedict gave out all the goods of his monastery to the needy; the brothers began to be saddened, because only a few loaves remained for their food. The holy Father gently comforts them and earnestly prays for the power of God; and behold, suddenly before the doors of the monastery they found two hundred measures of the whitest flour in sacks, and gave thanks to God who sent it, by whose gift these abundantly sufficed until the new crops. At that time a certain man asked Benedict for oil, and he ordered to be given the little that remained in a glass vessel; but he who had it in keeping refused to give it, because he thought it better to keep it for the sick brothers. Benedict commanded others that the vessel with the oil be thrown out, lest anything seem to remain in the cell against obedience. Thrown by the brothers, it lodged in a rocky place, and neither was the vessel broken nor the oil spilled. Benedict ordered it [f. 206] to be taken up and given to

the petitioner, and rebuking the disobedient brother entered the oratory with all, prostrated himself to God in prayer, and in that place there stood a cask in which, from bottom to top, the oil began to rise.

Thus the loving Lord always repaid his faithful servant a hundredfold, *(col. 979)* whom he afterwards set over all his goods. A peasant, oppressed by a certain soldier for his goods, was driven bound before the horse of the soldier to Benedict's cell, but was loosed by the holy man by his look alone; for as he bent his eyes upon him, his bonds broke at once and he stood free. One night at midnight Benedict rose to confess the name of the Lord and poured out prayers with hymns to the Lord, standing at the window in the tower, and behold, the heavens opened and an immense light shone brighter than the noonday sun, which put to flight the darkness of the whole night, and in its radiance the soul of a certain bishop entered the heavens, and a part of this light entered through the window like a ray of the sun, to which Benedict stood praying, and while his holy mind was enlarged in God, he beheld the whole world in this ray. Another time, as he looked at the heavens, he saw the soul of his holy sister borne to the stars by angels in the form of a dove. After he had adorned his times with these and many other remarkable signs, he foretold his death to his disciples. Seized with a fever *(col. 980)* he asked to be carried into the oratory, and, fortified with the holy sacraments of the Lord, breathed forth his blessed spirit in the midst of the words of prayer. While he was exalted by the angels to the heavenly country, his everlasting glory was divinely revealed to his disciples, far and near. In the cave also where he once lay hid a crazed woman recovered her sanity. After his death an army of pagans destroyed his monastery, as he, living, had predicted; and as the place was desert, his body was translated to Gaul by certain religious, as we recall today; and God glorified him with many signs on the journey and on arrival; and as God here made him wonderful among men by glorious signs, so now he has crowned him excellently among all the saints with glory and honour. Shining among the morning stars, he now rejoices, and helps all who imitate him and devoutly invoke him to attain those same joys, *which eye hath not seen* (1 Corinthians 2:9), and so on.

Sermon XXVIII. St Mary Magdalene (22 July)

I came not to call the just, but sinners to penance (Matthew 9:13). Indeed, dearest brethren, the Lord first declared by deeds what he preached in words. For he did not call the Pharisees and others who obstinately asserted themselves just, but publicans, who humbly affirmed themselves sinners. Hence publicans and harlots went before into the kingdom of God those who called him the friend of publicans. Hence he himself rejected the Pharisee in the temple who boasted of his good deeds, but justified the publican who accused himself of his evil deeds (Luke 18). He on whom the angels in heaven desire to look (1 Peter 1:12) came into this world to save sinners. Many he had drawn out of the lake of misery and the mire of dregs (Psalm 39:3) of sins, who came to seek and to save that which was lost (Luke 19:10); among whom, as the Gospel today sounded, he set blessed Mary Magdalene before us as an example of his clemency. She is told to have been the sister of Lazarus, who was raised by the Lord from the sepulchre four days dead, and no less sister of Martha, who often received the Lord in her hospitality. This Mary was given in marriage to a husband in the castle of Magdala, but fleeing from him to Jerusalem, forgetful of her race and forgetful of God's law, she became a common harlot, and after she had of her own will made herself a brothel of shame, she became by right a temple of demons, for seven demons entered into her together and constantly vexed her with unclean desires. Brought to Jesus by her sister, by him the seven demons were at once cast out, and healed she returned home with her sister, rejoicing. And after the Lord had been asked to a banquet in the house of a certain Pharisee, and sat down, from whom he had earlier expelled leprosy, Mary at her sister's persuasion came with bare feet and bare hair with precious ointments, which before she had bought for the use of her shame. [col. 980, right] She fell at the Lord's feet, because she grieved that she had succumbed to many lovers; her eyes sent forth streams of water, because they had not kept the law of God; with tears she washed the filth from the feet of him who washes, and herself deserved to be washed from the filth of crimes; she wiped the Lord's feet with her hair, which she had before [f. 208] adorned with gold to entice young men;

she fixed kisses on his footprints devoutly, which she had before delightedly offered to corrupters; she anointed with ointment the feet of him who washes, with which before, anointing her own flesh, she drew the stench of him who basely loved her; everything which before she had voluptuously offered to the service of the flesh she now, conversely, turned with grief to the service of the Lord; and since she was not ashamed before to wallow before angels in the mire of uncleanness like a sow, she now fears not to be confounded before men at table; and having found the very fountain of mercy there, she departs purged from every stain. But the unhappy host is scandalized that the Lord does not disdain to be touched by a sinner; he rejects in his heart not only the sick woman but the physician; but he, wretched, is sharply laid low by the fever of false justice. The Lord, however, enumerates the good things omitted by him, and repeats those done by her, to show us by this that he takes vengeance for all our negligences, but confers high rewards for our own pains. So the merciful judge, confuting the ill-willed, absolves the guilty woman who punishes herself, and lets her go in peace, true peace. She returns rejoicing to her sister, and spends the rest of her life in chaste conduct with the greatest zeal. Finally, when the Lord had turned in to Martha, her sister, and she was toiling greatly in his service, this one clung humbly to his feet, drinking in the words of his sweetness with a thirsty heart. She longed to go round the province with him and his followers, and ministered to him of her little means. For it was lawful among the Jews for women to go about with religious men and to serve them from their goods in their needs. *(col. 981)* After the Lord, hastening to his passion for the salvation of the world, reclined at table in the house of the Pharisee (as above), and Lazarus was one of those reclining, Mary poured precious ointment on his head, signifying that the Church would come to him with the odour of virtues, whom he would anoint with the ointment of the Holy Spirit; and Judas indeed disapproved of this deed, but the Lord praised it, because the works of the Church which are horrible to the reprobate are acceptable to our God. When the Lord hung for us on the cross and the flock of the disciples was scattered, the shepherd [f. 208v] being smitten, she stood fearless, and visited him laid in the sepulchre with spices. Hence she deserved to see the angel, and the risen Lord appeared first of all to her publicly, and sent her as apostle to his apostles, that as the first woman delivered death to the man, so now a woman might announce eternal life to men. Of her also it is said that after she saw the Lord ascend into heaven with the other disciples, and had received the Holy Spirit with them, for love of him she afterwards would not see any man, but, coming into the desert, dwelt in a cave some years. When a priest, wandering, had come to her and asked who she might be, she answered that she was Mary the sinner and told him that he had been sent to bury her body. Having said this, she departed rejoicing from the world, which she had loathed in the way, and went on, with the angels singing a hymn, to the Lord, whom she loved much and who forgave her much, and who permitted her to gather lilies in the garden of spices with the white virgins.

Now let us return to ourselves, dearest brethren, and see what is to be done about our crimes. For this reason the falls of the saints and their penance are written, that we who have imitated the fall of their frailty by rushing into evil may also, by their example, be converted by penance to good, forsaking evil. But, alas, we wretches wish to imitate them in sins, but refuse to follow their examples in good. And if hitherto, dearest brethren, we have toiled in evils, let us at least today strive, by the example of this woman, to join the past to good things that follow. For *blessed are they whose iniquities are forgiven and whose sins are covered* (Psalm 31:1). By baptism original sins are forgiven; by penance actual sins are covered. For *(col. 982)* what we are ashamed of in nakedness we cover by laying a garment over it. So, dearest brethren, let us blush that the foulness of our shameful life be seen by God and by the angels, and let us cover it with the laments of penance and good works. For sin and offence let us offer to God a sacrifice, *a troubled spirit, a contrite and humbled heart* (Psalm 50:19), and let us bring forth worthy fruits of penance (Matthew 3:8), that is, let us wash away lighter sins by prayers, punish graver ones by tears, fasts, vigils, alms [f. 210]. For it is commanded by the law that a kid shall not be boiled in its mother’s milk (Exodus 23:19). To boil a kid in its mother’s milk is, for grave crimes, to subject one destined with the goats on the left to a light penance; but we do not boil the kid in the milk of its mother if we afflict those lost in crimes with harsh and hard penalties;

for we are bidden to deliver such to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord (1 Corinthians 5:5). The people of Israel, moreover, going out of Egypt, conquered their enemies in the place where they had earlier been conquered, because we, returning from this world to our homeland, can conquer the devil in the same vice in which we were earlier conquered by him; for by whom anyone is overcome, of him he is made a slave. We must beware lest the devil find us slaves of sin and possess us as it were by perpetual right. In the law indeed it was commanded that if anyone, compelled by need, sold himself to another, in the seventh year he should go out free; but if he refused to go away from the service, his master should pierce his ear with an awl, and so possess him as a slave by perpetual right (Exodus 21). When, overcome by desires, we succumb, as if compelled by necessity we sell ourselves to another, when we make ourselves slaves of sin. *Every one that committeth sin is the servant of sin* (John 8:34); but in the seventh year we shall be able to go out free, because by the gifts of the sevenfold Spirit we can be absolved from the dominion of the devil. But he who refuses to become free, his master pierces with the awl, because he who, sold under sin, will not go out by penance free from this service to God, the devil will pierce with the sting of death, and possessing him as slave by perpetual right will torment him with eternal torments. Therefore, dearest brethren, imitating blessed Mary Magdalene, let us cast off from us the hard yoke of diabolical servitude, and take up the sweet yoke of the Lord of true freedom; and let us serve in holiness and justice him whom to serve is to reign, that by him we may be transferred into the liberty of the glory of the children of God. *Which eye hath not seen* (1 Corinthians 2:9), and so on.

Sermon XXIX. St James the Apostle (25 July), with St Christopher

The heavens show forth the glory of God, and the firmament declareth the work of his hands (Psalm 18:2). The apostles are called heavens, in whom divine secrets are hidden, from whom shone, as the sun, wisdom; the moon of eloquence gleamed; the stars of virtues glittered [f. 210v]; the lightnings of miracles flashed; the thunders of preachings crashed [col. 982, right]; the rains of the Scriptures flowed. These heavens told the glory of God when the apostles made Christ resound through the whole world. *Their sound hath gone forth into all the earth, and their words unto the ends of the world* (*ibid.*). The Church is called the firmament, because it divides the faithful from the unfaithful, as waters from waters, by the sacrament of faith *(col. 983)*. These are the works of his hands, when they preach the deeds and words of God to his children with worthy proclamations.

The vesture of the high priest according to the law had to be marked with twelve precious stones, on which the twelve names of the children of Israel were engraved (Exodus 39). The supreme and true priest was Christ, who offered to God the Father the victim of his body for us. His vestment is the Church, adorned with the twelve apostles as with as many pearls; on them the names of the twelve children of Israel were engraved, because Israel prefigured Christ the Son and the twelve apostles, and the twelve themselves will judge with all nations. A diadem of gold set with gems also shone on the head of the same priest, as the apostolic choir encircled Christ, our Head. They, shining like gold in holy conversation, marked with the gems of virtues as they preached the heavenly life round the circle of the world, crowned the bride of Christ as with a royal diadem.

We read also that Isaac opened the well which the servants of his father had dug, but the Philistines had filled it with earth. The servants dug another well, and found living water. A third well Isaac dug, which he called Latitude (Genesis 26). The servants of Abraham dug a well when Moses and the other prophets, servants of God, composed the Old Testament; but the Philistines, that is the Jews, with earthly and filthy understanding, filled it up. Isaac opened the well when Christ made known the depth of holy Scripture to the apostles. The servants of Isaac also dug a well when the apostles and evangelists wrote the New Testament through the Holy Spirit. They found living water when they derived the evangelical doctrine, springing up to eternal life, to the human race. The third well, dug by Isaac, is understood to be baptism. To it the name Latitude is given

because it is spread through the whole world. The water of this fountain the apostles [f. 212], the servants of the true Isaac, Christ, scattered through the breadth of the globe when they baptized all nations in the name of the Father, and of the Son, and of the Holy Spirit (Matthew 28:19). Of this company blessed James, whose feast we keep today, the brother of John the Evangelist, is handed down as having preached in Spain, and returning thence to visit the Church planted in Judea, he found it overturned by two magicians, Hermogenes and Philetus. Their deceit he destroyed by signs and preachings, and brought back the wandering flock of the Lord, attacked by wolves, to the true shepherd. He even converted these magicians, masters of error, with many others, to Christ, and made them noble teachers of the Church. Hence the Jews, goaded by envy, stirring up a sedition, seize James in fury and lead him to the praetorium of Herod Aristobulus, son of Archelaus, and drag him to be beheaded when condemned by him. On the way he healed a paralytic and baptized a scribe who was dragging him with a rope. He too is beheaded with him for the name of Christ, and so the friend of God, laurelled, is placed with his companion in the senate of the heavenly court. His *(col. 984)* body is handed over by Hermogenes and Philetus to five other disciples of his, is put on a ship to be hidden in some place until by the Lord's permission it can be buried worthily. They entered the ship and fell asleep, and waking next day knew that they were in Spain, where he had preached before. Carrying out the body, they put it on a stone, and at once saw it sink into the stone as into a liquid element. There was at that time in those parts a very powerful woman, Lupa by name and by action, famed for primacy over the whole province. Some of them having left the body, the others go in to the lady; they ask that a place of burial be given them, that those who refused to accept his teaching while he lived might at least receive the body of the dead man sent them by God. She seized them and sent them to a most cruel king to be destroyed. The king ordered them to be put into the depth of the prison until he could think out with what penalties they could be killed. While he was at table, they are led out of the prison by an angel and go out of the city in the sight of the people. When the table was removed the king sent to the prison, ordered the prisoners to be brought out; the officers opening the prison found no one, and returning [f. 212v] reported the marvel. When, at the king's command, they were searched for everywhere, and many testified that they had seen strangers passing through the city, they pursued the fugitives more swiftly to seize them, but the bridge which the fugitives had crossed broke and they were plunged into the stream. Thereupon the king and his people, struck with terror, called the men back with honour and received the faith of Christ and baptism through them. Then returning to Lupa they ask that a place of burial be granted them; but she, grieving that they had not only escaped the cruelty of the king but even won him with all his people for God, thought by some device to destroy those who were seeking to rescue men from perdition. She then had huge wild bulls, exceedingly fierce and untamed. She ordered them to put these bulls under the yoke, to lay the body of the master on a wagon, and to take it to be buried, thinking, unbelieving, that they would be torn to pieces by the fierce beast. They, making the sign of the cross, yoked the bulls like lambs and laid on the body of the master. The untamed bulls then took it up and drew the body of the apostle by a straight path to the palace of Lupa, placed far away. She, now devout, follows, and is converted to the true God, and from Lupa (she-wolf) is made a lamb of Christ. Her palace is consecrated as a church in honour of Christ and his apostle, and in it he, beloved of God, is buried; and she gave all her possessions to St James, and brought all her ornaments to the gifts of God. Hermogenes is made bishop, after him Philetus is set over it. Others are placed in other places, many signs are done by them, and all the western peoples are converted by them to Christ. This blessed apostle is remembered as having been killed about Easter; but his feast is celebrated solemnly by the Church today, when his body, translated, is glorified with heavenly signs.

With the praises of this holy apostle is associated today the blessed martyr Christopher. Full of the Holy Spirit, he preached to the Gentiles, and gathered many thousands of the faithful into *(col. 985)* crowds. At length, seized by the king for the name of Christ, he is chained, wasted in prison custody, beaten with iron rods, afflicted in the flames of a blazing furnace; but is rescued from them by Christ's saving; in a field he is bound to a mark, pierced on all sides by arrows, and at last beheaded. The king is converted with the people

and baptized; a great church *(col. 986)* is built by him, in which many benefits are bestowed [f. 214] through the merits of the blessed martyr Christopher. Since therefore, dearest brethren, these, like shining stars, now live in the sight of the eternal sun, where are all who love his name, ask them with devout prayers that it may be granted us to share their glory in the heavenly seats. *Where eye hath not seen* (1 Corinthians 2:9).

Sermon XXX. St Peter in Chains (1 August)

Honorius Augustodunensis, Speculum Ecclesiae: Nimis honorati sunt amici tui, Deus (Psalm 138:17); Beatus vir qui inventus est sine macula (Ecclesiasticus 31:8); Quae est ista quae ascendit de deserto deliciis affluens, innixa super dilectum suum? (Canticles 8:5); Hodie, karissimi, beato Bartholomaeo…

Patrologia Latina, vol. 172, cols. 985–994 (ed. Migne, Paris, 1854; after Rheinau MS 138). The sermon for St Peter in Chains begins in col. 985 and runs, interleaved with the close of the Christopher addition to Sermon XXIX, to the foot of col. 988 (and is printed beneath the heading Sancti Petri in col. 986); the sermon for St Laurence begins at the foot of col. 987; the Assumption begins in col. 991 and ends in col. 994; the short Bartholomew sermon, printed on the right of cols. 993–994, is a rubricated addition for when the feast falls on a Sunday. The Augustine sermon begins at the foot of col. 994 and is given next.

Thy friends, O God, are made exceedingly honourable; their principality is exceedingly strengthened (Psalm 138:17). The apostles, dearest brethren, Christ called not servants but friends, because he made known to them all the secrets of the Father (John 15:15). These are exceedingly honoured, because they are already equalled to the angels in heaven. Their principality is exceedingly strengthened, because their binding and loosing is confirmed by God in heaven and on earth. These are the princes of the peoples who are gathered together with the God of Abraham (Psalm 46:10), because, taken from the toil of this wicked age, they are now exalted in everlasting glory. These are they who *instead of thy fathers are born to thee, sons; thou shalt make them princes over all the earth* (Psalm 44:17). For the prophets were the fathers of the Church, who by their writings begot it for God. In their place the apostles are born as sons of the Church, because they are set by their Spouse, Christ, as princes over all the earth. They too, for their lofty manner of life, are called mountains, *that receive peace for the people* (Psalm 71:3), because they preached that through Christ, the true peace, peace was given back to the human race. These are the *eternal mountains* (Psalm 75:5) from which the Sun of justice, rising from death, wonderfully illumines the plain of the Church, *when all the foolish of heart were troubled* (*ibid.*). For when the apostles bore witness to the resurrection of Christ, the foolish Jews were grievously troubled. Those who climb these mountains will be able to enter heaven, because if we wish to follow the life and teaching of the apostles, we shall be able to enter the heavenly kingdoms. Most beloved, we must tell you why this day is solemn; for not, as some think, on this day was blessed Peter freed from his chains, who is read to have been led out of prison by an angel about Paschal time (Acts 12); but this day is festive on account of his chains, when his chains were laid up in his church at Rome by the empress Eudoxia. *(col. 986)* O how greatly Christ glorified those who glorified him! O how greatly he exalted them above their enemies! Truly his is the kingdom and the power, his the riches and the glory, and whom he will he exalts and whom he will he humbles. Behold, he made very poor country men [f. 214v], fishermen, princes of the whole world, and subjected to them all the dignities of the age and all royal powers. Behold, not only in honour of that fisherman, but even out of reverence for his chains, solemn days are instituted; the highest bishoprics are subscribed by the highest emperors to his name. Behold, not only his body is venerated by princes, but even his staffs, or chains, or garments, or anything belonging to him is adored by the whole people as something divine. Behold, the whole world flocks from all sides to the city of Rome because of Peter the fisherman, not because of Augustus the emperor of the world. Everyone seeks out the sepulchre of the fisherman; no one inquires for the tomb of the prince Nero. Moreover, every living Augustus, ruling the whole world, falls prostrate before the bones of the dead and already rotting fisherman, pours out tears with prayers, and the emperor humbly prays that the fisherman be gracious to him; and rightly. For he has the keys of life, and it is he who must open the gates of the heavenly kingdom to all. Thus, thus Christ glorifies his servants, thus the King of glory rewards his soldiers, so that not only do they shine,

crowned, among the angels, but also through all generations their memory flourishes.

This day was anciently celebrated for the victory of Augustus Caesar. On this day Augustus, fighting with Antony, won the victory, and therefore the Roman people instituted that this day be solemnized, dedicated a temple in his honour, called the month, formerly Sextilis, August, and the observance of this day was festively repeated every year and renewed with great rejoicing by each succeeding generation. But this custom of the Gentiles was changed in this way into a rite of the faithful: the empress Eudoxia went to Jerusalem for prayer, and an unbelieving Jew presented a faithful gift to her, for he offered her the chains with which blessed Peter was bound by Herod, but freed by an angel at the Pasch; embracing them above gold and topaz, she carried them to Rome, and by the counsel of the supreme pontiff built a church in honour of the prince of the apostles, in which on this day she laid the precious chains. And then it was ordained by apostolic authority and decreed by imperial power that [f. 214v] as this day was formerly observed in honour of the highest prince of the world, so afterwards it should be celebrated in honour of the prince of the apostles and of the Church. Therefore, dearest brethren, since today we venerate the chains of blessed Peter, the loosener of sinners, let us press on with prayers, that by his merits we may deserve to be loosed from the chains of sins, as he himself was loosed by the prayers of the Church by an angel from the same bonds. For we are wound round with the cords of sins, but before we are cast into outer darkness with hands and feet bound, let us hasten to be absolved by the key-bearer of the heavenly kingdom. For whatever *(col. 987)* he shall loose on earth shall be loosed in heaven by Christ (Matthew 16:19). Let us remember that when Ham sinned, Canaan his son was condemned to servitude by Noah (Genesis 9), because the work of every sinner is cursed by Christ at the last judgment. Noah was uncovered; Christ in the passion was disfigured for us. Ham mocks him, because the people of unbelievers reproaches the passion of Christ with derision; his seed is punished by him with the curse of servitude, when the crowd of the reprobate is subjugated to the service of the elect, for in a certain way they serve them while they afflict them with adversities; and as servants by the father's command correct sinning sons, and test the golden vessels of God in the furnace of tribulation that they may shine brightly at the banquet of the supreme King. Finally these servants themselves will be servants of servants, since with the demons, their servants, they will themselves burn in eternal torments.

Noah is covered by two sons, because the passion of Christ is venerated by two faithful peoples (*ibid.*). For of Shem the patriarch were born those who prefigured the passion of Christ by honouring it, as Abraham sacrificing his son (Genesis 22) and Moses immolating the lamb (Exodus 12) or lifting up the serpent in the desert (Numbers 21). From him too the prophets were born who foretold the passion of Christ with veneration, as Isaiah: *He shall be led as a sheep to the slaughter* (Isaiah 53:7); and Jeremiah: *Christ*, he says, *shall be taken for our sins* (cf. Lamentations 4:20). Of him also the apostles were begotten, who reverently made known the passion of Christ to the world, as Peter: *Christ suffered for us, leaving us an example that we should follow his steps* (1 Peter 2:21); and Paul: *We preach Christ crucified, to the Jews [f. 216v] indeed a stumbling-block, and to the Gentiles foolishness, but to the elect of God the power and wisdom of God* (1 Corinthians 1:23–24). Of Japheth are born the popes, bishops, and the multitude of martyrs, who all glorified the passion of Christ by their own passions and therefore possessed the blessing as an inheritance. This day is also consecrated by a certain holy woman with seven martyrs, who for the old law were sacrificed to God with her sons by King Antiochus. The reason why the Church recalls the solemnities of these alone for the Old Testament is this. Antiochus bears the type of Antichrist, who will be the head of all persecutors. All who brought persecution on the faithful were his members. This mother was a figure of the Church, which fell for justice. Her seven sons *(col. 988)* prefigured all the saints, who, filled with the seven gifts of the Holy Spirit, will contend for justice even to death, and then, laurelled, with their mother the Church will enter into the joy of the Lord. For this woman is seized by Antiochus with her sons, is compelled to transgress the law of God; but not at all conquered she is consumed with her children by dreadful penalties and led into lasting joys. Before the mother's eyes the hair with the skin of the head is torn from the sons with iron, the extremities of the hands and feet are cut off, and so they are fried in a pan with boiling pitch and sulphur. The

mother, tormented in each of her sons, whom she with joy exhorted to the torments, was at last consummated in like manner (2 Maccabees 7).

Felicity imitated this woman, who with her seven sons was sacrificed for Christ with various penalties. Blessed Symphorosa too emulated her, who with her seven sons was tortured with various torments for Christ. And truly, dearest brethren, those women were more blessed who bore seven martyrs from their womb, and themselves, suffering in each, were martyrs eight times, than she who carried in the womb the two apostles Peter and Andrew, or James and John.

Today also the blessed martyr Sapientia (Wisdom), in name and in deed, and her three daughters, Fides, Spes and Caritas (Faith, Hope and Charity), beautiful in names, more beautiful in works, cruelly torn, poured out their blood for Christ and were found worthy to receive eternal joys from Christ.

And, dearest brethren, frail women, tender boys and soft little girls could not be turned from good to evil [f. 218] by torments, and therefore, snatched from every evil and pain, crowned with everlasting joy, they already possessed it. We, on the contrary, wretched and exceedingly miserable, can be called back from evils neither by threats nor by rewards; indeed, worn down by various kinds of penalties, we refuse to receive the discipline of the Lord, and already stinking in filth despise to turn to him who calls us back. Therefore, dearest brethren, some time coming to our senses from the snares of the devil and turning to the supreme good of the Lord, let us send blessed Peter and the other saints whose feasts we celebrate today to the throne of glory with devout prayer, that we may be able to overcome our frailty and all the torments of soul and body, and in the light of the Lord's countenance deserve to exult with all the saints for ever. *Which eye hath not seen* (1 Corinthians 2:9), and so on.

Sermon XXXI. St Laurence (10 August)

Blessed is the man that is found without blemish, and that hath not gone after gold, nor put his trust in money and treasures (Ecclesiasticus 31:8). The Scripture calls blessed, dearest brethren, one who has all that he wills. And so holy Laurence is truly proclaimed blessed, who now in abundance of all glory rejoices among the angels; from whose eyes every tear is dried in the sight of God himself, and who, sorrow and groaning fleeing away, is consoled with joy and everlasting gladness. He is called a *man* for this reason, that he was subject neither to flatteries nor to harshness through evil counsel, as a woman is, but fighting manfully he laid low the ancient enemy with his members, and therefore triumphed in glory in heaven. He was found without blemish when he was proved like gold in the furnace. And *after gold he went not*, nor did he place hope in money and treasures, but rather, distributing the gold and treasures of the Church to the poor, he gained heavenly riches. Therefore let us praise him today, and glorify God wonderful in his saints (Psalm 67:36), through whom Laurence wrought wonders in his life, who, shrinking from the life beloved by all, cast it away for the true life, embracing the death hated by all, took it for the cause of life; who despised gold, in which men trust, as mud; spent on the needy the ornaments in which princes glory; who opened windows long shut in the face of the blind, and, the darkness put to flight by the sign of the cross, opened them to the clear [f. 218v] light; who scorned the cruel torments of the body, gave himself through fire as a living victim in an odour of sweetness to God (Ephesians 5:2); and because tried by passion, he was proved perfect in patience, he will be crowned in eternal glory. He who could transgress, having treasures, yet would not transgress the law of God; he could do evil but, constrained by penalties, would not. Therefore his goods are established in the Lord, for which he now possesses infinite rewards. *And all the church of the saints shall declare his alms*, while here he is in the celebrated memory of all, and in that life riches and glory abound to him.

He was archdeacon of the Roman Church, a disciple of blessed Pope Sixtus. When this blessed pontiff was dragged to martyrdom for the flock committed to him, Laurence ran up wailing, begging that he be admitted with him to the penalties. The pope, then Christ's victim, committed to him the treasures of the Church and,

kindly consoling him, foretold that he would be a martyr after three days. But he, having received the money, did not, like a miser, bury it in the earth; solicitous, he went about, visited orphans and widows, as a good steward gave out the money entrusted to him to his fellow servants in need, washed the feet of the poor, healed the sick by prayer. All being spent, the faithful minister returns to his master, and behold, Sixtus is led with two deacons, Felicissimus and Agapitus, to beheading. But Laurence cries out with a clear voice that he has spent the treasures handed to him on the poor, and with a weeping voice begs that he may suffer with him. The soldiers sent blessed Sixtus with his companions, their heads cut off, to the starry kingdoms to be crowned, but seizing Laurence they brought him to the emperor Decius. He handed him over to the prefect Valerian, to exact from him the treasure of the Church, and ordered him to be compelled to sacrifice to idols. Valerian committed him to a certain Hippolytus, who placed him in prison with many, among whom was a blind man who, believing through blessed Laurence, was baptized and deserved to receive light. Hearing this, very many blind came to blessed Laurence, and all saw the light of heaven by the laying on of his hand. Seeing this, Hippolytus believed with all his household, and put on the garment of Christ by baptism. After this Laurence is brought to the palace of Decius, and the treasure is demanded of him [f. 220]. *(col. 990)* He answers that he will show the treasure if three days' truce are given him. When they were granted, he gathered a multitude of poor, whom on the third day he led with him into the palace. "Behold," he said to Caesar, "you see the treasure of the Church; the hands of these have carried the treasures you seek into the treasury of the heavenly court." Hearing this, the tyrant roared, stripped Laurence of his garments, whom Christ clothed with the robe of immortality. Then Christ's victim is stretched on the rack, beaten with scorpions, that is scourges with points like scorpions, and again thrust into prison. Led out from it, he is compelled to sacrifice to idols, but is not bent by terrors; so it was ordered that he be beaten for a very long time with clubs, then hung on the rack, and fiery plates hung cruelly tortured against his sides. As the unconquered soldier of Christ was not overcome by this torment, indeed rejoiced in the pains as at a feast, he is beaten with leaded scourges, that is scourges with lead tied to the end of the thong; then cruelly worn with scorpions. Meanwhile a certain soldier, Romanus by name, sees a young man with a glorious face stand by, and, wiping off his blood, strengthen blessed Laurence. He fell at once at his feet, asked to be baptized, told before all what he had seen, and deserved baptism. At Decius's command he is at once beaten for a very long time with clubs, then beheaded. Laurence again is ordered back to prison that Christ may be glorified more often in his body. In the night, led out, his heart is proved in the love of Christ, his flesh is visited by many scourges, tried by fire; and because iniquity is not found in him, he is crowned with a crown of everlasting glory. For brought before Decius he is pressed to idolatry, but the name of Christ is praised by him the more, whence it is ordered that his mouth be crushed with stones. Again he is stripped of his garment, cruelly torn with scourges, at last made a spectacle to angels and men, he is roasted alive, chained upon a gridiron, and so his unconquered spirit is joined to the companies of the saints in the stars, the angels singing hymns. At once his half-burnt body began to give forth a marvellous fragrance, bearing witness that his soul exulted in the sight of the highest sweetness. After Laurence thus passed through fire into refreshment [f. 220v], Hippolytus buried his body, now become a solace to the faithful. Hence by Decius's command he is seized by soldiers, beaten with clubs, delivered to Valerian, who ordered his whole household to be beheaded in his presence, and then himself to be tied to the necks of untamed horses and so put to death among thistles and thorns. After this Decius with Valerian went down in his chariot to the amphitheatre, to offer the enemies of Christ a spectacle of Christians; and at once each was seized by a demon and grievously vexed; one protested, crying out, that he was bound with fiery chains by Laurence, the other by Hippolytus. At once Valerian is choked by the demon; Decius, taken back to the palace, was driven by the demons for three days without ceasing, crying out that he was tormented now by Laurence, now by Hippolytus; at last on the third day he was torn out of the flesh with great torment, and compelled to suffer eternal torments without end. Then Triphonia, the wife of Decius, and her daughter Cyrilla and forty-six *(col. 991)* soldiers, believing, are baptized by the priest Justin; but Triphonia on the next day, praying to the Lord, passed away; but Cyrilla and the soldiers King Claudius slew with the sword.

So, dearest brethren, the army of soldiers follows Laurence the standard-bearer in the battle of the Lord, and, the enemies conquered, rejoices that it has carried off the trophy. These are they who came out of great tribulation, and because they have washed their robes in their own blood (Apocalypse 7:14), therefore they have deserved to stand with palms *(col. 992)* in the sight of the Lamb, and shall be coheirs of his kingdom, and shall see their tormentors tormented without end. Since these, most beloved, the triumphers over tyrants, for a momentary pain of the body, are crowned with ineffable glory shining among the angels, let us pray that by their merits we may be conquerors of vices, and with them may some day flourish for ever in that blessedness, *which eye hath not seen* (1 Corinthians 2:9).

Sermon XXXII. The Assumption of the Blessed Virgin Mary (15 August)

Who is she that goeth up by the desert, flowing with delights, leaning upon her beloved? (Canticles 8:5). As the people of Israel, with the adversaries confounded and the enemies drowned in the Red Sea, was brought out of Egypt in exultation and led through the desert into the desirable land with a song of gladness, so the glorious Virgin Mary, whose [f. 222] votive solemnities we recall today, with the Jews confounded and the demons submerged in the abyss, is led out of this world in joy and exultation, and through the desert of the air, with the harmony of angels and the jubilation of the saints, is introduced as queen of the heavens into the heavenly palace, in which she now flows with delights, because among the companies of the angels, among the hosts of all the saints, the torrent of God's pleasure overflows upon her the more abundantly. She is leaning on her Beloved, because, gazing on the clarity of her Son's divinity, she is ceaselessly fixed in his love with sweet affection. Now the flowers of roses and the lilies of the valleys surround her, because the redness of martyrs and the whiteness of virgins sing in sweet melody her eternal praise; and rightly: for God himself, passing by, had made himself a lodging in her, as the Gospel told today: *Jesus entered into a certain town* (Luke 10:38). In a town there is a high tower, in which are bulwarks against enemies, and a wall outside which is a protection for the citizens within. This town was that sanctuary of the Holy Spirit, the glorious Mother of God, the Virgin Mary, because she was fortified on every side by the constant guard of angels; in her was the high tower, namely humility, reaching to the heights of heaven; whence it is said: *He hath regarded the humility of his handmaid* (Luke 1:48). The wall outside was her chastity, which gave defence within to her other virtues. The Lord entered this town when in the womb of the Virgin he joined to himself human nature. *And a certain woman named Martha received him into her house; and she had a sister called Mary.* By Martha the active life, by Mary the contemplative life, is designated, both of which the ever-virgin Mary is proclaimed to have cultivated in Christ with surpassing excellence. For she gave him all the works of the Gospel through the ministries of the active life. For to him who was an exile from the Father's kingdom on our account, and a guest in this world, she gave the hospitality of her womb, conspicuous with the gems of virtues. She fed him hungry with her own breasts, consoled him weeping on her knees. The sick child [col. 992, right] she cherished with baths, the naked she wrapped in swaddling clothes; the crying one she girded with bands, and to the smiling one she gave sweet kisses. She was exceedingly anxious about the frequent service, fleeing from the face of Herod into Egypt and returning again [f. 222v] when she heard that Archelaus reigned. She was much troubled about many things, believing hiding-places for hiding and concealing him safe anywhere. That she is said to complain of her sister, that she left her alone in the labour, means that Mary, seeing Christ seized by the impious, cruelly dragged, bound, buffeted, beaten, derided, condemned with the guilty, bitterly tortured on the gibbet of the cross, would gladly have given her own life, if it were possible, for his rescue. And since she knew that the divinity dwelt in him bodily, she complained in a way in her anxious mind that he did not help himself, but, as if guilty, had left him whom as an outcast he had exposed to so many evils. Sitting at the feet of the Lord, she drank in his words with heart and ear, and keeping them also in her heart (Luke 2:19) by the office of the contemplative life, she conferred them and ever meditating on spiritual things desired heavenly ones. The very fountain of wisdom had made his abode in her, and therefore all the treasures of wisdom and knowledge were hidden in her (Colossians 2:3). Now

Martha, her labour taken away, enjoys in that life, no longer in signification but truly, as Mary, that *one thing necessary*, the joy of eternal sweetness, by which, clinging to the embraces of her Son, she is satisfied for ever with the sight of his divinity with the angels. To this glory the glorious one has today migrated, in which her Son has raised her as queen of the heavens above all the orders of the angels. The best part which she chose here she today received doubled from the hand of the Lord, which shall never be taken from her, but when full joy shall be given to the saints, will be increased a hundredfold. Dearest brethren, that the queen of the heavens, of singular merit, is a singular refuge of the wretched, though very many examples assert it, yet this especially the salvation of Theophilus proves. This Theophilus was renowned for many alms and many good works; hence, the bishop having died, he is chosen prelate by all the clergy and people; but he himself, out of humility, with obstinate mind refused, and for this need another was set over the pontifical see. This bishop arranged the dignities of his government as it pleased him and his; hence he deprived Theophilus, who had been vidame (steward), of his dignity and conferred it on another. *(col. 993)* So the livid serpent [f. 224], the devil, enemy of souls, envying the pious labours of the man now past, breathing deadly venom into him, wounded his mind and goaded him grievously with a secret grief. He began to suggest to the seething man that he grieved to be deprived, and to lack the honour and the favour of the people he had had. Hence he implores the help of a Jewish magician and earnestly begs him to help him in this affair. The faithless one, with a letter, sends the lost man to the devil, and promises his effective aid. Arriving there, behold, the devil sat on high like a crowned king, an army of malignant spirits stood by like a crowd of soldiers, and he who transfigures himself into an angel of light, to deceive the wretched man, feigned many lights burning round him, and receiving a charter from him promises swift help if he will only in writing deny Mary and her Son Jesus. And that unhappy man, without delay, by a handwriting denies the Virgin of God and the Son of God born of her, and folds the sealed letters into the hand of the destroyer. The deceiver of souls, having deceived him, binds him with a kiss to his dominion, promising that he would soon bring him the primacy of the whole bishopric. Next day the bishop changed certain dignities, restoring Theophilus to his office, and exalted him in all his power as vidame, and while for some time he was exalted in such dominion obtained, and rejoiced that riches flowed to him, his mind lost, by divine prompting he began anxiously to meditate within himself that today or tomorrow or at any time, dying, he would have to be tortured with eternal torments for these things. Dreading the divine judgment, he enters a church secretly, continues forty days in fasts, vigils and lamentations, renounces his deeds with his whole heart, judges himself unworthy of the suffrage of all the saints, since he had denied God himself, the giver of good things, and his Mother, chosen before all, and moreover by the writing delivered to the devil had shut against himself the door of pardon. At length, by the hope of the mind *(col. 994)* of his mercy, who wills all men to be saved (1 Timothy 2:4), he knocks with continual prayers at the inexhaustible bowels of divine mercy and invokes with copious tears his pious Mother; and *the merciful and compassionate fountain of piety despised not, nor regarded not, the prayer* [f. 224v] *of the poor* (Psalm 21:25). One night, wearied with excessive weeping, he fell asleep, and behold, the blessed Mother of God, consolation of the wretched, refuge of sinners, restoration of the fallen, stood by him in his grief, and told him that Christ had heard his prayers, that he had obtained, through her help, pardon of his guilt. Awakened, he is flooded with great joy, but is struck again by the greatest grief when he remembers that the devil has his abominable handwriting. Hence he is again prostrate on the ground, troubled with abundant tears, his face worn, and again wearied he is pressed by sleep; and behold, again the salvation of the world, the gate of heaven, the lady of kings, the glory of women, the gem of virgins, the light of ages, the rejoicing of angels, the honour of believers, standing by, consoles the sad man; placing the paper on his breast, she exhorts him to rejoice in the benefits of God. Waking, he finds the handwriting upon him, exults in the Lord, looses a hymn of her ineffable grace in jubilation: *My heart and my flesh have rejoiced in the living God* (Psalm 83:3), whom let heaven, earth, sea and all that is in them praise for ever, *for he alone, for his mercy endureth for ever* (Psalm 135). The remaining time that he lived, he spent in the service of God, and receiving the body of Christ, as a lamp is lit from a light, he is enlightened, and soon, through the Mother of God, is called to the heavenly kingdoms to see the true light, Christ, in the light of the Father. To her,

dearest brethren, let us all flee with our whole mind, let us render her vows of prayers, offerings of praise, that we may see her with her Son ruling over the companies of angels, and by her favour obtain some small portion of the joy of that same kingdom. *Which eye hath not seen* (1 Corinthians 2:9), and so on.

Sermon XXXIII. St Bartholomew (24 August)

[Rubric:] If the feast of St Bartholomew falls on a Sunday, it will be permitted to add the following to the sermon:

Today, dearest brethren, let our devotion supplicate blessed Bartholomew, that his prayer may reconcile us to our God. For he is one of the twelve judges of the world, and therefore let us entreat him with constant prayers to set us at the right hand in the judgment and to obtain joys for us with the just. Prompted by the Holy Spirit and armed with the banner of the holy cross, he entered India to overcome the demons, and many peoples were converted through him to the true God; at his entrance the gods of the nations, namely the demons, were struck dumb; unbelievers were amazed at the signs and wonders wrought by him [f. 226]. He destroyed idolatry in India, everywhere established churches to the name of Jesus Christ, and brought the king of the Indians with all his people to the knowledge of the eternal King. Hence, seized by the king's brother, he is beaten with clubs, then flayed, then beheaded, and so, crowned with his blood, is joined to the heavenly senate. After this all the supporters of the apostle's death, seized by demons, expired; the rest all believed in Christ God. Now, dearest brethren, let us cry to the Most High, entreating his apostle that by his holy prayer we may attain those joys at the last judgment, *which eye hath not seen*, and so on.

Sermon XXXIV. St Augustine (28 August)

Honorius Augustodunensis, Speculum Ecclesiae: Collaudabunt multi sapientiam ejus (Ecclesiasticus 39:12); Justus si morte praeoccupatus fuerit, in refrigerio erit (Wisdom 4:7); Egredimini, filiae Hierusalem, et videte regem Salomonem (Canticles 3:11)

Patrologia Latina, vol. 172, cols. 994–1002 (ed. Migne, Paris, 1854; after Rheinau MS 138). The Augustine sermon begins at the foot of col. 994; its alternative close for the feast of St Hermes is printed at the head of col. 998. The sermon on the Beheading of John runs from col. 997 to col. 1000 (with the Nativity sermon interleaved on the other side of the leaf, cols. 999–1002). The sermon for the Nativity of Mary begins in col. 999 and ends at the head of col. 1002, followed by the addition on St Adrian. The Exaltation of the Cross begins at the foot of col. 1001 and is given next.

Many shall praise his wisdom (Ecclesiasticus 39:12). It is not right, dearest brethren, that we should be silent today on the praises of holy Augustine, especially since he himself exalted God and all the saints with many praises, and God has now translated him among all the saints as a fitting praiser of himself. Many praise his wisdom, and it shall not be blotted out for ever, by which the Church will be abundantly instructed to the end; his memory shall not depart from it, because this day is celebrated both here and in eternal glory. His name shall be sought out through all generations for edification, and being written in heaven in the book of the living shall never be blotted out. *(col. 995)* He came, while still a pagan, a supporter of heretics, from Africa to Rome for the study of letters, at the time when Ambrose ruled the Church of Milan. The brethren of Milan sent to Rome for a rhetor by whom their city could flourish in this art. The Romans destined Augustine for them, knowing him to be excellently skilled in the art of rhetoric. When he had often heard Ambrose discoursing about God and eternal life, he believed, and both, full of the Holy Spirit, then for the first time sang the hymn *Te Deum laudamus*. Abundantly instructed in divine things by Ambrose, he returns to his own country, and there is set over the people of God as bishop. At that time the Church, the house of God, wavered in faith and trembled, threatening to fall, but the supreme Maker, before it should fall, set Augustine under it as a firm silver column, on which the whole renowned structure leans and is made strong, while every weapon of the assailing enemies is bravely defeated by him. In the temple of God he shone [f. 226v] in eloquence like silver; his holy life, firm and upright, held it up like a column against vices and heretics; and

the house of God this good painter painted with wonderful carving, and in marvellous manner adorned with various gems, when he nobly girt it round on every side with marvellous sentences. In those days the heretics, enemies of Christ, forerunners of Antichrist, assailed the Church with various heresies, and taught that the simple should stray from the true faith and rush into the precipice of error. Against them Augustine, a strong champion, went out with the sword of the word of God, and drove the fierce enemies far from the city of God, and the rapacious wolves who invaded the sheepfold of Christ and strangled the lambs of God, the good shepherd put to flight, terrified and confuted, with the staff of Holy Scripture. In the Lord's vineyard he toiled much as an unwearied husbandman *under the burden of the day and the heats*; he took care to graft many branches into the true vine, which he watered copiously with a great flow of the Scriptures, and did not cease to bring them on to flowers, to the fragrance and virtue of works. In the harvest of the Lord he himself reaped much, a diligent labourer, and built many barns in which he gathered many sheaves with joy. For these he has now received from the Lord the hundredfold of the harvest.

The Lord relates that a certain man went into a far country, and delivered his money to his servants, giving to one five talents, to another two, to another one. But he who was given five talents gained other five. He who received two gained other two. But he who was entrusted with one buried it in the earth and suffered it to be of use to no one. After a long time the lord returns, and the money is demanded of the servants with the gain. He who received five talents, brought five more gained, is praised by the lord, and exalted rejoicing into joy. He who received two returned double besides, and the lord set him over his goods in joy. But he to whom one was entrusted brought it back dug out of the earth, without profit, saying that the lord was to be feared, and therefore he had not put the talent out to usury; with him the lord was angry, and ordered it to be taken and him shut up in prison (Luke 19; Matthew 25).

The lord who went into a far country is Christ, who in *(col. 996)* our flesh passed from this world to heaven. He [f. 228] distributes money to his servants when he bestows on the faithful the charismata of graces. By the five talents the five senses are understood, by which eternal things are commanded to be gained. Through sight a man gains a talent if he delights to see not vanity but equity; through hearing a talent is acquired if he strives to lend his ears not to detractions or fables but to divine words; through smell they rejoice in the talent who delight to draw in not the pleasurable perfumes of the flesh but those of virtues; the office of the mouth yields back a talent, but does not corrupt good morals by evil conversation, if it proclaims the praise of the Lord and edifies others with the word of God; if it does not stuff the belly with enticing taste to lust, but feeds the body only with simple fare for the service of God; touch works a talent if, turning aside from evil, it strives to do good. He who gains thus with the five senses will be rewarded with as many prizes in the joy of the Lord. By the two talents understanding and action are designated, by which heavenly things are bidden to be gained. Those therefore who strive to fulfil by good acts the good things they understand receive in the joy of the Lord double for the double talent. By the one talent understanding alone is expressed, by which the heavenly country is commanded to be gained. He hides the talent in the earth who spends a good mind only on earthly business; a talent is entrusted to each one when knowledge or any skill is divinely given to him; it is hidden by him in the earth when it is employed for no profit of his neighbours. But then the talent is taken from him, and he himself, useless, is shut up in prison, when the gift conferred on him by God is taken from him by death, and he himself is carried off to punishment for his wickedness among the infirm [text: *in infirmorum*].

Blessed Augustine was therefore a useful and faithful servant, who did not cover the talent entrusted to him with earth, but, giving it abundantly to his fellow servants in the love of God and neighbour, doubled it, indeed has doubled it for every generation to come, since he took care to pour out his nimble mind into a thousand volumes for the whole Church. His loins were girt, as he bound his life with chastity; burning lamps shone in his hands, as his famous works shone before men. He spent the first watch in sleep, as in boyhood he drank in with an eager breast all secular wisdom [f. 228v]. The second watch he did not give to sleep, as in

youth he taught anyone studiously the discipline of philosophy. The third watch he remained wakeful, as in old age he manifoldly expounded the sacred books. He also kept the first watch, as he made clear to us in writings the time before the law. He kept the second watch, as he opened the obscurities of the law and the prophets by exposition. The third watch he kept, as he commended the time of grace in many books. And because the Lord found him watching, he set him in his city over all his goods, of which city he himself discoursed many glorious things. He adorned his times with splendid signs and teachings; the bride of Christ committed to him he decked with various jewels; the city of God he gladdened with diverse dishes and cups. And therefore when Christ, the judgment finished, shall have passed into the glory of the Father, and shall have led the Church *(col. 997)* from this Babylon into the city of his Father, and delivered the kingdom to God and the Father, then he will make him sit down at his banquet, that is, rest with all the elect in full joy, where he himself will minister, when he shows himself, as he is in the Father, to all who love him.

[Addition for the feast of St Hermes, printed at the head of col. 998:] Today also holy Hermes, the most illustrious of the Romans, by the shedding of his blood for the name of Christ, purchased the kingdoms of heaven. Pray for this, dearest brethren, that you may deserve to be associated with them in that blessedness. *Which eye hath not seen* (1 Corinthians 2:9), and so on.

Sermon XXXV. The Beheading of St John the Baptist (29 August)

The just man, if he be prevented by death, shall be in rest (Wisdom 4:7). Holy John, who in this valley of tears was pressed by great pressure, when he is prevented by death by Herod, is relieved from distress, in refreshment with Abraham. Three Herods are read of: one under whom, at the Lord's birth, the children are slain; another, his son, by whom John is beheaded; the third, the son of Aristobulus, by whom James is beheaded. The first, who sought to kill the Lord, killed himself; the second, who mocked the Lord clothed in a white garment, perished in exile; the third, who seized Peter, was struck by an angel and died. And Philip, son of the first Herod, had married the daughter of Aretas the king [text: *Archelai Arethe regis filiam*], whom his brother Herod had taken from him; for this thing John rebuked him. As the people flocked from all sides to John, Herod, fearing lest because of John's words [f. 230] he should become hateful to the people and be driven from his kingdom for his incest, held John and put him bound in prison. The adulteress wished to kill him, but could not find in what way she could attempt it. One day, when the adulterous king had prepared a great banquet for his princes on his birthday, and the harlot's daughter had danced skilfully before the guests, the king swears to the girl that whatever she asks of him she shall receive. At her mother's persuasion she asks the head of John, which the king straightway ordered to be cut off and brought on a dish, and the girl, receiving it, gave to her mother (Matthew 14). His body was buried by his disciples in Samaria, but his head was covered deeper in the earth by the queen in the tower of Strato, fearing that, if it were joined to the body, he might rise again and trouble the king about his incest. His body was afterwards dug up by Saracens, burned with fire, and the ashes scattered over the fields.

We must consider, dearest brethren, how many and great tribulations the Lord permits his elect to suffer in this life, and in what manner he leads them out of the depths of the earth, and with what glory he receives them (cf. Psalm 70:20). Behold, *among them that are born of women* the greatest is chained for an incest, imprisoned, beheaded; a dancer is given the reward; his body is burned for mockery. Peter, who is appointed by God prince of the Church and doorkeeper of heaven, is hung head downward like a dog; Bartholomew is flayed like an ox; Laurence is roasted like a fish. Some, their bellies cut open and stuffed with wheat, are exposed to be devoured by swine; in some the private parts are pierced through, point by point, with iron combs *(col. 998)*. But those who were thus held in mockery here by the impious have been led out from the depths of the earth by the angels with jubilee, and received into eternal glory with the exultation of the saints. Holy John was beheaded about Easter, but he is celebrated today because his head, found today for the second time, is made glorious by glorious miracles. For after the vengeance of the blood of the servants of

God came in before his sight and he remembered to require their blood, Jerusalem was laid waste by the Gentiles with iron and fire, and the whole region; and rebuilt afterwards, was frequented by the faithful for the sake of the places of Christ. Two monks therefore arriving, holy John the Baptist reveals where his head lies hidden. They dig up the place indicated, find the head, and depart with joy. A certain man joins them on the road, and the head is given him to carry [f. 230v]. While they slept he took flight with the head, and carried the precious treasure to the city of Edessa. He had before left his native parts on account of various misfortunes, but now by the merit of St John riches flowed to him from all sides; sensing this, he hid the heavenly jewel in his house, adored it daily with fitting honour, and on dying pointed it out to his successor in the inheritance alone, who likewise took care to render due honour to the saint. Then little by little the head was neglected by successors, and the place was left empty by the inhabitants. After some time blessed John the Baptist appeared to a certain religious man, and revealed that his head was buried in that same city. He saw in sleep a river, and holy John running up to baptize the people; and the baptized, in white garments, came out through a most bright gate and were received by shining men into pleasant places. When he himself approached, the saint, looking on him with a glad face, showed him how his head had come there and in what place it lay laid up. He disclosed all this to the bishop, and the bishop, after a fast was proclaimed, went with clergy and people to the place. Prayer being made, they find the head in an urn, give thanks to almighty God, and carry it to the church with hymns. Drops of blood fell from it as at the hour when it was cut off; and when one of the clergy, stretching out his hand, asked how he could believe this to be the head of holy John, at once his hand with the arm grew stiff, and all the people fell to praising God in fear. A procession being made, the cleric throws himself before the venerable head, confesses himself guilty with words and weeping *(col. 999)*, and his hand, taken from him as he prayed, is restored to health, and again the people are raised up exulting in the praises of God. By these and other splendid signs his head, found today, is honoured by all, and this day is venerated by all the people in his honour, that through him they may be grafted into Christ the Head. That his head was found by monks is recalled on the feast of St Matthias.

We read, dearest brethren, that Moses being dead, John, who is also Joshua, took the leadership and brought the people over the Jordan into the promised land, and sends two spies from Jericho, whom Rahab the harlot received in hospitality. The king of the city sought to destroy them, but Rahab sent them away unharmed. Then Jericho is laid waste with all its [f. 232] burning, Rahab alone with all her house being saved by the sign of the scarlet cord (Joshua 2, 6). She was also joined in marriage to a prince of the tribe of Judah, and then the land was distributed by lot to the people for possession. As Moses by the law showed sins and did not forgive them, so John, baptizing the people, made them confess sins and did not take crimes away. Moses preached the land of promise and gave it to none; so John taught the kingdom of heaven and could give it to none. While John lived, Christ lay hidden, who both willed to forgive sins and to give the kingdom of heaven; John being dead, the true Joshua, our Saviour, took the primacy, who *(col. 1000)* by baptism leads the people of the faithful into the land of the living. For after John was killed, Christ first publicly preached and illumined the world with signs. He sends two spies to Jericho, because he taught the law and the Gospel to be preached in the world. Rahab received them, because the Church from the Gentiles received both Testaments. The king of the city wished to destroy them, because the devil, through his members, that is persecutors and heretics, strove to destroy both laws and to ruin those who keep them. But Rahab dismissed them, because the Church sends back the preachers and observers of the holy laws to Christ. Jericho is overthrown, and the house of Rahab is rescued with the scarlet cord, because this world will be dissolved by fire and the Church with all her own will be taken up to the kingdom, out of the destruction, by the scarlet of the blood of Christ. Rahab is joined to a prince of the tribe of Judah, because the Church will then be happily joined as bride to Christ, true prince of all, sprung from the tribe of Judah. Then the possession is distributed to the people, because the kingdom of heaven is divided among the elect according to their diverse mansions.

Therefore, most beloved, let us entreat the friend of the Bridegroom with our whole heart, that in the white robe of virtues we may be able to enter through the most bright gate, Christ, the pleasantness of paradise, and

with all the saints take our part of the eternal inheritance. *Which eye hath not seen* (1 Corinthians 2:9), and so on.

Sermon XXXVI. The Nativity of the Blessed Virgin Mary (8 September)

Go forth, ye daughters of Jerusalem, and see king Solomon in the diadem wherewith his mother crowned him in the day of his espousals and the day of the joy of his heart (Canticles 3:11). The daughters of Jerusalem are the faithful souls, daughters of the Church, who are to see true peace at the summit of heaven. [f. 232v] They are bidden to go forth by the contemplation of the mind and to see king Solomon, that is the true peacemaker Christ, in the glory of the Father and of peace, brighter than the sun, in the diadem with which his mother crowned him on the solemn day, namely in the flesh which his mother, the Virgin Mary, in the time of grace begot for the human race. This king we ought also to consider in the diadem which he bore on the solemn day, when his mother the Synagogue crowned him with a crown of thorns for us on the day of the Pasch. The matter of flesh in which he was willing to suffer these things he put on from the Virgin Mother, from whom, as the dawn, the sun went forth, and brought the light of eternal clarity into the world. This is she whom the Lord blessed in his strength when, choosing her from all flesh, he appeared through her for the salvation of the world. Through her he brought our enemies to nothing, when he subjected to the faithful the demons, enemies of the human race. Therefore her praise fails not from the mouth of men, among whom she is celebrated today, and in the companies of the angels. She is the glory of the heavenly Jerusalem and the spiritual Israel, that is, the joy of the people that sees God. She is compared to the cedar that is exceedingly multiplied, from which the corruption of putrefaction and of worms is driven away; so this blessed Virgin [col. 1000, right] was extended in virtues, multiplied like the cedar; she felt not the rot of corruption, and through her the demons of eternal damnation are put to flight. She is called Star of the Sea, because the human race is directed by her from the soil of this age to eternal life; but how this star of the sea today came forth to rise, from whom the Sun of justice [came] into the world, it is fitting that your love hear.

It is told that her father Joachim was born in Jerusalem, and married Anna of Bethlehem. They lived without complaint, obeying all the commandments of the Lord, and passed very many years without offspring. One day, when Joachim was sacrificing to God, the priest rejected his sacrifice on account of his barrenness; ashamed, he went away and stayed in solitude with the shepherds; to him an angel of the Lord appeared and told him that a daughter would be born of him, to be named Mary. Then appearing to Anna he announced the same and gave sure [f. 234] signs. Both therefore come together and tell each other the vision. After this Anna bore a daughter; according to the angel’s word she gave her the name Mary, and when weaned offered her to God in the temple. Placing her in the house of the Lord, they go up by steps to the altar with a sacrifice, and behold, they see the little child had gone up all the steps after them, and doubt not that she would soon ascend to the summit of virtues. While she is nourished within the enclosure of the temple with other girls offered to God, and some work is enjoined them, *(col. 1001)* to Mary the lot always gives the gold or purple, and for this she is called queen by them. She first among women vowed virginity to God, and therefore alone among women deserved, a virgin, the fruitfulness of the supreme Offspring. So when the priest ordered marriage for all the girls, and all with ready mind obeyed, she alone refused the company of a man; on this matter he consulted the Lord, who ordered all of the tribe of Judah to be present with rods; and when Joseph was there among them, his rod flowered, and a dove coming from heaven rested on the flower. Seeing this, those who marvelled praised God, and the holy virgin is betrothed to him. Led to Nazareth, she is most devotedly greeted by the angel, the entry of the eternal King is announced to her, and so at the fixed time the Sun is begotten of the star. Her birthday was formerly not celebrated at all, but is handed down as instituted in this way.

A certain holy man heard every year on this night a sweet harmony sounding in the heavens, and as it were choirs of angels celebrating a feast. When he asked God in prayer why he heard this at no other time but only

that night, it was said to him that on that night the Mother of God was born into the world, and for this reason that night is celebrated by the angels. When this was made public, it was decreed that her birthday should be kept solemn by men also.

With what praises this glorious Virgin ought to be honoured through all ages, her sweet benefits, often bestowed on the wretched, bear witness. To a certain dying man, very fearful about his deeds, the loving Virgin appeared in great glory and asked whether he knew her. When he said that he did not know her at all, she said that she was the mother of mercy, and consoles the afflicted man, who soon is gladdened in the joy of the Lord. To this Virgin let us all pay the praises of our song [f. 234v], from whom mercy itself came forth. To her let every wretched one flee, that through her he may be reconciled to him who is *(col. 1002)* wonderful in his saints. Therefore, dearest brethren, let us celebrate the birthday of the glorious Virgin Mother of God, rejoicing in songs, and praise her jubilating with mouth and heart, that by her intercession we may some day glorify her with the angels in exultation.

Addition for the feast of St Adrian (8 September)

The feast of this day, dedicated to God, is increased for us by the merits of the blessed martyr Adrian. He was a very dear soldier of the emperor Maximian, and afterwards a most beloved martyr of Christ the supreme King. Seeing Christ's soldiers tortured with the sharpest punishments, he asked what reward they hoped to have in return for these pains. When they said that what *eye hath not seen, nor ear heard, nor hath it entered into the heart of man* (1 Corinthians 2:9) would be given them by the Lord, he asked the torturers to enter his name with theirs. Hearing this, Maximian ordered him to be received chained into prison and afflicted with all penalties. His wife Natalia, worthy of the highest praise, after she found that Adrian was shut up for the name of Christ, gave thanks to Christ with joy, and entering the prison strengthened him with many words for the passion, ministered what was necessary to all who were shut up for Christ; she kissed their chains, and begged them to pray for her lord. Other women, imitating her, began to minister to the saints in prison; but when by Maximian's command women were forbidden to enter to the condemned, Natalia cut off her hair, put on man's dress, and so rendered faithful service to the saints. After this Adrian is torn with very many scourges and, with twenty martyrs, tortured to death by the breaking of his legs, and so, rescued from the pain of death, is joined to the Author of life to be crowned. Then Natalia is called to heaven by one of the martyrs, and soon is joined to the saints in glory. Today, dearest brethren, invoke the blessed Mother of God with these martyrs, entreat her earnestly for your needs, that after the death of the flesh it may be granted you to live with them. *Where eye hath not* (*ibid.*), and so on.

Sermon XXXVII. The Exaltation of the Holy Cross (14 September)

Honorius Augustodunensis, Speculum Ecclesiae: Radix Jesse stabit in signum populorum (Isaiah 11:10); Hodie, karissimi, retulit nobis evangelium qualiter Dominus de vili fecerit pretiosum…; Hodie, dilectissimi, sanctus Mauricius milia que martyrum…

Patrologia Latina, vol. 172, cols. 1001–1007 (ed. Migne, Paris, 1854; after Rheinau MS 138). The Exaltation sermon begins at the foot of col. 1001 and ends at the head of col. 1006 (it is printed under the heading De Exaltatione Sanctae Crucis in col. 1001 and continues in the right-hand column of col. 1002 through cols. 1003–1006). The sermon for St Matthew begins at the foot of col. 1005 (right-hand column) and ends in col. 1006. The sermon for St Maurice begins at the foot of col. 1005 and ends at the head of col. 1007.

The root of Jesse shall stand for an ensign of the people (Isaiah 11:10). Jesse was the father of King David, from whose seed Christ came forth. The root of this Jesse was Christ according to his divinity, born [f. 236] of the rod that sprang from him according to his humanity. He stands for an ensign of the people, because the holy cross of Christ's passion, the sign of our redemption, is the sign of all Christians. This is the sign which is contradicted by Jews and Gentiles, but by which the multitude of the faithful and every creature of the sacraments is blessed, and every adversity driven off is conquered. This holy cross is to be venerated by

angels, adored by men. For by the cross the devil is made captive, the world delivered, hell despoiled, paradise gladdened, and every Christian people throughout the world invited to the kingdoms of heaven. At the triumph of the holy cross the heavenly country exults, the Church rejoices, Jewish unbelief wastes away [col. 1002, right]; death is subjugated by the victory of the holy cross, despoiled of its wicked tyranny; the cross, healed, has become for us the key of heaven, the strong destruction of hell. For the cross, which is sanctified by the body and blood of Christ, is most worthily honoured by all the faithful; by it he fortifies sinners, rules the saints, cherishes little ones, strengthens those worn with age, raises the fallen, directs the just, corrects the unjust, extends to all its worshippers the aid of protection. After the first parent fell through the tree into the sea of this world as into the whirlpool of shipwreck, and the greedy Leviathan swallowed the whole human race by his death, it pleased our Redeemer to raise the banner of the holy cross and, with the hook of the flesh, to bind the scaly throat of the enemy, that, pierced by the point of the wood of life, he might vomit up those whom by the forbidden tree the shameless plunderer had devoured. This holy cross is for us a lamp of eternal light in the darkness of this life *(col. 1003)*, which leads its followers to heavenly things, and bestows on its lovers angelic joys. The power of this holy cross has often been divinely made known.

In a certain city a Christian had an image of the holy cross; after his death a Jew took possession of his house. He invited his fellow tribesmen to a banquet, not knowing that the sign of the holy cross was in the house. At the feast, when they saw the sign of the holy cross, rising with a shout they seized the image: “Our fathers,” they say, “are said to have scourged Jesus, and we ought to dishonour his image with scourges.” Crying out this, the faithless men strike the image with scourges [f. 236v], and, wonderful to say, the stripes draw drops of blood. Mocking this prodigy in their madness, they say that Jesus was wounded by their ancestors, and his sign must suffer likewise from them. So they pierce it with lances, but to the glory of Christ streams of blood flow. After this report spreads, the crowd of the faithful run together, catch the dripping blood in small vessels, anoint their feeble limbs. O wonderful miracles of Jesus Christ which he works through the signs of the holy cross! At once the blind rejoice in sight, the deaf are glad in hearing, the dumb are happy in voice, the lame exult in walking, and the weak dance for health, the Jews praise Christ with a great voice. They at once believe and are baptized, and venerate the holy cross with the highest honour.

At one time a Jew was making his way to Rome, and as night came on rested in an ancient temple of idols beside the road; but because he was afraid of the horror of the place, he made the sign of the holy cross upon himself; and about midnight a multitude of demons came, among whom one sat in a high place as king and asked of the others what evil each had done. As they reported their wickednesses, one leapt into the midst and said that he had led Andrew, a man of the highest religion, into love of a certain nun, and that the matter had gone so far that late at night, when he left her, he had given her a pat on the behind, caressing her. While all cry out in praise of him and applaud his diligence, and together urge him to finish the work begun, the prince of malice orders them to look to see who has presumed to lurk in his house. The malignant attendants run up, examine the Jew carefully, and say in wonder: “Behold, an empty vessel, and yet signed.” Hearing this the evil spirits vanished like smoke, because they could not bear the name of the holy cross. The Jew rose at that same hour, came to the bishop and told all that he had seen. The bishop, prostrate on the ground, praised God that he had kept him from sin, baptized the believing Jew, not long after ordained him priest, and dedicated the temple in which the demons had assembled in honour of St Andrew the apostle. So both were saved by the power of the cross whom the devil boasted of holding in his power. But as by the cross the predestined *(col. 1004)* are restored to life [f. 238], so by it the reprobate are strangled. For Julian the Apostate, still a boy, wished to learn the magic art; a magician shut him up in a deserted house; he himself went out and began to invoke demons, and Julian, terrified at the sight of them, began to sign himself with the sign of the holy cross. Seeing this, the demons fled and left the poor frightened boy alone. The magician entered and asked if he had seen anything. He said he had seen horrible Ethiopians, but that when he made the sign of the cross they suddenly disappeared. The magician affirmed that they were indignant at that sign

and therefore withdrew their presence; whence the wretched Julian began to curse the Lord's cross with so great hatred that he began with his whole heart to detest and abominate all Christian religion, and, made emperor, he practised paganism throughout the world and tried, so far as he could, to wipe the Christian name from under heaven. Behold, the cross, which is the cause of salvation to all, became for him a pit of death.

By contrast Cyprian was saved by it, predestined to life before the ages. This famous magician, after he had driven many mad by magic arts, perpetrated many horrible crimes, divided with spells many pregnant women and sacrificed their infants to demons, by the power of the holy cross came to the way of salvation in this manner. There was a virgin, Justina, beloved of God, whom this magician sought to bend to consent to his lust. He therefore sent upon her the spirit of fornication, which she drove from her by making the sign of the cross. When Cyprian asked why he had not brought the virgin, he said that he had seen a terrible sign and fled from her at once. Cyprian, mocking him, sent a stronger one, which likewise fled at the sign of the cross; and to Cyprian's question why he had not brought the virgin, he answered that he could not, because of a certain terrible sign. Then he took care to send the prince of demons, who transformed himself into a woman and tempted the virgin with fawning words and fiery darts. As soon as she made the sign of the cross, that malignant one vanished like smoke, and in confusion returned to the great one and reported that he had fled from a certain fearful sign. And when Cyprian asked what that sign was that had undone all their strength, the devil answered that the cross of Christ weakens all their powers and that all the devil's [f. 238v] powers are triumphed over by the cross. Hearing this, Cyprian rejected the devil and turned to Christ, and, perfectly strong in all Christian religion, was set over the Church as bishop and noble doctor, and with the same Justina, offering himself a living victim to God through diverse tortures, became a glorious martyr. So by the banner of the cross the elect bring back the trophy. Now your brotherhood ought to know what this day's feast is.

Chosroes, king of the Persians, laid waste Judea, carried off the holy cross from Jerusalem to his own land, and there built a brazen tower in place of heaven, in which he fashioned the likeness of the sun and moon and stars. This tower was moved by a certain device and imitated the rumbling of thunder. Water also ascended through hidden pipes and descended through certain caves in place of rain. In this tower he had set the cross on his right hand for his son, and on his left a golden cock for the Holy Spirit, himself sitting in the middle on a throne and bidding himself be worshipped as God the Father. *(col. 1005)* Against him came Heraclius, emperor of the Romans, with an army, and the son of Chosroes met him with a strong force at the Danube. The people agreed that the princes should engage in single combat on a bridge and that all should obey the victor. This done, Heraclius won the victory and the whole army obeyed him. Subjecting the kingdom of Chosroes to himself, he went up into his heaven (the tower) with a few men, found the tyrant on the throne, asked whether he would be baptized, and, when he refused, cut off his head. His son, still a boy, and the whole army he ordered to be baptized; Heraclius himself raised him from the font, and set him on his father's throne, the kingdom being handed over to him, and with joy went to Jerusalem with the cross taken back. Riding from the Mount of Olives in imperial insignia on a richly trapped horse, the gate of the city was blocked before him by a wall joined together; and behold, the holy cross shone with great brightness in the heavens, which an angel of the Lord, standing in the gate, held in his hand: "When the King of heaven," he said, "was about to enter through these gates to suffer, he came in not shining in purple nor diadem, *(col. 1006)* nor on a proud horse, but borne on the back of a lowly ass." With these words the angel was received into heaven. The emperor, laying aside his ornaments, carried the cross in his hand, and with all the people praised the Lord. At once the gate was opened to him, and the holy cross was venerably exalted [f. 240] in the place prepared for it. On the same day, through the glorious cross, a dead man received life, four paralytics gained health, ten lepers soundness, fifteen blind the brightness of light, very many were freed from demons, a great many cured of various infirmities. As soon as the cross was borne from the temple of Chosroes, a most sweet odour, flying from that province, was poured into the breasts of all in Jerusalem.

Today also Cornelius, bishop of the Romans, and Cyprian, bishop of the Church of Carthage, shed their blood for the sheep entrusted to them and entered the heavenly kingdoms to be crowned.

Now, dearest brethren, exalt the holy cross with praises, and entreat these saints with prayers, that he who redeemed you by the cross and made you coheirs of his kingdom by his blood may grant you, by the banner of the holy cross, to triumph over the world and to exult for ever with the saints in the heavenly Jerusalem. *Where eye hath not*, and so on (1 Corinthians 2:9).

Sermon XXXVIII. St Matthew (21 September)

Today, dearest brethren, the Gospel has told us how the Lord made from the cheap the precious, who set Matthew the publican as evangelist and apostle. He called him from the toll-booth to the apostolate and set him as judge of the world on one of twelve thrones. He first put the Gospel into writing, through which the glory of Christ was made known to the whole world. *For there are no speeches nor languages where their voices are not heard* (Psalm 18:4). Among the evangelists the form of a man represents him, because he narrates, more than the others, that Christ came for sinners in human form. In Ethiopia he scattered the word of life, and gathered much fruit to God by signs and wonders. For he raised the king's son from death and baptized the king with all his people; but after this king departed to the Lord, and another succeeded to his sceptre, he wished to marry the king's daughter, veiled by Matthew, and could not bend the apostle's mind to consent to these nuptials. Hence at his command the apostle, celebrating Mass, was beheaded at the altar, and so joined to the senators of the heavenly court to be crowned. After this the king ordered the house of the king's daughter to be surrounded with a great fire, but the fire turned and consumed the king's palace. The king barely escaped with his son, but the son was soon seized by a demon and strangled in a lamentable end; the father, covered all over with leprosy, was seized with madness of mind and pierced with his own sword. Let us, dearest brethren, entreat this apostle of God that we may escape the death of souls and rejoice in true life with him without end. *Where eye*, and so on (1 Corinthians 2:9).

Sermon XXXIX. St Maurice and his Companions (22 September)

Today, most beloved, holy Maurice and the thousands of martyrs whose feasts we celebrate today can greatly help our prayers with God, if you are careful to commend yourselves to their merits. At that time the Roman emperors ruled the whole world, and all kingdoms obeyed their rule; hence from the remote parts of the East a legion with its leaders is sent to the emperor Maximian as help, which on the way [col. 1006, right] was instructed in faith and baptism by the bishop of Jerusalem, and taught the divine precepts by the Roman pontiff. Coming to Maximian they are compelled to persecute Christians, but refusing to obey the wicked edict, they are all killed for Christ. There were six thousand six hundred and sixty-six men in number, whose names are written in heaven, who all, despising the wicked commands of the princes, deserved, crowned with their blood, to go to the King of all kings. It is said that over all the mountain country on this night *(col. 1007)* lights burn from heaven, where their relics were carried off by beasts or birds. Pray to them, dearest brethren, that you may be rescued from darkness and enjoy the perpetual light with them.

Sermon XL. St Michael the Archangel and the Holy Angels (29 September)

Honorius Augustodunensis, Speculum Ecclesiae: Si locutus fuerit homo, devorabitur (Job 37:20); Oportet, karissimi, ut hodie sanctum Dionysium…; Sanctus Lucas, cujus hodie agimus festa…; Symon et Judas, apostoli Dei…

Patrologia Latina, vol. 172, cols. 1007–1014 (ed. Migne, Paris, 1854; after Rheinau MS 138). The Michael sermon begins in the lower part of col. 1007 and ends in col. 1012 (its closing paragraph is printed at the head of col. 1012, interleaved with the opening of the Dionysius sermon). The Dionysius sermon begins at the foot of col. 1011 and ends in col. 1014; the short sermons for Luke and for Simon and Jude (both rubricated for use when the feast falls on a Sunday) stand at the foot of cols. 1013–1014. The sermon De omnibus sanctis begins at the

foot of col. 1013 and is given next. Migne's note (155) reads psallamus where the text has spallamus.

If a man speak, he shall be swallowed up (Job 37:20). A man, dearest brethren, speaking of God is swallowed up by the immensity of his greatness, like a little stone if it is thrown into the great sea. For all that the highest eloquence has brought forth about God is as if one drawing from the boundless deep had carried away a drop. For what is man but a worm, and what is God but incomprehensible majesty? Whose understanding can in this life grasp, or whose mind avail to understand, what the Trinity in unity, the unity in Trinity is; that God holds all things in his fist, and yet subsists whole in every place? But since man, who is rottenness, can say nothing worthy of God, who is unspeakable sweetness, let us at least, according to our measure, say something today about the angelic [f. 242] spirits, citizens by God's grace in the heavenly country. It is fitting that we sigh and confer among ourselves about those with whom we hope to behold the King of glory in the heavenly Jerusalem, especially since today we keep the solemnity of the angels. They rejoice at our progress, and grieve over our excesses. They present our prayers and vows to God, constantly report our works and wills, and desire us to be associated with them in perpetual joy. Nine orders of them are recounted, which are wonderfully disposed to the ministries of the supreme Trinity: *angels*, who are sent by name for the guardianship or consolation or help of individuals, and by whom the demons are held back from harming as much as they wish; *archangels*, who are sent to accomplish or announce the highest things, and who are believed to preside over particular nations; *virtues*, through whom signs and miracles are administered; *powers*, through whom vices and demons are restrained; *principalities*, who rule the squadrons of the angels; *dominations*, who lord it over these very princes; *thrones*, through whom the judgments of God are exercised; *cherubim*, through whom the knowledge of divine cognition is shown; *seraphim*, through whom the ardour of divine love is supplied. The Lord points to these in the Gospel, who recalls a woman who had ten drachmas and lost one, which she took care to seek with a lighted lamp, and having found it called her friends to rejoice with her (Luke 15). The woman who had ten drachmas is the Wisdom of God, who founded ten orders of the elect for the heavenly palace; but one drachma was lost when man fell from joy into exile. The woman sought it with a lighted lamp when the Godhead in flesh, illuminating the world with signs, taught man to return. Having found it, she called her friends to rejoice with her, when she invited the angelic dignities to rejoice with the saved man. Again it is said that a certain man had a hundred sheep. *(col. 1008)* After he lost one, he left the ninety-nine in the desert, went to seek the lost, put it on his shoulder when found, and coming home bade his friends congratulate him (*ibid.*). The man who had a hundred sheep is God, who disposed the heavenly country into a hundred choirs of the elect; but one sheep went astray when man [f. 242v], following the wolf, the devil, wandered from the pastures of paradise. The good shepherd Christ left the ninety-nine in the desert when he left the hosts of angels in heaven and sought the lost man on earth; he put him on his shoulders when he sustained the dread death on the cross for us; coming home he bids his friends rejoice when, returning to heaven, he admonishes the angelic citizens to be glad over redeemed man.

Today the Gospel also told how the Creator of angels and men commands that our neighbours be not despised by us, whose angels always behold the face of the Father (Matthew 18). Our neighbours are not to be despised by us in their need, but rather, as far as we can, to be cherished, who are to be made equal to the angels in heaven and to share the kingdom of Christ with us. To them, one apiece, angels are assigned for guardianship, with whom, if they consent to them, they will inherit glory. When they come to us, sent, they always still look upon the face of the Father, because they do not leave him, but run about in him who is everywhere. We offend these if we despise our neighbours, their wards; and if we oppose them, they too oppose our prayers. They surpass the sun sevenfold in beauty, and yet constantly desire to gaze insatiably, satisfying, upon the Sun of justice. The heavenly court is to be filled up from angels and men, and therefore as many men are to ascend into heaven as angels remained there. According to their diverse merits they obtain joys with diverse hosts of angels, as they too are disposed in diverse orders. Angels are called messengers. Those therefore who relish something of the future life and devoutly strive to announce it to

their neighbours are surely tending to the order of angels. Archangels are called highest messengers; and those who think the highest things of God and are anxious to impart them to others hasten indeed into the company of archangels. Those who, strong in virtues, work wonders are of course gathered into the fellowship of virtues; and those who tread down vices and command demons surely hasten to the fellowship of powers. Those who hold here the primacy of holiness will certainly share there the dignity of principalities. Those who by sanctity rule all the motions of the flesh and the desires of life are surely exalted in the splendour [f. 244] of dominations. And those who by zeal for God judge the impious and sinners by opposing them *(col. 1009)* may be glad to be counted among the thrones, over whom God presiding orders, rewards and judges all things justly. Those who, full of knowledge, sigh at being depressed by earthly things and delayed so long from heavenly ones, hasten indeed into the order of cherubim. And those who, burning in the love of God, long to kindle others to love, truly go to the height of the order of seraphim.

As the morning star shines among the stars, so the first angel shone among these hosts. Who, as soon as he despised them and wished to be equal to God, fell from the highest glory to the depth of the pit, and all who consented to his pride were cast down from heaven. Hence John relates that he saw in heaven a woman clothed with the sun, with the moon under her feet and on her head a crown of twelve stars, and that she cried out in her pain, as already in labour. Before her a red dragon having seven heads was seen to stand, who threatened to devour the child as soon as it was born; but he was frustrated of this hope, because as soon as the child was born he was caught up to the throne of God. To the woman two wings are given, by which flying into the wilderness she is saved from the dragon. Meanwhile war arises in heaven between the archangel Michael and the seven-headed dragon. Michael and his angels fought, and the dragon and his angels fought and were conquered. The conquered are cast out of heaven, sent to earth. The dragon drew with his tail the third part of the stars from heaven and cast them, darkened, to earth. Then voices rang out in heaven of angels praising, because the accuser of our brethren was cast down. The dragon cast a great flood from his mouth after the woman, which the earth, helping the woman, swallowed up (Apocalypse 12). After this a terrible beast appeared on earth, to which the dragon gave his power, which trampled thousands of saints, and was finally swallowed up with the dragon in the pool of fire and brimstone (Apocalypse 13). Then the new Jerusalem is seen, which is arranged with marvellous variety of gems, surrounded by the guard of angels, lit by the supreme clarity of the eternal sun (Apocalypse 21). These things, dearest brethren, are truly wonderful to hear, but very sweet [f. 244v] to understand.

This woman who is seen in heaven is the Church, which is introduced by Christ into the heavenly kingdom. She is called a woman because spiritual offspring are constantly begotten through her. She is clothed with the sun because she is encompassed with the brightness of the Sun of justice. Under her feet the moon is said to be, because the changeable glory of this world is trodden underfoot by the Church. She is crowned with a crown woven of twelve stars, because she is distinguished by the doctrine written by the twelve apostles. She, in labour, cries out in her pain, because the Church labours with great groaning to bring forth spiritual sons. The dragon is red: the devil. A dragon, because he is full of the poison of malice; red, because he is a murderer from the beginning, livid. He tries to devour the woman's child, because the devil constantly lies in wait for the good works of the Church; but the child born is caught up to God, because *(col. 1010)* the good work of any faithful soul is, by God's protection, hidden from the wickedness of the devil and repaid by him at the last. Two wings are given to the woman by which she is delivered from the dragon, because the two precepts of charity are given to the Church, by which, as by twin wings, flying aloft in contemplation she is saved from the dragon in the wilderness of this world. From this dragon seven heads arise, because from the devil as from a fountain arise the seven principal vices: the first is *pride*, when a man lifts up his heart and tramples on the commandments of the Lord his God by transgressing them. This is *the beginning of all sin* (Ecclesiasticus 10:15), separating the soul from the fellowship of God, uniting it to the body of the devil. The second is *envy*, when one envies another for having what he alone would like to possess. By it death is said to have entered the world (Wisdom 2:24), by it one becomes a member of the devil. The third is *vainglory*,

when one labours to flourish in the vanity of this world and does all his works for human favour. These will have no part in the future life, because *they have received their reward* (Matthew 6:2). The fourth is *hatred*, which is spiritual murder. *He that loveth not his neighbour abideth in death*, and *he that hateth his brother is a murderer* (1 John 3:14–15). The fifth is *avarice*, when one gathers only earthly things and places his hope in them. This is the root of all evils, because it is the service of idols (Colossians 3:5). The sixth is *gluttony*, when one serves only the allurements of the throat and spends all his zeal on the belly like a swine [f. 246]. Those whose hearts are weighed down here with gluttony are tormented there with the rich man, parching in the flame. The seventh is *lust*, when one wallows only in the filth of uncleanness and pollutes the temple of God with any foulness. Their sweetness is called a worm (Job 24:20), and the Lord is written as to give fire and worms upon their flesh (Judith 16:21). From these seven heads, as from seven fountains, all vices arise, and all sins are committed under these leaders. These seven harmful heads are to be overcome by the seven gifts of the Holy Spirit. Against these heads also God gave the active seven legal precepts, and likewise the contemplative the evangelical commands.

To the active: *Honour thy father and thy mother. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet thy neighbour's goods, nor his wife, nor anything that is his* (Exodus 20).

To the contemplative: *Blessed are the poor in spirit, the meek, they that mourn, they that hunger and thirst after justice, the merciful, the clean of heart, the peacemakers* (Matthew 5).

With this dragon Michael fights, because through his ministry God condemns him at the last judgment. Michael also, which means *Who is like God?*, designates Christ, the angel of great counsel, who conquered the devil for the Church, which God alone was able to do. This dragon is cast out of heaven, because the devil is expelled from the Church; he is sent to the earth because he is allowed to go into Judea, savouring earthly things, on account of its faithlessness. The dragon draws a third of the stars from heaven to the earth, because he casts down many shining in virtues *(col. 1011)* to the allurements of the flesh. The Church has three parts, namely the perfect, the imperfect, the hypocrites. The perfect are those who serve God willingly through charity; the imperfect are those who are subject as if compelled through fear; the hypocrites are those who publicly feign good, secretly commit evil. These are called the third part of the stars, who are seen among the stars of life, that is the saints, to shine; but these the dragon draws with his tail from heaven to earth when he makes them burst from simulated holiness into open malice. The tail of the dragon will also be Antichrist, who will exercise the last persecution and draw very many from the Church to iniquity. The dragon is said to have drawn the third part of the stars from heaven, because it is said that a third part of the angels fell. The dragon sent a great flood from his mouth after the woman, because by his prompting he sent a savage persecution [f. 246v] upon the Church; which the earth swallowed, because the flesh of Christ consumed the storm of persecutions. The beast that appeared, to which the dragon gave his power, is Antichrist, whom the devil will wholly fill. The beast trampled the saints, because Antichrist will destroy all the faithful who resist him with cruel punishments. He will afterwards be condemned with the dragon, when the devil with his whole body, in the sight of all, will be cast by Michael into the pool of fire and brimstone. After this the new Jerusalem is seen, because, the judgment finished, the Church is brought by Michael into the heavenly Jerusalem. The many-coloured gems of this city are transparent, the souls shining with diverse virtues. The guard of the angels is their sweet fellowship; the illumination of God's light is the contemplation of the clarity of his face, face to face, for ever. Then the saints will jubilate praise to God over the casting out of their accuser, because they will exult for ever over the separation of the devil and his body.

Some wonder about the angels why more than three names, namely Michael, Gabriel, Raphael *(col. 1012)*, are not held; hence you ought to know that these names were given them by men, since there is such knowledge in the angels that they need no names.

We especially keep the memory of St Michael today because he is said to be the provost of paradise, and appointed to receive the souls of the faithful. This archangel is also read to have been prince of the Israelite people, and to have gone before them from Egypt with the pillar of fire or cloud and to have done all the signs of God for them on the way. He came to help Joshua and the people of God when about to fight with enemies; at the prayer of Daniel he released the people from the Babylonian yoke. He is said to have appeared to the faithful on Mount Gargano and to have dedicated a cave to himself for our solace in place of a church. At one time barbarians declared war on the Christians, who with a three days' fast implored the help of the archangel Michael. The same angel appeared to them, bade them go to meet the enemy, and made known that he would bring them aid. The Christians therefore went out boldly to meet the pagans, and drew up the line near Mount Gargano. And behold, suddenly the mountain [f. 248] trembled, a great gloom covered it, frequent lightnings flashed, fiery darts flying in the enemies' ranks quivered. Why more? The enemies, partly slain, partly thunderstruck, were turned in flight; the Christians, by the help of St Michael, gladly gained the victory. Today, dearest brethren, let us sing psalms to the Lord in the sight of the angels, and serve him constantly in fear, because *the angel of the Lord shall encamp round about them that fear him, and shall deliver them* (Psalm 33:8). Therefore at all times let us invoke holy Michael, that as in that battle the Christian people was victor by him, so in the last battle of the archangel Michael and the seven-headed dragon we may deserve, with the woman clothed with the sun, to fly to heavenly things on the two wings of charity, and with the victor archangel Michael and all the host of the angels and all the throng of the saints to triumph in the heavenly Jerusalem. *Where eye hath not seen*, and so on (1 Corinthians 2:9).

Sermon XLI. St Dionysius and his Companions (9 October)

[col. 1011, right] It is fitting, dearest brethren, that today we hold St Dionysius with his companions in memory with praises, that they may deign to remember us in eternal glory. He, a prince of the Athenians in wisdom and dignity, was converted through the apostle Paul to the true wisdom, Christ, and by the same apostle was set over the same city as bishop. He soon eagerly spread the name of Christ, and added a multitude of unbelievers to the number of the faithful. Then he hastens to Rome to see Peter and Paul in chains, but finds them already crowned with martyrdom. He is sent by Pope Clement to Gaul to preach, and becomes bishop at Paris. He made that nation illustrious by virtues and signs, and by deeds and words subjected the people to Christ the Lord. [col. 1012, right] Then with Rusticus the archpriest and Eleutherius the archdeacon he is seized by the pagans, buffeted, spat upon, mocked, cruelly bound with thongs, dragged, and brought before the prefect. When they could not be bent from the true God by threats or by rewards, they are stripped, bitterly scourged, committed to a dark prison; brought out thence, they are stretched on the rack and beaten with scourges. After this Dionysius, victim of God, stretched upon an iron bed [f. 248v], is burned with flames; scorched, is thrown to beasts to be devoured. But making the sign of the cross he is not harmed, and is therefore sent into a burning furnace; but a prayer being poured forth, the fire is extinguished. Taken out of the furnace tried like gold, he is hung on a gibbet and beaten for a very long time *(col. 1013)*, then ordered to be thrust back into prison. There, while he celebrated Mass and strengthened the faithful with the Lord's sacraments, a great light suddenly shone from heaven; the Lord Jesus, coming with a multitude of angels, consoling his athlete, gave him holy bread and promised that he would soon give him the kingdom of the Father. After this the saints are led out by the executioners, and, afflicted with many injuries and diverse tortures, beheaded. After the shepherd is slain, the flock of the Lord is attacked by savage wolves; for on the same day a great multitude of the faithful, after the example of their master, fell, slain for Christ, and deserved to enter with palms into the sight of the Lamb. And that the loving Lord might declare the glory of his soldiers, a very great light is poured down from above *(col. 1014)*, and behold, suddenly the corpse of Dionysius raises itself, carries his severed head in the hand at some distance, an angel directing his steps and a heavenly light shining round. A heavenly throng follows, a sweet-sounding hymn is sung to God. Many, marvelling, believed in Christ; the unbelieving fled terror-stricken. After this a basilica is built over the

bodies of the saints, in which to this day divine grace is granted by their merits to those who ask piously. Pour out your hearts, dearest brethren, to these, who by dire torments were able to pour out their blood, that God may lead you out of distress into a broad place and save you with them in his kingdom. *Where eye hath not seen,* and so on (1 Corinthians 2:9).

Sermon XLII. St Luke (18 October)

[Rubric:] If the feast falls on a Sunday:

Saint Luke, whose feast we keep today, born at Antioch, steeped in the art of medicine, instructed in apostolic doctrine, was the faithful companion of the apostle Paul and wrote the Gospel of Christ in Achaia. He bears the form of the calf, because he tells how Christ, the fatted calf, was offered for us. After he had brought very much fruit to the Lord by writings and words, today a virgin of more than seventy years, full of the Holy Spirit, he died in Bithynia and went to the King of glory in glory. Let us, dearest brethren, follow his writings, and pray for his merits, and be grafted into the joys that remain [f. 250]. *Which eye hath not seen,* and so on (1 Corinthians 2:9).

Sermon XLIII. Saints Simon and Jude (28 October)

[Rubric:] On the Lord’s day, if it falls so:

Simon and Jude, apostles of God, whose birthdays we celebrate today, dearest brethren, are read to have been brothers of James, the brother of the Lord. With the other apostles they will judge the nations and with God the Judge will reign for ever. They too, as two lights, illumined the world by signs and teachings, and today with the triumph of life they have taken possession of the senate. Of these, after Simon had made Christ known to the peoples in Egypt, and Thaddaeus in Mesopotamia, both entered Persia, in which they overthrow idols and convert the king of Babylon with all the people. After many signs and wonders they destroy the idols in a certain temple, whence the pontiffs of the temples, stirred up by two magicians, Zaroes and Arphaxat, rush on the apostles and kill them all; and so with their robe tinged with the purple of blood they enter the heavenly temples. Soon terrible lightnings flashed, which consumed the magicians with the temple. The king, who believed through the apostles, destroyed the pontiffs of the temples, built a basilica at magnificent cost, to which he translated the bodies of the apostles. To it, dearest brethren, lift up hands and hearts, entreat them with vows and prayers that in the day of judgment you may be with them at the right hand of God. *Where eye hath not seen,* and so on (1 Corinthians 2:9).

Sermon XLIV. All Saints (1 November)

Honorius Augustodunensis, Speculum Ecclesiae: De omnibus sanctis, Confitebuntur caeli mirabilia tua, Domine, etenim veritatem tuam in ecclesia sanctorum (Psalm 88:6)

Patrologia Latina, vol. 172, cols. 1013–1022 (ed. Migne, Paris, 1854; after Rheinau MS 138). The sermon begins at the foot of col. 1013, continues across the right-hand columns of cols. 1014–1022; the optional long addition on the heavenly Jerusalem (from Isaiah 54) stands at the foot of cols. 1019–1021 and the historical note on the feast at the foot of cols. 1021–1022. The order here follows the sense and the manuscript’s own rubrics. Migne’s note (156) gives the manuscript spelling Vdalricus for Odalricus.

The heavens shall confess thy wonders, O Lord, and thy truth in the church of the saints (Psalm 88:6). *(col. 1013)* The heavens daily set forth the wonders of God while they illumine the world through sun and moon and stars. The church of the saints confesses his truth when the assembly of the just applauds that all things were made through Christ, who is the truth. The heavens will confess the wonders of God when, with the stars and all creation, they shall be changed to an incomparable splendour. Then the church of the saints confesses the truth of God, because in the judgment the generation of the righteous will be blessed by Christ (Psalm 111:2). The heavens confess the wonders of God because the angels, in whom God dwells, constantly

shout aloud the great works of God. The church of the saints confesses his truth, because for ever *(col. 1014)* the gathering of the blessed in the heavenly Jerusalem resounds the benefits of Christ. And because today, dearest brethren, [f. 250v] we celebrate the solemnity of all the saints, in our assembly let us sing with the angels, with heart and mouth, Christ the truth of God, and extol his saints with worthy praises, that, helped by their merits, we may rejoice together for ever in the joy of the Lord.

First, then, in the voice of exultation and jubilation let us magnify the Lord God most high, who by his majesty founded the whole world, whom the harmony of the angels constantly praises, *whose praise is in the church of the saints* (Psalm 149:1). The Trinity in unity is to be devoutly remembered by us; the unity in Trinity is to be humbly adored, through which angelic *(col. 1015)* dignity is raised up and the lowliness of men is lifted to heavenly things. The Holy of holies is to be praised today in his saints, by whose holiness the people of the faithful is to be sanctified, rewarded with eternal life, made blessed with perpetual glory. Next the glorious Mother of God, the ever-virgin Mary, is to be extolled by us with the highest praises, through whom the lost world is restored to life; the queen of heaven, honourable to all the angels, the lady of the world, venerable to all the saints. To her today let us sing in sweet harmony, through whom, since she is the gate of life, we have entrance to life everlasting. After this the nine hosts of the blessed spirits are to be glorified by us, marvellous, in whom the seal of the likeness of God is expressed, and who happily enjoy the clarity of the highest blessedness. These are worthy always to behold the face of the Father, and because sun and moon marvel at his beauty, to look constantly upon him. Of these three, Michael, Gabriel, Raphael, carry in their names the Father and the Son and the Holy Spirit; the others, by the thrice-three number, express the holy Trinity. If we, praising them, shall venerate them with worthy life, we shall be equal to them in true life, singing in unison with the saints to the Lord. Next it is right that we extol today in hymns the men who are fellow-citizens of the angels, whom we proclaim now as companions of the angels in heaven praising the supreme God with them. Of these first the series of the patriarchs is to be recalled with praises, from whose seed Christ was propagated, who is the glory of all the saints and the joy and gladness of the angels. They prefigured Christ and the Church by figures and in a manner represented in their living [f. 252] works the mysteries of the Church. For Adam, who is created of virgin earth, from whose side the woman is formed, bears the figure of Christ, who is born of a chaste virgin, from whose side the Church is built. Other chief patriarchs, twelve in number, are the form of the senate of the twelve apostles. For through these, Seth, Enoch, Noah, Melchisedech, Abraham, Isaac, Jacob, Joseph, Moses, Job, Samuel, David, who are named, as through firm pillars, the faithful before the law were upheld in justice. After these the prophets are to be remembered by us and recited with great praises, who announced the future mysteries of Christ as present and glorified by their sufferings Christ about to suffer for the world. Of these Elijah and Elisha foreshadow Christ, of whom one raised the dead, the other, living, penetrates the heavens. The four chief, namely Isaiah, Jeremiah, Ezekiel, Daniel, had the figure of the four evangelists, who filled the fourfold world with abundant writings. The twelve, namely Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, expressed the twelve apostles, who instructed the faithful people under the law to life by writings and examples; among whom, greatest among those born of women, John the Baptist shone as the greatest, who, like the morning star going before the true Sun, shone on the world as the herald of the eternal day. He was found worthy to point with his finger to the Lamb of the Father who was to take away the sins of the world, *(col. 1016)* and to dip him in the water, whom the choir of the prophets sang long beforehand as to come.

Now, dearest brethren, let us resound in sweet-sounding melody the heralds of new grace, the preachers of eternal life, the judges of the world, the princes of the Churches, the apostles namely and evangelists; let us celebrate them with the highest devotion, who were found worthy to see with their eyes, to handle with their hands, to hear with their ears the Word co-eternal with the Father incarnate for us, to learn the secrets of the Father from his own mouth, to see God himself ascend to his Father’s throne, and to receive all the kinds of tongues by the Holy Spirit; who adorned the bride of Christ, the Church, with signs and writings as with

gems and necklaces, washed her with their own blood, and having placed her on the little ship of the holy cross, as vigorous sailors [f. 252v] carried her out of the salt sea of this age to the harbour of life; whom, as the four evangelists, like the chariots of God, by their teaching brought from the four corners of the globe into the heavenly palace. Of these Peter in Italy is crucified for Christ; Andrew in Achaia is condemned to the torment of the cross; John at Rome is afflicted in a cask of boiling oil; James in Judea is killed by the sword; Thomas in India is pierced with a lance; Bartholomew in Lower India is flayed and beheaded; Philip in Asia hung on the cross is stoned to death; James at Jerusalem, thrown from the temple, is killed with a pole; Simon and Thaddaeus are struck down in Persia; Matthew in Ethiopia by the sword, Matthias in Judea by iron are sent to the stars. Paul also, who laboured more than all of them, did not hesitate to offer his neck for Christ at Rome. These, the friends of the highest God and highest emperors, glorious senators, now triumph, glorying in the angelic court, by whose judgment all their imitators and true praisers rejoice in the lot of the just.

After these the choir of the martyrs is to be praised by us, by whose suffrage the world *seated in wickedness* (1 John 5:19) is to be saved; who, good soldiers of the eternal King, fighting for his donative, shed their blood, and now, having won the victory over the enemy, crowned with a flowery garland, were found worthy to triumph in the heavens. Of these Stephen, the standard-bearer, is stoned; Laurence, his follower, is roasted alive; George is torn by the wheel; Maurice is pierced through by the sword; Caesarius is today thrown into the sea. Others, tortured with various punishments, are slaughtered by the sword; others are strangled by halters or flames or waves; others are torn by beasts; others killed by scourges, by hunger, by precipice. All these, made in diverse ways a mockery to the world, now clothed in white robes in the sight of the Lamb, deserved the fellowship of the angels with palms. Let us follow them with praises, that some day we may deserve, praising, to follow the Lamb with them.

Next let us exalt the lamps of the Church, namely the confessors, the renowned painters of the house of God; let us proclaim with worthy praise the merits of those who watered the whole Church with the streams of the Scriptures and nobly adorned it with signs and good examples. Of these Martin [f. 254], Nicholas, Remigius, Ulrich (Migne's note: the manuscript reads *Vdalricus*) and very many others *(col. 1017)* shone with glorious miracles like the lights of the world. Ambrose, Augustine, Jerome, Gregory and very many others, like the four rivers of paradise watering the garden of God, built the city of God by the force of their preaching (cf. Psalm 45:5). These, because they watched, waiting for the Lord returning from the wedding, have deserved to be set over all his goods in the joy of the Lord (Luke 12).

With their praises is joined the company of monks and hermits, who crucified their flesh with its vices and desires (Galatians 5:24), and therefore, coheirs of Christ (Romans 8:17), have already received the hundredfold (Matthew 19:29). The world shuddered at their manner of life and, shrinking from it, spewed them out like unclean refuse; and they shone upon the world in habit and deed and withdrew themselves from it with all heart and body, fleeing the crowds of men, living in the wilderness with the beasts, and therefore were found worthy to enjoy the converse and visions of angels. Among them especially Benedict shone with splendid signs and wonders like a fire-breathing radiance, and nobly offered by excellent teaching a lamp to those hastening on the way to life as a leader going before. Of their company also Antony, Pachomius, Hilarion, Macarius and countless others shone by signs and the examples of a holy life like stars in the darkness of the night of this world, and drew many imitating them from the shipwreck of this age to the true light. Because they were sometimes held in derision and as a byword of reproach, and their life was thought madness and their end destruction, behold, they are now numbered among the children of God (Wisdom 5:3–5).

Hence it is fitting that we fill our melody with the white virgins and sound their praises with sonorous voices. They conquered both sex and world, scorned the allurements of the flesh and the pomps of the world, despised the threats and rewards of tyrants, and through diverse tortures came to the long-desired embraces

of their Spouse. Therefore they now follow the Lamb whithersoever he goeth, and sing the new canticle which none other can sing (Apocalypse 14:3–4). Of these Thecla, thrown to beasts, is tortured by fire; Agatha, her breasts cut off, is rolled on burning potsherds; Agnes, borne into the flames, is slain; Cecilia [f. 254v], put into a boiling bath, is killed by the sword; Margaret is torn with various pains; Lucy, set on the pyre, is slaughtered with iron. By a like end countless others, bereft of a teacher, went to Christ the Son of the Virgin; others by pious pursuits came to the Virgin Mother to be joined with these. These, because with their lamps lit they will meet the Bridegroom coming, will enter with him to the marriage (Matthew 25).

With their praises widows are associated, in whom a second marriage is not entered upon for Christ's sake. Of these Felicity with her seven sons offered herself a living victim to God; Symphorosa with as many fell a victim of Christ; Theodota with her three sons, Sapientia with as many *(col. 1018)* daughters, deserved to be immolated for Christ. So many others, afflicted with diverse kinds of punishments, obtained the heavenly kingdom. Others, devoted to continence by pious labours, are now rejoicing with the prudent virgins.

Now let us loose the plectrum of the tongue for the married, and honour them with worthy honour, by whose procreation the age is renewed, and by whom Christ is daily ministered to in his members. Of these Adrian, at the urging of his wife, endured death for Christ; Marcellian with Mark, at Sebastian's instigation, despising their wives, offered themselves to peril; Eustace with his wife and sons today underwent death. Countless others by good works obtained incomparable riches.

With these let us proclaim the penitents, who strive to follow their examples, who redeemed their sins by alms and covered past evils by the good works that followed. Of these he whom the beauty of a nun deceived received back through Basil the paper given to the devil; Theophilus, become an apostate through ambition, as a penitent received back his handwriting from the devil through the Mother of God. In the *Lives of the Fathers* a criminal, scourged by demons in the tombs, shone with many signs; Mary of Egypt, Pelagia, Thais and the sister of the solitary, foul harlots, became through penance fervent lovers of Christ. Others without number were enriched by penance with the reward of life.

To their praises let us join all the faithful, among whose number we ourselves strive to be. They, as members of the Church poured out over the body, cling to it, and by their work have now reached Christ the head. Of these many soldiers, to defend the mother Church, by often fighting shed their own blood [f. 256]; most farmers, to feed her, melt in the sweat of labour; very many women are strong in the modesty of chastity; very many boys flourish in rendering honour to their parents. Because the impious mock these who toil in the Lord's vineyard, they now in rest leap with praises to God. All these, as various flowers, have adorned the garden of God and breathed forth by their deeds and words the fragrance of eternal life. Hence when Isaac blessed Jacob, he said such words: *Behold, the smell of my son is as the smell of a plentiful field, which the Lord hath blessed* (Genesis 27:27). Isaac blessed Jacob because Christ assigned the faithful people as blessed. The plentiful field is the whole world filled with the fragrance of the saints. The diverse flowers are the diverse morals of the just. Of these the patriarchs bloomed in faith like the narcissus; the prophets shone in hope like the hyacinth; the apostles, like branches sprouting from the true vine, bore in charity the flower of the grape; the martyrs glowed in patience like the rose; the confessors shone in wisdom like the crocus; the virgins gleamed in chastity like the lily; the monks showed the purple of the kingdom in humility like the violet; the married and the other faithful, set forth by other flowers, shone in virtues. All these, exulting in the sight of God, feast *(col. 1019)* and are delighted in gladness (Psalm 67:4). *They shall no more hunger nor thirst* (Apocalypse 7:16), but shall abound in all delights as they wish; they are yet to have a double joy, *(col. 1020)* to see, with body and soul together, the King of glory in his beauty. For then they shall shine as the sun and be equal to the angels.

[Rubric of the manuscript:] If you wish, you can end here; but if it is expedient, add this:

Of this happy joining of angels and men the Lord promises in prophetic speech: *Behold, I will lay thy stones in order, and will lay thy foundations with sapphires* (Isaiah 54:11), and what follows. Jerusalem, which means *vision of peace*, is the cohabitation of angels and men, which contemplates true peace, Christ, in the Father, face to face. It will be laid *in precious stones*, because Jerusalem as a city will be built of elect men in precious virtues. *I will lay thy stones in order.* The stones of Jerusalem will be laid in order when the elect are disposed according to their merits among the orders of the angels. *Thy walls of emerald* [f. 256v]. The walls of Jerusalem are emerald: the nine angelic orders, which grow green in the constant vision of God and shine in perpetual glory. *Thy foundations of sapphires.* The foundations of the Church were the patriarchs, who by prefiguring it by heavenly deeds laid its foundation, and therefore shone with the colour of the sapphire, like the air. *Thy bulwarks of jasper.* The prophets are the bulwarks of the Church, because their writings are safe defences against demons and heretics. These were green like jasper, because they flourished beautifully in faith. *Thy gates of graven stones.* The gates are the apostles, by whose teaching we enter the Church, and by whose judgment we shall be brought in to glory. These are built of graven stones, because good examples are, as it were, engraved in the writings and deeds of the apostles and set before the faithful. *And all thy borders of desirable stones.* All the borders of the Church are all peoples, all tongues, all nations, all ranks, every condition, every age, every sex. These are set in desirable stones, because from all these are chosen men fit for the building of God. *All thy children taught of the Lord.* All the children of the Church will be taught of the Lord when in that life they see all things in God; for there is nothing that is hidden from them when they behold God, in whom all things consist. *And great shall be the peace of thy children.* There a multitude of peace will occupy the children of the Church, because a torrent of peace from every kind of glory will overflow in them. *And in justice shalt thou be founded.* In justice this city will be founded, because it will be placed in Christ, through whom each one's merit will be justly rewarded. *I will make thy visitation peace* (Isaiah 60:17). When we are visited here by the Lord, we are scourged for our sins; but where our visitation shall be, there will be the multiplying of peace. *And thy overseers justice.* When prelates here justly exact our deeds from us, they worthily subject us to penalties; but there justice will be laid upon us, when Christ, justice, will be given to us as our reward. *Iniquity shall no more be heard in thy land*, because there eternal equity will reign. *Nor devastation nor destruction within thy borders*, because sweet consolation and charity overflow there. *Salvation shall possess thy walls, and praise thy gates*, because among angels and saints, *(col. 1020)* through the apostles brought in, there will be a joyful congratulation of perpetual salvation [f. 258]. *Thy sun shall go down no more, and thy moon shall not decrease*, because the Lord will be established for thee as eternal light. *Thy people shall inherit the land for ever*, where they will obtain joy and gladness. *The voice of weeping shall no more be heard in thee, nor the voice of crying*, but the voice of salvation and exultation and the voice of joy, of canticle and congratulation. In the city the instruments of the saints constantly sound; there the harmony of the angels sings the sweet-sounding hymn with sweetest melody without ceasing. *This city is called, The Lord is there* (Ezekiel 48:35), because God there will be the same in all the elect. In this glory the angels remained by charity; to it all the saints have come by faith and works. Neither of these avails without the other; together they carry man to life. For *without faith it is impossible to please God* (Hebrews 11:6), and *faith without works is dead* (James 2:20). Hence the law was given to the people of God in two tables (Exodus 31:18), because by faith and works man is saved. In one table were contained three precepts pertaining to God, by which the faith of the Trinity was expressed; in the other, seven pertaining to the neighbour were promulgated, by which work was taught.

We read also that Jacob had two sisters, for whom he served seven years and seven years, and by one begot eleven sons, by the other only two (Genesis 29–30). Jacob represents the faithful people, who through two lives, the active and the contemplative, come to the inheritance of eternal life. Leah is the secular life, which bears six sons while she hastens to perform the six works of the Gospel: feeding the hungry, giving drink to the thirsty, clothing the naked, receiving strangers, visiting the sick, comforting the imprisoned and all the afflicted (Matthew 25). For this wife Jacob serves seven years, as the devout people strives to fulfil the seven

legal precepts, namely to honour father and mother, to kill no one with hand or tongue, not to commit adultery, nor to steal, not to bear false witness, not to covet another's goods, not to take his wife nor anything of his (Exodus 20). Rachel the fair is the spiritual life [f. 258v]; she bears two sons while she is constantly intent on reading or praying, or hearing the word of God or preaching it to others. For her also Israel serves seven years, while the faithful people is eagerly subject to the seven evangelical institutes, while they strive to be poor in spirit, meek, mourning, hungering after justice, merciful, clean of heart, peacemakers (Matthew 5). And that they may deserve to flourish in these, they are informed by the seven gifts of the Holy Spirit, *(col. 1021)* and they pray to attain them by the seven petitions of the Lord's Prayer (*ibid.*). By the spirit of fear they are willingly poor, that they may be able to be delivered from evil and take the kingdom of heaven as an inheritance. By the spirit of godliness they are meek, that they be not led into temptation and be counted worthy to possess the land of the living. By the spirit of knowledge they mourn their own and their neighbours' evils; they forgive those who sin against them their debts, that their debts too may be remitted and their sorrow, turned to joy, be consoled. By the spirit of fortitude they are afflicted with hunger and thirst after justice, and therefore will be filled with daily or supersubstantial bread. By the spirit of counsel they strive to be merciful, that the will of God may be done on earth with men, as in heaven with the angels, and that they themselves may obtain the mercy of Christ. By the spirit of understanding they are clean of heart, that the kingdom of God may come to them and they may see God face to face as he is (1 John 3:2). By the spirit of wisdom they are peacemakers, that the Father's name may be sanctified in them, and that they themselves may be called children of God (*ibid.*). And because in each of these they suffer persecution for justice, they therefore obtain by hereditary right the kingdom of heaven with the angels in the highest blessedness. And because men reproach them, curse them, and say all evil against them falsely for the name of the Lord, they will be blessed, because in joy and exultation they will have a plentiful reward (Matthew 5).

Your brotherhood ought to know why this holy solemnity was instituted. At Rome *(col. 1022)* there was an ancient temple, the Pantheon, in honour of all the gods, or rather of the demons, which Pope Boniface, all the filth of idols having been cleared out, dedicated in May in honour of the Mother of God, Mary, and of all the martyrs. At first, indeed, only the feast of holy Mary and of the martyrs was kept, but in process of time, as the Christian religion grew, the solemnity of the confessors also was instituted. Hence a certain Pope Gregory [f. 260] ordered that same feast to be celebrated on this day in honour of all the saints, that whatever human frailty had neglected in the celebrations of the saints throughout the whole year might be released today by their merits. Therefore, dearest brethren, by the merits and prayers of all the saints *seek the Lord* today (Psalm 104:4) by praying, *seek his face evermore* by living well, and you will *find rest for your souls* (Matthew 11:29) reigning in eternal glory. Invoke all the saints with mouth and heart, commend yourselves to them by vows and praises, that whatever you have done in the whole year against the Christian religion, Christ, the Holy of holies, may release to you through their intercession; and when the same King of glory *shall come to be made wonderful in all his saints* (2 Thessalonians 1:10), and of angels and men shall have made one commonwealth, you may deserve in this coupling to reign together in the most bright palace of his kingdom, and at the marriage of the Bridegroom and the bride to sing the perpetual Alleluia with all the choirs of angels and saints.

Sermon XLV. St Martin, Bishop (11 November)

Honorius Augustodunensis, Speculum Ecclesiae: De sancto Martino episcopo (Dilectus Deo et hominibus), with the Sunday addition on St Brice; De sancta Caecilia (Si ejus est ecclesia); De sancto Clemente (Nemo accendit lucernam); De sancto Andrea apostolo (Olim celebrabant gentes natales regum)

Patrologia Latina, vol. 172, cols. 1021–1034 (ed. Migne, Paris, 1854; after Rheinau MS 138). The columns are printed in two parallel strands (the sermon in progress and the next sermon's opening), so the text here follows the sense; the column markers fall where each passage is printed. Migne's variant notes (157, 158) are not reproduced.

Beloved of God and men, whose memory is in benediction (Ecclesiasticus 45:1). *(col. 1021)* Saint Martin, dearest brethren, was beloved of God, and therefore was chosen a glorious bishop over his people. He was beloved of men, because the people of God was protected by his patronage against the enemies of soul and body. Therefore his memory is in benediction, because throughout the whole world he is blessed by men, and in the heavens by the blessed spirits in everlasting glory. Today, too, by the whole Church the name of Jesus Christ is blessed through him, by whom so great a patron was set over her. He is called the jewel of priests, because by his precious life, with its splendid miracles, the priestly dignity is adorned through the whole world. Hence *from the rising of the sun to the going down thereof his name is worthy of praise* (Psalm 112:3) and is invoked by all who labour for his help. To all who call on him he brings swift aid, and God through his merits grants to anyone whatever is asked. For, beside the many signs by which he is to be glorified, he raised three dead to life through him.

He was born in Pannonia of Roman parents, though heathens, and brought up in Italy. At twelve years of age he longed with all his soul for the desert; but his father, [f. 260v] being a tribune of the soldiers, checked his devout desire with threats. At last Martin is put in chains and, against his will, entangled in military arms. The water of baptism did not yet wash him, and yet he carefully fulfilled the gospel precepts: he fed the hungry; and he helped the oppressed in their tribulation as he could, content with one little servant, whom he himself often served in turn. At a certain time of winter, as Martin went on with his comrades, a poor little naked man met them, begging mercy from the passers-by; and while all pass by the wretched man, Martin seized his sword, divided the cloak he wore, and gave a part to the poor man. To him the Lord appeared the following night with a multitude of angels, bearing the part of the garment given by Martin; he declared that by Martin, not yet baptized, he had been clothed. Encouraged by this vision, and strengthened by hope of greater grace, Saint Martin, when he was eighteen years old, was plunged in Christ's font and soon turned wholly to the service of God. Meanwhile, when the God-hated Julian was hastening to battle and distributing the donative to the soldiers, Martin renounced the military service together with the donative; but the tyrant ordered him to be received in prison, to expose him unarmed to the enemy. But the pious Lord looked to the good of all, in rescuing his faithful soldier from danger, for he removed the necessity of fighting. [col. 1022–1023] For on the next day the enemy begged for peace and submitted themselves with all that was theirs to the emperor.

Thereafter Martin, laying aside arms, is clothed in the monastic habit and joined to Hilary, bishop of Poitiers; after staying with him for some time he set out to his parents, but the devil met him on the way and promised to oppose him in everything. Entering a wood he is seized by robbers, bound, led into a hidden place and committed to one of them to be guarded. By Martin's words the man believed in God and, loosing him, led him back to the road; he abhorred robbery, and as a faithful companion followed Martin as his disciple. Martin, arriving at his parents', converted his mother to the Lord; his father he could not convert. Then he returned to Hilary, and was afflicted by the heretics with various punishments. At that time a catechumen had joined him, who in Martin's absence [f. 262] departed unbaptized. Martin, returning, is dissolved in tears, but, the Lord consoling him, his sorrow is turned into joy, and soon the dead man is raised by him. At another time, as Martin was passing, a mournful voice was heard in a certain village. When he asked the cause of the grief, it was told him that a man had wrung out his own life by hanging; Martin, taking pity on the wretch, put everyone out and poured out prayers to the merciful Lord. Then, *O how near is the Lord to all that call upon him in truth!* (Psalm 144:18). At once the dead man is restored to life and goes forth alive with Martin, to the amazement of all. O what merit this man had with God, who restored life to one who had not feared to kill himself! By these wonderful miracles he is made known to the world; by God's disposing, the mitre of the bishopric of Tours is set upon him. With wonderful humility and care he governed the flock committed to him; with sweet doctrine and living examples he instructed his subjects. He adorned his times with signs and wonders, and held up the whole Church unbendingly as a golden column.

When Martin was approaching a church, the demons in the church gave forth a bellowing, and the clerics perceived through the possessed that the bishop was coming. The wicked were tortured by the presence of the God-worthy prelate. But as soon as he was wrapped in sackcloth and prostrated in ashes, the throng of unclean spirits was driven out of the possessed. On a certain solemn day, as he was about to celebrate Mass, he sat down in the sacristy, and a poor man asked him for a garment. He at once sent the deacon and bade him bring a garment to the poor man. While he delayed, Martin took off his own garment and gave it to the poor man. The deacon returned and urged the bishop to celebrate Mass, saying that the people were weary with long waiting. He said that the poor man must first be clothed, and so the service of God be performed. The deacon, vexed, bought from the nearest shop for a few pence a black, short garment and threw it angrily at the bishop's feet. He, not at all moved, bade the deacon go out, put on in secret the garment brought, and so with half-naked arms approached the solemnities of the Mass; but the Lord revealed to the people standing by the merit of their bishop. For while he celebrated Mass, a ball of fire *(col. 1024)* rose from his head and, the flame growing, made for the heights of heaven. Often [f. 262v] too, during the solemnity of Mass, Martin's hands were seen to shine with gems and to glitter with gold and electrum.

At one time, while Martin was preaching in a field to a heathen people, a boy was crushed by the pressing crowd. His mother brought him with wailing to the saint, and soon deserved to receive him alive before all through his prayers; and she, believing with all the people, gave thanks to God. Thus the Holy Trinity glorifies its elect before men, in recalling three dead to life through him.

So many splendid signs of this man are written that they could not be set out in any discourse. Let it therefore suffice that you have heard these few, lest a longer sermon bring you weariness. When a certain Postumianus, having travelled through the parts of the world, had visited the holy Fathers in Egypt, in Judea, in Greece, and on returning had told the brethren many excellent things worth telling, Martin was found to have surpassed the merits and deeds of all by signs and holiness, and all those did not reach the measure of Martin alone. For he restored sight to the blind, hearing to the deaf, speech to the dumb; to lepers he gave back cleanness, to the lame the step; he strengthened the people oppressed by palsy; he allayed the heat of fevers, drove the fury of demons out of men; and not only did he show signs himself, but many too did wonders in Martin's name. Oil blessed by Martin drove out every sickness; letters sent by him put pain to flight and gave back health; birds, beasts, serpents obeyed his command; his garment touched, or the straw on which he slept, put demons and any adverse infirmity to flight and gave swift healing. His cloak was carried before the kings of the Franks, going to war, as a standard, and through it they won victory over their enemies; and from the keepers of that cloak (*cappa*) the chaplains (*cappellani*) are called so to this day. Angels often conversed with him; the saints frequently talked with him. He kept his eyes and hands always lifted to heaven, and bore Christ in mouth and heart. He commanded kings with power, and overcame heretics with great authority. He patiently bore the injury done him by the envy of bishops and his subjects, and in all things gave an example of holiness to all. He foreknew his death long beforehand [f. 264] and foretold to the brothers the day of his departure. When therefore the Lord had decreed to reward the glorious merits of blessed Martin and to crown the veteran soldier after many contests with an everlasting garland, he is seized with bodily pain, and so is delivered at once from pain and death, and joyfully enters into the joy of his Lord, while angels and saints sing together; but this heavenly music is perceived by many. For Severinus, bishop of Cologne, a man endowed with many virtues, at that hour with his deacon Ervelgisus, afterwards bishop of the same place, was going among the monasteries for prayer, when the soul of Martin, loosed from the flesh, entered the temple of heaven. Hearing the angelic harmony, *(col. 1025)* and the deacon not knowing what it signified, he told that Martin, bishop of Tours, had passed from this life and that the choirs of angels had received his soul; but that a crowd of demons had run to meet it, found nothing of theirs, and gone away confounded; and therefore the heavenly host had sounded a hymn of praise with such exultation. Alas, dearest brethren, what will become of us wretches, wrapped in all manner of crimes, if a crowd of demons met Martin, who flourished in all virtues? This blessed one, on his way to heaven, even appeared to

Severus, who had already set down his Life in writing.

It was a Sunday when, going out from the prison of the body and the world, he entered the lofty palaces of heaven. On that day Ambrose, bishop of Milan, to be remembered by all the Churches for holiness and abounding teaching, stood at the altar about to celebrate the solemnities of the Mass. He is caught up by the Holy Spirit and carried to Tours to bury the body of Martin. When it was buried he returned to himself, and told, to the wonder and deserved amazement of all, what had been done.

With famous praise, therefore, dearest brethren, blessed Martin is to be venerated by us and sounded forth with sweet melodies with the angels: to whom the Lord, while he was still a pagan soldier, was shown among angels; through whom, now a Christian and an abbot, life is restored to the dead; who is raised to pontifical dignity and adorned with virtues and miracles; to whom a queen ministers, and when a king did not rise before him, the king's throne was seized by flames; who, beaten by the king's servants, made them stand *(col. 1026)* at the river as images [of stone], but let the penitent pass over [f. 264v]; who cut down trees dedicated to demons and received them unharmed as they fell; saw the shade of a slain robber and perceived the words of the speaker; destroyed his altar and other shrines; but when a crowd of pagans stood by with a corpse, he let it go again; who made a pack of hounds stand fixed and rescued a little hare from their teeth; who healed those struck by serpents by driving out the venom; who declared the tricks of deceivers; who quenched a fire around him, opened to speech the tongue of a three-day-old infant; in whose name a dog barking importunately was silenced, and whose straw, bound by nuns upon a possessed man, drove out the demon; who bade the serpent swim across the river, and the diving birds go from the river into the desert; who foretold his death long before, brought the quarrelling to peace; at whose death the hosts of angels met him, the choirs of the saints applauded with harmonies, for his coming the heavens opened, and all things in heaven rejoiced. It is related also of him that it was revealed to a certain solitary that on one day of his solemnity so many souls are freed from pains by his merits as there are men who have come together on that day to his festival. O truly blessed bishop, rightly to be blessed by the whole Church, through whose blessed merits blessed joys are conferred upon souls! Let us pray to him, dearest brethren, with devout mind, that by his suffrage we may reign with Christ in the heavenly country. *Where eye hath not seen* (1 Corinthians 2:9), and so on.

Addition for Sunday: Of St Brice

(col. 1025) Today, dearest brethren, let us ask holy Brice to favour our prayers, since we know that he can do very much with God. For he himself learned in his own pressures how those placed in miseries are to be helped. Virtue is always attended by envy, which is proved above all by this example. When Saint Martin shone like the sun with signs and virtues, and his sweet fame spread far and wide among the peoples, many bishops, alas, desiring the praises of his fame but refusing to be adorned with the holiness of his life, contrived that he who was exalted by the right hand of God should be deposed by some device. Meanwhile a certain woman bore a child wickedly conceived, and the author of the crime was hidden. And so the bishops, finding the opportunity for their madness, held a council, and, having concerted with the woman, laid the crime on Martin [f. 266]. But Martin ordered the little infant to be brought to him, and, embracing him in his arms and caressing him, said, "My son, my son." The boy, though he had not yet completed a week, broke into clear speech: "You are not my father," he said, "but John the merchant." Thereupon all, astonished, threw themselves at his knees and asked pardon. The worthy priest of God kindly forgave them the injury, baptized the infant, raised him from the font, and named him Brice. When he had grown up he ordained him a priest, instructed in monastic discipline, and, after enduring many insults from him, obtained for him from God the episcopate as his reward. *(col. 1026)* When Martin therefore migrated to the Lord, Brice was made bishop, and in the thirtieth year of his episcopate what he had sinned against his master was required at his hand. For an unhappy woman gave birth from fornication, and the whole people laid the crime on the bishop. But he, after his master's example, ordered the boy to be brought who had completed thirty days of age. He

adjured him before all the people, that if he himself was his father, he should declare it openly. The boy, however, with a clear voice denied that he was his father. When they ascribed this to magic art, and called him a fornicator and a magician, Brice, carrying burning coals in his cloak around the city, laid them before the tomb of Saint Martin, and his garment appeared unburnt; but the furious people did not believe and drove him from the bishopric, because in Martin's case he had deserved it. Weeping, he came to Rome, and the Pope received him honourably. After seven years he is sent back to his see, is received by all the people with great honour and joy, and, having worthily fulfilled his office, today is joined to the saints in glory. Let us pray with all our heart to be associated with him, *where eye hath not seen*, and so on (1 Corinthians 2:9).

Sermon XLVI. St Cecilia (22 November)

If it is his Church [heading in the manuscript: the text begins:] *(col. 1027) O how beautiful is the chaste generation with charity!* (Wisdom 4:1). Flourishing here in chastity, if they burn in charity, they will shine before the Lord with ineffable brightness. But those who live chastely without love will go by a difficult life to destruction. For he who has fulfilled the desire of every pleasure is led as though by a grassy path to the rack. But he who lives in distraction of the flesh, having no love, is dragged as through a thornbrake to hanging.

The Lord tells that there were ten virgins [f. 266v], of whom five received the Bridegroom with their lamps lit and went in with him to the marriage; but five remained outside with their lamps extinguished. The wise virgins are those who live chastely in body and spirit; who, though they can marry, will not, but for the love of Christ reject the pleasures of the flesh. They are written as five because the works of chastity will be fulfilled through the five bodily senses, through which they are made acceptable to God. Five is also divided into three and two; but through the three the faith of the Holy Trinity is expressed, through the two the twofold love. Those therefore who work in the faith of the Holy Trinity through the twofold love are rightly signified by the number five. By three also are understood faith, hope and charity; by two is taken chastity of body and of soul. She who has lived chastely in body and spirit in these virtues will doubtless belong to this five. But the foolish virgins are those who in pride despise the married, or seek human glory from the virginity of the flesh. For those who are proud of virginity are unclean before God, because, as it is written, *every one that exalteth his heart is unclean before God* (Proverbs 16:5). And those who seek praise from men for chastity will not have from God the reward which they have received here from men. Those who with all desire mingle with men, and in body also, if opportunity were given, would gladly mingle, are subject to punishments by God as the corrupted, unless they themselves strive to punish this by penance. For as men who look on a woman to lust commit adultery (Matthew 5:28), so also women lusting after men commit adultery. And those who do any obscene things, even if they never mingle with men, are justly damned by God as harlots. And these too are reckoned as five because they strive by the five senses to fulfil the uncleanness of the heart. The lamps lit are good actions; the oil, eternal glory; the vessels are the hearts. The wise virgins therefore light lamps, because by good works for eternal glory they shine before men. The foolish ones have lamps indeed, but lack oil, because they display works of continence only for human favour. The Bridegroom is Christ, the bride the Church. He will then lead her to the marriage when, judgment being finished, he will bring her into the heavenly Jerusalem; but while he tarries all the virgins slumber, because everyone enters the sleep of death [f. 268] *(col. 1028)*. But at midnight the Bridegroom is announced by a cry; the virgins are urged to go out to meet him, because indeed at midnight the coming of the eternal Judge is proclaimed to the world with a great clamour of the voice and of the angels' trumpet, and the dead are roused from the sleep of death to meet him. The wise then receive him with their lamps lit and will enter with him to the marriage, because for good works they receive eternal rewards and for chastity will exult in perpetual glory. But to the foolish the door is then shut, whose lamp is extinguished, because they will lack the reward of life there, since they have received here the praise of men whom they loved (Matthew 25).

Again the Lord tells that a man found a treasure hidden in a field, and sold all and bought that field (Matthew 13:44). The treasure is Christ hidden in the Father. He is found lying hid in the field when, abiding in the Father, he is found, co-eternal with him, by contemplation. For this treasure all is sold and the field bought, because for Christ, all earthly things being despised, his face will be won. Again he says that a man found a precious pearl and, having given all, bought it (*ibid.*). The beauty of the precious pearl is the sweetness of the heavenly life, which is bought by giving all, when someone, renouncing all things and trampling all the desires of the world, is rewarded with eternal sweetness. Again he says that a net was cast into the sea which enclosed every kind of fish, and when it was full they drew it to the shore, chose the good fish into vessels, and cast the bad away (*ibid.*). The net is the catholic faith, woven of many sentences of the Scriptures. It is spread in the sea when it is preached in the whole world by the doctors. In it is enclosed every kind of fish when, of all tongues, all peoples, all tribes, every rank, every sex, the human race, clinging to the faith, is subjected to Christ; but the full net is drawn to the shore when the world shall end with the final end of the human race. Then the good fish are chosen into vessels, when the elect are by the angels assigned to the various mansions according to their merits. But the wicked are cast out, when the reprobate are thrust into the furnace of fire to be tormented for ever.

Saint Cecilia was one of the wise virgins, who shone brightly [f. 268v] with the lamp of chastity. And because she met the Bridegroom with her lamp burning, she has already entered with him to the marriage of the eternal feast. She sold all to buy the treasure, because to gain Christ she gave herself and all hers in death. She bought the pearl she had found by giving all, because, despising all allurements of the flesh and pomps of the world, she has already tasted the sweetness of the heavenly life. As a good fish clinging to the gospel net she was chosen into the vessel, because from this world she was carried by angels into everlasting joy. *(col. 1029)* She, of noble Roman stock, is betrothed to a noble man, and when the wedding was made she was clothed beneath in sackcloth, above in gold. When she was about to come to the secret chamber, by sweet speech she converted her husband to the faith of Christ. When, at her persuasion, he received baptism from Pope Urban, on his return he found with Cecilia an angel of the Lord. He brought crowns woven of paradisal flowers of sweet fragrance, of which he set one upon Cecilia’s head, another on Valerian’s; and he told them besides that they would obtain all that they asked of God. After this Tiburtius, Valerian’s brother, came, whom Cecilia converted to Christ by honeyed words, and the Pope clothed him with Christ’s tunic. So daily they serve Christ God devoutly, give many alms, converse daily with angels, work signs and wonders. After this they are seized by the prefect, *(col. 1030)* and compelled to sacrifice to idols, and refusing, both are put to death for Christ. Their souls a certain man named Maximus saw received by angels and borne with great glory to the heavenly seats. Whereupon he himself believed in God and soon, at the prefect’s order, was beaten to death with leaded whips and died for Christ. Then Cecilia is shut up in baths that breathed flame, but, the fountain of life bedewing her, she is not burnt. Struck with a third stroke of the sword and washed in the river of her own blood, she is united, clean, to Christ her spouse, and now herself, glorious martyr and virgin, accompanies him among the hosts of martyrs and virgins. Imitating her, let us implore God’s mercy, that by her merits interceding we may exult in eternal gladness. *What eye hath not seen, nor ear heard, nor hath it entered into the heart of man* (1 Corinthians 2:9), and so on.

Sermon XLVII. St Clement (23 November)

No man lighteth a candle and putteth it in a hidden place, neither under a bushel, but upon a candlestick, that they who come in may see the light (Luke 11:33). [f. 270] Saint Clement, dearest brethren, was a lamp of the Church, divinely kindled, set upon the candlestick of the Roman summit, who gave a broad light of doctrine to all whom the house of this world kept shut in. His mother Mathidia, noble, was married to the noble Roman Faustinianus, and by them he was born third of his brothers. She, being endowed with remarkable beauty, was solicited to unchastity by her husband’s brother; avoiding his mad importunity she set out by ship to Greece with two sons; Clement, a very small child, is left with his father. A storm arising,

the ship is wrecked; others perishing, she herself on a plank is washed by the waves to an island. Her sons Faustus and Faustinus, swimming, are seized by pirates and sold in different places to different men. When the woman was slow to return, her husband sent a servant to search for her throughout Greece. When he returned and said he had found no trace of her, the man, struck with grief, left all and went to seek her; and, not finding her, chose to lead a hidden life in exile. So, his parents and brothers lost, Clement remained heir of the goods left behind. While he was studying philosophy and anxiously inquiring about the immortality of the soul, by God's ordering Barnabas came upon him, who satisfied him on this matter, and with him he left Rome and went to Jerusalem. Having heard Peter's teaching, he received baptism and followed him as a faithful companion in all things. Now Niceta and Aquila, his brothers (as they were then named), had been seduced by Simon Magus and brought in as disciples of his teaching. But when Simon Magus was confounded in public disputation by Peter and had fled in confusion, they, leaving Simon, cleave to Peter and, baptized, hold the true faith with all. With them, as Peter was going to a certain island, a woman begged alms of him; *(col. 1030)* and when he asked her why a healthy woman begged alms, she began with weeping to relate her misfortune, saying that from the greatest opulence she had come to the greatest want; that she had left at Rome a most powerful man [f. 270v] with a son; that two sons had perished in shipwreck, and that she, placed in exile, from tears and grief, by twisting her arm, had become a cripple. The sons, hearing the words of the narrator, and not knowing that they were brothers, recognized that she was their mother and were astonished that they were brothers. She is baptized by Peter and joined to her rejoicing sons. Then they come to their father, whom, after long despair, they recognize and add to the holy faith. Meanwhile Simon Magus subverted the people of Antioch by his deceits, and Clement's father, being a philosopher, went to dispute with him. Simon so changed his face by magic that whoever looked at him thought it was Simon himself. The sons also, returning with their mother to him, shrank from his presence and thought him Simon in every respect. By Peter's warnings he returned to Antioch, called the people together, confessed that he had erred, had impiously preached against God and Peter, and promised amendment for the future. But all, thinking it Simon Magus's counsel, sent after the apostle Peter, whom they receive honourably, and bow their necks to the yoke of faith. After this, Simon preaching his error as before and blaspheming God and his apostles, the Antiochenes seized him, called him a deceiver and seducer, who dared to preach again an error he had abjured, afflicted him with many scourges, and cast him out of their territory with great disgrace.

These things done, Peter, coming to Rome with Clement, is crucified at the instigation of Simon with Nero, and Clement, as Peter designated, is set over the Church as bishop. When he had for some time nobly ruled the Church with apostolic teaching, and joined much people to the faithful by signs and preachings, *(col. 1031)* the wife of Sisinnius, a friend of the emperor, is converted to Christ; her husband followed her to church out of curiosity, but during the solemnities of the Mass is made blind and deaf. Clement by prayers restored his sight and hearing and converted him to God. But while through Sisinnius a multitude of notables was being brought to Christ God, by decree of the emperor Trajan Clement with many others is banished into exile. There he drew a fountain from a rock, built many churches, and instructed all the people round about in the holy faith; whereupon the emperor sent a judge, who condemned Clement with all the Christians to various punishments. Some he put to the sword [f. 272], some he broke by the whirling of wheels, some he cast into flames, some he exposed to beasts; but the Pope himself, with an anchor tied to his neck, he sank in the sea. By the prayers of the Christians, however, the sea drew back its waves into its bosom for three thousand stadia, and behold, a marble temple appeared in the midst of the sea. The faithful, entering it, find a sarcophagus, and see in it holy Clement with the anchor tied to his neck. To them also *(col. 1032)* it is revealed that they should not take his body away, because the sea, drawing back its waves every year, gives a way in for seven days. So God wished to glorify his martyr and make the power of his name known to all nations. At one time, when the solemnity was over and the people hastening to the shore, a certain woman forgot her infant inside, who, when the year had rolled round, was found sleeping and unharmed as if for the space of one night, and praise was given to God by all. It is also told that every year two flourishing in

virginal body remain inside, who, when the year is done, have knowledge of the whole Scripture and are assigned to the service of God in a place which is called the Family of Saint Clement, and for them their death is always revealed a year ahead. This glorious martyr, dearest brethren, let us invoke today, resound with devout praise, that when the impious, cast into the fire, shall not stand in their miseries, and shall take unjust men in their destruction, we with the just may confess the name of the Lord and deserve to dwell with the upright in his countenance, *where eye hath not seen*, and so on (1 Corinthians 2:9).

Sermon XLVIII. St Andrew the Apostle (30 November)

(col. 1031) In former times the Gentiles celebrated the birthdays of kings; today the Church celebrates the birthdays of the martyrs: those born of a mortal mother entered this mortal life, but these, born by dying from the womb of the immortal Church, from death entered immortal life. For as the sons of kings (not all, however), coming forth from their mother and entering this world, are begotten to an earthly kingdom, so the sons, passing from this world and migrating into eternal life, are born to the heavenly kingdom. For those who, as good soldiers, fought bravely and overcame their enemies, and for the cause of the supreme Emperor and of the Augusta, the Church, shed their blood, have therefore, having won the victory, deserved now crowned to be coheirs of the kingdom.

We read [f. 272v] that blessed Job was great among all the men of the East, and begot seven sons and three daughters, and the sons invited their sisters to the banquet (Job 1). Although these things happened so, yet they were written for the sake of a figure. For the Holy Spirit, from whom things past do not go away and future things do not follow, but all things are ever present, who made the things that are to be, wove into Scripture, through the works of those before, the future deeds of the apostles. The same Spirit who composed Holy Scripture through the prophets expounded it through the apostles and their followers; for the deeds of those who went before were the shadow of those who follow. So Job, which means *grieving*, was in figure Christ, who grieved for us in his passion. He was great among all the men of the East, because more magnificent, namely the Son of God among all the angelic dignities. He had seven sons, because Christ appointed the twelve apostles co-heirs for himself. For seven is divided into three *(col. 1032)* and four, and three times four make twelve; and so the apostles are expressed by the number seven, because through the seven gifts of the Holy Spirit they brought the four parts of the world to the faith of the Holy Trinity. They invited three sisters to the banquet, because they called Asia, Africa and Europe, through faith, hope and charity, to the heavenly feast.

Of these blessed Andrew was chief, whose birthday we celebrate today. He was the brother of blessed Peter and his companion in the apostolate and in the passion. For as Peter glorified Christ by the cross, so Andrew, dying on the cross, magnified God. Of him many astounding things are reported and many wonderful and glorious things are read. Of the many things which he did it is reported that he gave light in prison to the apostle Matthew, blinded by the pagans, and raised many dead. At length he went forth to do battle in Achaia, and an innumerable people is enrolled through him in the heavenly kingdom. At last in the city of Patras he is seized by the proconsul Aegeas and shut in prison; brought out, he is afflicted with many scourges; then he is ordered to be lifted on a cross. Seeing the cross from afar, he saluted it with joy, and longed for hanging as for a feast. Hanging on the cross, he is bound with cords, that he might die by long torture. When he had hung living on the cross for two days, and was teaching the people standing by about the blessed life, Aegeas, compelled by fear of the people, came with many to take him down, but no one [f. 274] could touch him with his hands; and behold, suddenly an immense light from heaven shone upon the hanging man, in which, exulting, delivered from the pain of the flesh, he went to the eternal light. *(col. 1033)* His body Maximilla, the wife of Aegeas, buried; and from the sepulchre manna and oil flow. Aegeas, seized by a demon, perished; all the people believed in Christ the Lord. So the veteran soldier of Christ, after the victory, the angelic throng accompanying him, today crowned triumphs in glory, and in the senate of life,

with *(col. 1034)* the twelve companions, the judges of the world, himself the glorious judge rejoices. Him, most beloved, let us ask to obtain for us his merit, that God may fulfil all our petitions and fill us with all joy.

Sermon XLIX. St Nicholas (6 December)

Honorius Augustodunensis, Speculum Ecclesiae: De sancto Nicolao (In memoria aeterna erit justus); De sancta Lucia (Fallax est gratia), with an addition for Sunday on St Odilia; the Sunday addition De sancto Thoma (Quia appropinquat Natalis Domini)

Patrologia Latina, vol. 172, cols. 1033–1038 (ed. Migne, Paris, 1854; after Rheinau MS 138). The sermon on St Nicholas begins in col. 1033 and ends in col. 1038 (its last lines stand at the head of col. 1038); the sermons on St Lucy and the Thomas addition run in parallel in cols. 1037–1038. The sermon on St Nicholas has been translated into English elsewhere (Pearse, 2023); it is translated here again so that this version is continuous with the rest. Migne's notes (159) on the readings Bari/Myrrea are not reproduced.

The just shall be in everlasting remembrance; he shall not fear the evil hearing (Psalm 111:7). *(col. 1033)* All things that are done on earth are consigned to the oblivion of oblivion; and all that happens under the sun slips from memory, like one dead, from the heart. In whose memory now lives the once opulent glory of kings and tyrants? Who keeps now in remembrance the magnificent cities they built, or the renowned inscriptions of the noble triumphs they set up? Where now are the pomps, or the riches in which they abounded, or the punishments and tortures which they inflicted on the saints? All have passed away like a shadow, and they themselves have inherited fire and the worm. But those who worshipped God will be in eternal remembrance; their works flourish through all generations and their names will live for ever and ever. For *he who cleaves to God is one spirit with him* (1 Corinthians 6:17), and being united to him in spirit abides with him for ever. Of these is Saint Nicholas, in eternal memory, because he is famous both among men on earth and among angels in everlasting life. *He shall not fear the evil hearing*, namely *Depart, ye cursed, into everlasting fire* (Matthew 25:41), but of the sweet voice *Come, ye blessed* (*ibid.*) they will rejoice for ever.

He was born of a noble family of the Greeks, and shone forth as a prelate illustrious for many miracles. At Myra: new-born, he is set in a basin to be washed, but for one hour he stood upright, held by no one, because indeed he was to be established in the rank of virtues. Soon the man of good disposition began to recover the fatherland by frugality, whence the first parent was exiled through gluttony. For on the fourth and sixth days of the week he took the breast only once in the day; whence the abundance of heavenly [f. 274v] grace flowed richly into him. When the measure of infancy had passed, with thirsting heart he drank from the streams of the Scriptures the secrets of the heavenly life. When grown, bereft of both parents, he was himself made heir of an enormous patrimony. Now in the same city there lived a noble man who from very great riches had come to the last poverty. He resolved to prostitute his three daughters, remarkable in beauty, that by them he might at least earn a living. Nicholas redeemed them with gold, and kindly removed from the father his poverty, from the girls their infamy, and bought for himself heavenly riches. Meanwhile the Church of the people of Myra was widowed by the death of its shepherd, but the devout flock asked God that a worthy pastor might be set over it. The good shepherd quickly consoles the desolate fold, who, pointing out the holy Nicholas, showed that he was designated by God as prelate. After he was set over the household of the Lord by the election of clergy and people as a prudent and faithful steward, soon the brightness of his virtues was spread everywhere. *(col. 1034)* His sweet fame also is spread through the world, by which the people are drawn from every side in crowds to see him. A ship laden with people was carried to him under sail, which, shattered by a savage tempest, threatened the sailors with the peril of shipwreck. Distressed, they call upon Nicholas, and he soon appears to them and calms the sea from the fury of the storms. And they all give thanks to him whom the winds and the sea obey (Matthew 8:27).

This saint demolished the temple of Diana, which the devil tried to avenge with a device of this kind. A ship full of people, sailing to him, ploughs the sea, and behold, the devil brings a vessel with oil in the likeness of Diana, begging tearfully that they carry this liquid to her saint to light his lamps, complaining that many

things hindered her from reaching him. They take the oil and row out to the deep, and behold, a voice cries from above that they should throw away the oil given by the woman and know that its giver is the devil. When the oil was cast out, soon, against nature, the wave is seized with flames. While they shouted in terror, Nicholas appeared and the fraud vanished at once. And the people sing praise to him who had snatched them from the boiling cauldron of the sea.

At one time a very severe famine had seized the region and weighed most heavily on Nicholas's people. Meanwhile ships laden with wheat for the emperor passed by, from which the man of God obtained a few [f. 276] measures of wheat. Of these he distributed abundantly to all the people, and the sailors, arriving at the shore, found the measure of wheat as if they had given nothing: in this imitating him who from a few loaves satisfied many thousands of men and with the fragments taken up had more than what was set before them. Again at another time three young men, unjustly accused, were condemned to death by the proconsul in anger, or rather in avarice. The prelate of God hearing it came with all speed and saved them from the impending destruction. At another time three noble men were accused through envy before the emperor Constantine and condemned by the emperor. Placed in prison, they cry out to Nicholas, and he at once in dreams appeases Constantine with threats and terrors concerning their death. The emperor, awakened, calls together the nobles, discloses the vision, and orders the young men to be released without delay; and they extolled with praises the clemency of their deliverer who *rescued them from the hand of one stronger* (Psalm 34:10).

Having done these and many other glorious signs, he is joined to the King of glory in everlasting glory; but the marble of his tomb is said to sweat with a liquor of oil. *(col. 1035)* When any sick person is anointed with this, health is at once restored, the sickness being driven away. O wonderful power of Christ!

As far as the east is from the west, and as far as light differs from darkness, so far are the rewards of the just separated from those of the reprobate. For as oil is said to flow from this man's tomb, so it is reported that foul and stinking pitch sweats from the sarcophagus of Julian the Apostate. At one time a bishop of the same see was driven from the city through envy, and at once the drops of the sacred liquor were stopped; and when he was received back into his own chair, immediately the healing flow was restored to those who rejoiced. A certain powerful man, having summoned a goldsmith, ordered a golden vessel to be made, which he intended to offer to Saint Nicholas in fulfilment of a vow. When the craftsman had carved it in wonderful fashion and adorned it with various gems, that man, admiring the splendid work, coveted it and decided to keep it for his own use, and wished to have another vessel made like the first, which he planned to carry to Saint Nicholas in its place. The goldsmith applied the utmost diligence, but could by no means make it resemble the form of the first. When the work did not advance, the man took the gold, boarded a ship with his wife and son and many others, and thought to offer the gold for the vessel to Saint Nicholas [f. 276v]. When the greater part of the sea had been crossed he grew thirsty and wished to drink from the golden vessel he had wrongfully kept; his son, who alone was permitted to touch it, took it and, cleaning it, held it to wash it, but it slipped from the hand of the careless youth, and he himself, trying to catch it, was plunged into the waves of the sea. In this mishap all, exceedingly saddened, reach port; sorrowful they enter the basilica of Saint Nicholas; the lord lays the offering he had brought on the altar, but, divinely repelled, it leaps far away. To the amazement of all, he told in order how he had kept back the vessel promised, and for this cause had lost his son in the sea with the vessel, and that the saint refused to accept it. Whereupon, while all resounded praises to God and Saint Nicholas, and the father and mother pressed hard with weeping for their guilt and the loss of their son, and multiplied vows upon vows, behold, suddenly the youth flew in unharmed with the vessel, who, to the wonder of all, tells how Saint Nicholas had appeared to him in the deep, had caught him as he fell into the sea, carried him unhurt to shore, and given him guidance to his church. Amazed, they praise again and again *the Lord in all, who alone doeth wonderful things* (Psalm 135:4). The father of the young man offered the vessel with precious gifts to Saint Nicholas and returned joyful to his own with his household.

A certain wealthy merchant also lived prodigally and improvidently, and carelessness brought him to the last poverty. He asks a Jew to give him money as a loan. The Jew says to him, if he will give a pledge he will lend the money he asks. He answered that he had no pledge unless perhaps he would accept Nicholas as surety. The Jew said, “I hear that Nicholas is faithful; I accept him as surety.” *(col. 1036)* So he gave the Christian man the gold, retaining Nicholas as pledge. After the man had grown rich in abundance of money, the Jew demanded the money lent. The man asks for a delay, and the Jew nevertheless grants it three times by waiting. Then, when asked again for the money, he denies it and swears that he had paid. The matter is argued before the judges, and a law is pronounced that he must either pay the money at once or deny it by oath. The Christian therefore cunningly enclosed the gold he had received in a staff and gave it to the Jew to carry, and with him and the whole crowd of the people he goes to the church of Saint Nicholas [f. 278] to swear. Coming there he swears on the altar that he had paid back the gold which he had received on loan, which he had put in pledge. Then the Jew said, “I trust that Nicholas will avenge me.” The other took the staff back from the Jew and returned home joyful with his people. He was soon punished by divine vengeance, because he gloried in his neighbour’s injury; for on the way a huge drowsiness seized him, so that he thought he would breathe out his soul unless he slept a little. So he lay down to sleep at a crossroads, with the staff placed beside him: and behold, a loaded cart came which could not turn aside to either side; and the drivers, neither by shouting nor by striking, could rouse the snoring man, pressed by deadly sleep, and they passed over him with the vehicle, and his life shaken out they crushed the deceiver. When they saw the gold shining in the broken staff, the matter was clear to all, for which fault he died by God’s judgment. The people running together from all sides, the gold is restored to the Jew, who enters the church with the people and resounds praises to God and Saint Nicholas. Then he binds himself by a vow that if life were restored to his rival, he himself would soon be washed in baptism. O mercy of Jesus Christ! O merits of Saint Nicholas! While they sang these praises, the man, crushed in all his limbs to death, walks in alive, and confesses his guilt before all. Seeing this, the Jew with all his house is joined to our faith, and Christ the Lord and his faithful servant Nicholas are praised by all with great voices.

Likewise a certain pagan tax-collector had a little image of Saint Nicholas, and one day when he was about to set out he commended his money to it. At night robbers came and carried off all the man’s money. When he returned and found the money taken, he filled his house with great howling. Then, taking a whip, he beats the image and demands the money back from it. Meanwhile, as the robbers were dividing the booty, Saint Nicholas appeared and with threats and terrors forced them to bring everything back that same night. The tax-collector, rising in the morning and seeing his money, filled with joy, embraces the image and kisses it. Saint Nicholas appeared to him and warned him of the salvation of his soul. He was soon baptized with all his household, and, a church being built in honour of Saint Nicholas, serves Christ the Lord with praises.

When the body of this eminent pontiff was translated from Myra to Bari, it was glorified *(col. 1037)* [f. 278v] by many glorious miracles. Indeed, within a single week blind, deaf, dumb, lame, withered, possessed, and men wearied with other infirmities, to the number of one hundred and eleven, were restored to health by his merits. Him whom God so magnified among men and exalted among the saints, dearest brethren, *(col. 1038)* let us invoke with praises, let us knock at him with prayers, that God may not destroy our soul with the impious, nor our life with men of blood, but that we may hear the voice of praise with the saints, and be able to tell all the wonders of the Lord. *What eye hath not seen* (1 Corinthians 2:9), and so on.

Sermon L. St Lucy (13 December), with a Sunday addition on St Odilia

Favour is deceitful and beauty is vain (Proverbs 31:30). *(col. 1037)* Saint Lucy despised the deceitful favour of men and scorned the vain beauty of things; therefore she deserved to have true favour and eternal beauty, Christ; and because she feared God she will be praised by the angels and saints, and *shall be enriched from the fruit of her hands in the gates* of life (Proverbs 31:30–31). Her mother suffered incurably from an issue of

blood, and therefore she went with her daughter to the sepulchre of the holy martyr Agatha. As Lucy slept at prayer, holy Agatha appeared to her in a shining robe, called her sister, and asked why she begged of her what she herself could soon provide, especially since in her virginity she had prepared a worthy dwelling for Christ. Waking, she found her mother healed, and begged her never to name a husband to her; and, returning home, she began to distribute all her property to the poor. Hence, seized by her betrothed, she is presented to the judge Paschasius, by whom she is condemned to a brothel. Dragged by the pimps she could not be moved; pushed by soldiers she stood fast like an immovable column. With ropes fastened to her feet and hands, *(col. 1038)* and many pairs of oxen yoked, she is pulled and pushed, but by the weight of the Holy Spirit abiding in her she is fixed like an immovable mountain. Then, surrounded by flames, she is not hurt; at last a sword is plunged into her throat; and because she had now beheld true peace, she foretold peace for the Church, Diocletian the persecutor being cast from the kingdom, the tyrant Maximian killed. Meanwhile Paschasius is led in chains before her eyes to Rome, and by the sentence of the senate is beheaded. The bride of Christ, washed in a bath of blood, is joined to the splendid virgins, clothed in the robe of glory.

With her today the blessed virgin Odilia [f. 280] resounds the canticles of the Lamb. She, born blind, is condemned to exile by her father, but baptized by Erhard, bishop of Regensburg, is enlightened. Renowned for many virtues, she is herself set before the virgins. Adorned divinely with many signs, with a glorious end she is today gathered among the chaste in the stars. Send these, dearest brethren, to the Author of chastity, that, divested of the stain of sordid things, you may deserve to live with them in eternal joy. *What eye hath not seen* (1 Corinthians 2:9).

Sermon LI. St Thomas the Apostle (21 December): Sunday addition

Add on Sunday, of Saint Thomas:

(col. 1037) As the Nativity of the Lord draws near to us, let us today implore the help of the holy apostle Thomas, that we may so receive Christ into the dwellings of our sinful heart, that we ourselves may some day be received by him into the eternal tabernacles. He touched the side of the risen Lord and testified to us in true faith that he had risen. In India he sowed the word of God; by signs and miracles he assigned the people to the kingdom of God. He distributed to the crowds of the needy the infinite money received from the king for building a palace. Whereupon, seized by the king, he is shut in prison, *(col. 1038)* but meanwhile the king’s brother departs this life; who, by God’s disposing, returned to life, and told his brother of the inestimable palace built in heaven by Thomas. The king with his brother and all the people is baptized by Thomas; the apostle himself, preaching Christ, is pierced with a lance by the pontiff of the idols, and so, crowned, is joined to the senate of life. Let us pray to him, dearest brethren, the judge of the world, that at the coming of the eternal Judge we may be saved, so that we who believe things which we have not seen, by his merits may be blessed in the heavenly palace, *where eye hath not seen*, and so on.

Sermon LII. First Sunday after Pentecost

Honorius Augustodunensis, Speculum Ecclesiae: Dominica I post Pentecosten (Multi dicunt: Quis ostendit nobis bona?), with additions on King David and Saint Paulinus; Dominica II (Beati qui ad coenam nuptiarum Agni vocati sunt), with an addition De sancto Alexio

Patrologia Latina, vol. 172, cols. 1037–1046 (ed. Migne, Paris, 1854; after Rheinau MS 138). Beginning here the Sunday sermons of the long summer season (post Pentecosten) follow the saints’ feasts. As elsewhere in this part of Migne’s text, the translation follows the sense, and the column markers show where each stretch is printed. Rubrics of the manuscript (“add…”) are translated as they stand.

Many say: Who sheweth us good things? (Psalm 4:7). *(col. 1037)* In truth, dearest brethren, many desire to hear the words of God, but, alas, those who speak them are few; indeed, what is graver, most of those who, when they will not or do not know how to utter the word of life, pursue with hatred those who say or do good

things. These so abominate the truth of Christ that they disdain even to hear it spoken of; and because the word of life torments them, Christ the Word of God separates them from his kingdom as far as darkness from light; *(col. 1038)* and since they are shut out from the kingdom of God, it is necessary in every way that the envious themselves be shut up in the prison of Tartarus with the devil, the author of envy [f. 280v]. If there were no Scripture but today's Gospel, it would suffice the faithful as an example of life. For the Lord relates that a certain man abounded in great riches, held solemn feasts every day, and moreover denied to the poor, ulcerous Lazarus the crumbs that fell from his table. He died and is committed to hell; Lazarus is placed in the bosom of Abraham. The rich man, *(col. 1039)* when he saw himself cruelly tormented by flames and Lazarus rejoicing in Abraham's bosom, with great wailing begs Abraham to send Lazarus to dip the tip of his finger in water and cool his burning tongue. But because here he refused the beggar a crumb of bread, there the beggar himself did not deserve a drop of water. And when he despaired of himself, he asked for the salvation of his brothers. Abraham pointed out that they had the writings of Moses and the prophets, and affirmed that if they did not believe them, they would not believe even if one from the dead went to them (Luke 16).

This man is implied to have been a king when he is said to have been clothed in purple, because in old times only kings used purple; but because *king* (*rex*) comes from *ruling* (*regere*), and he himself, a slave of sin, was subject to vices, he is called not a king but a man, because he was a slave to gluttony and lust like an irrational animal. His name is not expressed because it is not written in the book of the living with the just. But Lazarus is named *poor* because his name was found written in heaven. The rich man is read to be buried in hell, because hell is said to be under the earth; and he who is plunged there is covered by earth, as the body is by dust when it is buried in the tomb. The bosom of Abraham was a place quiet from punishments, in which the company of the saints awaited Christ. Before Christ's coming all went down to hell; and if Abraham was with Lazarus among those below, it is asked how the rich man, lifting up his eyes, saw them afar off. Two hells are read of, a lower and an upper: the lower, in which the souls of the reprobate were tormented; the upper, in which the elect awaited Christ. Of the lower it is written: *Thou hast delivered my soul from the lower hell* (Psalm 85:13); of the upper: *Bring my soul out of prison, that I may praise thy name* (Psalm 141:8, in the older numbering Psalm 29?). In the lower hell, nine special pains are said to be: unquenchable fire, the incomparable horror of cold, immortal worms, intolerable stench, [f. 282] striking hammers, palpable darkness, the confusion of sinners, the sight of demons and the hearing of those who mock, fiery chains on each limb. The upper hell was the lowest part of the earth, a place neighbouring hell but separated from its pains, in which the just placed there could be seen by the evil ones who were in the lower. Some doubt whether souls recognize one another in the other life; but since the rich man recognized Abraham, whom he had never seen before, it is clear that the wicked recognize the good there. Since Abraham recognized the rich man, whom he had never seen before, it is clear that the good also recognize the wicked there. Again it is asked whether the souls of the just understand anything of the living, or the souls of the wicked perceive anything of them; but since Abraham says, *Thou didst receive good things in thy life, and Lazarus evil* (Luke 16:25), it is clear that good men behold the actions of the living, especially since they at once help those who invoke them. Since the rich man pours out prayers for his brethren who live evilly, it is clear that some of the damned, though not all, know about the living. Before the judgment the reprobate see the elect in joy, that they may grieve the more that they neglected to attain this; and the elect see *(col. 1040)* the reprobate in torment, that they may rejoice the more that by God's help they had escaped it; but after the judgment the good will always see the wicked, while the wicked will never see the good. Note that he asks relief specially for the tongue, whom the fire was burning in all his members. By this we are given to understand that each will suffer more torments in that member in which he practised sinning more; and because this man, given to gluttony, was constantly the slave of talkativeness, he is justly said to be tortured more in the tongue, which he was always letting loose to speak idle things. And note that he is not read to have seized anything from anyone, but only not to have given what was his own. And if, brethren, he is

punished with so great torment who gives so little of his own, what is to be thought of those who are always ready to rob? Scripture says of those who eat idly, *The sweet things shall cry out against them*; and of thieves and robbers, *The earth shall be turned to them into pitch and burning brimstone*. This rich man did some good things for human praise and received the good reward of them through temporal goods; Lazarus had done some evil things, which he atoned for here with bodily pain. Consider, I beg you, dearest brethren, how strict are God's judgments [f. 282v]. Behold, he asks a drop of water who did not give crumbs of bread; and because he denied crumbs, he did not obtain a drop (Luke 16).

Wherefore, my lords, to whom God has granted the riches of this world, beware lest the riches possess you as slaves and drag you, empty of true riches, to hell. Possess riches by distributing them to the needy, and acquire true riches through these deceitful ones. It is not evil to have riches, but it is very grievous to twist them to a wrong use. David, and Hezekiah, and Josiah, for example, kings, and others like them, possessed many riches, but by them procured for themselves unfailing ones. Cyrus and Antiochus and Croesus, and others like them, were men of riches because they had turned them to pride and luxury; and because they had the kingdom of heaven here, on dying they found nothing in their hands, but with that rich man will grieve in everlasting want. Of such it is said: *It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven* (Matthew 19:24).

The Lord tells of one to whom very great riches had come, who pulled down his barns and built greater ones, and when all his goods were gathered, said to his soul that it should feast, be merry, for he would live many years and spend happy days in these goods. The same night the unhappy man died, left his riches to strangers, himself carrying with him only his sins into Tartarus. What did riches profit him, who neglected to acquire eternal ones?

Men are divided into four classes: some rich, like Abraham and Job, are saved; some rich, like Cheneres, Pharaoh, Nebuchadnezzar, are damned; some poor, like Lazarus and monks, *(col. 1041)* are saved; some, like Judas and other fraudulent ones, are handed over to eternal miseries.

The rich man also, who was clothed in purple and fine linen, is the Jewish people, who gloried in the kingdom and priesthood of the law. By purple the kingdom, by fine linen the priesthood is signified. He feasted splendidly every day, as in his outward worship he was fed on the dishes of the law and the prophets. By the poor man the Gentile people is prefigured, who was full of the ulcers of sins. He received not the crumbs that fell from the table, because he did not hear even the least sentence of holy Scripture. The dogs that came licked his sores, because the apostles, the dogs of God, when they instructed him abundantly in the law of God, closed the ulcers of sins with the medicine of penance. This man, dead, is carried into Abraham's bosom, the rich man is buried in hell [f. 284], because many of the faithful shall come from the east and the west and sit down with Abraham and Isaac and Jacob in the kingdom of heaven. But *the children of the kingdom*, the perfidious Jews, *shall be cast out into the exterior darkness* (Matthew 8:11–12), because they did not believe Moses nor the prophets nor Christ rising from the dead. Now also the wars of kings and their victories are read, that we may be instructed by them to fight down sins and to be victors over vices.

We read that a certain man had two wives, of whom one was fruitful, the other barren, and at length the barren one bore Samuel (1 Samuel 1). He removed Eli from the priesthood and Saul from the kingdom, and anointed David with oil and exalted him with the sceptre. This David struck down the strong Goliath with a sling and a stone, cut off his head with his own sword; he toiled in many battles, and, his enemies conquered, prepared an excellent tabernacle for the Lord, and his son Solomon established a temple renowned throughout the world, with peace for all nations.

The man who married two wives is God, who espoused to himself the Synagogue and the Church; of whom the Synagogue was fruitful because she bore the Jewish people to carnal ceremonies. The Church, long barren, begot a faithful son, the Christian people, to spiritual observances. They (God) repudiated Eli from

the priesthood and Saul from the kingdom, because he alienates the unbelieving Jewish people from Christ's priesthood and the Gentile people persecuting the faithful from the kingdom of God; but the true David, the Desired One, Christ, anointed by the Father with the oil of gladness above his fellows, is adored as king of all. He cast down strong Goliath with a sling when by his humanity he broke the strong devil. The sling was Christ's humanity, whirled round by the passions. The stone that pierced Goliath's forehead was the divinity, which pierced the jaw of Leviathan. And with the blade he cut off his head, when through kings and philosophers, his weapons indeed, converted to the faith, weakening the devil's powers, he drove out idolatry. This David set up many wars when he appointed his soldiers the apostles and martyrs to overcome Jews, pagans, heretics. His enemies prostrated, he made a tabernacle for God. In this king's service, dearest brethren, let us fight against vices with the arms of virtues, that crowned with the reward of life we may triumph in the heavenly kingdom. *(col. 1042)* For *the life of man upon earth is a warfare, and his days are like the days of a hireling* (Job 7:1). A soldier fights for a benefice, a hireling works for his yearly pay: so let us, dearest brethren, fight for the benefice of the eternal king, let us toil for the reward of everlasting life [f. 284v]. David bore the type of Christ here conversing with men and fighting against enemies for his spouse the Church. Solomon expressed his figure, now reigning in the glory of the Father and triumphing in perpetual peace with the saints. David's enemies being conquered, as Solomon built the temple, so Christ, at the last judgment, the enemies of the Church being condemned, will gather the heavenly Jerusalem of angels and men as one building a city.

There is a bird called the partridge, which hatches eggs stolen from another bird; after the chicks come out, hearing their mother's voice they return to her. God the Father put the first two humans like two eggs in the nest of paradise; the partridge, the devil, destroyer of souls, stole and hatched them while he taught the seduced all wickedness. They came out of the shell and returned to their mother when, putting off the tunic of sin, they went back to the mother, namely the Wisdom of God, Christ.

Addition: St Paulinus of Nola

The deeds and sayings of the saints are written down for us, dearest brethren, as an example. The acts of Saint Paulinus instruct us concerning the return to the fatherland of paradise. This venerable prelate, while he fed the flock committed to him with watchful care, it happened that an army of pagans invaded the region and led the people away captive. And when the man of God had given everything he could find in his episcopal house to ransom the captives, a certain widow asks from him the price by which her son might be redeemed. Having nothing else, he gave himself for him into servitude, and the widow received her son back. His master, namely a son-in-law of the king, made him a gardener, often conversing with him and perceiving him to be a wise man. Paulinus foretold to him that the king would soon die and that he would reign in place of his father-in-law. At night the king saw in a dream that he was judged by Paulinus and others and deprived of life and kingdom. The next day he told the vision to his son-in-law, and summoned Paulinus and asked who he had been in his own land. When he learned that he was a bishop, he offered to grant whatever he wished to ask for the injury done him. Paulinus asked that all the captives of his bishopric be released, which he soon obtained. For at once, the royal command being sent, all the captives are brought from every region. Paulinus with all his people boards ships laden with all goods, and is carried back to his country with great honour and joy, imitating the example of the good shepherd, who gave himself in servitude for the captive and carried the captive people back with him to the heavenly palace of the fatherland. Him, dearest brethren, you ought [f. 286] to imitate, and him and all God's elect to entreat, that when the way of the impious shall perish, the Lord may know you in the way of the just, *where eye hath not seen* (1 Corinthians 2:9).

Sermon LIII. Second Sunday after Pentecost

Blessed are they that are called to the marriage supper of the Lamb (Apocalypse 19:9). *(col. 1043)* The Gospel relates, dearest brethren, that a certain man made a great supper and called many. All being prepared,

he sent his servants to call those invited, and they all began to make excuses. One said he had bought a farm, another that he had bought five yoke of oxen, another that he had married a wife, and therefore could not come. Hearing this, the lord ordered his servant to go out into the streets and lanes, and bring in the poor, the feeble, the blind and the lame; and when there was still room, he bade the servant that they should be compelled to come in from the highways and hedges, swearing that none of those who were called would taste of his supper (Luke 14).

The man who prepared a great supper and called many is God, who became man for us, who invited all nations to the feast of the eternal banquet. He sent his servant to call to the banquet when he sent Moses to invite the people to life through the law; but all excuse themselves from the supper because indeed the Jews refuse to come to God's banquet. The first said that he had bought a farm and must go out to see it. The Jewish people as it were bought a farm when they obtained the promised land through carnal observances. He went out to see it when he went out of Egypt to possess it. This one also bought yoke of oxen when he received the ten commandments, yoked by twofold love, by which he ought to till the Lord's field as with oxen; but he went to prove them, when he strove to observe them for earthly ends only. This one also married a wife, because he joined the law with a carnal understanding, and therefore withdrew from God's banquet. By him who bought a farm is also understood the order of the princes of the Jews, which divided the land among the people and afterwards held the fortresses. By him who bought five yoke of oxen the subject people is meant, who were bound to subjection by the yoke of the law. By him who married a wife the Levitical order is declared, to which the law is specially joined as a wife. Each of these, because they are busy with earthly business, excuse themselves from God's banquet. Whereupon the master of the house commands the servant to go out into the streets and lanes of the city and bring in the poor and feeble. The servant who is now sent is taken for the order of the prophets. The city is Jerusalem, in which the ark of the covenant was venerated and in which was the temple where sacrifice was offered by all. Its streets [f. 286v] were the Israelites, who had spread out in the breadth of the twelve tribes. The lanes were the Jews, who had narrowed themselves into the straitness of two tribes. From the streets and lanes, therefore, the prophets brought in, when by writings and words they corrected Israelites and Jews from error. These were poor, because they lacked virtues; feeble, because they languished in vices; blind, because they did not see the sense of the law; lame, because, leaving the worship of God, they had turned aside after idols. These being brought in, there is still room, and the lord bids the servant go out into the highways and hedges and compel them to come in. The servant who is bidden to compel to come in from the highways and hedges is the order of the apostles, who gathered many into the house of God from the sects and heathen rites. *(col. 1044)* For the highways are the diverse sects of the philosophers, the hedges the diverse rites of the pagans. From these they were compelled to come in, when the nations, by the signs and wonders of the apostles rejecting idolatry, believed in the true God. Paul the proconsul was compelled to come in when the apostle Paul blinded the magician before him. Constantine was compelled to come in when Sylvester cured him of leprosy in baptism. The Gentiles therefore brought in will sup with the Lord, but the Jews who refuse to come in will not taste of the Lord's supper.

And you, most beloved, are called to God's supper; see that, entangled in any business, hindered by any friendship, you be not excused from it. For we are servants of the supreme Father of the family, sent by him; we invite you to the feast of eternal satiety. Hasten, then, all of you, to enter the marriage of the Lamb before the door is shut, and then for those entering and desiring to enter it will never be opened. The Lord says: *If thy right eye scandalize thee, pluck it out and cast it from thee; and if thy foot scandalize thee, cut it off and cast it from thee. It is better for thee to enter into life having one eye, or maimed, or lame, than having two eyes, or two hands, or two feet, to be cast into hell, where the fire is not quenched, and their worm dieth not* (Mark 9:42–47). Note, however, that three things are set down by the Saviour: the eye, the hand, the foot, through which the unhappy are drawn back from God's banquet, because prelates or kin or subjects hinder us from the Lord's supper, whom these members denote. The eye that leads us is the priest, who directs us from

the darkness of the world to the light of life. He is called the right eye because he strives to lead us from the left to the right. If he strives to lead us away from God's way by heretical teaching and to draw us into [f. 288] error, or to draw us back from God's supper by evil example, he is to be cast out from the office enjoined as a useless member and utterly thrown off from our friendship. The right hand, by which we work, is father or mother or wife or any dearest friend, by whom we are helped in all things. If these in any way call us back from the banquet, let zeal for God cut them off from us and cast them far from our diligence. The foot, by which we are carried, is any subject through whom we are sustained in the necessities of life. If he in any way hinders us from God's supper, he is to be torn out and shut far from our familiarity. For it is much better to be saved without these than to be assigned with them to everlasting fire. For he who is a friend of such is made an enemy of God (James 4:4); and he who pleases such men is spurned in confusion by God. He who bought a farm is one who serves only earthly gains, and therefore withdraws from God's supper. He who bought five yoke of oxen and went to prove them is one who turns the five senses of the body, yoked by two, to scrutinize others' actions and turns aside from God's banquet. Hence we read that Dinah, Jacob's daughter, went out to see the women of that region and was violated by Shechem, prince of the region (Genesis 34). Consider, I beg you, brethren, how grave a vice *(col. 1045)* curiosity is. Behold, the daughter of a great patriarch, while she pursues curiosity, is defiled by a pagan man, and the city with all its people is destroyed by sword and flame. Dinah, going out, is violated when any soul, curiously scrutinizing others' actions, is joined to the devil. The city with its people will be laid waste by fire, because the body of the curious will be tormented with evil deeds in eternal fire. He who married a wife is one who is intent only on fulfilling the ardour of lust; and because he defiles the wedding garments, he by no means approaches the Lord's supper. And because these are excused from God's banquet, the poor and feeble are called from the streets and lanes. The streets are the broad public ways and the crimes committed by power; the lanes are the narrow paths of those who toil secretly in crimes. The poor are those who know themselves empty of good works; the feeble are those who see that they have languished in the Lord's precepts; the blind are those who have closed the eyes of the heart to the light of truth; the lame are those who have not walked in the ways of the Lord. But all these, called to God's banquet, come when, corrected by the teaching of the just, they come through penance to the feasts of eternal sweetness. And very many are compelled to come in from the highways and hedges [f. 288v] when from diverse errors, the very difficulty of the world compelling them, they are converted to piety. *Let all these feast in the sight of God and be delighted with gladness* (Psalm 67:4), for *there is more joy among the angels of God over one sinner doing penance than over ninety-nine just who need not penance* (Luke 15:7). To this feast, dearest brethren, let us all run of our own free will with all our strength, where we shall never hunger and thirst, but rejoice with the angels for ever; and that we may hasten there without stumbling, let us consider the path of Alexis who went before.

Addition: Of St Alexis

He, born of most noble parents, was joined to a nobly born and beautiful bride. Leaving her on the first night in the bed, he went abroad, distributed the money he had brought with him to the needy, and lived many years himself among the poor, among whom he is found by his father's servants who were seeking him everywhere, but is not recognized at all. From them he received alms and gave thanks to God; but because God could not let the light lie hid in darkness, through the words of a certain image he became known to men. Shunning human glory, he took to flight by ship; but the ship, driven by the wind, put in at the port of Rome. And he, entering his father's house, was recognized by no one. There again for many years he lay hid as a poor man, and was conspicuous for much goodness. For he saw his parents powerful and rich, their servants flourishing in varied finery, but their heir, squalid in extreme want, mocked by his own servants, *(col. 1046)* dishonoured with many injuries; he bore it all cheerfully, tearfully and patiently endured his father's grief, his mother's sorrow, the sighs of his sweet spouse, the laments of the mourning household for him, distributed the alms he received to the poor, after long fasts refreshed his body with scanty food, and so struggled for thirty-three years. But when it pleased the merciful Lord to repay him this patience a

hundredfold and to raise him from misery to the feasts of joy, he declared his merit to all, to kindle the minds of the faithful to heavenly things. While the clergy celebrated Mass, a voice from heaven thundered through the Mass, commanding that the man be sought through whose suffrages the Roman empire flourishes. He, when inward pain foretold that his last day was at hand, wrote all his deeds in his paper, which, clasping in his hand, he is led out of the prison of the body and, angelic melody sounding, is led joyfully to God's banquet [f. 290]. The Pope with the emperor and all the people came to the house of Euphemian, that is, his father's, and found the face of the dead man shining like an angel's. His father wished to take the paper but could not. All are amazed and pour forth praises and prayers to God. The Pope, coming forward, took the paper and gave it to be read. Euphemian, hearing the text of the paper, trembled with excessive grief and with great wailing fell upon his son's body. His mother ran up with torn garment, wailing, and poured out a river of tears in a tearful voice. The noble bride, worthy of much praise, tore her veil and wretchedly mourned her spouse, protesting that she would imitate the turtle-dove, who having lost her mate chooses no other. Meanwhile the body is glorified by signs whose spirit rejoiced among the angels. For the blind were enlightened, demons driven from the bodies of the possessed. The peoples rush in, desiring to touch the dead body. As many as touched were made whole of all sickness. All, therefore, raised hands and voices to the stars, glorifying God who does wonders. With difficulty at last, and with great labour, because of the multitude, the body was carried to the church, where for seven days with hymns and praises it remained unburied. For from every side crowds of peoples flowed together, wished to touch the holy body, and drew from it a wonderful fragrance of sweetest odour, and, adverse sickness being driven off, all rejoiced in the health received. At last the substance of the flesh is committed to the earth with magnificent honour, and the soul, rejoicing in heaven, helps all who invoke it. Him, dearest brethren, with all the saints let us beseech, that we may be able to be guests of God, and when his wrath shall shortly blaze up against those whom he will trouble in his fury, the salvation of the Lord may receive us and his blessing come upon his people. *What eye hath not seen* (1 Corinthians 2:9).

Sermon LIV. Seventh Sunday after Pentecost

Honorius Augustodunensis, Speculum Ecclesiae: Dominica VII (Praeceptor, per totam noctem laborantes nihil cepimus), with addition De sancta Eufrosina; Dominica X (Viae Sion lugent), with the Fall of Jerusalem and addition De sancta Marina

Patrologia Latina, vol. 172, cols. 1045–1054 (ed. Migne, Paris, 1854; after Rheinau MS 138). Note on the sequence: in Migne's text the Sunday sermons after Pentecost are printed in the order I, II, VII, X, XI, XIII, XX, XXII, XXIII (the sermons for the other Sundays are not in this manuscript). The Seventh Sunday sermon is printed at the foot of col. 1045 (a rubric says that the sermon Venite, filii may be preached on that Sunday, and that if saints' matters occur, the following may be added), and runs on through cols. 1046–1048. It is numbered LIV here, and the Tenth Sunday LV. The additions on St Euphrosyne (cols. 1048–1050) and St Marina (cols. 1052–1054) are marked as such.

Master, we have laboured all the night and have taken nothing; but at thy word I will let down the net (Luke 5:5). [col. 1045–1046] Saint Peter, labouring the whole night at fishing, took nothing; at the word of the Lord, letting down the net, he enclosed a multitude of fishes. So we, when we preach to people entangled in vices and sins, as it were labour in vain in the night. And therefore we take nothing, but pour out words to no purpose, because the word of God does not *(col. 1047)* take hold in him who savours only earthly things. But *at the word of the Lord* we let down the net when we minister the word of life to a people hungering after justice. Then we enclose a multitude of fishes, because we bring very many, caught in the net of the sermon, from the whirlpool of sins to the shore of penance. Hence Scripture says: *Speak a word to the ear that heareth* (cf. Ecclesiasticus 25:12); for the voice of the speaker sounds in vain where the mind of the hearer is turned away.

The Gospel tells that a great crowd waited three days for the Lord, and food was lacking for them, and some of them had come from afar. Whereupon the Lord, moved with pity, says that if he sent them away fasting, they would faint in the way. So he divided among them seven loaves with a few little fishes and sent them away fully satisfied. There were four thousand who had eaten, and the disciples took up seven baskets of fragments (Mark 8). The crowd that waited for the Lord three days is the people of the faithful, who hold the seal of faith in three persons. It has no food while it lacks the word of God. For as the body is fed with bread, so the soul is refreshed with the word of God. Those who came from afar are those who after many crimes will return to the Lord; for those who have lived in holiness from childhood come from near. Those coming from afar are refreshed lest they faint in the way, because penitents are fed with the consolation of holy Scripture lest they despair. The crowd sits down on the ground, because the people of the faithful regard themselves as dust; whom the Lord refreshes with seven loaves when he distributes to it the seven gifts of the Holy Spirit. With one loaf he satisfies it when he enlightens its heart by the spirit of patience to savour divine things. With the second loaf he satisfies it when by the spirit of understanding he opens to it the mysteries of Scripture. With the third loaf he refreshes it when by the spirit of counsel he grants it to choose the useful and reject the harmful. With the fourth loaf he fills it when by the spirit of fortitude he strengthens it in good things. With the fifth loaf he restores it when by the spirit of wisdom he enlightens it. With the sixth loaf he revives it when by the spirit of piety he forms it to the pursuit of justice. With the seventh loaf he strengthens its heart when by the spirit of fear he calls it away from evil. The few little fishes are added when the examples of the faithful are set before it. Four thousand are satisfied, because the four parts of the world are called by the four Gospels to the seven gifts of the Holy Spirit. Seven baskets of fragments remain over, because the seven hagiographical books overflow with the seven gifts of the Holy Spirit, from which the doctors still minister refreshment to the faithful as from baskets. The crowd is also fed with fish when it feeds on the body of Christ. For he himself is called a fish, as is read in the Gospel, when men demanded tribute from him, to whom [f. 292] the angels pay devoted service; he bade Peter cast a hook into the sea and from the mouth of the fish that came up first take a golden didrachma and pay the tribute for himself and for Peter (Matthew 17:26). This fish was Christ, who lay hid in the waves of this world. He had the didrachma in his mouth, because he brought forth the twofold law shining in divine deeds. He was caught with the hook of the divine counsel, and roasted in the fire of the passion for our food. The didrachma is paid for Christ and Peter when the law and the twofold love are both fulfilled by the faithful *(col. 1048)* to the honour of Christ and the Church. The people of God is refreshed with seven loaves and instructed by ten precepts; the people of Pharaoh is held captive by the seven heads of the dragon and wasted by ten plagues (Exodus 7–12).

The first plague: water is turned into blood: water is changed into blood when baptism or holy Scripture is reckoned to them as sin, who defile baptism by works of uncleanness and pervert holy Scripture to confirm their errors. The second plague: frogs covered the land: the frogs are the talkativeness of the poets, whose fables deceive wretched men while they follow them in their desires. The third plague: gnats pierced bodies with fiery stings: these are the heretics, who with noxious arguments circumvent the simple, piercing their minds with perfidy and leading them to the stings of eternal fire. The fourth plague: the annoyance of flies came, and these are the importunate in secular eloquence, who tear one another’s flesh by avarice and importunately attack others with crafty words to take their goods. The fifth plague: pestilence destroying animals: it is foul lust, destroying those who live irrationally or exposing them, putrefied in turpitude, to be torn by demons as by dogs. The sixth plague: boils and blisters are produced: the ulcers are the guile of the malicious; the blisters, the swellings of the proud; these torture the wicked and, defiling them with their ways, disfigure them as with a plague. The seventh plague: hail, fire and thunder: thunder is the terrors of princes; hail and fire, the cruelty of plunderers; these destroy the impious when they violently ruin them with their goods. The eighth plague: caterpillar and locust: the caterpillars are the greedy; the locusts, the discordant, leaping in pleasures; these devour and eat away the flowers of trees and crops, because such men corrupt good desires by evil examples and bad conversation. The ninth plague: a palpable chaos of darkness

and a dreadful murmur: they are the unbelieving [f. 292v] who do not believe the things to come, and draw back from the light, and thrust themselves into the darkness of eternal death, where the murmur is terrible, namely weeping and gnashing of teeth. The tenth plague: the firstborn slain: the firstborn of Egypt are the princes of the world and secular dignities, who are destroyed by demons in wars and by various means, that the mighty may suffer mighty torments.

Dearest brethren, let us strive by good actions to be delivered from these ten plagues and to be fed with the seven loaves, to be rescued from the seven heads of the dragon, to be instructed by the ten precepts of the law. Let us imitate those who have gone before us and through many tribulations entered into the joys of life.

Addition: Of St Euphrosyne

Let us follow the tender maidens who go before us to life. Let us direct our steps by the footprints of Euphrosyne, which lead us to the courts of life. Her parents, most illustrious among the Alexandrians, with many alms and prayers asked of God an heir to their vast substance. He gave them a daughter, whom they baptized at seven years and named Euphrosyne. Her mother *(col. 1049)* departed from this life, but her father, when she was twelve, betrothed her to a distinguished man. When she was to be given in marriage, she is brought by her father into a monastery to be blessed by the abbot; he, blessing her, exhorts her to chastity. She, considering the manner of life of the monks, called blessed those who here would be imitators of angels and hereafter their companions. Coming home, she laid aside the woman’s dress and put on a man’s, came to the monastery saying she was a eunuch named Smaragdus, and asked to be made a monk. Received among the men, she lived many years in all holiness. The father at length, returning and not finding his daughter, sought her with servants and friends through all the monasteries, through all the places of all Alexandria, of all Egypt, and not finding her mourned without consolation. After this, coming to the same monastery, he gives much money to the brethren that they may pray God, and begs that something may be revealed to him about his daughter. They keep up fasts with vigils and, praying a week, obtain nothing; and though they were three hundred and fifty, the prayer of Euphrosyne surpassed the prayers of all, for day and night she prayed that it might not be made known in this life. The abbot, consoling Paphnutius, ordered him to be taken to Smaragdus; for he himself lived in a solitary cell and his whole conversation was in heaven. Seeing her father, and fearing to be recognized, she dissolves in tears, but is not recognized. For her imperial countenance had withered with many vigils, and her great beauty [f. 294] had grown faint with weeping and fasting. He departed consoled by her, *(col. 1050)* and gave many alms at her urging. Smaragdus, when thirty-nine years in holy life had been completed, feeling that the end of her life was at hand, called her father, who was then present, asked him not to be anxious any longer about his daughter, tells him that she is his daughter, and begs that no one know it, that he give her goods to the monastery and pour out his prayers for her. Having said this, she closed her eyes in death and went, led by angels, to the inaccessible light; the father, half-alive, fell to the ground. Coming to himself, with great wailing he fell upon the body, and gave vent to his grief in cries and tears. All the brethren, hearing it, ran up, and seeing the wonder broke into praise of God; while they kissed the holy body, a certain brother who had only one eye rejoiced to have the other restored. Again and again they doubled the praise of him (her) who in a frail sex worked such wonders. The body is therefore buried in the tomb of the fathers, and her soul, like gold tried in the fire, so examined in the furnace of tribulation, rejoices among the white virgins. The father gave himself with all his substance to the monastery, became a monk, and ending his life in holy conversation went to the heavens to see his daughter in glory. Of this Virgin, dearest brethren, and of all the saints let us implore the merit and suffrages, that God may not let us fall with sinners and destroy us with those who work iniquity, but may bless us with the inheritance and exalt us for ever. *Where eye hath not seen.*

Sermon LV. Tenth Sunday after Pentecost

The ways of Sion mourn, because there are none that come to the solemn feast (Lamentations 1:4). *(col. 1049)* Sion, which means *watch-tower*, is the Church, which is to behold the King of glory in his beauty. By its ways are understood the lives and teaching of the saints, by whom the faithful are led to the walls of the heavenly city. These ways mourn that few come to the solemn feast, because the just grievously lament that few frequent the celebration of the Lord's sacrament. For he who here estranges himself from the festivity of the Church will surely in the future be excluded from the solemnity of the angels. Hence it is read today that the Lord, seeing the city of Jerusalem, wept, and foretold that it would be besieged by enemies, dug round, and destroyed with all her children. This city over which God weeps is any soul that does not bewail its crimes; which [f. 294v] the enemies will surround when, death threatening, bands of demons beset it. They dig a trench round about when, bringing before its eyes the evils done, they lead it into the pit of despair. They will straiten it on every side when with horrible face and gesture they force it to go out to punishment. They cast it to the ground when they kill the body by death. They slay its children when, leading it to Tartarus, they torment it in punishment for its evil works. *They shall not leave a stone upon a stone* (Mark 13:2), *(col. 1050)* because they will leave no thought of a hard heart unpunished. And all this comes about because *it knew not the time of its visitation* (Luke 19:44). The soul is visited when it is scourged by God together with men; but it does not know the visitation, because it refuses to receive discipline. The Lord casts out of his temple those who sell and buy, because he drives out, by the scourge of penance, the faults of men who are converted, selling men to the devil and buying punishments. This was prefigured by the overthrow of Jerusalem, which happened in this way.

The visitation of Jerusalem was the Incarnation of Christ. For the Orient from on high visited her when he preached the kingdom of heaven in her midst and made it illustrious with signs and miracles; but she did not know the time of her visitation when she would not believe that he, promised by the law and prophets, was God. Moreover, fearing to lose earthly glory, she crucified the King of glory and so lost heavenly glory. He himself stretched out the wings of the cross and wished to gather her under the shadow of the wings of his mercy, as a hen protects her chickens under her wings from the kite. But they kicked the Lord away, would not hear him calling, and, as he stretched out his hands after them, turned their backs to his face. But God, patient and of much mercy, who transplanted the vine out of Egypt (Psalm 79:9) and let it to husbandmen, whose prophets sent to them they treated with contumely, and moreover killed his only Son, cast out of the vineyard, gave them forty-two years for penance in which they might obtain forgiveness of their guilt. *(col. 1051)* But they abused the time of grace into pride and provoked God, ever increasing their guilt; therefore the wrath of God rose up against them and destroyed them. For after they had rejected the prophets, the wise men and scribes sent to them by him, and moreover scourged some, stoned some, killed some by diverse punishments, drove others from their borders, the God of vengeances, the Lord, remembered to require their blood, and there came upon [f. 296] them the blood of Christ and of all the just which they had shed from the blood of Abel to the killing of the apostles of Christ (cf. Luke 11:50). And because they offended the Father and the Son, the father Vespasian and the son Titus avenged this, and *the boar out of the wood* laid waste the vineyard of the supreme Father of the family, which they had turned into the vineyard of Sodom, from which they had drunk the wine of Gomorrah, *and the singular wild beast hath devoured it* (Psalm 79:14). The wood was the Gentile world, from which the boar Vespasian led out an army and tried the vineyard, that is Judea, with sword and fire. The singular wild beast was Titus, who by a long siege devoured Jerusalem; but before the city was overthrown, through all that year a star like a sword was seen hanging over it. A heifer brought to sacrifice gave birth to a lamb; and for forty continuous nights fiery armies were seen in the air; the gates of the temple were opened of themselves at midnight, a very great light shining within. Voices of this sort were heard: "Let us depart from these seats." So, forty-two years after the passion of the Lord, Vespasian and Titus, leaders of the Romans, entering Judea with a great army, laid waste the whole region with fire. The people had flowed together from all cities to Jerusalem for the paschal festival; the army besieged them at the paschal time, as they themselves had crucified the Lord on the paschal day. So, according to the words of the

Lord, surrounded by a rampart, with engines of war set up on every side, the city was fiercely assaulted by the enemy and also defended with the utmost force by the citizens; but because they had not the shield of protection in the Lord God, they fell into the hands of the enemy. Some were consumed by famine, some by wasting; some were cruelly slaughtered by their own citizens, some were suffocated by the stench of the dead. The worst of them went round the city like dogs, snatching food from the hands of women, even from the mouths of infants. Citizens lying in the street, drawing their last breath for hunger, they tortured with the impious sword, and wishing to die they did not wholly dispatch but tormented the wretched with wounds. And after they had consumed as food asses or horses and other animals unlawful to eat, mothers themselves slaughtered their sons to eat. Whereupon, a great cry arising in the city, the soldiers left the ramparts; but the enemy broke in on every side through the walls, *(col. 1052)* violently invaded the city, gave all to the devouring [f. 296v] flame, put the whole people to death by diverse punishments, and destroyed from the foundations all the towers and the temple itself and the wall round about. When all was overthrown, it is said that where the city had been the day before they drove a plough and sowed salt for seed. In this siege it is read that eleven hundred thousand perished by famine, as many were slain by the sword, as many again were dragged into captivity, and three hundred were crucified in vengeance for the Lord's death. It is also handed down that thirty were sold for a penny, as they themselves had sold the Lord for thirty pence. Thus, dearest brethren, the Lord rendered *sevenfold into their bosom* (Psalm 78:12) those who shed the blood of the saints. So *their house was left desolate* (Luke 13:35), which they themselves made a den of thieves (Matthew 21:13); and so the Romans took away both their place and nation (John 11:48).

Behold, most beloved, you have heard the captivity of the Jews; we must beware of the captivity of the demons. That was written for our correction, lest the camps of the malicious enemy shut us in unwarned. For that we might be free from captivity, the Son of the supreme King was given as hostage for our redemption. And that this may be tenaciously impressed on our memory, the bread of Christ is formed in the manner of a penny: because he, truly sold for thirty pence into the hands of the impious, who will be given as the true penny in the vineyard to those who labour until evening, the reward of all the just.

This captivity went before in a figure, as holy Scripture tells us. When Elijah was carried to heaven in a fiery chariot and Elisha, having divided the Jordan with Elijah's mantle, returned to Jericho; as he went up thence to Bethel, boys mocked him: *Go up, thou bald head, go up, thou bald head* (4 Kings 2:23), they cried; and when he cursed them, two bears came out of the wood and tore forty-two boys (*ibid.*). Elisha was in figure Christ. He goes up to Bethel when he goes from Jerusalem to the cross. The boys mocked him, *Go up, thou bald head,* they cried, when the Jews with childish sense mocked the Lord scourged for us and made bald on Calvary on the cross. For it was the custom among the ancients that those about to be crucified were first scourged and made bald, as can be noted also in holy Scripture. *The sword,* it says, *shall devour flesh with the blood of the slain and of the captivity, the bared head of the enemies* (Deuteronomy 32:42). For captives who were sold were also made bald [f. 298]. This our tonsure seems to express, which bears, by Christ's [authority?] the figure of Christ. The boys are cursed by Elisha when the curse of his blood is brought upon us and upon our sons the Jews. Whence two bears coming out of the wood tore forty-two boys, when for forty-two years two emperors who came from the Gentiles with arms atrociously strangled the Jews. Let us then, dearest brethren, strive to escape the hands of enemies, to escape the captivity of souls, *(col. 1053)* to come to our true king, to obtain true freedom; that we may attain this, let us walk in the footsteps of the saints.

Addition: Of St Marina

The acts of Marina alone would suffice for us if other examples were lacking. Her father said that he wished to save his soul, to change the world and the habit, and to make her the heir of his goods. But she said, "Do you wish to save your soul and lose mine?" When her father asked what would please her, she said that he should cut her hair, put on her a man's habit, and take her with him to a monastery as his son. He, at her

words, praised God; he led her, shorn, with him to conversion. Received by the brethren, they become monks and lead their life in all religion. After some years the father passed over into the place of the wonderful tabernacle (Psalm 41:5); but the daughter, in every exercise of virtue, becomes admirable to all. Her father had said that her name was Marinus, but for her excessive religion she was called by all Christian (*Christianus*). She was very beautiful, and by gravity of manners and sweetness of speech acceptable to all. Therefore she was sent by the Father of the monastery with the brethren on business of the monastery. Envious, therefore, the devil, the crooked dragon, who once wished to make himself equal to God, grieves that a tender girl tramples his scaly neck, and poured out the poison of his malice on a woman pleasing to God through a woman obedient to himself; but his slippery head is crushed by her, and she gloriously obtains the palm of the victor.

For a certain man often received in hospitality the brethren going and returning; his daughter conceived by a soldier. Her father, as her womb swelled, questioned her; but she, at the devil's instigation, laid the crime on the Christian monk; the father, full of fury, reported it to the abbot. When therefore Marinus returned to the cell, the abbot charged him with the crime of fornication. He at once threw himself at his feet, and confessed that he had erred and had done it as a man. By the abbot he is afflicted with many scourges [f. 298v] and cast out of the monastery as guilty. But he remained outside the gates of the monastery in every labour with the greatest patience, did public penance as a criminal, and as food received only alms. Meanwhile that unhappy woman gave birth to a little child, which the girl's father brought to the monastery. *(col. 1054)* The abbot ordered it to be thrown before Marinus, saying that he should nurse the son he had wickedly begotten. He, taking up the infant, went round the shepherds; having received milk from them, he nursed it with all diligence. He returned to the monastery gate, striving to please God alone, conscious of his secret. Three years being thus passed, at the brethren's request he is received into the monastery; the care of washing the kitchen vessels and cleaning the brethren's dwellings was laid on him; which he did with all alacrity: he was first to go to church, last to leave. While such a lamp long lay hid before men, which shone with great splendour in the sight of God, the light of light brought it out of the darkness and gave it as a light to all in the house of the church. He fell into bodily sickness, by which he escaped the bitterness of death and misery and entered the joyfulness of life and joy. When he was not seen in church according to custom, the abbot ordered inquiry to be made lest he be sick. When he found that he had died, he pronounced him wretched who had not fully earned the time of penance, and ordered him to be buried far from the brethren. But when the body was stripped for washing, a woman was seen; a cry with praises is raised to the stars. The abbot, beside himself, ran up and fell before the holy body; with great wailing he cried out that he had erred, that he had sinned, until a voice thundered from heaven pronouncing that the guilt of his ignorance was pardoned through the merits of holy Marina, spouse of Christ. The people therefore flowed together at the stupendous miracle, among whom the girl's father also came. Hearing that the Christian had died, he begged God to forgive him that he had destroyed his house. Meanwhile his daughter, possessed by a demon, is brought, bound in chains; from her mouth the devil confessed the author of the crime and the injury to Christ's virgin. All therefore resound praises to God, whose so great benefits abound among men. The girl was freed at the seventh hour at the virgin's tomb, and again the Lord is glorified in his saints. Let us beg her constantly with all the elect of the Lord that we may overcome the luxury of the world [f. 300], that the Lord may lift us up from the gates of death, that our soul may announce all his praises in the gates of the daughter of Sion, *where eye hath not seen* (1 Corinthians 2:9).

Sermon LVI. Eleventh Sunday after Pentecost

Honorius Augustodunensis, Speculum Ecclesiae: Dominica XI (the Pharisee and the Publican, Luke 18), with the long addition on the use of pagan literature and philosophy (De tribus stultis); Dominica XIII (Beatus vir qui non abiit in consilio impiorum; the Good Samaritan, Luke 10), with its exempla

Patrologia Latina, vol. 172, cols. 1054–1064 (ed. Migne, Paris, 1854; after Rheinau MS 138). The sermon for the Eleventh Sunday begins at the foot of col. 1054 and its homily ends at the foot of col. 1056; the addition on pagan learning occupies cols. 1056–1059; the Thirteenth Sunday sermon begins at col. 1059 (right) and runs through col. 1063, its last words falling at the head of col. 1064. Migne's notes (161–166), mostly corrections of the manuscript's readings, are not reproduced except where the sense requires. (Migne's marginal heading De tribus stultis in col. 1057 refers to the three exempla of the wheel, the stone and the vulture.)

(col. 1054) The Gospel tells that two men went up to the temple at Jerusalem to pray: one a Pharisee, that is a cleric of the Jews, the other a publican. The Pharisee, drawing near to the altar, lifting his hands and eyes to heaven, gave thanks to God that he was unlike other men, who were robbers, unjust, adulterers, like that publican who stood behind; that he fasted twice in the week and gave tithes of all he possessed. But the publican hid in a corner and dared not lift his eyes to heaven; he only struck his breast and asked that God be merciful to him. *(col. 1055)* Then the Lord says that the one who confessed his sins went down justified; the one who boasted of his deeds went away rejected, because *every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted* (Luke 18:14).

Therefore, most beloved, when you come together for prayer, you ought not to boast of your good deeds nor condemn others, but accuse yourselves and reckon all others just. Humble your souls in the sight of God, call on him with mouth and heart, and in the day of tribulation he will deliver you and exalt you over your enemies. *Keep thy tongue from evil, and thy lips from speaking guile* (Psalm 33:14), for *by thy words thou shalt be justified, and by thy words thou shalt be condemned* (Matthew 12:37). He who prays as the Lord taught, him the Lord will hear; but he who prays otherwise, his prayer shall become sin. Ask the necessaries of life and eternal joys, and the Father will give you both. Many pray and obtain nothing, but their prayer will be execrable, because they turn away their ear from the cry [f. 300v] of the poor. *Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father, he shall enter into the kingdom of heaven* (Matthew 7:21). The will of the Father is that we forgive those who sin against us, and bring help from our goods to the needy. By these petitions of our heart will be obtained; by these we shall enter the kingdom of heaven.

By the two men who are read to have gone up to the temple, two peoples are understood, the Jewish and the Gentile. The Pharisee who approached the altar is the Jewish people, who had the sanctuary and the ark. He recounts his merits in the temple, because he boasts in the world of his observance of the law. He was *not as the rest of men*, because he was set apart from the peoples of the nations by circumcision. The Gentiles were robbers, because they seized the Lord's goods as it were by violence, in not rendering him due service for the benefits conferred. They were unjust, since, despising the Creator, they worshipped the creature. They were adulterers, since, forsaking the Lord, the true Bridegroom, they defiled themselves with demons. The Jews also were robbers, who usurped to themselves the merits of the just. For it is robbery to wish to have the praise of the just and to refuse to imitate the holiness of the just. Whence it is written: *He thought it not robbery to be equal with God* (Philippians 2:6). This equality the first angel wished to seize, and fell from blessedness. They were unjust, since they rendered neither to God what was God's nor to man what was his. They were adulterers, since, having cast off the law, the noble bride, they defiled themselves with idolatry. By a week all time is rolled. *I fast twice in a week*, because he declines evil in deed and in will. *I give tithes of all that I possess*, because he fulfils the decalogue of the law by the ten senses of the body: for five doubled make ten, as two eyes, two ears, and the rest. But the Jews worked evil in act and in desire, and transgressed God's precepts with all their senses.

The publican who stood afar off is the Gentile people, which was far from the worship of God. *(col. 1056)* *He would not lift up his eyes* to heaven, because he longed only for earthly things. He struck his breast when he wept over his error through penance. And because he humbled himself by confession, God exalted him by pardon. And let us therefore, dearest brethren, *stand afar off*, that we may judge ourselves unworthy of the Lord's sacraments and the company of the saints. Let us not lift our eyes to heaven, that we may judge

ourselves unworthy of heaven. Let us beat our breast, that we may punish our offences with tears. Let us fall down before God; before the Lord who made [f. 302] us let us weep, that he may turn our mourning into joy, and, our sackcloth of sorrow rent, clothe us with gladness. Let us not be robbers, because the rapacious shall not possess the kingdom of God. Let us covet no man's goods; let us ascribe to ourselves no man's praise undue to our merits, because those who do so will be companions of robbers. Let us not be unjust, because the unjust shall not obtain the kingdom of God. Let us love the Lord; let us supply what is necessary to our neighbours. Let us not be adulterers, because God will judge fornicators and adulterers. Let us keep the right faith, let us incline to no heresy, because this is called spiritual fornication, and God will destroy every one that is unfaithful to him (Psalm 72:27). Let us fast twice in the week, namely on the fourth and sixth days, because if the Pharisee did this, much more ought we to do it. And if we do not abstain at all from food, let us restrain the heart from evil will, the hands from wicked action. Let us give tithes of all our things to God, because if the Jew did this, much more ought the Christian.

Addition: On the use of pagan learning

Not only the sacred writings, dearest brethren, lead us to eternal life, but the literature of the Gentiles also instructs us; some things from it are to be brought forward for edification. And that no one may be scandalized thereby, let it be exemplified by sacred authority. The children of Israel despoiled the Egyptians; they took gold, silver, gems, costly garments, which afterwards they offered for the use of God to make the tabernacle. And when they themselves went out of Egypt, all the temples of idols fell down. They go out of Egypt and make for the land of promise who leave this world and betake themselves to a holy way of life: then indeed the shrines are dissolved, because those who were the temples of vices are destroyed from sins; for now they begin to be the dwelling of God, and therefore the malign spirits will no longer be able to have a place to abide in them. They despoil the Egyptians when they change secular studies into spiritual exercise. They offer these to make the tabernacle when they bring forward philosophical arguments for the building up of the Church. They give the gold of the Egyptians when by secular wisdom they adorn spiritual discipline. They offer the silver of the Egyptians when they convert secular eloquence to the profit of the Church. They give their gems when they relate sentences well uttered by philosophers for the exhortation of neighbours. They offer their garments when they report the examples of the Gentiles to the brethren for imitation. For in a great [f. 302v] house not only vessels of gold and silver, but also of iron and clay are necessary. *(col. 1057)* The great house is the Church. The vessels of gold and silver are the volumes of sacred authority. The vessels of iron and clay are the writings of secular men for outward needs. For as gold shines by iron, so sacred Scripture shines by secular disciplines.

It is also told that on their return from captivity they rebuilt the temple of God with the money which they had gained at Babylon. At Babylon those are held captive who, straying from the Catholic faith, are with heretics, or, apostatizing from a holy purpose, are in the captivity of demons among the secular. If these, by God's mercy, return to Jerusalem, that is to Mother Church, and bring forward for the building up of their neighbours the useful things they learned outside, they truly build a temple to God from the money they gained at Babylon. In the law also it is commanded: if a people besieged a city, and anyone saw among the enemy a beautiful girl, he should cut off her nails and hair, and afterwards take her to wife (Deuteronomy 21:11–12). We besiege a city when we assail some heresy or error of the Gentiles by writings or disputation. We see a beautiful girl among them when we find some sentence well uttered by them. Why must we cut nails and hair and so join her to us? Because we must reject what is superfluous and placed against the faith; but what is well said and not contrary to our faith we ought to weave into our books for the instruction of the faithful.

The philosophers write that a woman bound to a wheel is carried round continually; her head is now raised aloft, now plunged to the depths. This wheel that revolves is the glory of this world, which is continually carried round. The woman bound to the wheel is fortune woven into glory. Her head is sometimes borne up,

sometimes down, because very many are many times exalted by power and riches, often brought low by want and miseries. They say also that a certain man condemned in the underworld is stretched apart upon the spokes of a wheel; which wheel without interruption is borne from the height of a mountain to the bottom of the valley and, again seeking the height, rolls back down anew. They report again that a certain man there rolls a stone to the top of a mountain, and the weight of the stone, as he rolls it, drives it headlong from the summit, and again the wretch rolls the stone back up. They tell again that a vulture eats the liver of a certain man there, which, already consumed, grows again [f. 304]. Since a wise reason composed these things, your love ought to know what they mean. He who is hurled in the whirl of the wheel from the mountain to the depths is he who from the height of power or riches is rolled headlong into the depth of the abyss. He who rolls the stone up the mountain, which he at once rolls back, is he who with great difficulty attains dignities or any desired things, and by these is sunk to the depths of hell. He whose liver the vulture feeds on, and it is said to grow again, is he from whose heart lust feeds; and desire fulfilled, foul lust springs up again. *(col. 1058)* For in the liver is concupiscence; and the vulture loves the carcases of the dead.

Of this plague they say again that Medusa, of exceptional beauty, incited very many to love of herself, and changed all who gazed on her into stones. From her face Perseus protected himself with a crystal shield, and killed her with a curved sword. This woman is lust, which feigns herself beautiful in the hearts of men, but changes those who behold her into stones, because it hardens the hearts of the libidinous by delight. From her Perseus protects himself with a crystal shield, because the strong man, looking into the mirror of virtues, turns the face of his heart away from her gaze. With a curved sword he kills her, because by fear of eternal fire he cuts her off from himself.

Then it is read that a certain one of the fathers brought up a little son in the desert, whom, when grown, lust tickled. The father ordered him to retire into the desert and for twenty days to give himself alone to fasts and prayers. When the twenty days were fulfilled, he saw a foul and exceedingly stinking naked woman rush upon him; unable to bear her stench he began to push her from him. But she said, “Why do you so shrink from me, with whose love you so burned? For I am the image of lust, who appear sweet in the hearts of men, and if you had not obeyed your father, you would have been laid low by me like others.” He gave thanks to God who rescued him from the spirit of fornication. Many other examples lead us on the paths of life.

It is read that one of the fathers, going out, saw an Ethiopian in a wood cutting wood and trying to lift the bundles tied up. When they seemed heavy, he untied them and increased the loads; and when they were then more burdensome, he added to them and made them unbearable. As he strove to lift them he was crushed by the weight. He, going on [f. 304v], saw a man pouring water into a vessel, which, poured in, ran out below, because the vessel had no bottom. Further on he went, and behold, two men were approaching the gate of a city, carrying a beam crosswise before them; and neither willing to yield to the other, both stayed outside. The Ethiopian who increases the load of wood is he who always heaps up the weight of sins; and when time hardly suffices to amend the past, the wretch never ceases to add newer ones, until, falling into despair, he earns no penance, but is crushed to death by the mass of his crimes. He who pours water into a vessel lacking a bottom is he who does alms or some good deeds, but loses them through impurity or other vices, whence it is written: *He gathered money and put it into a bag with holes* (cf. Haggai 1:6). He gathers money into a bag with holes who does good deeds but defiles them by evil works. Those who carried the wood crosswise are those who bear the heavy yoke of pride; while they will not yield to one another, they will not be able to enter the gate of the heavenly city. But those who put the sweet yoke of the Lord on their necks and take up his light burden *(col. 1059)* will enter the gate of the city above. For this, dearest brethren, let us sigh with all our heart; to it let us hasten with all our might, that we may escape the well that has no bottom, and may be able to sacrifice the sacrifice of praise to the Lord in the courts of Jerusalem, *where eye hath not seen* (1 Corinthians 2:9).

Sermon LVII. Thirteenth Sunday after Pentecost

Blessed is the man who hath not walked in the counsel of the ungodly (Psalm 1:1). Adam was the unhappy man who, by the counsel of the ungodly, went away from the fatherland of paradise and led all his posterity into this exile. He *stood in the way of sinners*, because he remained fixed in sin. He *sat in the chair of pestilence*, because he taught sins to others by evil examples. But Christ was the blessed man, who by the counsel of the Father went from the court of heaven into the prison after the lost servant. He did not walk in the counsel of the ungodly when the devil, showing him all the kingdoms of the world and their glory, persuaded him to adore him. He did not stand in the way of sinners, because he did no sin. He did not sit in the chair of pestilence, because he taught evil neither by word nor deed. And therefore, as that unhappy one drew all his carnal children into death, so this blessed [f. 306] man brought back all his children to life.

For, as he himself tells in the Gospel: *A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him went away, leaving him half dead. And it chanced that a certain priest went down the same way, and seeing him passed by; in like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan, being on his journey, came near him, and seeing him was moved with compassion; and going up, bound up his wounds, pouring in oil and wine, and setting him upon his own beast brought him to an inn. And the next day he took out two pence and gave to the host, and said, Take care of him; and whatsoever thou shalt spend over and above, I at my return will repay thee* (Luke 10:30–35).

The man goes down from Jerusalem to Jericho when the first parent came from the joys of paradise to the failing of death. For Jericho, which means *moon*, designates the waning of our mortality. He fell among robbers, because forthwith the band of demons surrounded the exile. They also stripped him, because they stripped him not only of the riches of paradise but of the garment of immortality. They laid wounds on him, because they poured sins into him. They left him half-dead, because they left him dead in soul, but in body surrounded by the mysteries of God. The priest went down by the same way when the order of the patriarchs journeyed on the road of mortality. He passed by the wounded man, because he could not bring help to the human race when he grieved that he himself was gravely wounded by sins. The Levite also took the same road, because the prophetic order also went by the path of death. He passed by the wounded man, because he could not bring help to lost man, since he too groaned wounded by sins. *(col. 1060) But the half-dead man is healed by the Samaritan*, because the man who was seduced is healed by Christ.

Samaria was the capital city of the Israelite kingdom, whose chief men had been led captive to idolatry in Nineveh and Gentiles settled in it. The Jews so abhorred association with them that they brought in those with whose name they wished to curse; so, reviling the Lord, they called him a Samaritan. But he was the true Samaritan, which means *keeper*, because by him the human race is kept. He made a journey when he came from heaven into this world. He saw the traveller wounded, because he beholds man surrounded by sins and miseries. He is moved with compassion over him [f. 306v], because he experiences all sorrows for him. And drawing near he bound up his wounds, when, announcing eternal life, he preached to cease from sins. By two parts of the bandage he bound the wounds, when by two fears he restrained sins. For servile fear keeps from sins through punishments; filial fear urges the holy to good works. He drew the lower part of the bandage when he so struck the fear of hell into the hearts of men: *Their worm*, he says, *dieth not and the fire is not quenched* (Mark 9:43). He drew the upper part when he taught the fear that leads to good zeal: *The children of the kingdom shall be cast out into the exterior darkness; there shall be weeping and gnashing of teeth* (Matthew 8:12). He pours in wine and oil when he taught penance and pardon. For by wine corruption is cleansed; by oil the fomented wounds are healed. He pours in wine when he said, *Do penance*; he added oil when he said, *for the kingdom of heaven is at hand* (Matthew 3:2). He *set him upon his own beast* when he bore our sins in his body upon the wood of the cross. He brought him to the inn when he joined him to the Church above. The inn, in which animals are gathered at night, is the present Church, in which the just are

lodged in the darkness of this life until the Day of eternity dawns and the shadows of mortality decline.

On the next day he took out two pence. There was one day of death, another of life. The day of death began with Adam, in whom all die. The day of life began with Christ, in whom all shall be made alive. Before Christ's resurrection all men tended to death; after his resurrection all the faithful rose to life. On the next day he took out two pence when after his resurrection he taught that the two Testaments are fulfilled by the two precepts of charity. *(col. 1061)* He gave the pence to the host when he committed to the order of doctors the teaching of the law of life; he bade the sick man be cared for, because he ordered the human race to be saved from sins. The stench of the inn compels the sick man to go out, because the adversity of this world drives the just to seek heavenly things. The two pence are also given to the host when the doctors are lifted up by knowledge of the Scriptures and by the honour of the secular. *If they spend anything over and above*, he will repay when he returns, because if they exemplify by their works the good things which they preach to the people, when the true Samaritan returns to judgment and leads him who was once wounded, but then healed, from the inn into the heavenly palace [f. 308], he will repay the careful stewards with everlasting rewards.

That deaf and dumb man also had the form of the human race, whom the Lord, to heal, passed through the midst of the coasts of Decapolis (Mark 7:31). Decapolis is a region of ten cities, and signifies the law of the ten precepts. The Lord passes through Decapolis when he willed to be born under the decalogue of the law. They bring the deaf and dumb man to him when the preachers convert the human race to the faith: he was deaf, because he would not hear the commandments of God; he was dumb, because he was silent in the praise of his Maker. The Lord gave him hearing when he opened to him the sense to understand the Scriptures. He loosed the bond of his tongue when he filled his mouth with the praise of God.

The ten lepers also expressed this, who were cleansed when the Lord entered a town (Luke 17:12). The Lord entered the town when, to be incarnate, he descended into the womb of the Virgin, the town of the Holy Spirit. The ten leprous men were all men, spotted by the transgression of the ten precepts or by the striking of the ten plagues of Egypt. They are sent by the Lord to the priests, but are cleansed on the way, because when sinners run to the priests to confess their sins, they will at once have pardon for what they have committed. The one who returned thanks for his health is the Catholic people, which constantly gives thanks to the Lord for its salvation.

Blessed were the eyes, but not of all, *that saw* Christ and his deeds (Luke 10:23); and the ears which heard his teaching (*ibid.*); blessed also are they that have not seen and have believed (John 20:29). For what *kings and prophets desired to see* (Luke 10:24), this the faithful believe the apostles saw, namely that the Lord conversed with men and by signs and teachings brought lost man back to his fatherland. Him, dearest brethren, let us love with all our heart, with all our soul, with all our strength, with all our mind, and our neighbour as ourselves (Matthew 22), that we may see him in the kingdom of his brightness. At all times let us bless him, that we may be able to praise him in his house for ever and ever.

Exempla appended to this Sunday

It is read that a certain man constantly either read or had the praise of God in his mouth in hymns or psalms. One night he saw how a crown of fragrant flowers descended upon his head from heaven. When afterwards he died and was buried, all the crowd standing round was filled with the sweetness of a wonderful odour.

It is told of another, an unlettered man, that he constantly recited the hymn *Glory be to the Father, and to the Son, and (col. 1062) to the Holy Spirit* [f. 308v], and that after his death he appeared to a certain man with a glorious face and a shining robe. When the latter asked him how he fared, he, who had never learned letters, answered in these words: *The Lord ruleth me and I shall want nothing; in a place of pasture he hath set me* (Psalm 22:1–2). O how much the simplicity of the faithful differs from the subtle wit of the Gentiles! Behold, this unlettered man, by the foolishness of faith, through three little words obtained joy and knowledge of all things. But Plato, the overflowing river of human wisdom, Aristotle, the torrent of subtle wisdom, by secular

prudence obtained the folly of misery and eternal perdition. So surely Christ, the Wisdom of God, rewards those who love him; so he rejects those who despise him and abuse his benefits. For already the faith of the fisherman Peter has syllogized the arguments of Aristotle; already Tullian eloquence, falling silent in the presence of Christ's professors, has stopped its mouth.

It is read also that a certain woman, converted to Christ, flourished in many good works; she toiled constantly in vigils, fasts, prayers. Seized by a grave sickness, she came to her last. While the faithful stood by her bed, behold, suddenly at midnight an immense light was poured from heaven, by the excess of whose ray the sight of all was so dulled that nothing was seen but that brightness. Meanwhile the doors were heard to creak from the multitude entering; voices of those conversing with the sick woman were perceived, but were not seen for the splendour of the light. Besides, a fragrance of greatest sweetness boiled forth and filled the sense of smell of all with wonderful sweetness. As day drew near the light departed; but the odour remained there three days. On the fourth night the cell was again illumined by a very great light, by whose brilliance the gloom of the whole night was put to flight. And behold, two choirs of singers are heard in the street; the voices of the sexes of those singing are distinguished, for men sang and women responded. In this clarity of light, in this sweetness of odour, in this joyfulness of melody, that holy soul is taken from the bitterness of the flesh, and led away with the jubilation of the saints to enjoy the pleasantness of everlasting sweetness. And the higher she is borne, the less is the voice of those hymning heard, until the light and [f. 310] the harmony are withdrawn; the sweetness of the odour remains until the body is buried. So *the Lord looketh on the humble; so he raiseth the poor out of the dunghill* (Psalm 112:6–7). For she was a poor little thing, and of no account among men. But what is abject to men is acceptable to our Lord; and what is high among men is an abomination before God. For behold, a precious gem lying hid in a dunghill is lifted out of the filth of the world's cesspool and set in a royal diadem of glowing stones in a shining place. *(col. 1063)* Hence, dearest brethren, let us commit our souls to all the saints, let us press on constantly in good works, that for the days in which we humble ourselves we may deserve to rejoice with them everlastingly *(col. 1064)* and for the years in which we see evil here to see one day in the courts of the Lord, which is better than thousands (Psalm 83:11). *Which* [*eye hath not seen*].

Sermon LVIII. Twentieth Sunday after Pentecost

Honorius Augustodunensis, Speculum Ecclesiae: Dominica XX (Beati qui audiunt verbum Domini et custodiunt illud; the wedding feast, Matthew 22), with exempla (the barren fig tree, the bent woman, the hidden nun); Dominica XXII (Beati qui custodiunt judicium; the unforgiving servant, Matthew 18), with exempla (David, Judith, Esther)

Patrologia Latina, vol. 172, cols. 1063–1072 (ed. Migne, Paris, 1854; after Rheinau MS 138). The Twentieth Sunday sermon begins at the foot of col. 1063 and ends in col. 1068; the Twenty-second begins in col. 1067 (the introductory paragraphs) and its homily, headed "XXII", continues from col. 1068 to col. 1072. In this part of the manuscript the Sundays XXI and following are not provided with separate sermons. Migne's notes (167–172) correcting the manuscript are not reproduced.

Blessed are they that hear the word of the Lord and keep it (Luke 11:28). *(col. 1063)* There are many, dearest brethren, who will not hear the word of God even with the ear of the body. Most indeed hear it with the ear, but are by no means blessed, because they do not love it in action. But those who hear it with a careful ear, keep it with an attentive heart, and strive to fulfil it in devout work, these are blessed, because with the Word of God they will exult for ever.

The same Word relates today in the Gospel that a certain king made a marriage for his son. He sent his servants to call those invited; and they would not come. Again he sent others, whom he commanded to tell the invited that the dinner was prepared, the oxen and fatlings killed, and all things ready. But they, neglecting it, went one to his farm, another to his business; others seized the servants and, having treated them with contumely, killed them; and the king, sending his armies, destroyed them and burned their city.

Then he sent to the highways and bade whomsoever to be called. And after the marriage was filled with guests, the king, coming in, saw a man who had not on a wedding garment; he commanded him, hand and foot bound, to be cast into the exterior darkness, where there would be weeping and gnashing of teeth; and he said that many are called, but few chosen (Matthew 22).

The king who made a marriage for his son is God the Father, who joined the Church as bride to Jesus Christ his Son. The bridal chamber was the womb of the holy Virgin. The servants who called [f. 310v] those invited were the prophets, who announced to the Jews, invited through the patriarchs, that Christ was to be incarnate. Those who would not come were those who did not believe the prophets. The servants sent a second time were the apostles, who preached through all Judea Christ incarnate for us. The dinner prepared was of the fatted calf, namely the body of Christ already offered for us. The oxen were the fierce tyrants, who subdued all the kingdoms of the world. The fatlings were the philosophers, who by searching flew in mind to the stars of heaven. These were killed when the wisdom of God trod on the necks of the proud and exalted, chose humble and poor parents, rejected the wisdom of the prudent, and appointed unlettered and simple men to preach. All things were ready, because everything pertaining to salvation had been set forth. Scripture had been opened to all; baptism and penance lay open to all. But they, neglecting salvation, would not come to the Lord's marriage, but one went to his farm, another to his business, because they gaped only after earthly gains, and therefore could not love heavenly things. The rest seized the king's servants and, *(col. 1064)* having treated them with contumely, killed them, because the Pharisees and princes of the priests afflicted the apostles with prison, chains, scourges; some of them they killed, others they drove from their borders with contumely. The king, sending his armies, destroyed those murderers and burned their city, when the ministers of God, the Roman princes, entered Judea with their armies, put the parricide Jews to death by various punishments, and burned the city of Jerusalem with fire. Then the servants are sent to the highways and bidden to call whomsoever, because indeed when the Jews refuse to come to God's marriage, the apostles, going into the way of the Gentiles, invite idolaters to God's feast. They gathered together good and bad, because they drew many reprobate with the elect to the faith. The marriage is filled with guests when the number of the elect shall be filled. The king will enter to see the guests when he comes to judgment to discern all according to their merits; as it is written: *The Lord will come to judgment with every despised one*; that is, he will judge as carefully the most despised in this world as the one most eminent in all glory. The man without a wedding garment is cast out, because he who lacks the charity of God is not admitted to the marriage of him who is charity. For the wedding garment is charity, by which eternal brightness is obtained [f. 312]. Hands and feet will be bound there by the cords of sins, because here they are bound by evil works. For the limbs which here are loosed to motion are there bound to punishment. Those are cast into the exterior darkness who now delightedly suffer the interior darkness. There will be weeping and gnashing of teeth, because they will pass from the waters of snow to excessive heat; from smoke of fire they suffer weeping, from excessive cold gnashing of teeth. *Many are called, but few chosen*, because indeed many are called to the faith, but only the elect are saved. There are two callings: one outward, the other inward; by the outward many through apostles and preachers were called to the faith; by the inward few are drawn by the Son to the Father. By the outward many fishes clung to the net of faith, whom the choosers cast out again; by the inward few lay hid, whom they chose into vessels. Now the reprobate are mixed with the elect, as chaff with the grain; but when Christ comes with his winnowing fan, the chaff, shaken out, is given to unquenchable fire, but the grain will be gathered into the barn of God.

And we, dearest brethren, since we are called to the marriage of God, let us strive by good actions to be with the few elect. A dinner is prepared for us daily when holy Scripture with the body of Christ is set before us. *(col. 1065)* The oxen were slain for this banquet, because the apostles, the oxen of the Lord's flock, died for the invitation to these feasts. For this banquet also the fatlings were killed, because those who fly in mind to heavenly things were prostrated for these feasts. The oxen too were the persecutors, who tossed the faithful with the horns of unbelief, but at Christ's coming were hamstrung. The fowls were the heretics, who in a

certain manner flew to the heights when they set their mouth against heaven and spoke iniquity on high against the Lord; but they were conquered and exterminated by the Catholics. And since all these things have been quieted by the power of Christ, all things are prepared for our salvation, therefore let us not for any business neglect to come with all haste to God's feast. For God's banquet is the everlasting joy of life. To this he runs who strives to fulfil the precepts of God. Called from the highways to the marriage, we already sit at table, because from various errors we come together to the Lord's sacraments. And therefore, most beloved, let us shine in the wedding garment, that is [f. 312v] that we love the Lord above all and our neighbours as ourselves. Whom the king entering shall not find in this garment, he orders to be cast bound from his banquet; he will see the darkness of hell. The cities of those who killed the servants sent to them are burnt by those very ones who are destroyed, because they are doubtless allowed to be destroyed by the demons by whom the preachers here are afflicted with insults, and their bodies are finally set on fire with unquenchable fire.

Of this marriage King Solomon wove a sweet epithalamium when, in praise of the Bridegroom and the Bride, he sang through the Spirit the Song of Songs. For the son of the king of Jerusalem betrothed to himself the daughter of the king of Babylon, and, having taken her, gave her over to be instructed and adorned under the hand of a guardian; he himself went to prepare the feast; whom, returning, he will lead with immense apparatus and greatest splendour into the starry bridal chamber, leading with him to the palace the adorners of the bride to the marriage, but delivering her corrupters to the punishment of prison.

The king of Jerusalem is God, whose Son is Christ; the king of Babylon is the devil. The Gentile world was his daughter when it was given to idolatry. Christ espoused her from the Father when afterwards, shedding his blood, he triumphed over the devil on the cross. He gave her to a guardian when he committed her to the order of the doctors to be instructed by the divine law and adorned with the gems of virtues. He himself went to prepare the feast, because indeed he ascended into heaven to prepare for her a place in his Father's house with its many mansions. Again he will come with the army of all the angels and will rescue her from the exile of the pilgrimage of Babylon, and bring her into the city of his Father, glorious Jerusalem, with the highest rejoicing. Then the adorners of the bride will enter together, because those who here instructed the Church by writings or sayings and adorned her by good examples will shine with her then at the marriage of the Lamb like the sun; but the persecutors who tore her and did her violence, and heretics and schismatics who corrupted her, *(col. 1066)* will then be sent into the pool of fire and brimstone and burn for ever.

That we may not be strangers to this banquet, the Lord instructs us by various teachings. He tells also that a certain man had a fig tree in his vineyard, and for three years coming found no fruit on it; and that it might not occupy the ground any longer barren, he ordered it to be cut down (Luke 13). The barren fig tree in [f. 314] the vineyard was the Synagogue, fruitless in the law. From her the Lord sought fruit three years, because he admonished her to the fruit of good work before the law through the patriarchs, under the law through the prophets, under grace through the apostles; but because, withered through perfidy, she occupied the ground barren, he laid the axe of his judgment at her root, when he cut her off by the sword of the Romans.

The barren fig tree in the vineyard is also any man in the Church without good works. From him the fruit of three years is sought when the work of faith in the Trinity is required of him; and unless it is quickly dug about with confession and the dung of penance is applied, he will be cut down by death and cast into the fire of Gehenna.

This also was prefigured by the bent woman, mercifully healed by the Lord (Luke 13). The woman bowed to the earth was the Synagogue, bent under the weight of the law. She is raised by the Lord when a multitude of Jews converted is rescued by grace from the burden of the law. The woman also bent for eighteen years is any soul weak under either law. For ten refers to the Old Testament on account of the decalogue of the law, but eight belongs to the New Testament on account of the eighth day of the Lord's resurrection. For eighteen

years, therefore, the woman is bent when the soul is weighed down by the transgression of both laws; but she is raised by the Lord to salvation when it is saved by his grace through penance.

Through the poor, dearest brethren, we ought to come to God's banquet. For the Lord commanded that we should not invite to our dinner the rich or the powerful, from whom we would receive recompense here, but should call to our banquet the poor, the feeble, the lame, the blind, from whom we hope for no recompense (Luke 14). For doing this we shall be blessed, because *they will receive us into everlasting dwellings when we shall fail* (Luke 16:9). We must go to God's feast by the ways of the saints.

It is read of a certain noble woman who, leaving the world, entered a monastery in which there were five hundred girls, and, that she might become truly wise, feigned herself a fool. She served in the kitchen service; she showed herself the servant of all; she never took her food sitting at table with the others; she took as her food only the washings of the vessels and the crumbs wiped from the table. She was a laughing-stock to all, bore the hatred of all most patiently; she held converse with no one at any time, and strove to please God alone. Meanwhile the Lord revealed her manner of life to a certain solitary; he came to the cell and asked to be let in [f. 314v] *(col. 1067)* to the congregation. And when all the girls were gathered before him, and she alone for whom he had come was missing, he asks that all be called out; and she was scarcely forced, indeed was dragged by the others, to present herself. She wore on her head a very black rag with which she often wiped pots or cooking-pots. But on the head of her coming from afar the holy man sees a crown shining with gold and gems, and her garment glittering with great brightness. At once running to meet her he falls at her feet, and begs to be blessed by her. And she likewise prostrates herself at his feet, commending herself to his prayers. All the nuns are astonished; they beg him not to do himself such an injury; they ask him not to go on with this madwoman. *(col. 1068)* He told them plainly what glory he had seen in her and how God had revealed it to him concerning her. They all prostrate themselves at her footprints; some report that they had given her slaps on the face, others that they had filled her nostrils with mustard, others that they had done other injuries to her. For these he poured out a prayer and returned to the desert. She, fearing to be honoured by men, secretly fled the monastery, preferring to be tormented in a desert place; but into what place she plunged herself or by what end she died could come to no one's knowledge. But it is certain that after the misery of this life she obtained the glory of the eternal kingdom. Let us pray for this with all the elect, that we may rejoice without end at the marriage of God, *where eye hath not seen* (1 Corinthians 2:9).

Sermon LIX. Twenty-second Sunday after Pentecost

Blessed are they that keep judgment and do justice at all times (Psalm 105:3). *(col. 1067)* There are two judgments: one which here is exercised through Christ's vicars, the judges; the other which at the last is exhibited by Christ, who is appointed by God judge of the living and the dead. It is a judgment to distinguish the good from the evil; to render good to the good, evil to the evil. So Christ in the judgment will separate the good from the evil, and render joys to the just and punishments to the impious. They therefore keep judgment who love the worshippers of God and reject the despisers of God. To keep judgment is also to inflict worthy penalties on anyone for his evil deserts. For those who here afflict themselves with vigils, fasts and other pious labours for their sins are blessed, because they will not undergo with the impious the eternal judgment. There are also two kinds of justice: one natural, namely divine; the other customary [f. 316], namely human. Natural justice is to serve God, to obey parents; customary, to observe the laws and statutes of prelates and to live in concord with fellow citizens. Blessed, therefore, are they who do justice at all times, because from the justice of the Father they receive from Christ the just rewards of life.

Today's Gospel admonishes us to the judgment of justice. It says that a certain king took an account with his servants; and one was brought to him who owed ten thousand talents; and because he had not wherewith to pay, his lord ordered him to be sold, with his wife and children and all that he had. He, falling down, begged mercy; and the lord, moved with pity, forgave him all. But going out, he met a debtor of a hundred pence,

whom he took and throttled, forcibly pressing him to pay what he owed. He too, falling down, begged mercy, but it availed him nothing, for he put the wretch in prison until he should pay the debt. Hearing this, the lord called back the wicked servant, rebuked him harshly, delivered him to the tormentors, and ordered the whole debt to be exacted of him (Matthew 18). And what the Lord signified by these words he made known at the end: *So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts* (*ibid.*). Dearest brethren, these things are much to be feared and constantly to be kept in memory. *(col. 1068)* The king who took an account with his servants is Christ, who brings all men to judgment for their deeds. The debtor of ten thousand talents is any transgressor of the ten precepts; the debtor of ten pence is the slanderer of his neighbours. Let us therefore who wish grave things to be forgiven us by God forgive our neighbours light things; for all that men do to us is light, because it quickly passes; but what we do against God is very grave, because it plunges us to destruction. Hence the heavenly Master taught us to make a covenant with the Judge, that we ask our debts to be forgiven us as we forgive our debtors. And Peter asking how often he must forgive a brother sinning against him, whether up to seven times: *Not up to seven times,* he says, *but up to seventy times seven* (*ibid.*), that is four hundred and ninety times; that is, that whatever is committed against us, we forgive. And again Scripture says: *Man to man reserveth anger, and doth he seek remedy of God?* (Ecclesiasticus 28:3). He therefore who does not forgive a man sinning against him is never forgiven when he sins against the Lord [f. 316v]; rather, in torments there is exacted of him what by penance was believed forgiven him. But you say: I cannot forgive him who does me an injury, nor love him from whom I suffer slander. O friend, what did he do to you whom you seek to kill? He killed my friend, you say. And what is the killing of a man to you? We are all servants of one Lord, the King of all, who as just judge will avenge all injuries of men. He therefore who kills a man sins not against you but against him whose servant he kills. And if you seek vengeance thence, you will be guilty twice over in one: in that you killed your fellow-servant, in another that you took from your Lord his judgment. So, if you avenge a homicide by deed or counsel, you will be damned with the homicide, because *he that hateth his brother is a murderer,* and *hath not part in eternal life* (1 John 3:15). But you, good man, whose limb do you wish to maim, whom the Son of the supreme Emperor wills to reign with him? He took away my goods, you say. What goods? Gold, you say, or silver, or a horse, or something of the kind. O man, *(col. 1069)* did you not come naked into this world and bring nothing of these with you? And doubtless you will depart naked from this world and leave all things here. All these came from the earth and will return to the earth. You have nothing here of your own, but all is another's. *The earth is the Lord's and the fulness thereof* (Psalm 23:1). He granted you a part of his goods as long as it pleased him; when he no longer wished you to have it, he bade another take it. As long as he wished he gave Job his goods; when again it pleased him, taking them away he gave them to the devil. Whence he himself said: *The Lord gave, the Lord hath taken away* (Job 1:21). He did not say, The devil took away, because God alone had power there. Since, then, you are a worm and corruption, do not wrong God by avenging yourself on your neighbour. But you, my dear, why do you wish to flog him or deprive him of his goods? He spoke ill to me, you say. O senseless one! what is a word but wind; for after it has flown from the mouth it soon vanishes into the air. But he who has spoken ill has harmed not you but himself, because *whosoever shall say, Thou fool, shall be in danger of hell fire* (Matthew 5:22). But if you live ill, what will anyone's blessing profit you; if you live well, what will anyone's curse harm you? It is wretched, then, to increase the misery of these wretches by vengeance, when they themselves have provoked on themselves the wrath of God. For the Lord will condemn murderers, [f. 318] will subject robbers also to punishments, and will separate the revilers from eternal damnation. Therefore all that is committed against us is to be forgiven; what is committed against God is to be punished by prelates. What we ourselves sin against God let us punish with worthy penance. What those subject to us sin against the law of God let us correct not cruelly but mercifully, that we may save their souls, because *judgment without mercy to him that hath not done mercy* (James 2:13). And what they have committed against us by word or deed let us forgive, and we shall receive joy and gladness.

Now let your love hear how justly God punishes sinners and how mercifully he protects those who call upon him; for he is the clement Father of the good, the mighty Lord of the evil.

King David took away the wife of Uriah the captain, and had him killed by counsel. The Lord, avenging this, put to death the infant born of the adultery, and stirred up against him Absalom, his own son, whom he loved especially. He publicly violated his father's wives, and moreover deprived him of the kingdom. Having thus chastened him, the Lord restored him again to the kingdom, but gave the parricide son over to a reprobate death. And David, penitent, is further consoled when Solomon, his son by the same woman, is set in the kingdom.

It is read also that King Cambyses (Nebuchadnezzar), desiring to reign alone, ordered Holofernes, prince of the army, to subject to him all the kingdoms of the world. He, going out with a strong band, broke all the fortified cities round about; at last coming to Judea he besieged *(col. 1070)* Bethulia. The people of the Lord, fearing that he would destroy Jerusalem as he had other cities, call upon God, who is the protector of all that hope in him, to set up the shield of his protection, with fasts and supplications. The inhabitants of Bethulia had run out of food; the army had cut off their water-conduit. The princes comfort them, now failing, promising the help of the Lord. In the same city there was a religious widow, Judith by name; after a fast of three days she put on her ornaments and went down to the camp of Holofernes. When he saw her he was at once captured by her beauty, and prepared a wedding with the grandeur of a famous feast. At night, when all were stupefied with too much wine, Judith, rising, called on God; she drew the sword hanging at the bedside, cut off the head of the drunken general; and returned to her own with all speed with the head [f. 318v]; and, the whole people summoned, she brought out the head and bade them praise God, who had given them liberation and victory together. And they, their spirit recovered, adored God and with great joy sang praises. On the morrow, by Judith's counsel, they go out of the city with great tumult and make an attack on the enemy. They, when they found their lord headless, struck with excessive grief, all together turned to flight. Pursuing them they laid low many thousands here and there, and put the rest to flight with great disgrace; and returning gathered immense booty, came to Jerusalem, and offered victims to God, who redeemed his people by a woman and turned their sorrow into joy. So God scattered the proud, and exalted and protected the humble (Judith 10–16). That this widow conquered the tyrant signifies that the flesh of Christ conquered the devil.

It is read also that King Ahasuerus made a great feast for all the princes and peoples of his kingdom, and during the banquet ordered Queen Vashti to be brought in crowned with a diadem. When she refused to come in, the king deprived her of the kingdom; Esther he raised in her place to the kingdom. After this the king exalted a certain Haman over the kingdom and subjected all the princes to him. When all began to bend the knee to him, Mordecai, the queen's uncle, would not adore him. Whereupon, indignant, he planned to put him to death with all his race, and by the king's seal decreed that all the Jews through the kingdom of Ahasuerus be exterminated, and set up a high gibbet on which he wished to hang Mordecai. Meanwhile two sought to kill the king, whom, betrayed by Mordecai, the king ordered destroyed; but Mordecai he commanded to be clothed in purple and crown, led through the city on the royal horse, Haman going before with the soldiers and singing his praises. This done, Mordecai told the queen that Haman had condemned her with all her kindred to death. She proclaimed a fast to all the people, and afflicted herself with them with vigils, fasts, prayers. This done, she prepared a banquet, inviting the king; she also bade Haman be present. At the feast she begs the king for her own and her people's life; she tells that she and all hers had been condemned by Haman, *(col. 1071)* whom the king, filled with fury, ordered hanged on the same gibbet which he himself had prepared for Mordecai. And [f. 320] Mordecai himself he made chief in his place; who ordered all Haman's kindred to perish by hanging. So by God's disposing the innocent people is delivered; the wicked seed is justly exterminated (Esther 1–16).

This king, though a Gentile, bore the type of Christ, who, true King of kings, begotten, rose from the root of Jesse. He made a banquet for the princes and peoples of his kingdom, because to the apostles, the princes of the world, and to the faithful, the peoples of the heavenly kingdom, he gave his body and holy Scripture for food. He called Queen Vashti crowned to the banquet, because he invited the Synagogue, adorned with law and prophets, to the heavenly feast. She, refusing to come in, is deprived of the kingdom. Esther the captive is placed on her throne, because unbelieving Judea is cast out of the kingdom of Christ; the Church from the Gentiles, captive to the devil, is led into the bridal chamber of the king as consort of the heavenly kingdom. Haman, who is exalted by the king, is the Jewish people which by God is raised up in kingdom, priesthood and divine worship. He who seeks to uproot the queen's kindred is the Jewish people which seeks to exterminate the people of the Church. Haman also, who set up the gibbet for Mordecai, signifies the devil, who set up the cross for Christ. He is hanged on the same gibbet, because the devil is caught in the gibbet of the cross. The two who conspired against the king are the two unbelieving peoples, the Jewish and the Gentile, who had given counsel that Christ the king be killed. *(col. 1072)* Mordecai accuses them, because the Christian people disapproves their works. They are put to death by the king, and these are condemned by Christ. Mordecai is distinguished with purple and crown, and the Christian people is clothed with martyrdom and eternal glory. He is led through the city on the royal horse, because the Christian people is honoured through the whole world by the doctors. For the order of preachers is called the horse of Christ the king, on which he is carried through the world. Haman with the soldiers sings his praises, because the Jewish people with the Gentiles, willy-nilly, celebrates the praises of the Christian people. The queen calls the king to a banquet, because the Church invites Christ to the solemnities of his body. She bids Haman also be present, because by preaching she offers her feasts to the unbelieving people. Haman also, who erects the gibbet for Mordecai, is Antichrist, who inflicts on the people of the faithful the punishment of death. He is hanged on the same gibbet, because he himself also is destroyed by the punishment of death. Mordecai is set over by the king as prince, because the faithful people, the judgment being finished [f. 320v], is set over all the goods of the Lord. The seed of Haman is exterminated, because then the generation of the wicked is condemned. The people of the queen is delivered and its sorrow changed into joy, because the generation of the upright will be blessed and will enjoy gladness and exultation. Now, dearest brethren, with all our heart let us beseech the clemency of God who sitteth on the throne and judgeth justice, executing judgment for all that suffer wrong, that on that day he may separate us from the unbelieving people and join us to the faithful in his kingdom, *where eye hath not seen* (1 Corinthians 2:9).

Sermon LX. Twenty-third Sunday after Pentecost

Honorius Augustodunensis, Speculum Ecclesiae: Dominica XXIII post Pentecosten (Beati omnes qui timent Dominum, qui ambulant in viis ejus), on the two ways, the seventeen beatitudes of the Psalter, and the two comings of Christ

Patrologia Latina, vol. 172, cols. 1071–1078 (ed. Migne, Paris, 1854; after Rheinau MS 138). The sermon begins at the foot of col. 1071 (right) and runs on to col. 1078, where a short addition ("Above is sweetness, below bitterness…") stands in the left-hand column, beside the opening of the Advent sermon (Sermon LXI). The column markers show where each passage is printed. Migne's notes (172, 173) are not reproduced.

Blessed are all they that fear the Lord, that walk in his ways (Psalm 127:1). *(col. 1071)* To fear God is to turn away from evil; to walk in his ways is to do good. Those therefore who fear God by avoiding sins are blessed, because they escape punishments; and those who walk in his ways by working good are blessed, because they will enter into the joy of the Lord. The ways of the Lord are his precepts, which lead men to the heavenly fatherland. *All the ways of the Lord are mercy and truth* (Psalm 24:10). The ways of the Lord are mercy to all who walk in them, truth to all who turn aside from them. Therefore he is our God, to be feared by servants as a lord, to be loved by sons as a father. By fear of him let us flee sins; by love of him let us press on in good deeds, that passing from this wretched life, we may escape the life of lamentation and by his

help attain the blessed life. There are three lives: one above us, blessed, which the saints live blessedly with the angels; another wretched, in which the just still sigh and groan here; the third beneath us, lamentable, in which the spirits of the damned with the demons remain. *(col. 1072)* To us, therefore, placed in the middle life, two ways present themselves, which lead some to the higher, others to the lower. On the right hand there offers itself a narrow and strait way, leading those who walk in it from this misery to the pleasantness of the blessed life; on the left there opens a broad and spacious street, leading those who walk in it to the calamity of the life of lamentation. The narrow and strait way is to flee the desires of the world and the concupiscences of the flesh; not to render evil for evil; to wear down the body with vigils and fasts; to labour at prayers and continual praises of God. But the broad and spacious way is to play, to eat, to drink, to fornicate, to hunt, to oppress enemies [f. 322], to dissolve in the delights of the flesh. The devil taught this, and by it led the human race to destruction. Christ showed the other by deeds and words and by it led lost man back to glory. And because the prophets foresaw that the human race would return to its fatherland by this way alone, they all with one voice foretold Christ the true and sure way, and all desired to see him. For Jacob, dying, said: *I will wait for thy salvation, O Lord* (Genesis 49:18). *(col. 1073)* And Moses: *I beseech thee, Lord, send whom thou wilt send* (Exodus 4:13). David also said: *Lord, bow down thy heavens and descend* (Psalm 143:5). Isaiah says: *O that thou wouldst rend the heavens and wouldst come down* (Isaiah 64:1). And rightly they failed in their desire, because they foresaw that he would come. For before his coming dusky death overspread the world, directed all by the left-hand path to perdition. All wandered as in darkness because they had not the light, Christ, and therefore by the spacious way on the left, with blind heart, they rushed into death. But when Christ, the Sun of suns, appeared in the world, indeed when the Life of angels showed himself to mortals, grim death fled in terror and confusedly hid itself in the recesses of Tartarus, as at sunrise the gloom of night is put to flight and the world is lit by its radiance. Therefore, most beloved, since the way of salvation lies open to us through Jesus, and the lamp of the word of God shines on both sides of the road, leaving the left-hand path with all our heart, let us take the right-hand way with all our might, that we may come to the highest blessedness. This way is charity, by which is approached the brightness of the highest blessedness.

To this tend fifteen paths leading to the courts of life: patience, kindness, and the others which the subtlety of the Apostle enumerates (1 Corinthians 13:4–7). Moreover the highest blessedness draws those who walk in this way to itself as it were with seventeen arms, because through the ten precepts of the law and the seven gifts of the Holy Spirit Christ taught us to enter the gates of life. These ten and seven distinctions of blessedness the Holy Spirit expresses by name through the prophet and subtly intimates the singular dignity of each.

First. He calls blessed those who overcome vices and concupiscences with the shield of faith and meditate day and night on the law of the Lord. *Blessed*, he says, *is the man who hath not walked in the counsel of the ungodly* (Psalm 1:1), *for the Lord knoweth the way of the just* (Psalm 1:6). The first [f. 322v] man, unhappy, consented to evil counsel and drew all his followers into death; Christ, the blessed man and way of the just, will bring back all who walk through him to the joys of the angels. He therefore who does not consent to sins, tending to this blessed man, will be in the highest blessedness *like a tree of life planted in paradise* (cf. Psalm 1:3).

Second. He calls blessed those who rejoice in hope, trusting in the Lord and not in themselves. *Blessed*, he says, *are all they that trust in him* (Psalm 2:13), because they will rejoice in his holy mountain, that is, in Christ. Again: *Blessed is the man that hopeth in him* (Psalm 33:9), because he will see good days in heaven (cf. Psalm 33:13). And again: *Blessed is the man whose trust is in the name of the Lord* (Psalm 39:5), because *a new canticle shall be put in his mouth* (Psalm 39:4).

Third. He calls blessed penitents fervent in love, because *charity covereth a multitude of sins* (1 Peter 4:8), and through the Holy Spirit, who is charity, remission of sins is given. *Blessed*, he says, *are they whose*

iniquities are forgiven, and whose sins are covered (Psalm 31:1). By charity they are remitted, *(col. 1074)* by good work they are covered. Such a man will be blessed, because the Lord will not impute sin to him in the judgment. He, with the just, rejoicing in the Lord, will be glad, will glory with the upright of heart (Psalm 31:11).

Fourth. He calls blessed those who worship God purely and desire to become his inheritance. *Blessed*, he says, *is the nation whose God is the Lord; the people whom he hath chosen for his inheritance* (Psalm 32:12). *Let these rejoice in the Lord*, for such as these it becometh to praise (Psalm 32:1). Again: *Blessed*, he says, *is the people whose God is the Lord* (Psalm 143:15), because these will sing a new canticle to God when, delivered from the hand of strange children, they shall be glad (Psalm 143:7–9).

Fifth. He calls blessed those who follow hospitality, who treasure up heavenly riches for themselves through the poor. *Blessed*, he says, *is he that understandeth concerning the needy and the poor; the Lord will deliver him in the evil day* (Psalm 40:2). The evil day is when a man falls into some affliction or into the hands of enemies, whence the Lord will at once deliver him. The evil day is also the last day, when the Lord, preserving him, will not deliver him up to the soul of his enemies, but will make him blessed on the earth of the living (Psalm 40:3).

Sixth. He calls blessed those chosen from the people of the Lord and taken up to praise him. *Blessed*, he says, *is he whom thou hast chosen and taken to thee; he shall dwell in thy courts* (Psalm 64:5). Of these again: *Blessed are they that dwell in thy house, O Lord; they shall praise thee for ever and ever* (Psalm 83:5).

Seventh. He calls blessed those who are instant in prayer, constantly invoking the help of the Lord. *Blessed is the man whose help is from thee* (Psalm 83:6) [f. 324]; these shall go from virtue to virtue and shall see the God of gods in Sion, where one day is better than thousands. Again: *Blessed is he whose helper is the God of Jacob, whose hope is in the Lord his God* (Psalm 145:5), for he shall reign with him for ever.

Eighth. He calls blessed those who praise God and contemplate heavenly things. *Blessed*, he says, *is the people that knoweth jubilation* (Psalm 88:16), for these shall walk in the light of thy countenance, and in his name shall rejoice for ever (Psalm 88:16–17).

Ninth. He calls blessed those instructed by the Lord and taught in his law. *Blessed*, he says, *is the man whom thou shalt instruct, O Lord, and shalt teach him out of thy law* (Psalm 93:12). The consolations of the Lord will gladden their souls (Psalm 93:19), when the learned *shall shine as the brightness of the firmament, and as stars they that instruct many to justice* (Daniel 12:3).

Tenth. He puts as blessed those who keep just judgment and do justice at all times. *Blessed*, he says, *are they that keep judgment and do justice at all times* (Psalm 105:3). These will be set apart from the nations, that they may glory in the praise of God, to see in the goodness of God's elect, to rejoice in the joy of his holy nation (cf. Psalm 105:5).

Eleventh. He puts as blessed those who, like sons, fear their father *(col. 1075)* and desire to keep his commandments. *Blessed*, he says, *is the man that feareth the Lord; he shall delight exceedingly in his commandments* (Psalm 111:1). This holy fear abides for ever and ever and will bring sons into the sight of the eternal Father. Those who run in this blessedness will be in eternal memory; they will possess glory and riches in the house of the Lord (Psalm 111:3, 6).

Twelfth. He puts as blessed those who, in the way, that is in Christ, are without the stain of sin and walk in the law of the Lord, that is in charity. *Blessed*, he says, *are the undefiled in the way, who walk in the law of the Lord* (Psalm 118:1). Their soul shall live for ever and shall praise the Lord for ever (Psalm 118:175).

Thirteenth. He puts as blessed those who search the commandments of the Lord to do them and seek him with their whole heart. *Blessed*, he says, *are they that search his testimonies and seek him with their whole heart* (Psalm 118:2). These will be blessed by the Lord, as those who decline from his commandments are

cursed (cf. Psalm 118:21).

Fourteenth. He puts as blessed those who fill their desire with good things. *Blessed*, he says, *is the man that hath filled his desire of them; he shall not be confounded when he shall speak to his enemies in the gate* (Psalm 126:5): conquering his enemies the demons by humility. The gate is the day of judgment, through which one enters the palace of heaven. In this gate such shall not be confounded for sins [f. 324v] when they speak to their enemies, mocking them, but they themselves will be the inheritance of the Lord, and they will have the fruit of the womb of Mary, Christ, as their reward (Psalm 126:3).

Fifteenth. He puts as blessed those who, as servants, fear the Lord and walk in his ways. *Blessed*, he says, *are all they that fear the Lord, that walk in his ways* (Psalm 127:1). This fear leads man away from sins, leads in the charity of the soul; and charity, entering, casts it out, because this fear hath pain (1 John 4:18). Those who hasten in this blessedness shall see the good things of Jerusalem all the days of their life and shall have Christ, the peace upon Israel (Psalm 127:5–6). For he who shall eat the labours of his hands, that is, he who shall bear fruit of good works in the ways of the Lord, is blessed and it shall be well with him. His wife shall be as an abundant vine, that is, his flesh exulting with Christ, who is the true vine. His children as olive plants, namely the works in blessing of the saints (Psalm 127:2–3).

Sixteenth. He puts as blessed those who repay the Babylonians who inflict evils on us. *Blessed*, he says, *shall he be that shall repay thee, O daughter of Babylon, thy retribution which thou hast paid us* (Psalm 136:8). The daughter of Babylon is our flesh, daughter of confusion. It repays us evils when it entices us to sin. We repay it its retribution when we afflict it for illicit things committed. Those who do this receive the beginning of gladness in the day of Jerusalem (cf. Psalm 136:7).

Seventeenth. He puts as blessed those who take the little ones of the daughter of Babylon and dash them against the rock. *Blessed*, he says, *is he that shall hold and dash thy little ones against the rock* (Psalm 136:9). The little ones of the daughter of Babylon are the suggestions of carnal delight. They dash these against the rock who, for Christ's passion, reject carnal things. *(col. 1076)* These, when they return from Babylon hence to Jerusalem, will sing for ever a hymn of the songs of Sion (Psalm 136:3).

Behold how many beatitudes they will inherit who walk in Christ the way. And because the prophets understood by the Spirit that Christ would bring to the Church so many gifts of dowry, therefore they so greatly desired his coming. The Church preaches his two comings: one in which he visited the languishing world, the other in which he will judge the fallen world.

His coming we extend through four Sundays, because we read that it was foretold by four orders, namely by the patriarchs, by the judges, by the kings, by the prophets. By the patriarchs, when Abel offered a lamb, Melchisedech bread and wine, Abraham [f. 326] his son; by the judges, when Joshua, who is also Jesus, overcame the enemies and divided the land to the people, and when Gideon set out the fleece on which the dew descended, who himself also conquered the enemy with pitchers; and when Samson went in to the harlot at Gaza and went up through the enemies to the mountain; by the kings, when David laid low Goliath, and when Solomon built the temple; and when Josiah celebrated the pasch; by the prophets, when Isaiah foretold that he would be born of a Virgin, Jeremiah that he would converse with men, Daniel that the Holy of holies would come.

Through four Sundays also we call to mind his coming, because before the law he was promised to Abraham and the patriarchs, prescribed by Moses and the prophets, under grace shown by John and the apostles, and he is yet to come, manifest to all.

Therefore we now omit the *Gloria in excelsis*, which we will sing at his birth, because he, being born, brought joy to the world which before had sadness. His coming Enoch and Elijah going before announce, that he will be present to the world, as formerly the prophets foretold that he would be born. Through their

preaching the Jews are converted to the faith toward the evening of the world and suffer the hunger of the word of God, and *like dogs they shall go round about the city* (Psalm 58:7), that is the Church, and desire to gather up the crumbs of the sermons of God from the table of the Christians.

In that time Antichrist will reign, who will disturb the whole world in various ways; for he draws all princes to himself by money; with the rich he sits in secret like a lion in ambush to deceive; he will deceive the clergy by worldly wisdom when he utters words against the Most High; he will seduce the religious with signs and wonders, when he will even make fire come down from heaven; he will shake the common people with terror, when the greatest persecution rages against the Christians. For he will kill Enoch and Elijah, and destroy all who resist him by cruel torture. Him the Lord Jesus will slay with the breath of his mouth, whether by his command or by the ministry of the archangel Michael, and then he himself will come to judgment. He who first came to be judged will then come to judge; he who first came hidden will then come manifest. At his coming all men rise again and run to meet him in throngs. The eyes of all *(col. 1077)* will see him, and they also that pierced him. Fire shall go before him, and burn up his enemies round about. As of old the water of the flood rose above all the mountains fifteen cubits, [f. 326v] so now fire will ascend over all the peaks of the mountains fifteen cubits. Then, the just being placed on Christ's right, the impious on the left, all things will be manifest to all which men have ever committed in thought, word, and deed, and each will receive worthy retribution according to his merits, while the just are assigned to joys, the impious to punishments. Therefore that day is called the day of judgment (2 Maccabees 6), because then the just Judge, unjustly judged, will judge all things justly, *who shall judge the world in justice and the peoples in equity* (Psalm 95:13). This day is also called the day of the Lord (Zephaniah 1), because on that day to each one just reward will be paid by the Lord for his work.

Then the devil will be led bound before all and in the sight of all cast into the pool of fire and brimstone (Job 40), and his body, that is the whole company of the wicked, will be sent with him, and *the earth shall be turned into pitch and burning brimstone for ever and ever* (Isaiah 34:9). Then the Church, the bride of Christ, long oppressed in the pilgrimage of Babylon, will be led out of the exile of Babylon by her Spouse and, with great rejoicing of angels, introduced into the heavenly Jerusalem, the city of her Father. Then the just shall shine as the sun (Matthew 13:43) and be equal to the angels *(col. 1078)* (Luke 20:36); and all things being renewed, God will be all in all (1 Corinthians 15:28).

Therefore, dearest brethren, *it is now the hour for us to rise from sleep* (Romans 13:11), that watching in good works we may be able joyfully to receive Christ when he comes, that he may *reform the body of our lowness, made like to the body of his glory* (Philippians 3:21).

Addition

Above is sweetness, below bitterness; in this world, which stands in the middle, there is a shadowy image of both. Let the sweetness of heaven therefore draw us upward; let the bitterness of hell drive us on to shudder at the misery of this middle life and to take hold of the glory of the blessed life full of joy.

While the world flourished in glory and wealth, grew strong in cities and strength, yet the just despised its ornament, by which they might abundantly have shone. Now the glory of the world has withered, now all the honour of the age has wasted away; and we wretches embrace its withered flower with all our heart; we follow it as it flees and mocks us with all desire; and because now, charity growing cold, no one's prayer, no one's merit upholds it, already worn out with age, driven by excess of iniquity, it quickly falls and crushes all who cling to it in mind.

Now, dearest brethren, let us lift our hearts with our hands to God [f. 328], let us anticipate his face in confession, that at the approaching feast he may visit us in his salvation, and at his coming may place us, who run to meet him, in the heavenly palace. *Where eye hath not seen* (1 Corinthians 2:9).

Sermon LXI. Advent (In Adventu Domini)

Honorius Augustodunensis, Speculum Ecclesiae: In Adventu Domini (Beati servi illi quos cum venerit Dominus invenerit vigilantes), with its additions on the four watches of the night; the address for the burial of the dead (Beati mortui qui in Domino moriuntur), with its exempla on prayers for the dead; and the Commendatio hujus operis

Patrologia Latina, vol. 172, cols. 1077–1088 (ed. Migne, Paris, 1854; after Rheinau MS 138). The Advent sermon begins at the foot of col. 1077 (right) and runs to col. 1082; the funeral address begins at the foot of col. 1081 (right, rubric Si potens defunctus est sepeliendus, taliter populus est admonendus) and runs to col. 1087 (left). The Commendatio stands in the right-hand column of cols. 1085–1088. The translation follows each strand to its end, and the column markers show where each stretch falls. Migne's notes (173–175) are not reproduced.

Blessed are those servants whom the Lord, when he cometh, shall find watching (Luke 12:37). *(col. 1077)* If any of you, dearest brethren, were hoping that his lord would come to him by night, he would await his coming with all vigilance; when he came, he would hasten to receive him with the utmost zeal, that he might the more commend himself to his favour: behold, our true Lord announces to us unworthy servants that he will come. Those who, watching, await his coming and run to meet him as he arrives, he pronounces blessed; therefore, since we know neither the day nor the hour when he comes, it behoves each of us to strive to watch in good action, lest he, arriving late or at midnight, or at cockcrow or in the morning, find us unprepared (Mark 13:35). He comes late when he commands someone to depart this life in old age. He comes at midnight when he calls someone by unexpected death in youth. He comes at cockcrow when he orders anyone to die in adolescence. He comes in the morning when he takes someone away in childhood. Blessed, therefore, are those whom he shall find watching in faith and work, because they will be feasting with him at the eternal banquet. But exceedingly unhappy are those whom he finds given to the sleep of sloth, because he will divide them from his elect and appoint their portion with the hypocrites, that is with the demons (Matthew 24:51). And note that the Lord *(col. 1078)* is said to come not by day but by night, because when he comes is foreknown by no one. For if the master of the house knew at what hour the thief would come, he would surely watch and not suffer his house to be dug through and his goods taken (Luke 12:39). The house is our body, the master of the house is the soul, the thief is death. It comes in the night when it presses on a man unexpectedly. It finds the lord asleep when it finds the soul torpid in good things. It digs through the house, because it soon kills the body. And the lord being killed, it takes his goods, because it tears the wretched soul away from the goods of eternal life and drags it to Tartarus to be tormented.

The night is known to have twelve hours, divided into four watches, and each watch is assigned three hours [f. 328v]. Human life is compared to night, because it is obscured by the darkness of ignorance. It is measured by twelve hours, because the present life is revolved in twelve months. It is parted into four watches, because the year is measured by four seasons, spring, summer, autumn, winter. Three hours are noted for each watch, because three months are assigned to each season. The four watches are also understood as the four ages, in which those who watch well will be rewarded with heavenly reward. Of these watches the Lord says: *(col. 1079) If he shall come in the second watch, and if he shall come in the third watch, and find them so, blessed are those servants* (Luke 12:38).

The first watch is childhood. In this those watch well who preserve innocence. These open at once to the Lord knocking, when they receive death without fear, because they know that they will presently reign with Christ.

The second watch is adolescence. In this they keep watch who do not defile themselves with the allurements of the flesh. These also joyfully unlock the door to the Lord when he comes, because they hope to receive joys after death.

The third watch is youth. In this they wait for the Lord, watching, who are not overcome by the desires of the world but are exercised in the divine precepts. These also run eagerly to the Lord, because they soon reap in

joy what they sowed in tears (Psalm 125:5).

The fourth watch is old age. In this they wait for the Lord, watching, who persevere in good action to the end. These receive with rejoicing the Lord long desired, because they at once receive from him the penny of life for their labour. As we shall now celebrate, the heavenly King comes into the Babylon of this world to take to himself the Church as bride; he has given her to the servants to keep, and himself has gone to heaven to prepare the banquet. He commanded the servants to watch that, at whatever hour he comes, they may be ready to meet him with lamps. He promised that he would come with great preparation and lead his bride into the prepared city. O exceedingly blessed are they who shall then be ready to meet him! For they will enter with him to the marriage into the joy of their Lord, and, set over all his goods, will exult in heaven. Alas! how exceedingly wretched are those who shall then be found asleep in sins, because, the door being now shut, they are excluded from the eternal feast (Matthew 25). Therefore, dearest brethren, since we do not know the hour of Christ's coming, that is the day of our death [f. 330], let us all together, young men and maidens, old men with the young, watch in good works, let us anticipate the face of the Lord in confession, that at his Nativity we may worthily receive the sacrament of his body, so that when he shall come the second time we may appear with him in glory.

The whole time of this age is also compared to night, to which the serene day of the age to come succeeds, lit by the Sun of justice. For as the time of night, compared with the light of day, is darkened with grim gloom, so the light of all the days of this age, compared with the light of the days of the age to come, is reckoned thick obscurity. O what splendour and what glory of the light of that day is proclaimed, which is lit by the Sun of the angels himself, whose beauty sun and moon here admire! O what grace of that day, which all the angels and all the saints will illumine, who each will radiate seven times more than this sun! And if this world is proclaimed so lovely which is lit by one sun only, what is to be thought of that life which is lit by so many suns? But perhaps someone will say: This *(col. 1080)* sun gives great light because it shines with a great body; but souls, however serene, what light can they give, which are altogether small? Surely this sun is circumscribed to our eyes; its ray is not permitted to penetrate any body placed in the way, it is covered by clouds, and at night is wholly hidden from us; but angelic spirits or the souls of the saints are comprehended by no bodily place; only to God, the incomprehensible and uncircumscribed, are they believed to be circumscribed; they are known to penetrate all obstacles by the light of their clarity. These, each illumined by the eternal Sun, partake of his immense splendour on that day, and are mutually delighted by one another's brightness. Of the incomparable glory of this day the praises of all the prophets have sung: for *one day is better than thousands* (Psalm 83:11).

The night of this time, therefore, is as it were divided into four watches, because this world is distinguished by four intervals.

The first watch was from Adam to Noah, in which the few who watched in good escaped the danger, but the flood drowned those oppressed by the sleep of malice.

The second watch was from Noah to Moses, in which those who watched well were found worthy of converse with God, but those weighed down by the torpor of negligence [f. 330v] sulphur and fire partly consumed, partly the Red Sea swallowed.

The third watch was from Moses to Christ, in which cocks, as it were from midnight, uttered their crowing, while Moses by law, prophets, writings roused the sleepers to the praise of God. Those who watched in the Lord's precepts took the land flowing with milk and honey; those given to the torpor of sloth perished by captivity and wars.

The fourth watch extends from the coming of Christ to the end of the world, in which the true Morning Star, Christ, appeared, through whom the dawning of the eternal day was made plain. In this the noble cocks with wings and voices roused the sleepy, while the apostles and their followers by deeds and words urged all

nations to wake to the light of the true day. In this the watchful will be gladdened by the coming of the Bridegroom; but those wrapped in the sleep of error will be devoured by the torrent of fire. To each of these watches three hours are assigned, because in each of these times the just are known to have held the faith of the holy Trinity.

The guardians of these four watches taught us to watch when they taught us the four principal virtues by words and examples. The observers of the first watch taught us prudence; the sentinels of the second, fortitude; the guards of the third, justice; the warriors of the fourth watch, temperance. And because in these four watches the just waited for the coming of Christ, therefore four Sundays are celebrated in the office for the Advent of the Lord. And because the four elements of the world are to be purged at his second coming, therefore the fourfold Church is accustomed to celebrate his coming by four sets of offices. *(col. 1081)* In the times of this gloomy night certain stars, at different times, shone with gladness and poured their light on us; and though they could not drive away the horror of the night, they nevertheless pointed beforehand to the true sun for those who walk on the way.

In the first watch Abel shone like a star: who taught us to die for justice when he himself innocent fell. After him others twinkled like stars in the night, when Enos taught us by piety to call on God, Enoch by cleanness to walk with God, Lamech by pious work to hope for future rest.

In the second watch others shone like the stars of heaven [f. 332] when Noah showed us uprightness, Shem modesty, Heber stability, Melchisedech devotion, Abraham faith, Lot hospitality, Isaac obedience, Jacob endurance, Joseph chastity.

In the third watch various clusters of stars painted the night with their rays when Moses taught us meekness, Phinees zeal, Joshua constancy, Job patience, Gideon confidence, Samuel temperance, David humility, Solomon prudence, Hezekiah supplication, Josiah religion, Elijah abstinence, Elisha respect, Isaiah holiness, Jeremiah sincerity. The twelve prophets also shone like the Pleiades when they imbued us with *(col. 1082)* mercy, and Ezekiel taught benignity, Daniel fidelity, the three children praise, Tobias almsgiving, Esther honesty, Judith modesty, the Maccabees endurance, by their examples.

In the fourth watch the Star of the sea, the Virgin Mary, shone with a splendid flame, when by humility and chastity she showed the way to the eternal sun. In this also John the Baptist shone like a wandering star, who first taught sinners penance. In this watch also the true Morning Star, the glory of the stars, Christ, the light of the angels, shone, who built up the splendour of the eternal day when he taught us charity. In this watch likewise the glowing stars scattered their flame-breathing brightness through the world, when the apostles taught us love, the martyrs fortitude, the confessors sobriety, the hermits mortification, the virgins modesty, the widows continence. All these shone like stars in this night and gave us the way to the eternal Sun. When this night is past, the true Sun will shine in his power, when the Son of God, the splendour of the Father, shall shine in his majesty to judgment. Then he will enlighten the moon, namely the Church, taken out of darkness, with eternal brightness, and will change all the stars into the glory of the sun. Then he will reward the watchers of these watches, when, passing from the judgment to the marriage of the Lamb, he will minister to them with eternal sweetness. Therefore, dearest brethren, in this coming of the Lord let us live soberly, and justly, and piously, that at his second coming we may be able joyfully to receive him and reign with him for ever. *Where eye hath not seen* (1 Corinthians 2:9).

Sermon LXII. The funeral address (for the burial of the dead)

[Rubric:] If a powerful man has died and is to be buried, the people is to be admonished thus:

Blessed are the dead who die in the Lord (Apocalypse 14:13). *(col. 1081)* There are three deaths: one good, and to be desired by all; another evil, and to be fled by all; the third wretched, and to be borne by all. He who, leaving the world for God, crucifies himself with vices and concupiscences, is dead to the world but lives to

God; and because he dies to sin, his life is hidden with Christ in God. Blessed are those who die thus in the Lord, because in Christ, who is eternal life, they will be made alive. This is the precious death of the saints, by which the life of the angels is acquired. He who dies this death will never die for ever. Moreover the bodily death of the just is called sleep, by which eternal rest is given, as it is written: *When he shall give sleep to his beloved, behold the inheritance of the Lord* (Psalm 126:2–3). But those who commit mortal sin die in soul, because they are forsaken by the life of God. Dead by this death they bury the dead, when sinning they deceive through flattery. This death of sinners is the worst (Psalm 33:22), because it leads to the company of demons. Let us all flee this death, and desire that other, that we may live for ever. The bodily death of the wicked is called destruction, through which they are snatched to eternal punishment.

The third death is of the body, which is common to all, by which every man dies because of the sin of Adam, and by his own merit is led either to joy or to torment *(col. 1082)*. Hence Scripture says: *A heavy yoke is upon the children of Adam, from the day of their coming out of their mother's womb until the day of their burial into the mother of all* (Ecclesiasticus 40:1). All men are called children of Adam, because all are born of his seed. The heavy yoke is the labour with which man is here pressed; the strap is the constant misery by which he is bound. This yoke is upon all men from the day they are poured forth from their mothers until the day they return to the earth, the mother of all. For *as a bird is born to flying, so man to labour* (Job 5:7). Wishing to free us from this yoke, the Lord bade us take his sweet yoke and light burden (Matthew 11:30); he commanded those who labour and are burdened to come to him, the living fountain, that we may find rest to our souls (*ibid.*). While, therefore, we have the light of life, let us run to this fountain of life by confessing and doing penance, lest, suddenly overtaken by the darkness of death (John 12:35), we wish and cannot. For if man delays, death delays not. And since we know neither the day nor [f. 334] the hour of our death, let us all remain watchful in good deeds, that on the day of death we may joyfully meet the Lord and, ceasing now from labour, may be able to rest in joy. *The life of man upon earth is a warfare, and his days are like the days of a hireling* (Job 7:1). The hireling greatly desires the day of his contract to come, on which, having received his wages, he may depart free from labour. *(col. 1083)* So the day of death is the day of release from labour, when he who has laboured in the Lord's vineyard all day, that is, in the law of the Lord all his life, will bring back the penny of life (Matthew 20); but he who has occupied the ground like the barren fig tree (Luke 13), and has not fruited like a withering branch (John 15), will be cut off from the vine, Christ, by the axe of death and cast into the fire of Gehenna (Matthew 7). To all men God has appointed a term of living which no one can pass. Many, however, do not reach the prescribed term, when they waste the space of living in evil works. And therefore, since the wicked never think that they are to die, all are suddenly snatched by death; but the just, because they constantly reflect that they will depart hence, are never overtaken by sudden death. The Lord says: *If the master of the house knew at what hour the thief would come, he would surely watch and would not suffer his house to be dug through* (Luke 12:39). The day of death will come like a thief in the night. The thief coming by night and finding the master of the house asleep breaks into the house; having killed him he plunders his goods: so when unexpected death comes and finds the soul torpid in good work, it digs through the house of the body, extinguishes the soul, takes away from it the delights of life, drags it to unforeseen torments. For *the days of man decline like a shadow* (Psalm 101:12), and fly like a cloud driven by the wind. For what is man but corruption? And what is the son of man but a worm? Man, conceived of unclean seed, born of a frail woman, living here a short time, is moved like a reed by temptations, filled with many miseries (Job 14:1). Like a flower he comes forth in childhood, is worn down by various sorrows in youth, in old age, failing in strength, flees like a shadow, wasting in death is received again by the womb of the earth. Man enters the world with pain; with pain he goes out again. Newly born he weeps, because he announces to himself labour and pain to come. Then, in vain labour, he spends all his zeal and, like the spider [f. 334v], stores up treasures, not knowing for whom he gathers them (Psalm 38:7). After a little while he leaves his riches to strangers, and *their sepulchres shall be their houses for ever* (Psalm 48:12), and so man inherits worms, beasts, serpents. For the flesh will partly turn into worms, partly be consumed by them,

partly be reduced to putrefaction, then to dust; the marrow, however, is said to turn into serpents, the brain into toads. And because man consented to the serpent in sinning, he dies, and therefore after death will justly be turned into serpents. Scripture says: *It is better to go to the house of mourning than to the house of feasting* (Ecclesiastes 7:3). At a feast men forget death and eternal life; in the mourning for a dead man they will remember death to come. If it were reported to us that men die, perhaps we should not believe it; behold, daily we see the dead before our eyes, and think ourselves eternal. Behold, whose body you now see: the flower of the world, the glory of the country, the honour of the kingdom, every ornament of his race; he was honoured by princes, venerated by his equals, feared by his subjects, held in honour by all the people. Now if you take off the pall that covers him, all, even his dearest friends, shrink from looking at him or approaching him, and think any poor *(col. 1084)* man, yet living, better than he. And if after some days you saw him in the sepulchre, you would certainly flee with all your might the stench of his putrefaction; for the fatter anyone has been, the more intolerable will his stench be. Today, dearest brethren, pray for his soul, offer for him the saving sacrifice, that God may forgive all his offences, and as he has here joined him to the faithful, so there he may join him to the saints in glory.

The bodies of the dead are therefore also carried to the church, that the prayer of the assembly of the people may help them. And as those dying to sins and the world are buried in the death of Christ through baptism in the womb of Mother Church, so, dead in the flesh, they are covered with earth in the bosom of the Church, that when the faithful come together there, seeing their sepulchres, they may pour out prayers for them and keep in memory what is to be for them. It does not hurt the just if they are buried outside the churchyard of the church, as on the other hand it profits the impious nothing if they are buried in the church. We perform their offices according to the office of the Lord’s death, because we believe that those who die in the Lord are partakers of his death. We therefore place them, turned to the east, in their tombs [f. 336], because we know that they will rise again, as we see the sun rise daily in the east.

On the first day we labour so earnestly for them that we may help them as they stand before the Judge; for after death that judgment is imposed on each in which all mankind is judged at the last. Then glory or punishment is doubled when the body is joined to the soul.

The seventh day we therefore recall, that there may be forgiven them whatever they committed in the seven days of the week. The thirtieth we therefore keep that there may be remitted to them what they sinned in the thirty days of the month.

The anniversary we commemorate in order to blot out their sin committed during the whole year.

Dearest brethren, you ought to pray often for all the faithful departed, most of all for your own kin, because as one walking in the heat and thirsty is refreshed at a fountain of cold water, so those placed in pains are refreshed by your prayers or alms. When you pray for the good, it profits them to honour, and you to salvation, and your prayer will be turned into your own bosom, because they pray that each may be joined to them in glory. When you pray for those who are in pain, you also free yourselves, because he who prays for another frees himself. But for the damned, namely pagans, Jews, heretics, wicked Catholics, one must not pray, lest your prayer become sin, because, as Scripture says, he blasphemes God who prays for the impious.

The just, dying, are received by angels like a bride and led with heavenly harmony into the joy of the Lord; but some, less amended, will be purged by certain punishments, the least of which are said to surpass the greatest pains of this world. Some are tormented by excessive heat, some by the greatest cold; some by great stench; others are punished by the horror of darkness. *(col. 1085)* And as here they are subject to diverse sins, so there they are afflicted with diverse punishments. And according to the manner of the sin the manner of punishment is extended. All these will be freed by the prayers, vigils, fasts, alms of the just, and joined to the saints in joy. But these things profit only those who, living, have done so for others.

In hell the damned will be tormented with diverse punishments for diverse merits, one less, another more, but will never be freed. We should pray for the dead in vain if we did not hope that we shall rise again. All the dead will rise in the age and measure in which Christ [f. 336v] rose, namely thirty years, both the infant of one night and one of nine hundred years. Then *the just shall shine as the sun in the kingdom of their Father* (Matthew 13:43); and as there is one brightness of the sun, another brightness of the moon, another of the stars (1 Corinthians 15:41), so there will be diversity among the just. *Star differeth from star in glory* (*ibid.*), so also the resurrection of the dead, because *they that are learned shall shine as the brightness of the firmament, and they that instruct many to justice as stars* in the glory of the just (Daniel 12:3). All indeed will shine as the sun, but some above others, as some stars shine above stars; others again above these, as the moon shines above the stars; and again some above these glow in glory as the sun shines above the moon. So, dearest brethren, the blessed will be made alive in glory, who here die to sins in the Lord. But those who are dead in soul and do not rise here by penance, being dead in body will perish for ever. How souls have often been freed by the saving sacrifice or alms we read in many places; but we wish to report few to you.

A certain priest, for the sake of health, bathed in hot waters flowing from the earth; in that very heat he found a man standing who gave the priest service as he entered and left the bath. To him the priest one day brought bread in charity, which he would not take; sorrowful and anxious, he said that he had been a man *(col. 1086)* and was undergoing that punishment after death for his sins; he asked that he should offer that same bread to God for him, and if on returning he did not find him, he should know that he was freed. Saying this he vanished, and it appeared that he was a spirit. The priest, returning to the church, laboured for him for a week with vigils, fasts, prayers, offered the saving sacrifice, then going to the bath did not find the man, because he had now come to refreshment.

A certain soldier is captured in war, bound in chains and shut in prison. His wife, thinking him dead, offered sacrifice for him every day. After thirty days he is rescued from his straits, and returns home. To his rejoicing wife he told how for thirty days certain consolation came to him daily, and at length, his chains loosed and the prison opened, he went out free. By these it is plain that if his soul had been in pains, it would certainly have been freed like the body from prison.

Another soldier in war, wounded, fell among the wounded; then recovering breath he got up and went away, was seized by enemies, bound with chains, but [f. 338] at once the rigour of the chains was loosed. When he was bound again and again and as often loosed from his bonds, to the amazement of all and their stupefaction at the strange thing, one said that he was skilled in an art by which he knew how to loose a knot. He denied that he was versed in any art, saying that he had a brother, a priest, who he thought had offered sacrifice to the Lord for him, and in this way the bond was loosed; and so it was; for, dismissed by the enemy, he returned to his own and learned that his brother had celebrated Masses daily for him as for the dead. Behold how much avails the prayer of the just, piously bestowed on the spirits of the dead, by which even the captive bodies of the living are redeemed. Therefore, dearest brethren, let us pray diligently for the dead, and it will be prayed for us when we too are dead. But if we neglect it, we too shall come into neglect among the living. If we live well, we shall not need prayer, but shall be with Christ in heavenly glory. *Which eye hath not seen* (1 Corinthians 2:9).

The Commendation of this Work (Commendatio hujus operis)

(col. 1085) There are many sermons of the saints, various homilies on the Gospels, passions of the martyrs, lives of the saints, for those who burn for heavenly things and wish to kindle others by word; from all these they can abundantly instruct the Christian people. But I ask those who labour in the whirlpool of secular philosophy not to despise this little note of the divine law, knowing that it has been written not for themselves but for the citizens of Jerusalem, that is the humble, to whom alone the kingdom above is promised as to sons. The citizens of Babylon, that is the proud, are abundantly instructed by their own

teachers. Let them rely on the teachings of those whose life they also most closely imitate. And so those *(col. 1086)* who embrace the trifles of worldly opinion and arrangement, let them read Plato; those who delight to quibble, let them learn Aristotle; those who love wars have Virgil; those who give themselves to lust, Ovid; the quarrelsome are stirred by Lucan and Statius; the wanton are taught by Horace and Terence; but since the names of these are blotted out of the book of the living, I will not be mindful of their names through my lips. But I, a humble assertor of the humble Jesus Christ, taught humility, chastity, mercy and concord, have taught those hastening to life.

Entering a great forest I have plucked various leaves; from a broad field I have gathered many-coloured little flowers; weaving a beautiful mitre I have placed it on the head of the bride of Christ. *(col. 1087)* Sitting in Peter's little boat [f. 338v], I have woven a net to catch evangelical fishes, by which I too with all my heart wish to be drawn out of the whirlpool of the world. For those hungering after justice, who suffer the famine of the word of God, I have prepared a pottage of sweet-smelling herbs, lest they faint on the way, having no bread. Drawing sweet drops from the great sea I have gathered them, and as it were dropped them on the lips of the thirsty. But those who are accustomed to splendid *(col. 1088)* feasts, let them go to the tables laid with abundant dishes which the stewards of the highest wisdom, Augustine, Gregory and their like, have prepared, and filled the guests with every good thing. But those entangled in various business, let them strive to do and teach these few things, and, with the Lord's help, rejoice that they will obtain everlasting glory with them. *Our Lord Jesus Christ being the helper.*

Sermon LXIII. To an assembly of brothers

Honorius Augustodunensis, Speculum Ecclesiae: In conventu fratrum (Beati immaculati in via qui ambulant in lege Domini, Psalm 118:1), with the two rhymed lists of the paths of the just and the byways of the wicked

Patrologia Latina, vol. 172, cols. 1087–1093 (ed. Migne, Paris, 1854; after Rheinau MS 138). The sermon begins in the right-hand column of col. 1087 and ends in col. 1093 (left), where the heading of the next sermon, In conventu populi, begins at the foot of the right-hand column. The two long alphabetical lists of paired words (Hinc … inde …) are printed in the left-hand columns of cols. 1087–1092; the translation inserts each list where the preacher introduces it. The pairs depend on the sound of the Latin (each pair begins with the same letter, and the lists run alphabetically); the English cannot reproduce this, so the pairs are given in order, with the Latin key word added where the sense is in doubt. A few damaged readings are marked.

Blessed are the undefiled in the way, who walk in the law of the Lord (Psalm 118:1). *(col. 1087)* We must weigh, brethren, who we are and where we are, whence we have come, whither we are to go. Surely we are citizens of Jerusalem, but alas! surely we are placed in Babylon. From the fatherland we have come into exile, from life we are about to be in death. For the heavenly King established glorious soldiers in his most bright palace, and willed that we should enjoy the inestimable glory of his beauty; but alas, we most wretched ones have of our own will fled from our Lord and King; we have followed the treacherous plunderer, the cruel robber, the apostate thief and deserter; we have forsaken the pleasant fatherland, the immense glory, the abundance of all delights, and, deceived, have come to exile, to peril, to labour and sorrow, to anguish and every misery; but this was not enough for the most deceitful deceiver, to have stripped us of glory and seduced us into this calamity, unless he also taught some to run after him by public, others by hidden paths, which could lead them from exile into eternal destruction. The public paths are scarcely anything but murders, adulteries, thefts, perjuries, idolatry, lust, because nearly all know that those who walk by these tend to destruction; and those who do such things go to death seeing and knowing. The hidden paths, however, are heresies, sects, false justice, vainglory, pretences, vain traditions, immoderate fasts, unfitting vows or sacrifices in forbidden places, or meetings in unsuitable places. These ways seem to men [f. 340] just, but before the Lord they are evil, and therefore their ends lead to perdition. Those who walk by them *(col. 1088)* are dragged to Tartarus as blind and ignorant.

But our King, taking pity that his soldiers once were rushing to destruction over the precipices of vices, sent his Son to lead them back to the lost soldiery by the path of virtues. He taught us to turn aside from the ways of the impious, to walk by the way of charity, and so from this Babylon to return to the Jerusalem above. This indeed is the way of the just, this the right path of the upright, leading those who walk in it to the courts of the blessed. *Blessed are the undefiled in this way, who walk in the law of the Lord.* The law of the Lord is to love God and neighbour, and by this law to direct our steps along this way to the fatherland of paradise. In this way, as we return to our fatherland, wisdom as leader should go before us; the knowledge of sacred Scripture should shine before us like a lamp; heavenly joy should draw us, fear of hell should drive us on, so that it be not permitted to stray from the royal road to right or left; on this side counsel, on that discretion should mark out the straight path. And that we may not faint on this way, we must often be refreshed, when weary, with the bread of reading and prayer; and lest we slip and fall on the slippery ground, holy Benedict has stretched out along the length of the way the rule, like a pole, by which we may be supported. If we take care to lean on it with all our strength, we shall enter the royal city in triumph with unstumbling foot. Many and diverse are the paths that lead into this way, which the teaching and zeal of justice show, each of which, those who walk by them lead into the way of charity, and by it into the fatherland above. These are the paths that tend on both sides into charity.

The paths of the just

Many are these regulations of the saints' conduct, by which those who go turn to heavenly joys [*Plurima sanctorum sunt haec moderamina morum, per quae qui pergunt, ad gaudia caelica vertunt*]:

On this side, the renunciation of the devil; on that, the adoration of God. On this side, abrenunciation of the world; on that, the proclamation of life. On this side, estrangement from the age; on that, embrace of the hidden things. On this side, rejection of evil; on that, approval of good. On this side, affirmation of the true; on that, calling back of the erring. On this side, abstinence from food; on that, longing for good. [f. 340v] On this side, abundance of virtues; on that, acquisition of good things. On this side, eagerness of vow; on that, readiness in fulfilling it. On this side, lovableness; on that, affability. On this side, adversity; on that, bitterness. On this side, austerity; on that, anxiety. On this side, admonition; on that, affliction. On this side, affection; on that, abjection. On this side, narrowness; on that, shrewdness. On this side, friendship; on that, support. On this side, the dryness of the world; on that, the richness of spiritual things. On this side, goodness; on that, kindness. On this side, beneficence; on that, goodwill. On this side, blessing; on that, beatification. On this side, conversion; on that, confession. On this side, knowledge; on that, the compunction of the just. On this side, contrition; on that, the union of the just. On this side, struggle; on that, consolation. *(col. 1089)* On this side, common praise; on that, contemplation. On this side, consideration; on that, counsel. On this side, constancy; on that, concord. On this side, continence; on that, clemency. On this side, chastity; on that, brightness. On this side, credence; on that, comfort. On this side, singing; on that, glorification. On this side, guard; on that, purity. On this side, the gathering of virtues; on that, their keeping. On this side, the bestowal of goods; on that, the joining of the saints. On this side, the narrowing of skills [*artium contractio*, perhaps *arctior*]; on that, converse with the just. On this side, abundance of virtues; on that, union of spiritual things. On this side, reproof; on that, gathering. On this side, love; on that, discretion. On this side, devotion; on that, direction. On this side, entreaty; on that, desire of good. [f. 342] On this side, teaching; on that, discipline. On this side, sweetness; on that, soothing. On this side, equity; on that, poverty. On this side, blushing; on that, excellence of virtues. On this side, choice of good things; on that, rescue of the wretched. On this side, brotherhood; on that, fidelity. On this side, happiness; on that, firmness. On this side, faith; on that, hunger. On this side, frugality; on that, familiarity. On this side, fortitude; on that, confidence. On this side, fruitfulness; on that, covenant. On this side, glorification; on that, thanksgiving. On this side, joy; on that, rejoicing. On this side, abundance of virtues; on that, honouring. On this side, honesty; on that, the inheritance of justice. On this side, hospitality; on that, humility. On this side, justice; on that, judgment. On

this side, understanding; on that, innocence. On this side, judging; on that, justification. On this side, the invocation of God; on that, the life undefiled. On this side, jubilation; on that, gladness. On this side, indulgence; on that, want. On this side, calamity; on that, captivity. On this side, joy; on that, reading. On this side, generosity; on that, long-suffering. On this side, mercy; on that, memory. On this side, meditation; on that, compassion. On this side, cleanness; on that, moderation. On this side, magnificence; on that, munificence. On this side, meekness; on that, mortification. On this side, trouble; on that, the trouble of sin. On this side, nakedness; on that, nobility of character. *(col. 1090)* On this side, prayer; on that, work. [f. 342v] On this side, supplication; on that, occupation. On this side, obedience; on that, observance. On this side, peace; on that, poverty. On this side, piety; on that, purity. On this side, probity; on that, prosperity in good things. On this side, preaching; on that, petition. On this side, pilgrimage; on that, propitiation. On this side, prudence; on that, perseverance. On this side, patience; on that, penance. On this side, modesty; on that, perseverance. On this side, perfection; on that, protection. On this side, the profession of good; on that, endurance of what is hard. On this side, proof; on that, utterance. On this side, purgation; on that, appeasement. On this side, the power of the saints; on that, the punishment of vices. On this side, holy rest; on that, desirable quiet. On this side, reason; on that, reverence. On this side, remission; on that, redemption. On this side, reward; on that, reconciliation. On this side, religion; on that, rectitude. On this side, wisdom; on that, knowledge. On this side, hope; on that, the health of morals. On this side, forbearance; on that, endurance. On this side, solicitude; on that, sanctitude. On this side, sweetness; on that, sobriety. On this side, fellowship; on that, sincerity. On this side, sanctity; on that, stability. On this side, zeal; on that, sighing. On this side, temperance; on that, tolerance. On this side, silence; on that, tranquillity. On this side, fear; on that, trembling. On this side, virtue; on that, truth. On this side, victory; on that, vigilance. On this side, visitation; on that, the call to good. On this side, good will; on that, the power to do good. On this side, virginity; on that, widowhood. On this side, God’s hymn; on that, zeal for good.

These are, most beloved, the paths of the just, which through the breadth of charity lead to the banquets of the blessed. The patriarchs prefigured them to us by their examples, the prophets pointed them out in writings. By these the apostles walked as leaders, these the martyrs trod. These virgins equalled by walking, these widows [observed]. These boys ran eagerly; by these all the just came to the heavenly kingdoms. But from this royal road very many byways turn aside, by which those who walk go on to destruction. These are the roads that stray from the way of charity.

The byways of the wicked

These are the byways of the wicked [*Haec sunt pravorum diverticula, per quae quisquis abit vivens, ad tartara vadit*], *by which whoever goes, living, goes to Tartarus*:

On this side, avarice; on that, audacity. On this side, ambition; on that, the bitterness of unjust gain. On this side, flattery; on that, accusation. On this side, animosity; on that, atrocity. On this side, blasphemies; on that, blandishments. On this side, blindness; on that, cruelty. On this side, drunken surfeit; on that, insult. On this side, concupiscence; on that, contumacy. On this side, conspiracy; on that, carousing. On this side, confusion; on that, contention. *(col. 1091)* On this side, clamour; on that, contempt. On this side, discord; on that, hardness. On this side, detraction; on that, devouring. On this side, dissension; on that, deceit. On this side, delegation [of one’s guilt]; on that, despair. On this side, elation; on that, envy. On this side, drunkenness; on that, gluttony. On this side, exasperation; on that, haughtiness. On this side, eloquence; on that, self-exaltation. [f. 344v] On this side, crime; on that, theft. On this side, fornication; on that, bewitchment. On this side, secular eloquence; on that, popular favour. On this side, fraud; on that, fury. On this side, falsehood; on that, fraudulence. On this side, gluttony; on that, garrulity. On this side, heresy; on that, dullness. On this side, horror; on that, homicide. On this side, anger; on that, idolatry. On this side, boasting; on that, ignorance. On this side, envy; on that, vainglory. On this side, injury; on that, irascibility. On this side, uncleanness; on that, shamelessness. On this side, madness; on that, infamy. On this side,

impudence; on that, impenitence. On this side, intemperance; on that, immoderation. On this side, inconstancy; on that, quarrels. On this side, puffing up; on that, indignation. On this side, defilement; on that, molestation. On this side, mockery; on that, derision. On this side, iniquity; on that, impiety. On this side, vanity; on that, cruelty. On this side, ignominy; on that, cowardice. On this side, restlessness; on that, provocation. On this side, insult; on that, reproach. On this side, slander; on that, gluttony. On this side, loud laughter; on that, falling. On this side, toil; on that, spite. On this side, loquacity; on that, levity. On this side, harm; on that, lust. On this side, luxury; on that, lasciviousness. On this side, litigation; on that, laceration. On this side, malice; on that, evil-doing. [f. 346] On this side, modesty [probably a misreading for a vice]; on that, sadness. On this side, malignity; on that, biting speech. On this side, lies; on that, curses. On this side, wickedness; on that, negligence. On this side, harm; on that, slaughters. On this side, oblivion; on that, killing. On this side, hatred; on that, reproach. On this side, depravity; on that, perversity. On this side, perjury; on that, parricide. On this side, persuasion to evil; on that, the invasion of evil. On this side, persecution; on that, pollution. On this side, laziness; on that, obstinacy. On this side, transgression; on that, provocation. On this side, presumption; on that, prostitution. On this side, ruin; on that, the plague of perfidy. On this side, quarrel; on that, rapine. On this side, rebellion; on that, reprehension. On this side, pride; on that, sluggishness. On this side, satiety; on that, severity. *(col. 1092)* On this side, scurrility; on that, spite. On this side, sadness; on that, drunkenness. On this side, rashness; on that, tenacity. On this side, timidity; on that, swelling. On this side, tardiness; on that, grimness. On this side, terror; on that, torpor. On this side, titillation; on that, disturbance. On this side, vanity; on that, voluptuousness. On this side, wine-bibbing; on that, violence. On this side, cunning; on that, vexation [text partly unclear]. On this side, violence; on that, vexation. On this side, sorcery; on that, vain talk. On this side, vainglory (*xenodoxia*); on that, hypocrisy. On this side, the embittering of zeal; on that, imitation of the devil.

[f. 348v] These, most beloved, are the ways of the wicked, which lead to the company of demons. Whoever has walked by these will burn for ever in the pool of fire and brimstone. Let us therefore with all our might turn aside from these; but by the paths of the just let us walk with all desire, that we may deserve to come to those whom we rejoice to have gone before us. Let us remember that we have left the world for the heavenly fatherland, and that we have undergone the cloistral servitude for eternal liberty. For the observance of cloistral discipline is as it were the testing of a furnace, in which the rust of our sins ought to be purged and the image of God in our souls reformed. But after we have been proved in the fire of tribulation like gold, then, taken from the furnace, we shall be made equal to the angels in the palace of the heavenly king. For we who are called monks are reckoned among the martyrs, if we make our deeds equal to our profession. The martyrs indeed suffered heavy but brief torments; we suffer long martyrdoms. For cloistral enclosure, regular strictness, the rejection of garments, constant silence, another's command, frequent fasts, assiduous scourgings, constant vigils, the watches of the daily hours, and besides the shame of confession, the bitterness of penance, public rebuke before the brethren, or bodily chastisement, persistence in prayers, vigilance in readings: all these are tortures of the flesh. And therefore, as the price of gold differs from that of silver, so the reward of our recompense differs from that of other just men. Other just men served God according to their own will, and omitted what pleased them; but we, subject to the yoke of obedience and bound by the thongs of regular precepts, follow not ourselves but another who commands, as a beast follows the one who drives it. For we are Christ's animals, and therefore God has prepared pastures for us in sweetness. Let us therefore know ourselves to be labourers in the Lord's vineyard, let us bear the burden of the day and the heat patiently and perseveringly, that, our labour finished, we may rest with Christ the rewarder. In the camp of the supreme King we keep watch like soldiers under arms; night and day we labour in the line, fighting against the enemy. And therefore, most beloved, let us look to our habit according to the form of the Lord's cross, *(col. 1093)* let us know that the world is crucified to us and we to the world, bearing the standard of the cross in patience let us hasten into the way of charity, and fight manfully with the arms of virtues against the phalanxes of vices [f. 348], that as victors we may come joyfully to the King of glory and,

triumphing in the heavenly court amid crowds of angels, rejoice, crowned for ever with Christ. *Where eye hath not seen* (1 Corinthians 2:9).

Sermon LXIV. To an assembly of the people

Honorius Augustodunensis, Speculum Ecclesiae: In conventu populi (Beati qui diligunt te, Hierusalem, et qui gaudent super pace tua), the sermon on the two cities, Jerusalem and Babylon

Patrologia Latina, vol. 172, cols. 1093–1100 (ed. Migne, Paris, 1854; after Rheinau MS 138). The sermon begins in the right-hand column of col. 1093, runs through the right-hand columns of cols. 1094–1098, and is completed in the left-hand columns of cols. 1099–1100 (the heading In conventu populi is printed in col. 1094, left). The sermon is a short history of the world as the war between two cities; it is related to the later discussion of the civitas Dei and civitas diaboli in the tradition of Augustine. Migne's note (176), at col. 1095, remarks that something seems to be missing there; it is marked in the text.

Blessed are they that love thee, O Jerusalem, and rejoice upon thy peace (cf. Tobias 13:18; Psalm 121:6). *(col. 1093)* Since today, dearest brethren, you have gathered in greater numbers, as animals of God, to the pastures of life, and have thought it best to appease the hunger of hearing the word of God with the fodder of Scripture, it behoves us to minister to you from the treasure of the Lord things new and old, as the good shepherd has arranged to be dispensed to sheep and kids. For though one profession of Christian religion gathers you all as it were into one flock, yet I greatly fear that the judgment of the supreme Shepherd will not at the last establish you all in one fold. The diversity of morals will make a diversity of places. For many of you gladly hear the word of God, and more gladly do it in work. These are of Christ's sheep, and these at the judgment will be on his right. There are very many of you also who neglect to hear the word of God and scorn to fulfil it in work. There are also very many who are tormented by the words of God, and who, when we bring forth salutary admonitions with truth, abominate us in Christ. These are surely of the kids, and these will stand on the left. We must therefore bring forth both what befits the sheep and what suits the kids. For the true shepherd, coming, will separate you from one another as sheep from kids (Matthew 25:32), and the sheep he will set in a place of pasture, where nothing shall be wanting to them (Psalm 22:1–2), but the kids he will deliver over to hell, where death shall feed upon them (Psalm 48:15).

Indeed, brethren, there are two cities, one of which is called Jerusalem, the other Babylon. The king of this is Christ, of that the devil: but the citizens of both are here mingled and as it were enrolled in one army; but they burn with great discord among themselves, and now secretly, now openly, sharply assail one another, and this contest will last as long as this world shall stand. At the last, however, the citizens of Jerusalem with their king will triumph in the court above, but the citizens of Babylon with their king will suffer eternal torments in the prison of hell.

For Almighty God, the supreme Maker, founded on high a most illustrious city, namely Jerusalem [f. 348v], in which he set up a most resplendent commonwealth in the most seemly order, when he constituted the most excellent of the archangels as it were a venerable senate, and distributed the remaining hosts of angels like the legions of an invincible army. In this commonwealth a certain prince seized tyranny, who first brought civil war on his fellows, when Lucifer the archangel *(col. 1094)* wished to be like the most high Emperor. Against him, therefore, the archangel Michael, prince of the heavenly army, joined battle, and, being victor, drove him with all his own out of the borders of the city above, and compelled them to undergo the exile of this world. And when in exile he not only still rebelled, but also shamelessly usurped a kingdom for himself, the eternal Emperor planted paradise, like a stronghold, in a most pleasant place, in which he placed the first man as a kind of prince to fight down the tyrant; whom the tyrant, circumvented by guile, brought under his own dominion, and, taking him captive, forced him to go with him into exile. In exile he begot two men, of whom one was a citizen of the earthly city, the other of the heavenly. Between them civil discord soon arose, and Abel is slain by Cain, and another citizen of Jerusalem, namely Seth, is born in his place.

Cain, then, the citizen of the earthly city, first built a city, under whose rule the army of the king the devil grew, which perished in the flood with all its people. But Seth, who here *had no abiding city* (Hebrews 13:14) but that to come, *not made with hands, eternal in the heavens* (2 Corinthians 5:1), brought forth the army of Christ, which lay hid from the storm of the flood in the ark as in a fortress. Then from the ark, as before from paradise, two armies, as from one city, came forth into the field of contest through two men, the elect from Shem, the reprobate from Ham. Shem, therefore, citizen of the heavenly Jerusalem, built the earthly Jerusalem in figure of that above, in which the army of the elect grieved to be a pilgrim.

But Nimrod the giant, of the seed of Ham, founded Babylon, in which the army of the reprobate, under the dominion of the king the devil, reigned boastfully.

Meanwhile the people of God, sojourning in Egypt, is heavily afflicted by Pharaoh, king of the unjust part, but is wonderfully rescued by its king with signs and wonders, [f. 350] led out through the Red Sea with dry foot, and Pharaoh, pursuing, is drowned in the waves with all his people.

The king of the heavenly city gave his army guidance by a pillar of fire in the night and by a cloud in the day; he fed it for forty years with angelic bread having every delight of sweetness, refreshed it with sweet water brought from the rock, and led it into a land flowing with milk and honey; his enemies being everywhere overcome, he restored the city of Jerusalem to Melchisedech, the king of justice. In it King David, in figure of Christ, *(col. 1095)* was prince of this army, who taught the army of the Lord, here pilgrim and stranger, that the future fatherland is to be sought.

But Nebuchadnezzar, king of Babylon, prince of the unjust part, attacking Jerusalem, took the people of God captive and afflicted it for seventy years with various injuries; but its king rescued it again and restored the camps that had been taken. The war growing most bitter on both sides, and no one coming to the aid of those who laboured, the King of glory, descending from the court of heaven, put on the breastplate of flesh and gave swift help to his soldiers. For at once he engages with the tyrant, prince of this world, in single combat, and having put off the breastplate of flesh pursues him, conquered and raging, and, having taken him, binds him with the queen of death in the abyss, overthrows his kingdom, and frees his captives from thence. The flesh laid down he puts on again as a garment fit for battle; he leads the chosen band of the apostles and the legion of martyrs into the densest wedges of the enemy, and commands that the citizens of Babylon be assaulted on every side. Then, withdrawing to the citadel of heaven, having sent the Holy Spirit, he gave his own constancy of spirit and hope of victory; moreover he directed very many hosts of confessors and virgins and other faithful into the line of battle, and set before the victors the rewards of the crown. By such a levy of the supreme Emperor, against the princes of darkness and the spiritual hosts of wickedness the armour of God has valiantly wrestled, fighting strenuously with the adversaries with the breastplate of justice, the shield of faith, the helmet of salvation and the sword of the word of God (Ephesians 6) [Migne’s note 176: something seems to be missing here]. Antichrist will fall on them with all his resources to help the enemy, and will spread whole legions of the wicked through the camps of Christ; but afterwards the King will quickly come to the aid of his soldiers struggling in the conflict, and at last put an end to the long-drawn war. For he will cast Babylon [f. 350v], openly rebellious, with its king and all its people, into the pool of fire and brimstone, and will crown with glory and honour his bride, long a pilgrim here, indeed a captive, and join her to himself; his soldiers, crowned after victory, he will call to the marriage, and, attended by these in triumphal glory, while the court of angels applauds, the King of glory will enter the heavenly Jerusalem to reign in peace for ever. *Blessed, therefore, are they that love this Jerusalem and rejoice upon her peace.* Those love her who believe what is said of her and of her king Christ, and fulfil his precepts in work. Those rejoice upon her peace who subdue by virtues the vices of the flesh that war against the spirit, and for love of heavenly peace, from the tumults of the age and the noise of worldly business, rest in the tranquillity of the spiritual life.

For the Church, that is the people of the faithful, from the first Abel to the last elect, is called Jerusalem, which is interpreted *vision of peace*, because in the heavenly Jerusalem she is to reign as queen and enjoy the vision of eternal peace. This Jerusalem is built as a city of living stones, that is of all the elect, and is most seemly formed with laws and justice. The religion of this city is the worship of God; *(col. 1096)* the law, love of neighbour; the zeal, peace and concord of the citizens. Its king is the Prince of peace. Its rulers were first the patriarchs, then the prophets, then the apostles, who established civil rights for it; after these the bishops, who confirmed the decrees of their predecessors by their own decrees.

The senators of this city are the prelates, followers of the contemplative life, by whose writings, or sayings, or examples this commonwealth is ordered, and the people of this city is fitly ruled by morals and discipline. The soldiers of this city are the martyrs, who fought unto death for the laws of their emperor. The people of this city are all the faithful, living not according to man but according to God; and those are sons of God and citizens of this city who live not after themselves, that is after the desires of the flesh, but after the will of God, in doing his precepts. These are the chaste, modest, humble, merciful, kind, peaceful, or flourishing in other virtues. With such citizens this city is inhabited, and of such stones this Jerusalem is built as a city. In this city the gymnasia are the exercises of virtues, spent in place of stage plays; the daily conduct of each in the divine office is the racecourse (stadium) by which one runs [f. 352] to the prize of eternal life; the wrestling-ground and arena are the contests of the martyrs.

The multitude of the wicked, from the first Cain to the last reprobate, is called Babylon, which means *confusion*, because it will be clothed with eternal confusion and, confounded, be removed far from the glory of the heavenly Jerusalem. It is built by the consent of malice and wickedness and is formed by vices and crimes.

Its religion is idolatry; its law, the belly, gluttony and lust; its zeal, civil discord. Its king is he who always burns with envy and hatred, who was a murderer from the beginning.

The rulers of this city were first tyrants; after these heretics, who divided it among themselves by various heresies.

Its senators were the founders of demonic worship and of crimes; its soldiers, persecutors. Its people are all the unbelieving and all those living not according to God, that is not according to God’s precepts, but according to their own desires. And all these are called sons of the devil, who, not subject to God but subject to vices, wish to live after themselves, and these are the citizens of Babylon.

They are the proud, the froward, the malevolent, the unclean, robbers, fornicators, adulterers, the cruel, the fierce, and slaves to other vices. This city is gathered of such sheep, and glories in such sons.

Moreover the citizens of both cities burn with grave hatred among themselves and assail one another in perpetual war. For the citizens of Jerusalem assail the Babylonians with holy preaching and wholesome admonition, in order to draw them out of the snares of the devil and bring them into their own fellowship. *(col. 1097)* On the other hand the citizens of Babylon assail the citizens of Jerusalem with hidden hatred and open persecution, and do not cease to inflict loss not only on themselves but on their goods. In this conflict Cain still craftily attacks his brother, Ham mocks his father, Ishmael afflicts Isaac, Esau hates Jacob, the brothers sell Joseph, the Egyptians oppress the Hebrews, David is driven out by Saul, Jezebel plots against Elijah, Herodias against John, Judas takes a price for the Lord, Simon offers a gift to Peter, and all the members of the Synagogue are armed against the members of the Church.

This Jerusalem is attacked from outside by enemies, and from within secretly assailed by citizens. Pagans, Jews and heretics, her enemies, with a numerous army, attack her from without with the engines of persecution and the battering rams of perverse doctrines [f. 352v]; but wicked Catholics, citizens in name only but hidden enemies, assail her from within by evil morals. But though she is beaten by so many blows,

yet she is moved by no ruin from the state of rectitude, since, founded upon the firm rock Christ, she is made firm by him. Often her citizens flee over to the adversaries, and, entangled in many errors in the camps of the tyrant, rage for long in his service; at length they groan that they dwell with the inhabitants of Kedar (Psalm 119:5), and flee by penance to the camps of their emperor, put on the arms of justice, rise more keenly against the enemy, and so return as valiant soldiers to the king's former favour. Often, on the contrary, citizens of Babylon, feigning friendship, lie hid among the citizens of Jerusalem as false friends but true spies; but when the arms of virtue are offered to them they flee back terrified to their own.

The body of every faithful person is preached as the stronghold of this city, which is inhabited by the soul as prince and by the people of the virtues, and fought against by the army of vices. This stronghold is besieged from without by the throng of enemies, and from within disturbed by the faction of citizens, while neighbours inflict outward damage on it, and vices and desires of the flesh overwhelm the inward goods. But he who guards this stronghold, patiently bearing all adversities, will be crowned as victor in the court of the heavenly Jerusalem with the highest laurel of blessedness by the King of glory, triumphing.

But because the citizens of both are here mingled, they cannot easily be told apart, especially since they come to church with us, receive the sacraments of Christ with us, fast with us, preach with us, and seem to practise the other works of holiness for which heavenly rewards are given to Christ's soldiers. But the heavenly Emperor has set a certain sign on his own by which they can be recognized. This sign is love. *By this shall all men know that you are my disciples, if you have love one for another* (John 13:35).

There are sometimes two living under one monastic profession, with different zeals. One has utterly forsaken the world with the habit, desires nothing of earthly things, flees human glory, afflicts the flesh with vigils and fasts, bears all hardships patiently, pants after heavenly things with all his desires *(col. 1098)*. This one is surely a citizen of Jerusalem; he bears the soldiery of Christ the king. The other, changing the habit but not the world, gapes after earthly things, [f. 354] gives himself to the desires of gullet and flesh, given to torpor and sloth, neglects the precepts of God, despises the greater admonitions, seeks human praise, and is delighted by every allurement. If perchance he is rebuked by the other with a word of love, he at once pursues him with the greatest hatred, and by this is recognized as a citizen of Babylon.

Again, there are two professing the canonical life, but with different practices. One lives chastely, shuns the judgments of the world, reads assiduously, performs the divine office devotedly, instructs the people by word and example; whom he himself, as leader going before, leads by good morals to the pastures of life: this one is surely a citizen of Jerusalem. But the other, forgetful of God and of his order, serves lust and luxury, gives himself to secular business, puts off the divine office, spends his time in games, spectacles, hunting, neglects the salvation of the people, indeed is the ruin of the people, whom by evil morals he precedes to destruction. He disparages the life of the other with the greatest hatred, and by this plainly shows himself a citizen of Babylon.

Again, there are two leading the lay life, but living with different morals. One, frequenting the church, searches into the Christian religion; shunning evil, follows good, refreshes the poor, reconciles neighbours in peace and concord, loves his wife for the sake of offspring, brings up his sons in the fear of God, and he is without doubt a citizen of Jerusalem. The other toils in thefts, rapines or robberies, gorges himself in drunkenness, carousing, lusts, uncleannesses. He tears the life of the other with the greatest hatred, and so shows himself a citizen of Babylon. The citizens of Babylon therefore, when they hear through us the truth which they do not recognize in themselves, at once gnashing their teeth at us, burn with the greatest hatred; and since they do not presume to lay cruel hands on us, they stain our fame with secret detraction; but when the king of the feast shall come in and find these without the wedding garment, that is charity, he will command them, hand and foot bound, to be cast into the exterior darkness; but his own, making them recline in joy, he will serve.

Most beloved, because as unprofitable servants we despise the saving edicts of our Emperor, and follow the deadly counsels of the enemy through the desires of the flesh, therefore we are not only shut out from the palace of our King and the city of our citizens [f. 355v], namely the heavenly Jerusalem, but here also in exile we are worn down with many scourges together with the adversaries. For because of our sins invasions of enemies or of citizens, captivities by pagans, dearths, pestilences, famines, sicknesses, mortality of men and animals, unwholesomeness of the air, drought, rainstorms, thunder, lightning, harmful inclemency of cold, vehemence of heat, wicked kings, worst judges, blind priests, infestation by beasts, *(col. 1099)* loss of goods and the like are justly provoked upon us. Moreover laws are promulgated, they decree just things, set forth punishments, bonds, tortures, scourges, exiles, amputation of limbs, loss of goods, various torments of the body, deaths of diverse kinds. Worn down by so many penalties, so many evils, alas, sorrowful to tell, hardened, we nevertheless go secure to the exterior darkness, as though couches were made ready for us there, adorned with hangings, feasts and delights prepared, the services of attendants surrounding us, assemblies of friends encircling us, treasures brought, ornaments multiplied; not knowing, indeed pretending not to know, what is written: *Neither work, nor reason, nor wisdom, nor knowledge shall be in hell, whither thou art hastening* (Ecclesiastes 9:10), but *a land dark and covered with the mist of death, where no order, but everlasting horror dwelleth* (Job 10:21–22), there a furnace of fire in which is weeping and gnashing of teeth, unquenchable fire, the pool of fire and brimstone, the lairs of dragons, the dens of fiery serpents, the horrible society of demons. Such are the places prepared for enemies.

Dearest brethren, God created three kinds of living things: angels, men, animals: angels in heaven, that is on high; the beasts below, that is on earth; he placed men in the middle, that is in paradise. As man, then, was lower than the angels, so he stood higher than the beasts, so that if he kept the precept of his Maker he would be made equal to the angels above; but if he despised it, he would be made like to the beasts below.

Man, then, when he was in the honour of paradise, did not understand God the giver of honour. Therefore, cast out into this misery, he was compared to senseless beasts, and through carnal appetites was made like them. And therefore even now, as *(col. 1100)* the whelps of beasts, so infants are nourished with milk. The Son of God, therefore, equal to the Father, was made mediator between God and men, that man, who had been established midway between angels and beasts, might return from the likeness of beasts to the quality of the angels [f. 356]; and he was made lowly in the lowest, being in the highest, that by his examples and precepts, walking, we may come rejoicing to the glory of the kingdom.

And because man, driven out of glory into misery, is born in labour, nourished in pain, everything that he labours at he labours for two reasons: namely that he may escape evil and have good. But what is worse than death, what better than life? So when man ploughs, sows, reaps, gathers fruits, or undertakes any other labour, he does it surely to escape evil, namely death, and to have good, namely life. But he strives in vain, since every man of necessity some time dies, and so the wretch is filled with many miseries, when by labour he runs into death who laboured that he might not die. Therefore, dearest brethren, since this evil, wretched as it is, is unavoidable to all, let us labour with all our might to escape the supreme evil, namely eternal death, and to have the supreme good, namely eternal life, without end, when Christ our king, coming with his winnowing fan, will separate the chaff from the grain, and, burning the chaff, that is the reprobate, by the last judgment in unquenchable fire, will gather the wheat, that is the elect, into the heavenly barn; when, setting peace in the borders of Jerusalem, he shall deliver up the kingdom to God the Father, and God shall be all in all. Who is blessed for ever. Amen.

Sermon LXV. For the dedication of a church

Honorius Augustodunensis, Speculum Ecclesiae: Sermo de dedicatione, with two alternative openings (Ferculum fecit sibi rex Salomon, Canticle 3:9; and, after the rubric Si vis hic incipe, Sapientia aedificavit sibi domum, Proverbs 9:1), followed by the common conclusion (Jacob and Esau; Jacob's ladder; "This is the house of God and the gate of heaven") and the explicit of the whole work

Patrologia Latina, vol. 172, cols. 1099–1108 (ed. Migne, Paris, 1854; after Rheinau MS 138). The sermon begins in the right-hand column at the foot of col. 1099 and is printed in two interleaved strands, one for each opening. The manuscript is mutilated at two points (Migne's note 116); the leaf printed as cols. 1107–1108 follows directly after col. 1102 in the printed sequence (the numbers 1103–1106 are not used), and the beginning of col. 1107 is imperfect. Lost passages are marked [text lost]; nothing has been supplied. The Elucidarium begins at col. 1109 and is not part of this translation.

King Solomon hath made himself a litter of the wood of Libanus; the pillars thereof he made of silver, the seat of gold, the going up of purple; the midst he covered with charity for the daughters of Jerusalem (Canticle 3:9–10). *(col. 1099)* King Solomon, whose name means *peaceful*, is Christ, the true author of peace, in whom we shall have eternal peace, when we shall no longer fear the enemies of body or soul. He made the house of the banquet, and this of the wood of Libanus.

Libanus is a mountain from which the Jordan flows and on which grow cedars of incorruptible nature. By Mount Libanus, which means *whitening*, is understood the height of Jesus Christ. From it the Jordan rises, that is the font of baptism, in which the elect are whitened from the filth of vices, and, growing up in virtues to the heights like cedars, are called to the crown of unfading glory. Of these our King made the house of refreshment [f. 356v], namely the Church, of the elect, into a house of eternal contemplation. In such a house he made silver pillars. By silver pillars uprightness and firmness are meant; by silver, brightness and sonorousness are declared. For the apostles and doctors were the silver pillars in this house, who adorned the Church with the brightness of their life and the sonorousness of their teaching, and, upright in virtues and firm against vices, persecutors and heretics, sustained the structure of the house of God. *(col. 1100)*

He made the seat of gold, the going up of purple. The despisers of the world are proclaimed the seat of gold, because they are tried in the furnace of tribulation like gold; in their minds God as it were reclines, while he delights in their good acts. The martyrs were the going up of purple, since, empurpled with their blood, they ascended through the cross of Christ to heavenly things. *The midst he covered with charity.* The midst, that is the pavements, were spread with slabs of marble or with carpets or coverlets, on which all that belongs to charity is wonderfully varied by painting and weaving. By these is understood the rest of the people, to whom it is commanded to fulfil the law and the prophets in the two precepts of charity.

And all this for the daughters of Jerusalem, that is, that the souls of the faithful, who are the daughters of Jerusalem, may imitate these things. *(col. 1101)* By this Solomon's council-chamber figures the refectory of the Church, namely this house, whose annual festival is celebrated today, in which the fatted calf is daily immolated to God the Father for the banquet of the faithful, and the splendid chalice of his blood, inebriating, is drunk by the guests.

This festival, dearest brethren, is called a wedding day, because, as a bride is joined to the bridegroom by a banquet and a frequent gathering of friends, so this house is today consecrated amid the applause of a numerous people, *(col. 1102)* in which the multitude of the faithful is joined to Christ as a bride through baptism and the body of Christ. For all who obey this church are called one church and the bride of Christ, and therefore they command that this day be celebrated as their wedding-day with the highest joy. Therefore, dearest brethren, *appoint a solemn day with shady boughs even to the horn of the altar* (Psalm 117:27), that you may deserve *in the voice of exultation and confession, the sound of one feasting* (Psalm 41:5) to pass from this life into the house of God, into the place of the wonderful tabernacle. Of this house Scripture speaks to us in another place. [text lost]

Alternative opening (rubric: *If you wish, begin here*) [f. 358r]

Wisdom hath built herself a house, she hath hewn her out seven pillars, she hath slain her victims, mingled her wine, and set forth her table; she hath sent her maids to invite to the banquet (Proverbs 9:1–3). Wisdom, dearest brethren, who hath built herself a house, is Christ, the power of God and the wisdom of God, who

founded the Church of living and elect stones to dwell in himself. To uphold this house *she hath hewn out seven pillars*, because he polished with all wisdom and knowledge the seven books which are called the *hagiographa*, that is the sacred Scripture; by whose teaching the whole structure of the Church is so upheld toward heavenly things as some engine in the air is balanced by pillars. These pillars the seven gifts of the Holy Spirit placed under the building of God, and by them strengthened it in adorning the house of God.

The first pillar is the book of John, which the spirit of wisdom set up, who through it brought the greatest wisdom into the Church.

The second is the Psalter, which the spirit of understanding supplied, because in it he opened, as far as possible, the Church's sense to understand spiritual things.

The third pillar is the Proverbs, which the spirit of counsel made firm, because in these he gave the Church very many counsels.

The fourth is Ecclesiastes, which the spirit of fortitude fixed, because in it he girded the Church abundantly with fortitude against vices.

The fifth pillar is the Canticle, which the spirit of knowledge strengthened, because in these he unlocked very great knowledge to the Church.

The sixth is the book of Wisdom, which the spirit of godliness established, because in it he instructed the Church in the highest godliness.

The seventh is the book of Ecclesiasticus, which the spirit of the fear of the Lord supplied, because in no book did he instruct the Church more in the fear of the Lord.

These seven pillars, placed under the house of God by the sevenfold Spirit, noble painters afterwards, by expounding them, painted over, and adorned the house of God with wonderful carving.

The first, indeed, the excellent painter Gregory, endowed with the spirit of wisdom, decorated in a wonderful manner, and honoured the whole house of God with incomparable work. [text lost] *(col. 1102)* The second likewise the noble painter Augustine, renowned for the spirit of understanding, girded with varied ornament, and marked the whole house round about as with shining gems. Others also and still others who loved the beauty of the Lord's house, by expounding other books, made them distinguished with as it were splendid painting.

In such a house wisdom *set forth her table*, when she taught the faithful the sacred Scripture everywhere [f. 358v]. This table is supported on four feet, because holy Scripture is understood in four ways.

The first foot is history, when it is taken as the letter narrates. The second, allegory, when one thing is said and another understood. The third, morality, when by what is read morals are instituted. The fourth, anagoge, that is the higher sense, when heavenly and eternal things are taught.

On this table various men served various dishes, and satisfied the guests with various sentences as with various feasts. For Moses, when he related the creation of the world, the arrangement of paradise, the inundation of the flood, the obedience of Abraham, the chastity of Joseph, the deliverance of the children of Israel, and, through the walking by the Red Sea and in the wilderness, that manna rained from heaven for them and water flowed from the rock, gave as it were sweet dishes of diverse kinds to the guests. David and the other prophets, when they sweetly narrated the sweetness of the heavenly fatherland, as it were gave sweet cups to the feasters. In this house *she hath slain her victims* when she sacrificed her body to God the Father for the human race. *She hath mingled her wine* when she shed her blood for our redemption. In some places they mix wine with water [text partly unclear]; therefore they say *she hath mingled the wine*, because from Christ's side water mixed with blood flowed. To these feasts she sent to invite, not servants but maidservants, because he sent not the noble but the apostles, rustic men, namely fishermen, to invite the

peoples to the heavenly banquet.

The figure of this house is held by this church, in which the altar is placed for the table. To it the peoples flow together to the spiritual banquet, and, washed by the water of baptism, fed by the body and blood of Christ, while they [text lost]

The common conclusion (Jacob and Esau; the ladder)

(col. 1107) [text lost at the head of the column] … Jacob and Esau are taken as the faithful and the unbelieving people. Of these the faithful people, like Jacob by Isaac, will be blessed by Christ, when at the last judgment it is said to them: *Come, ye blessed of my Father* (Matthew 25:34). But the faithless, like Esau by his father, is deprived of the blessing, when he is visited with the last curse: *Depart from me, ye cursed, into everlasting fire* (*ibid.* 41).

Now Jacob, fleeing his brother, sleeps in the field and puts a stone under his head, because the faithful humbly avoid the rage of the faithless, and, transferring themselves to the contemplative life, estrange themselves from the vices of the world and its concupiscences, in a holy purpose, as in a sleep. They put a stone under the head, because they resolve to bear hard things under Christ. They see heaven opened, they perceive angels ascending by a ladder: *(col. 1108)* because to such heavenly things are opened, and they themselves, climbing by the ladder of charity, are led into the heavenly palace. Returned from their pilgrimage, they offer sacrifice to the Lord, because, returned from the exile of this life to the fatherland of paradise, they themselves will be a sacrifice to God, and become the temple of the true Solomon, Christ.

Whence the Church has it today as a custom that she sings the same words of Jacob at the dedication, because *this is none other but the house of God and the gate of heaven* (Genesis 28:17; printed “xxviii, 12”). It is rightly called the court of God (*aula Dei*), because when the body of Christ, who is the God of all, is made here, the host of angels is believed to stand in attendance on its King. It is also justly called the gate of heaven, because, when original sins are here released through baptism, and actual sins through confession, it is not doubted that heaven is here opened to the faithful.

Here ends the Mirror of the Church of the divine Honorius, most necessary for all students of holy Scripture. (*Finis speculi ecclesiastici divi Honorii, cunctis sacrae Scripturae studiosis maxime necessarii.*)