

St. Albert the Great

THE BOOK ON THE SACRIFICE OF THE MASS

Liber de Sacrificio Missae

Translated from the Borgnet edition of the Opera Omnia (Paris, 1890–1899) — volume 38, pp. 1–189

English translation

Mind of the Church — mindofthechurch.com/albertus — edition build 2026-09-01

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Book on the Sacrifice of the Mass. Prologue

Of D. Albert the Great, bishop of Regensburg, of the Order of Preachers, Book on the Sacrifice of the Mass. Prologue.

Isaiah 66:12: The Lord says: Behold, I will turn down upon her as it were a river of peace, and as it were an overflowing torrent, the glory of the nations, which you shall suck.

In this word the Lord promises two things, in which he shows the abundance of goodness. The first of these is the reception of his goodness according to the perfection of grace. The second is the taste of his sweetness according to the foretaste of glory.

In the first, five things are noted, namely the evident certainty of its reception. Second, however, the immense perfection of the thing received, to which nothing can be added. Third, the condescension of his immense perfection to our capacity. Fourth is the most abundant inflow of his goodness into us. Fifth is the quieting of all our desire in that inflow.

1. The first of these is noted in the adverb of demonstration, when he says: Behold. As if he were saying: It is in evidence, and more certain than every certain thing, demonstrated to the eye. Isaiah 52:8: Eye to eye they shall see when the Lord converts Zion. Genesis 45:12: Behold, your eyes, and the eyes of my brother Benjamin, see that my mouth speaks to you. Psalm 97:2: In the sight of the nations he has revealed his justice. For he made consolation manifest in the light to the eyes of the heart for the Patriarchs and Prophets, so that they might see in clear light, and might have Benjamin, that is, the Son of the right hand of God, as witness, who is the brightness of eternal light ^[1], in whom he predestined all these things from eternity.

Hence also he says that those who merited to see this certainty of his consolation have blessed eyes, Luke 10:23 and 24: Blessed are the eyes that see the things that you see. For I say to you, that many kings and prophets wished to see the things that you see, and did not see them, and to hear the things that you hear, and did not hear them. Yet the old man Simeon, already growing blind in body, not in spirit, saw these things in spirit, Luke 2:30: My eyes have seen your salvation.

Therefore in the adverb of demonstration there is noted the certainty of his participation, demonstrated to faithful eyes.

2. But in this that he says, I, which notes significance and distinction, there is noted the immense perfection of that participation, to which nothing can be added. As if he were saying: From now on I will pour into you nothing less than the good that I myself am, which both is every good and is the good of every good. Hence the Lord said to Moses, Exodus 33:19: I will show you every good. Isaiah 52:6: For this reason my people shall know my name on that day, because I myself who was speaking, behold, I am present. As if he were saying: From now on I will not speak in many ways, as I spoke to the fathers in the Prophets ^[2], because perhaps the things that a human being can say are imperfect, but rather I myself will be present in you. On account of this, one of them, sensing Christ in himself, said: I will hear what the Lord God may speak in me ^[3]. And another, 2 Corinthians 13:3: Do you seek an experiment of him who speaks in me, Christ? And Isaiah 66:13 and 14: As if a mother should caress someone, so I will console you, and in Jerusalem you shall be consoled. You shall see, and your heart shall rejoice.

Therefore in this that he says, I, he signally and distinctly promises that the immense and perfect abundance of his goodness is to be poured into us [printed: instuendam].

3. But the third is the condescension, or commensuration, of his immense perfection to our capacity; and this is noted in this that he says: I will decline into you. As if he were saying: In no way putting off the height of my divinity, which the heavens of heavens could not contain, I will assume a lower nature, in which I will decline toward you, so that you can be participants in me, as the Psalmist asks, Psalm 143:5: Lord, incline

your heavens and descend. And Isaiah 64:1: Would that you would break open the heavens and descend. For thus you would condescend to us and make us participants in you. For thus he gave participation in himself to each of his faithful and prudent servants according to his own power. Matthew 25:15: And to one he gave five talents, but to another two, and to another one: to each according to his own power. Thus the merciful and compassionate Lord declined to us, fulfilling that which is said in Romans 9:28: The Lord will make a shortened word upon the earth ^[4]. This shortened consummation overflowed grace and justice for us, by which Christ our God justified us and graced us, and he was made more than brief in the sacrament, in which the whole is perceived in a small thing for the complement of justice and grace.

Thus, therefore, declining into us, the immeasurable Lord adapts and commensurates himself, immeasurable in himself.

4. The fourth, however, is the most abundant inflow of his goodness into us. And this is noted in this that he says: As it were a river, which is derived from flowing continually, and is called a stream. For as the Psalmist says, Psalm 64:10: The river of God is filled with waters, namely of graces, and he has not been made a dry spring without water, as the flows of creatures are; but by every flow of grace, as Chrysostom says, he does not fail, but advances, and he continually flows into us, and flows back to the abundance of the Father. This is the river of which it is said, Psalm 45:5: The rush of the river makes glad the city of God, that is, the holy Catholic Church. Psalm 64:11: Make its streams drunk, multiply its offspring; in its drops the thing germinating shall rejoice. For all the saints are streams of this river, all of whom are made drunk by it, and in their drops the whole germinating mother Church shall rejoice. Ecclesiasticus 24:12: I said: I will water my garden of plantations, and I will make drunk the fruit of my meadow; and behold, an abundant path was made for me, and my river drew near to the sea. Therefore abundant and always flowing, in this the abundance of his gracious goodness is noted.

5. Finally, the fifth is the quieting of all our desire in that inflow. And this is noted by this that he says: Of peace. For we shall be pacified when that perfect good has been received, requiring nothing further outside it; and this tranquil peace of desire, poured into us, is noted, because as Augustine says, "Peace of heart is found only in the highest good." And this is the peace of which it is said, Philippians 4:7: And the peace of God, which surpasses every sense, because concerning that good the Apostle says, 1 Corinthians 2:9, that eye has not seen, nor ear heard, nor has it ascended into the heart of man what things God has prepared for those who love him. And because that good which quiets our desire is so high and great, therefore there is no peace of heart unless the heart comes to it and receives that good. Hence Augustine in book I of the Confessions: "You made us, Lord, for yourself, and our heart is restless until it rests in you ^[5]." Hence Psalm 75:3: His place was made in peace. Isaiah 26:12: Lord, you will give us peace, for you have wrought all our works for us. And concerning this good, which is thus poured into us unto the tranquility of that peace, Augustine says in book X of the Confessions: "In all things that I run through in my mind, I do not find a safe and quiet place for my soul except you, in whom my scattered things are gathered together; because whatever of goods is scattered in creatures is found gathered together in the eternal good."

Therefore in these five things the divine good is received in grace.

6. Now the first of these stirs up faith, which, as Augustine says, is certainty of invisible things. The second enkindles desire, because that which is perfect in goodness is always desired. The third raises up to hope, because that is hoped for which is commensurated and proportioned to us; for hope, as Augustine says, is a certain expectation of good arising from merits and grace. The fourth enlarges the mind and expands the bosom of the whole intention. But the fifth incites to crying out and invoking.

Concerning the first of these it is said in Hebrews 11:1: Now faith is the substance of things to be hoped for, the argument of things not appearing. For argument, from certainty, argues the mind and convinces it concerning the truth and certainty of faith.

Concerning the second, however, it is said in Psalm 38:4: My heart grew hot within me, and in my meditation fire will blaze forth. And fervent desire does this.

Concerning the third it is said, 1 Peter 1:3: He has regenerated us unto a living hope. Hebrews 6:18 and 19: We have fled for refuge to hold the hope set before us, which we have as an anchor of the soul, safe and firm. And this hope, in waiting, is afflicted by weariness. Proverbs 13:12: Hope that is deferred afflicts the soul; desire coming is a tree of life.

Concerning the fourth it is said, 2 Corinthians 6:11 and 12: Our heart has been enlarged. Do not be straitened in yourselves. Psalm 118:32: I ran the way of your commandments, when you enlarged my heart. Isaiah 60:5: Then you shall see and shall overflow, and your heart shall marvel and shall be enlarged.

Concerning the fifth it is said, Jeremiah 33:3: Cry to me, and I will hear you, and I will announce to you great and firm things that you do not know. Thus therefore, stirred by such goads also, the Church cries out with great cries, so that it may receive that good in grace.

7. Moreover it is stirred from the foretaste of the sweetness and blessedness of divine glory, which is denoted in the following part of the authority, when he says: As it were an overflowing torrent, the glory of the nations, which you shall suck. For in these words three things are noted, namely the firmness of the divine good, and its wonderfulness, and its purity. For because it is firm and powerful in affecting, therefore it breaks into the affection by penetrating and affecting through delight. But because it is wonderful in height, therefore it is that which is the glory of all nations, and in which all nations glory, and without which nothing is glorious. But because it is pure, therefore it is sucked, so that nothing as though impure may be cast away from what has been chewed or digested. For what is divided and worn down by the teeth is so dealt with that from every side that which is purest may be sucked from it; what is also digested in the stomach and separated in the liver, or refined in the veins, is brought to complete purity. But what is finally sucked by the members is so pure that nothing is cast away. Therefore by firmness the divine good penetrates and, by affecting, conquers the affection; by wonder and height it holds the intellect in itself; but by purity it delights the whole human being.

Concerning the first of these it is said in Psalm 35:9: They shall be made drunk from the abundance of your house, and you shall give them drink from the torrent of your pleasure. For a torrent breaks in and flows most strongly.

Concerning wonder and gloriousness the Psalmist says, Psalm 67:36: God is wonderful in his saints, etc.

Concerning delighting purity it is said, Isaiah 66:11: That you may suck and be filled from the breast of its consolation, that you may milk and overflow with delights from its glory in every way. And therefore the Psalmist says, Psalm 15:11: You will fill me with joy with your countenance; delights are at your right hand even to the end. For delight, as the Philosopher says in book X of the Ethics, is the operation of a proper and connatural habit not impeded; because delight is not like sleep, but like waking; and when a power or virtue is in operation according to a natural habit, the whole nature is poured into this operation; and when it is according to a proper habit, then that nature is singularly poured into it, and it has nothing in common with that nature which is common in its own or in another genus or species; but when it is not impeded, then it is poured out, not drawn back by anything, and then it wholly flowers and is poured out, as the eye in seeing, and the intellect in understanding and delighting in the divine good. Now some Fathers and Prophets, sensing this both in grace and in glory, that is, in the foretaste of glory, lifting up the whole heart into the reception of the divine good by true faith, with desire kindled, with high hope, with heart enlarged, raised great cries to call into themselves that divine good, which is thus perfectly received in grace, and thus sweetly and firmly and wonderfully foretasted in the foretaste of glory, and they all cried out to be affected by the sweetness of that good.

8. Now such perfect reception of the good and foretaste of glory is brought in the Mass; and therefore, on account of the prayers of many, we undertake the mysteries of the Mass to be treated, which according to what has been introduced is divided into three parts, namely into the Introit, in which there is the advocacy and invitation of this good through great cries; into the Instruction, in which perfect illumination concerning this good is set forth; and into the Oblation, in which there is the obtaining and distribution and communication of this good.

The Introit, in the voice of a cry, signifies the desire of the Fathers toward the inviting and calling of this good, because from those things that have been said in the participation of glory and grace they were incited to crying out.

But the Instruction pertains to the perfect revelation of this good.

The Oblation pertains to reception, insofar as it is possible for something to be received from it. For just as that good was awaited and invoked for its coming into the world, and by coming it illuminated the world, and the illumination offered itself to the world to be participated for knowledge of itself, so its coming is awaited in the sacrament; and from its coming the illumination of the people is made; and after the illumination the perfection of its grace is its oblation and communication in the sacrament; and in this is the perfect mystery of the Mass.

Therefore, inflamed with right faith by desire for his coming, with hope high and stretched toward him, with heart enlarged, with strong cry we first cry out in the Mass in the desire of the Fathers. Second, we represent the illumination of the peoples. And third, the oblation and communication of all his graces.

And these are the things that the Church represents in the Mass. Therefore God, whom we call that he may come, whose illuminations we enjoy, so that we may know what each person according to truth finds in him, and in whose oblation we receive how much the faithful people has in him, so stirs us to crying out with heart and mouth that in him our mind may experience everything that it desires, our Lord Jesus Christ himself granting it, who with the Father and the Holy Spirit lives and reigns forever and ever. Amen.

Notes

[1] Wisdom 7:26. (*Sapient. VII, 26.*)

[2] Compare Hebrews 1:1. (*Cf. ad Hebr. I, 1.*)

[3] Psalm 84:9. (*Psal. LXXXIV, 9.*)

[4] Compare Isaiah 10:22 and 23. (*Cf. Isa. X, 22 et 23.*)

[5] St. Augustine, book I of the Confessions, chapter 1. (*S. Augustinus, Lib. I Confessionum, cap. 1.*)

Treatise I. On the First Part of the Mass. Chapter I. On the calling of the divine good through great cries. And first, on the Introit

Treatise I.

On the First Part of the Mass.

Chapter I.

On the calling of the divine good through great cries. And first, on the Introit.

1. [Marginal label: The Fathers sighing for Christ's presence.] Isaiah 26:9: My soul has desired you in the night, but also with my spirit in my innermost parts I will watch for you from the morning. Isaiah says these words in the desire of the Fathers sighing for the presence of Christ in the flesh. The whole time that was from the darkness of the first sin of the parents until the light that is the light arisen in darkness for those right in heart, at the rising of the Savior, when, as is said in Malachi 4:2: The Sun of justice shall arise for you who fear my name, and health in his wings, is called a time of such dense darkness, because the light of Gospel

truth did not shine except in the shadows of the figures of the law, and the light of grace and goodness was clouded over in the force of the darkness of sin, so that all sat in darkness and in the shadow of the first death, as is said in Wisdom 17:17: All were bound by one chain of darkness, fettered by the bonds of the long night, and had utterly no consolation, except in the hope of the sun that was to be and to rise, who, as is said in John 1:9: Was the true light, which illumines every man coming into this world. And therefore all, enduring the foul shadows of the long night in desire for the light, were asking with a certain impatience from the Prophets, saying that word of Isaiah 21:11 and 12: Watchman, what of the night? Watchman, what of the night? The watchman said: Morning comes, and night; if you seek, seek; be converted and come. For they called any Prophet a watchman of the Lord, and on this account, affected by weariness, they asked how much of the night had passed, and how much of the same night remained until the rising of the true light. The watchman answered words at once of consolation and desolation. Of consolation indeed, because morning comes, that is, the morning of the rising dawn is in the act of coming in the rising of the new light. But words of desolation are in this, that the watchman adds: And night is still to be prolonged further; and therefore if you seek light, seek it truly with heart and mouth and work, because then it will rise more quickly; and so that you may fittingly be able to do this, be converted toward the rising, and come through devotion to the light, casting away the works of darkness, as is said in Romans 13:12 and 13: Let us cast away the works of darkness, and let us put on the armor of light. Let us walk honorably as in the day.

Therefore in this night Isaiah said in desire: My soul has desired you in the night. Nor is it strange, because neither the light that sometimes flashed forth in the words and examples of the saints, nor the coldness of that night, could console the darkness of that night by any charity of the saints. Hence in Wisdom 17:5 it is said: Indeed no force of fire could give them light, nor could the clear flames of the stars illumine that horrible night, because even that spark of the saints after death was swallowed up in the darkness of the infernal limbo. And therefore the soul of Isaiah and of the saints, sighing, desired Christ the true light, who would put darkness to flight. And this is what he says: My soul has desired you in the night, but also with my spirit, which is a created spirit, which he addresses in the revelation of the uncreated Spirit, and this is the spirit that is the purer and simpler and higher part of the soul, in which the image of God is said to be inscribed, painted by the finger of God in the innermost parts of my breast; from the morning of my youth, when the light of first intelligence arises, when I will watch for you, desiring and crying to you that you may come and show us your salvation. Psalm 62:1 and 2: God, my God, I keep watch for you at dawn. My soul has thirsted for you. For thus it is said in Ecclesiasticus 39:6: The just man will give his heart to keeping watch at daybreak for the Lord who made him, and in the sight of the Most High he will make supplication.

2. [Marginal label: The sighs of the Fathers are represented in the Introit of the Mass.] Therefore the Church, breathed upon by the Holy Spirit, represents this cry of the Fathers desiring the coming of Christ in that chant which is called the Introit of the Mass, when, suddenly conquered by inward affection, she lifts up her voice, beginning the Mass from a cry, in which the coming of Christ in the sacrament is celebrated. Now it is called introit, not so much from the entrance of the celebration of the Mass, which is begun in this chant, as from the entrance of salvation and grace, whose beginning is commemorated and represented in the cry of the saints. Hence in Hebrews 10:19 and following it is said: Having therefore, brothers, confidence in the entrance of the saints in the blood of Christ, which he initiated for us as a new and living way through the veil, that is, his flesh, and having a great priest over the house of God, let us approach with a true heart in the fullness of faith, our hearts sprinkled from an evil conscience, and our body washed with clean water. This introit is also called antiphon by the ancients; this is a Greek word and is the same as reciprocal sound, and it is composed from the Greek ἵπνᾱ, which is around, and φωνή, which is voice or sound, because it is a circling sound repeated at the verses of the Psalm and at the Glory be to the Father that is sung after it. And in the ancient Churches it was once customary for the whole Psalm to be sung through individual verses, and for that sound to be repeated at each verse; this has now been dropped on account of prolixity, but it is still reciprocated once, so that the doubling and reciprocation of the often repeated cry of the Fathers may be both

commemorated and represented by the Church, as is said in Isaiah 62:6 and 7: You who remember the Lord, do not be silent, and do not give him silence. And because the ardor of those sighing drove them to a cry rather than to a prayer, therefore the Mass does not begin with prayers as the other canonical hours do, so that it would be said: Lord, you will open my lips, or, God, come to my assistance, or, Convert us, God our savior; but suddenly the whole choir breaks forth into a cry for the desire of the Lord's coming.

3. [Marginal label: Six chief causes why the Fathers cried out in desire for the Lord's coming.] The things exciting and inciting the Fathers to cry out in this way were six chiefly. The first indeed is the misery of condition. The second is the pressure of the enemy. The third is the certainty of the promise. The fourth is the weariness of the long expectation. The fifth is the imperfection of the one sometimes consoling. But the sixth is the ardor of sighing for the presence of the liberator. The first of these pricks; the second goads; the third draws; the fourth constricts; the fifth turns away from those things that seem to console; the sixth strongly fires and kindles for crying out.

4. [Marginal label: First cause.] Concerning the first it is said in Psalm 87:16: I am poor, and in labors from my youth; but having been exalted, I have been humbled and troubled. Poor indeed, because a human being does not suffice for himself from his own resources. But in the labors of this life he does not advance, but fails. Exalted, however, by the fantastic exaltation of the world, immediately falling humbled, he is dashed down like vile mud and is troubled by present miseries. Psalm 37:11: My heart has been troubled, and hence there is pain; my strength has forsaken me, and hence there is fear of failing; and the light of my eyes, and it is not with me, and hence there is the error of blindness. Job 14:1 and 2: Man born of woman, and hence full of shame; living a short time, and hence the failing of life; he is filled with many miseries, and hence there is unhappiness and distress; he comes forth like a flower, and hence all his glory is made vain; and he is crushed, and hence there is mournful misery and every defect; and he never remains in the same state, and hence there is most miserable inconstancy. Who attends to this and does not cry out and say? Lead my soul out of prison, that I may confess your name ^[1], O Lord, sighing continually for the presence of the liberator of our nature. And consideration of this moves the Fathers to crying out; and we, mindful of this cry, being pricked, are compelled to cry out to the Redeemer; for as the Apostle says, Philippians 3:20 and 21: We await as Savior our Lord Jesus Christ, who will refashion the body of our humility, conformed to the body of his glory. And then all the misery of the human condition will have an end.

5. [Marginal label: Second cause.] Concerning the second, namely concerning the pressure of the enemy, it is said in Job 41:10 and following: From his mouth lamps proceed, like torches of fire kindled. From his nostrils smoke proceeds, like that of a kindled and boiling pot. His breath makes coals burn, and flame goes forth from his mouth. In his neck strength will dwell, and want will go before his face. The members of his flesh cling to themselves.

The mouth of the enemy, indeed, is the words of the tempter attacking; and these, because they are from the cupidity and concupiscence of the world, come forth like lamps, because he promises delightful things, and corrupted flesh glows like a kindled torch.

But the nostrils signify the cleverness of persuasion, and this persuasion makes the tinder of the flesh emit foul smoke, as a kindled and boiling pot smokes; this pot signifies the body kindled by the fire of tinder.

But his breath or blowing signifies the fire that he excites by mingling himself with the blood. For that breath makes harmful heats, which at some time had been lulled, grow hot again toward unlawful things. For Bede says that demons are kindlers of evil thoughts and concupiscences, not inserters. But from the mouth of his breathing, while in which he tempts hearts, he secretly suggests, there goes forth the flame of lust; and it dwells in the stiff neck of his pride, which causes nothing in our evils to suffice for him; this fear for evils never passes, because this is greatly to be feared about his strength: because persuasion does not suffice unless it leads to delight, and produces delight into delay, and draws out lingering delight to consent, and

consent to will, and will to impulse, and impulse to deed, and deed to custom, and custom to contempt and glory in sin, and contempt to despair, and thus casts the naked and guilty soul down into the eternal punishment of hell.

But the face is the knowledge of the demon in evils, which the want of every good always precedes; for he takes away gracious gifts, corrupts natural things, turns away from eternal things, and turns temporal things to uselessness.

The members of the enemy, however, are all the wicked, who, although they are divided in will and work, nevertheless cling strongly in the intention of harming, since there is one sentence of all: to extinguish the honor of God and to remove the holy seed from the earth. Psalm 82:6: They have devised unanimously; together they have arranged a covenant against you: the tents of the Idumaeans, namely in the concupiscence of the flesh, and the Ishmaelites, namely in the tyranny of oppression. For the Idumaeans, as blood-red, signifies the luxury of the flesh; but Ishmael, as wild, signifies the fierceness of oppressors. The Prophet Habakkuk cried out, saying, 1:13 and following: Why do you look upon those doing wicked things, and are silent while the impious devours one more just than himself? And you will make men like the fish of the sea, and like a creeping thing having no ruler. He lifted up the whole in his hook; he dragged it in his dragnet, and gathered it into his net. Over this he will rejoice and exult. So pressing is the enemy, as Gregory says, that by lying in ambush he flies around, by promising he deceives, by persuading he flatters, by threatening he terrifies, by oppressing he snatches away; because for all the saints their tears were their bread day and night, while it is said to them daily by the insulting enemy: Where is your God ^[2]? So that, as if despairing, they said that word of Isaiah 49:24: Will prey be taken away from the strong, or will what has been captured by the robust be able to be saved? And therefore all cried with one voice to the stronger one, that he would come and bind the strong man and would snatch away for the portion of God the vessels that he had carried off before; and we commemorate this cry of the Fathers in the Introit, namely by calling the stronger one who may redeem and free us from the power of the tyrant, saying that word of Isaiah 26:13: O Lord our God, lords have possessed us apart from you; let us remember your name only in you. But he calls the demons cruel tyrants as lords, who unjustly oppressed us, our sins requiring it; and therefore these lords are said to be in their hard dominion apart from the Lord, in whose most benign dominion we are by right.

6. [Marginal label: Third cause.] Concerning the third, namely concerning the certainty of the promise by which he promised to come, it is said in Deuteronomy 32:4: God is faithful and without any iniquity, just and right. Proverbs 8:8: All my words are just; there is nothing wicked or perverse in them. Numbers 23:19: God is not like a man, that he should lie, nor like a son of man, that he should be changed. Yet the sins of human beings were so many that many said that because of sins he was delaying the promises. Some also, not having faith, said that one should attend only to temporal things, because no coming of the Redeemer was to be awaited: because the Prophets had spoken by their own spirit when they promised the coming of the Lord, and had not spoken by the Holy Spirit, just as many also say that there will not be a second coming; concerning them it is said, 2 Peter 3:3 and 4: In the last days there shall come mockers in deception, walking according to their own concupiscences, saying: Where is the promise, or his coming? For from the time the fathers slept, all things continue thus from the beginning of creation. Against these and on account of these the Fathers cried to the Lord with one mouth, saying in desire of spirit that word of Ecclesiasticus 36:18: Give reward to those who sustain you, that your Prophets may be found faithful, that is, truthful, who in your spirit promised your coming. And that word of Psalm 50:6: That you may be justified in your words and may conquer when you are judged, that is, O Lord, may you be shown truthful in your promises, because then your words will appear just, and may you conquer the human judgment that judges that promises will not be fulfilled because of sins, when human judgment judges that you will delay; for by fulfilling what you promised, you conquer their judgment. James 2:13: But mercy exalts itself above judgment.

Therefore for this reason the Fathers cried out strongly, that he might complete his promises.

7. [Marginal label: Fourth cause.] The fourth cause was the weariness of the very long expectation. Hence Psalm 119:5 and 6: Woe to me, because my sojourning has been prolonged! I have dwelt with those dwelling in Cedar; my soul was much a sojourner. Cedar is interpreted as darkness, because it is very wearisome for darkened persons to await for a long time in darkness. Psalm 12:1 and following: How long, O Lord, will you forget me unto the end? How long will you turn your face away from me? How long shall I put counsels in my soul and sorrow in my heart through the day? How long shall my enemy be exalted over me? Look upon me and hear me, O Lord my God; illumine my eyes with the light of your presence, lest I ever sleep in death. Therefore this long expectation caused them with cries to entreat the Lord that he would hasten; and if at any time a Prophet was sent to console, some, affected by weariness, said that word of Ezekiel 12:22: The days are deferred for a long time, and every vision will perish. But others, mocking, said that which Isaiah says, 28:13: Command, command again; command, command again; wait, wait again; wait, wait again; a little there, a little there. As if they were saying: What the Prophets say all day, repeating from the Lord's side, is nothing: Command, command again, that is, God commands this and commands it again; and when it does not happen as they say, then the Prophets say: Wait, wait again; wait, wait again, as is said. Habakkuk 2:3: Because as yet the vision is far off, and it will appear in the end and will not lie; if it makes delay, wait for it, because coming it will come and will not delay. Hence we wait so much, and we have waited in such a way, that, overcome by weariness, we as it were despair; and therefore hasten, Lord, and do not delay, and with great power aid us, so that by the help of your grace, which our sins hinder, the indulgence of your propitiation may hasten. And that word of Psalm 79:3: Stir up your power and come.

8. [Marginal label: Fifth cause.] The fifth cause is the imperfection of the consolers who were sometimes sent to console the people, none of whom could console efficaciously; but he spoke words and promised consolation in the future; and therefore the consolers themselves were made burdensome to the people of God, because in them what was sought was not found. Job 16:21: My friends are wordy; my eye drips toward God. Because he alone can console. And that word of Job 16:2: I have often heard such things; you are all burdensome consolers. And a little later, verse 4 and following: And would that your soul were in place of my soul! I too would console you with words, and would move my head over you. I would strengthen you with my mouth, and I would move my lips, as if sparing you. For what consolation will there be in Abraham, since he himself says, Genesis 18:27: Since once I have begun, I will speak to my Lord, though I am dust and ashes? What in Jacob, who says in Genesis 32:10: I am less than all your mercies? Moses was of a more impeded tongue, not eloquent from yesterday and the day before ^[3]. Isaiah is a man of polluted lips, and dwells in the midst of a people having polluted lips ^[4]. Jeremiah does not know how to speak, because he is a boy ^[5]. And thus all are subject to defects, and the perfection of consolation is not found in them. But if I must be consoled, said each one awaiting consolation, let him himself come in whom there is no defect, and let him console us, because without him and only through him do I receive consolation, and otherwise consolation is hidden from my eyes, as is said in Hosea 13:14. And therefore everyone who was in spirit said: If he has care for me, let him no longer send messengers, but let him himself come and save me, who will be able to save. Thus Jacob said, Genesis 49:18: I will await your salvation, O Lord. In this affection it was said: Let him kiss me with the kiss of his mouth ^[6]. As if he were saying: If he seeks friendships and reconciliation, as he himself says through the Prophets, let him no longer send messengers, but let him impress a kiss through assumption, and let him mingle his spirit in him through the joining of his mouth and mine, because as is said in 1 Corinthians 6:17: But he who adheres to the Lord is one spirit. This therefore was the fifth cause of the cry.

9. [Marginal label: Sixth cause.] But the sixth was the ardor of the cry for the presence of Christ the redeemer, whom the Fathers desired to see as like themselves in the flesh. In this affection this was said, Canticles 8:1: Who will give you to me as my brother, sucking the breasts of my mother, so that I may find you outside and kiss you, and now no one may despise me? For as a brother, surrounded by the same flesh, he sucks the same breasts of mother Wisdom, because he himself, as Augustine says, is Wisdom begotten

from the Father, Wisdom unbegotten. But the Church desires to find him outside, outside the hiddenness of divinity, in the manifestation of humanity. But she asks to kiss him, so that he may impress mouth upon mouth through conformity of nature, and may mingle spirit with spirit through the agreement of hearts of created spirit with uncreated, because from that time the Church knows that she has been accepted and is never again to be despised. Hence Blessed Bernard says: "Often thinking again upon the ardor of desire of the Fathers sighing for the presence of Christ in the flesh, I am pierced and confounded in myself, and now I scarcely hold back tears, so much am I ashamed of the tepidity and torpor of these miserable times. To which of us does the display of this grace bring as much joy as the promise had kindled desire in the ancient saints? For everyone who then could be in the spirit was saying, Do you think I shall see? Do you think I shall endure? Do you think I shall see with my eyes what I believe from the Scriptures? For all knew that there would be neither a man without eloquence, nor a man of polluted lip, nor a boy not knowing how to speak, but that grace was to be poured forth on his lips, and that honey and milk would be under his tongue, and that his voice would be sweet, and his face would be beautiful, as one beautiful beyond the sons of men and beyond the countenances of the Angels, into whom, as Peter says, 1 Peter 1:12, the Angels desire to look; and therefore all desire to see his face and hear his voice. And saying that word of the Canticles 2:14: Show me your face; let your voice sound in my ears. For your voice is sweet, and your face beautiful. And that word of Psalm 44:3: Beautiful in form beyond the sons of men, grace has been poured forth on your lips. And therefore no one can console except you, nor does our heart rest in anyone except in you; for thus it is said in Haggai 2:8: The one desired by all nations will come, and I will fill this house with glory, that is, the household of the Lord, which now is filled with misery ^[7]."

Therefore, crying out in this affection, the Church asks for the coming of the Lord through the Introit, making commemoration of the desire of the Fathers sighing for the coming of Christ in the flesh.

10. [Marginal label: Seven utilities of the cry of the Fathers.] For that cry produces seven utilities both in us and in the Fathers. The first of these is that it produces the tightening of intention. The second, that it produces the fervor of devotion. The third produces the relieving of anxiety. The fourth, release from the debt of our mouth. The fifth, sweetness of heart. The sixth, the edification of neighbor. The seventh sets a likeness of heavenly praise upon the gloomy earth.

11. [Marginal label: First utility.] Therefore the first utility is the tightening of intention, by which, as Augustine says, one is directed toward God; through worship and sacrifice one is intent, so that one may come more swiftly to God, because while one cries out to God, the desire of the heart tends more swiftly, and the cry shows this; and this is what is said in Isaiah 40:31: They shall run and shall not labor; they shall walk and shall not fail. Psalm 52:7: Who will give me wings like a dove, and I will fly and rest?

that is, raised to God on the wings of desire I will fly, in whom there is secure rest without labor. As a signification of this thing, the animals of God, over whose heads heaven hangs, are described as winged and flying, Ezekiel 1:12; and it is said of them that where the impetus of the spirit was, there they advanced when they walked. But the impetus of the spirit toward God is shown through a cry.

10. [Marginal label: Second utility.] Second, it produces the fervor of devotion, because a cry to God never arises except from the fervor of devotion. And this was figured in Isaiah 6:3, where he says that the Seraphim cried one to another. For Seraphim are interpreted as inflaming or burning ones. Hence it is that the animals in Ezekiel 1:13 appeared in the midst of fire. Hence it is said in the same place: This was a vision running in the midst of the four animals, a splendor of fire, and lightning coming forth from the fire, so that fire indicates the fervor of devotion, and thunder designates the cry. And therefore in the same place, verse 24, he says that he heard a sound as it were the sound of the sublime God, which is the sound of those praising God. Hence it is that in Acts 2:2 it is said that suddenly a sound was made from heaven. And it follows, verse 3, that the Holy Spirit rested in fire above each of them.

11. [Marginal label: Third utility.] Third, it produces the relieving of anxiety, because very often one who anxiously approaches praise on account of his sins conceives joy in the praise of God himself and begins to presume concerning pardon. Hence even the very anguish that makes one cry out is relieved when one cries attentively to God. Baruch 3:1: A soul in anguish and an anxious spirit cries to you. Hear, Lord, and have mercy, because you are a merciful God. In Daniel 13:22 it is said of Susanna: Anguish is around me on every side. For if I do this, death is for me; but if I do not do it, I shall not escape your hands. And a little afterward, verse 24, Susanna cried out with a loud voice, and therefore the Lord freed her from every anguish. Hence also concerning the martyrs the Introit is sung: "They cried out to you, Lord, in the time of their tribulation; and you heard them from heaven." And this is taken from Nehemiah, or 2 Esdras, 9:28.

12. [Marginal label: Fourth utility.] Fourth, it produces release from the debt of the mouth, because every human being, and especially a cleric, ought to praise from the debt of his mouth. Hence Hosea 14:3: Take words with you, and be converted to the Lord, and say to him: Take away all iniquity, accept the good, and we will render the calves of our lips. But the calves of the lips signify the pleasant sound of divine praise, which, by raising neumes, by lowering and sharpening and deepening them, and with little delays of silences interposed, as it were gives the leaps of calves. Hebrews 13:15: Through him let us always offer to God the sacrifice of praise, that is, the fruit of lips confessing his name. Psalm 49:23: The sacrifice of praise will honor me; there is the way by which I will show him the salvation of God. On this word Gregory says that to those singing psalms devoutly, either the spirit of prophecy is given in the praise of God, or, what is more useful, the spirit of compunction.

13. [Marginal label: Fifth utility.] Fifth, it produces sweetness of heart. Hence Augustine in book I of the Confessions: "I shall not be satisfied with a wonderful sweetness in considering the depth of the divine plan concerning the salvation of the human race. With an open hearing I received measures in hymns and canticles from the sweet-sounding Church. For those voices flowed into my ears, and truth was poured into my heart, and tears flowed from my eyes, and it was well for me with them^[8]." Hence it is that the Psalmist says, Psalm 118:103: How sweet are your words to my throat! Above honey to my mouth. Ecclesiasticus 47:11: He made singers stand over the altar, and in their sound he made sweet measures, and gave beauty in the celebrations.

14. [Marginal label: Sixth utility.] Sixth, it produces the edification of neighbor, because the people hearing this are edified toward every good. Hence Psalm 26:6: I went around and offered in his tabernacle a sacrifice of shouting; I will sing and say a psalm to the Lord. For he goes around all when he brings divine praise to the ears of all. Isaiah 12:4: Make his inventions known among the peoples; remember that his name is exalted. Psalm 21:23: I will narrate your name to my brothers; in the midst of the Church I will praise you. For thus it is narrated to all the brothers when he is praised in the midst of the Church, so that he may be perceived equally by all.

15. [Marginal label: Seventh utility.] Seventh, it also produces on earth a likeness of heavenly pleasantness. Hence blessed Bernard says: "There is nothing that so represents the likeness of the heavenly court as the cheerfulness of those praising God." Psalm 83:5: Blessed are those who dwell in your house, Lord; forever and ever they shall praise you. And therefore even the Angels, loving the praise of God, are read to have mingled themselves with the choir of those praising. Psalm 67:26: The princes went before, joined with those singing psalms, in the midst of young women playing timbrels. The princes are Angels, who often go before into a place as into a choir before those praising God, so that they may be mingled there with those praising, for the stirring up of devotion. But the young women playing timbrels are clerics, or lay people, singing together with the Angels by mortification of the flesh and by the voice of modulation. They are called young women in sex on account of the fruitfulness of good affections and of work, and they are called young women in age on account of the tenderness of age and the delicacy of love. Hence some are also reproved in Matthew 11:17, where the Lord says: We sang to you, and you did not dance; we lamented, and you did not

mourn. Because certain sluggish human beings neither rejoice unto the praise of God nor are pierced with compunction unto the weeping and lamentation of the Church. Psalm 146:7: Sing beforehand to the Lord in confession; sing psalms to our God on the harp. Therefore this cry to God works these and many more good things.

And this Introit is a representation and commemoration of the cry of the Fathers, since this Introit, as has been said, is doubled, so that the doubling of the cry of the Fathers may be commemorated.

16. [Marginal label: Why is Glory be to the Father, etc., attached to individual Psalms?] But some verse of the Psalm harmonizing with the Glory be to the Father is interposed, and that verse indeed signifies progress of virtue in merit, because the Psalm signifies good operation, as Cassian says. But the Glory be to the Father, which is interposed, signifies the glory to be given to God from our advances. And blessed Jerome made this Glory be to the Father, and sent it to Pope Damasus, so that he would cause it to be attached to individual Psalms. Pope Damasus himself added to it: As it was, etc., so that eternity in the past and in the future might be believed to belong to equal glory, against Arius, who posited the Son as without glory, and against Nestorius and Eutyches and Paul of Samosata, who said that the Holy Spirit was the servant of the Father and the Son, and had had no glory in the past, but would obtain in the future the glory that they merited by serving the Father.

17. Here perhaps someone will object that the Introit of the whole year does not represent the desire of the Fathers in its words, but only those Introits that are in Advent, such as *Ad te levavi*, and *Populus Sion*, and others, signify the desire of the Fathers. But in other Masses, both of the time and of the Feasts of the saints, no desire of the Fathers for the coming of Christ is signified.

But to this one must say that Christ was not awaited by the Fathers as a private man, but rather as the Christ promised to all, who in himself would bring infinite graces, and, surrounded by the whole company of the saints, would come as a king, in whose court all the saints would make the assembly of a royal court, just as in his epistle Jude says that Enoch, the seventh from Adam, prophesied, saying thus: Behold, the Lord came among his holy thousands, to make judgment against all the impious, and to accuse all the impious concerning the works of their impiety^[1]. Isaiah 3:14: The Lord will come to judgment with the elders of his people. Daniel 7:10: Thousands of thousands ministered to him, and ten thousand times a hundred thousand stood before him. For this reason he is called the Lord sabaoth, that is, of armies; and in this way the Fathers sighed for him, that he might come in every royal beauty and in the beauty of the assembly of the royal court. And when he so comes, we sigh that he may come, and we rejoice that he has come in the goods and graces that are celebrated through the whole year. Thus in him the authority of the Apostles resounds, and we sing: Your friends, O God, have been made exceedingly honorable. Thus before him we extol the victories of the martyrs, and we sing: The just man will rejoice in your strength. Thus in him the holiness of Confessors resounds, and we sing: Let your priests be clothed with justice, and let your saints rejoice. Thus also before him the choir of virgins rejoices, and we sing: Virgins shall be brought to the king. Thus the choir of Angels ministers for the salvation of the elect, and we sing: Bless the Lord, all Angels. Thus in him souls receive rest after the labor of virtue and merits, and we sing: Eternal rest. For thus the king comes in his beauty. Isaiah 33:17: They shall see the king in his beauty. Thus the Church stood by him adorned with every beauty of the variety of the saints, Psalm 44:9: The queen stood at your right hand in gilded clothing, surrounded with variety.

And thus the Introit of the whole year denotes the cry of the Fathers for the coming of Christ.

Notes

[1] Psalm 141:8. (*Psal. CXLI, 8.*)

[2] Psalm 41:4 and 11. (*Psal. XLI, 4 et 11.*)

[3] Compare Exodus 4:10. (*Cf. Exod. IV, 10.*)

[4] Compare Isaiah 6:5. (*Cf. Isa. VI, 5.*)

[5] Compare Jeremiah 1:6. (*Cf. Jerem. I, 6.*)

[6] Canticles 1:1. (*Cantic. I, 1.*)

[7] St. Bernard, Sermon 2 on the Canticles. (*S. Bernardus, Sermon. 2 super Cantica.*)

[8] St. Augustine, book I of the Confessions, chapter 6. (*S. Augustinus, Lib. I Confessionum, cap. 6.*)

[9] Epistle of Jude, verses 14 and 15. (*Epist. Judae, vv. 14 et 15.*)

Chapter II. In commemoration of the devout people crying out for mercy by the desire of the Fathers, Kyrie, eleison is sung

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1. But we said in the preceding things that Kyrie, eleison represents the acclamation of the people, while the clergy represent the desire of the Fathers in the Introit. Hence also Peter, the deacon of blessed Gregory, says in the blessing of the candle: "Let mother Church also rejoice, adorned with the brightness of so great a light, and let this hall resound with the great voices of the peoples." Because, as is said in Job 1:14: The oxen were plowing, and the she-asses were feeding beside them; because while the cleric, who is signified by the ox, plows, hearts are cut by the plowshare of preaching and praise, and at once the lay people, an honor-bearing and simple race, are fed unto obedience. And therefore Kyrie, eleison was introduced to represent how the simple people make harmony with the clergy through an acclamation of obedience. Hence Jerome says in a certain epistle concerning the edition of the Psalms, that when David made the Psalms, four singers, namely Chore and Idithum and Asaph and Caath, sang beforehand these published Psalms to other singers; four thousand singers sang in response to them, and the whole people followed them in the voice of praise. And therefore in this order the bishop or priest is in the place of King David. But the four singers, namely two in the right choir, the first cantor and succentor, and two in the left choir, namely the second cantor and succentor, are in the place of the four singers. But the four thousand are like the whole choir of clerics, and this whole thing is represented in the Introit. But the people are represented as crying out Kyrie, eleison, and still the people cry out Kyrie, eleison to the clergy in the Roman Church. And therefore, in commemoration of the good and devout people crying out by the desire of the Fathers, Kyrie, eleison was brought into the Mass after the Introit.

2. But this is said nine times, as some say, on account of the nine choirs of Angels. They say that a sign of this is that it is formed by three sets of three chants, because first Kyrie, eleison is said three times; and second Christe, eleison is said three times; and third Kyrie, eleison again three times. Some say that this is done on account of the three hierarchies of Angels, in each of which there are three orders of Angels. They also say that a sign of this is that on solemn days, when it is not a time of mourning, immediately after the acclamation Kyrie, eleison the hymn of Angels is introduced, which is: Glory to God in the highest. But what they say is very astonishing, because in truth that acclamation is not to the Angels, but to the Lord. And that one should cry out to the Lord nine times because there are nine orders of Angels does not seem to have any reason, because by the same reasoning one would sing seven times on account of the seven orders of the blessed, who are the Patriarchs and Prophets and the Lord's forerunners, such as John the Baptist, and Zachariah and Elizabeth, and the blessed Virgin, shepherds and kings, and others who displayed and demonstrated Christ to us. Again there are Apostles, Martyrs, Confessors, and Virgins. For why, on account of these distinctions of the blessed, would one not much rather cry seven times, or on account of the seven gifts by which we are helped from the mercy of the Lord, or sing eight times on account of the eight beatitudes, which are enumerated in Matthew 5:3-11, or six times on account of the works of the six days, so that thus we might give magnificence to the Lord our God, because the works of God are perfect? Hence

adaptations of this sort, which agree only in number, certainly have little force and are very laughable.

3. [Marginal label: Why is Kyrie, eleison sung three times first?] Therefore, following blessed Dionysius and Ambrose, we say that in this acclamation four things must be noted, on account of which this acclamation also is known to have been instituted. One is why Kyrie, eleison is first sung three times. The second, why Christe, eleison is added three times. The third, why Kyrie, eleison is again attached three times at the end. The fourth, why it is sung in the Greek voice and not the Latin.

To the first of these we say that, as Dionysius says, Lord is a name of being set above, and therefore it is in the genus of relatives. But Ambrose says that it is a name of power, and according to this it is not in the genus of relation, because then it would not have a correlative with respect to which it would be said. Hence according to the first understanding of the name it is a name of being set above, because it is imposed from being set above; according to the consequent understanding it is a name of power, because this name was given to those having power. For in every name these two things are considered, and therefore it signifies substance with a quality. But the quality is that from which the name was imposed; and the substance is that upon which it was imposed. And because the quality determines the substance, therefore the first understanding of a name must be taken from the quality from which the name was imposed.

And the excellent doctor Dionysius considered this, who says that it is a name of being set above. [Marginal label: Lord is a name of being set above, which is completed from three things.] But perfect being set above, as the same man says, consists of three things, namely that what is set above exceeds lower things, depressed by none; and that it has in itself a perfect cause of being set above; and that it has in itself a perfect power keeping itself in high things, so that it cannot be bent or inclined toward low things. The first of these belongs to honor and honorable condition. The second belongs to richest possession. The third belongs to strength and power. And therefore the true Lord of being set above and of dominion, considering his dignity and honor, as Dionysius says, is unceasingly desirous, and it is unworthy of him that anything should be above him in such a way that it rules over him; and thus God alone is Lord, of whom it is said in Esther 13:11: You are Lord of all, nor is there anyone who resists your majesty. Of him the Apostle says in Hebrews 2:8 that the Father has subjected all things under his feet. Psalm 109:1: The Lord said to my Lord: Sit at my right hand. Genesis 27:37: I have appointed him your lord, and I have subjected all his brothers to his service. Thus Father is called Lord, Son is called Lord, Holy Spirit is called Lord; and yet there are not three Lords, but there is one Lord, as is said in Exodus 6:2 and 3: I am the Lord who appeared to Abraham, Isaac, and Jacob in God almighty; and my great name Adonai I did not make known to them, because appearing to the Fathers he did not display the true Lord, but to us he displayed the Lord of lords; because, as is said in Hebrews 1:1 and 2: God, speaking formerly to the fathers in the Prophets in many portions and in many ways, most recently in these days has spoken to us in the Son, whom, in order that he might prove and show him to be the Lord set over all, he established as heir of all things, through whom he also made the ages, setting him over all things and subjecting all things to him.

[Marginal label: What are beautiful and good?] All the true riches of beautiful and good things exalt him. For beautiful things, as Tully says, are those that approach every knowledge with becoming praise. But true good things are those which, as Anselm says, are being for all, both for God and Angels and for all creatures. Therefore whoever has the richest and most splendid perfect and every-sided possession of beautiful and good things unto abundance, so that from him all may be enriched, has the perfect cause of his being set above, and no one has this except the Son, of whom it is said in John 3:34: For God does not give the Spirit by measure, supply: to the Son. But to others he divides the Spirit of the Father, giving to each as he wills, as is said in 1 Corinthians 12:11: Dividing to each as he wills, and Matthew 25:15: He gave to each according to his own power. But he himself possessed all at once the riches of beautiful and good things, of whom it is said in John 1:14: We saw his glory, glory as of the Only-begotten from the Father, full of grace and truth. Hence Colossians 2:3: In him are hidden all the treasures of the wisdom and knowledge of God. Genesis

24:36: And Sarah, the wife of my lord, bore a son to my lord in her old age, and he gave him all the things that he had. Sarah, wife of our lord the Father, is the Church, whom blessed Virgin Mary signifies, who conceived chastely and as a virgin bore the Son, having no stain of concupiscence in conception nor wrinkle of punishment in childbirth; and to this Son all things have been given as a possession. This, therefore, is the true Lord, as is said in Galatians 4:1, that although by the assumption of humanity he is a little child and differs nothing from a servant, still he is lord of all things. This one also has true power keeping itself in high things, he who was never bent toward low and vile things, and therefore never approached things serving as footstools and things to be trodden down by appetite or by work. Hence it is said in Ecclesiasticus 24:7: I dwelt in the highest things, and my throne was in a pillar of cloud. He sits in the cloud of the assumed flesh as Lord, which flesh is also a pillar not inclinable toward anything to be trampled. On account of this it is said in Isaiah 14:6: I am the Lord, and there is no other. Psalm 112:5 and 6: Who is like the Lord our God, who dwells on high and looks upon humble things in heaven and on earth?

4. [Marginal label: Through sin we have fallen into a threefold misery, opposed to the threefold good that the name Lord contains.] But blessed Dionysius comprehends these three things in this name, Lord, with these words: "Dominion truly is not only the excess of worse or lower things, but the perfect and every-sided possession of all beautiful and good things, and true strength unable to fall ^[1]." But through sin we have fallen into a threefold misery, namely into subjection to the slavery of sin, because, as is said in John 8:34: Whoever commits sin is a slave of sin. Second, into poverty of gratuitous good, because we have been stripped of gratuitous things; hence it is said in Apocalypse 3:17: And you do not know that you are wretched and pitiable and poor and blind and naked. Third, we have fallen into being trampled by the vilest demons, who rather ought to have been trampled, because they themselves are slaves. Lamentations 5:8, in the prayer of Jeremiah: Slaves have ruled over us; there was no one who would redeem us from their hand.

Concerning the first of these it is said, Isaiah 49:7: Thus says the Lord, redeemer of Israel, his Holy One, to a contemptible soul, to an abominated nation, to a slave of lords. Genesis 9:25: Cursed be Canaan; he shall be a slave of slaves to his brothers.

Concerning the second it is said, Lamentations 3:1: I am the man seeing my poverty in the rod of his indignation. Ecclesiastes 5:13: He begot a son who will be in utmost need; for this is said especially of Adam, who was created rich and begot sons in extreme poverty. Job 1:21: Naked I came out from my mother's womb, naked I shall return there. Ezekiel 16:7: You were naked and full of confusion.

Concerning the third it is said, Isaiah 51:23: Those who humbled you and said to your soul, Bend down, that we may pass over; and you put your body like the earth and like a road for those passing over. Lamentations 5:5: We were threatened at our necks; no rest was given to the weary. Psalm 55:3: My enemies trampled me all the day, because many are fighting against me. Ecclesiasticus 9:10: Every woman who is a fornicator shall be trampled in the road like dung. The softened woman, the fornicating soul, has been given by her God to demons for trampling.

What wonder is it, then, if the faithful people, hearing the clergy in the desire of the Fathers calling the Lord to us, and nevertheless sensing its own threefold defect, cries together and cries out to the clergy, invoking the lord of true being set above and of richest possession, and of such strength that he not only keeps himself in the heights, but, as is said in 1 Kings 2:8: He raises the needy from the dust, and lifts the poor from the dung, that he may sit with princes and hold the throne of glory, saying Kyrie, eleison three times, so that he may lift up by mercy those crying to him from this threefold defect. Therefore this is the cause why Kyrie, eleison, which sounds: Lord, have mercy, is first said three times. Hence the order of blessed Ambrose has it that at the beginning of Mass Kyrie, eleison be said three times.

5. [Marginal label: Why is Christe, eleison added three times?] But immediately after that appeal to the Lord there is made an acclamation to the mediator, who is savior and sanctifier of nature, by crying three times:

Christe, eleison. For Christ is interpreted anointed, because as is said in Psalm 44:8: God anointed him with the oil of gladness before his companions. For the anointing of oil, as Jerome and Bernard say, anoints, shines, and feeds. It anoints by the grace of the sacrament, shines by intellectual power, and feeds by the grace of moral virtue. It anoints indeed as is said in Isaiah 61:1: The Spirit of the Lord is upon me, because he has anointed me; he has sent me to announce to the meek, that I might heal the contrite of heart. But it shines, as is said in Isaiah 62:1: For Zion I will not be silent, and for Jerusalem I will not be quiet, until her just one goes forth as splendor and her savior is kindled like a lamp. But in the lamp there is the oil of light. It feeds, however, as is said in Numbers 11:8, that the manna had the taste of oiled bread. On account of these things it is said in Canticles 1:2: Your name is oil poured out. But he anoints against the defect of weakness into which we have fallen from sin. He shines against the darkness of ignorance into which we have fallen through sin. He feeds against the defect of tastelessness of heavenly good, into which malice of tastelessness we have been condemned from the wicked lust of changeable good.

Concerning the first it is said, Ecclesiasticus 38:7: The ointment-maker will make pigments of sweetness and will compound anointings of health.

Concerning the second it is commanded in Exodus 37:20, where it is commanded that the purest oil always be poured into the lampstand of the Lord.

Concerning the third, Psalm 62:6: Let my soul be filled as with fatness and richness.

Thus, therefore, the people, sensing at once their weakness, suffering darkness, and abhorring tastelessness, cry to the anointed one, Christe, eleison, so that by anointing he may heal weakness. As if it were saying: By your anointing heal me, Lord, and I shall be healed; save me, and I shall be saved, because you are my praise^[2]. It cries again to the illuminator, from whose lamp the oil did not fail, saying: My God, illumine my darkness^[3]. And that word of Micah 7:8: When I sit in darkness, the Lord is my light. It cries a third time to the savor of every richness, because it knows what is said in Isaiah 55:2: Hear, hearing me, and eat good, and your soul shall be delighted in richness. And thus it cries three times, Christe, eleison; but it does not cry Jesu, eleison, because Jesus does not sound anointing, but savior from the power of his divinity. For when it says Kyrie, eleison, he lifts up by lordship, as we have said, but the wounded remain, whom he heals from chrism. And therefore immediately after Kyrie, eleison, Christe, eleison will be sung three times.

6. [Marginal label: Why is Kyrie, eleison again attached three times at the end?] Then Kyrie, eleison is repeated again three times, because, as we have said, lord is a name of power. But power, as Dionysius says in the book *On the Celestial Hierarchy*, has three things to do. For it is avenging of iniquity through the vindication of justice, repressive of evil will through severity, and defensive of virtue and goodness through the equity of laws.

Concerning the first of these it is said: The Lord is the God of vengeance; the God of vengeance has acted freely^[4].

Concerning the second it is said in Psalm 67:31: Scatter the nations that will wars. Psalm 57:7: The Lord will break the molars of lions.

Concerning the third it is said in Psalm 43:8: You have saved us from those afflicting us, and you have confounded those hating us. Esther 13:9: There is no one who can resist your will, if you have decreed to save Israel.

Therefore the people, sensing itself guilty in iniquity, cries for the mercy of the Lord, lest it feel the avenging sword, and flees to mercy, as if it were saying that word of Job 19:29: Flee from the face of the sword, because the sword is the avenger of iniquities.

Sensing its will rebellious toward good, it again cries Kyrie, eleison, that without wrath and fury he may mercifully repress the rebellion of our will. Habakkuk 3:2: When you have been angry, you will remember

mercy.

Sensing that the things in it that consent to the law of God are not free, it cries a third time that those things may be freed. Job 17:3: Free me, Lord, and set me beside you, and let the hand of anyone whatever fight against me. These three proper things of power are said together. Romans 13:3 and 4: Do you wish not to fear power? Do good, and you will have praise from it. But if you have done evil, fear; for not without cause does it bear the sword. For it is God's minister, an avenger unto wrath for him who does evil. In this, however, that he says that one doing good will have to expect praise, he touches upon the freeing of the good. But in what he says: Fear, for not without cause does it bear the sword, he touches upon severity by which an iniquitous will is repressed, lest it go forward into act. But in this that he says: An avenger unto wrath for him who does evil, he touches upon the vengeance of iniquity. For when misery has been lifted up and nature has been healed, we still need that he not avenge the crime mightily. We still need that with free severity, not in fury, he correct our rebellion in the will. We still need that he make us free in the confession of his praise.

This, therefore, is the true cause why Kyrie, eleison is first cried three times. And then Christe, eleison is added three times. And third, Kyrie, eleison is again attached three times.

And thus the first three things that were being asked about this are solved.

7. [Marginal label: Why is Kyrie, etc., said in Greek?] But fourth it was asked why it is cried out in Greek and not in Latin.

Concerning this four reasons are assigned by the Fathers, the first of which is that the highest wisdom of the world flourished in Greek, as is said in 1 Corinthians 1:22: The Jews seek signs, and the Greeks seek wisdom. Therefore, so that it may be shown that this invocation is highest wisdom and proceeds from highest wisdom, it is cried in Greek. For just as the Jew knew God through Scripture, so the wise Gentile and philosopher knew God through the natural reason of wisdom, and therefore it was fitting for him to cry to God. And this is what is said in Romans 1:16: For I am not ashamed of the Gospel; for it is the power of God unto salvation for everyone believing, first for the Jew and for the Greek. Because the Jew first knew the power of God in the Gospel through Scripture; but the Greek knew the same power in the Gospel through acquired wisdom by the guidance of reason, since among all Gentiles the Greek was wise with such wisdom.

They assign as the second cause the observances of laws that first existed among the Greeks, as the laws of the Twelve Tables and the learning of the Pandects show, which even to this day persevere, observed by the Greeks among us; and by this justice they also knew and first among the Gentiles received the justice of the law of Christ. Hence in Romans 1:17 the Apostle says that the justice of God in it, namely in the Jew and in the Greek, is revealed from faith unto faith, because just as the Jew from faith in the justice of the Mosaic law recognized the justice of the Gospel, so the Greek from faith in natural justice knew the justice of the Gospel. Hence also David reproves certain people not wishing to know this justice, and says in Psalm 4:6 and 7: Many say: Who shows us good things? As if he were saying: This question is superfluous, because the light of your countenance, Lord, has been signed upon us in natural justice, which is an exemplar of the light of your countenance; and from this you have given gladness in my heart, because from this I know your justice, which is very near to reason. Hence Romans 10:8: The word is near, in your mouth and in your heart; this is the word of faith that we preach. But the Greek, before all Gentiles, found and cultivated that justice by study.

The third reason is that literally the Greek first received this invocation of faith from the Apostles, as is clear in the epistles of Paul, which, except the first and the last, were all written to Greeks. Similarly also all the Gospels except the Gospel of Matthew, and similarly the Acts of the Apostles and the Apocalypse. For the first seven Churches, which signify the universality of the Church, were founded in the part of Asia that is called Greece.

The fourth and last is that faith was derived to us Latins from the Greeks, because Peter and Paul came from the Greeks to the Latins, and so they were for us the fountain and origin of salvation. Proverbs 5:16: Let your fountains be derived abroad, and divide your waters in the streets. Therefore, so that we may exhibit reverence to wisdom, and so that we may give honor to the worship of justice arising from the Greeks, and so that we may recognize that the Greeks first received this salvation from Paul and Barnabas ^[5], so that we may be mindful that this grace has been derived from the Greeks to us, in the same syllables and voices in which mercy was first invoked by the people we still preserve the words of that cry. For this reverence is owed to the Fathers, that their traditions be observed just as they once established them. 1 Corinthians 11:2: I praise you, brothers, because through all things you are mindful of me, and as I handed them on to you, you keep my precepts. As a sign of this thing, in solemn Churches the prophecies and Gospels are still read in Greek on certain feasts. A sign of this also is that the solemn councils, namely the Constantinopolitan, Nicene, Antiochene, and Ephesian, were celebrated in Greece, in which those things that are concerning the Mass were first chiefly instituted, although afterward, with certain superfluous things removed by blessed Gregory, they were ordered and were reduced to this manner which the Church now holds.

Thus, therefore, the good people cry together, Kyrie, eleison, and Christe, eleison.

Notes

[1] St. Dionysius, book On the Divine Names, chapter 12, what is Dominion? (*S. Dionysius, Lib. de Divinis nominibus, cap. 12, quid Dominatio?*)

[2] Jeremiah 17:14. (*Jerem. XVII, 14.*)

[3] Psalm 17:29. (*Psal. XVII, 29.*)

[4] Psalm 93:1. (*Psal. XCIII, 1.*)

[5] Compare Acts 13:1 and following. (*Cf. Act. XIII, 1 et seq.*)

Chapter III. In consolation of the people invoking God, Glory to God in the highest is sung by the priest

Chapter III.

In consolation of the people invoking God, Glory to God in the highest is sung by the priest.

1. [Marginal label: Why does the priest begin Glory to God in the highest, and the choir continue?] But the mercy of God never failed, or fails, or will fail those invoking him in all things. Therefore on days of consolations, when the people are to be consoled, from the altar as though from the sight of God, the one who stands at the altar in the place of him who is the Angel of great counsel, the bishop or priest, responds, saying: Glory to God in the highest. As if he were saying that word of Jeremiah 29:11 and 12: The Lord says: I think thoughts of peace over you, and not of affliction... And you shall invoke me, and you shall go; and you shall pray to me, and I will hear you. Hence it is as if he were saying: Since first the clergy cry out in desire, and since the people cry together for mercy, now glory has been made to God, and peace to human beings, as if he were saying that word of Jeremiah 31:16: Let your voice rest from weeping, and your eyes from tears, because there is a reward for your work; for I shall indeed hear these cries, and I shall send to you in the sacrament him whom I sent to the Fathers into the world, so that by participation in him you may be rescued from all evils and be filled in all goods.

And the one who sings the Mass signifies this by the kiss of the altar, which he first takes when approaching the altar, so that he may be able to announce true peace to the people. Ephesians 2:17: And coming, he evangelized peace to you who were far away, and peace to those who were near.

But on ferial days and on days of mourning, as in fasting, unless it is a fast of exultation, as on Pentecost, it is not sung, because then, fearing wrath, we make satisfaction for sins, and we commemorate a peace not yet still given to us.

Thus, therefore, Glory to God in the highest is introduced and omitted in the Mass; and for this reason it is begun by him who stands in the place of God at the altar, and in the place of him who is for us the Angel of great counsel. In figure of him, one Angel sang Glory to God in the highest with us in sacrifice when the Savior was first displayed ^[1]. But because suddenly with the Angel there was made a multitude of the heavenly army praising God, therefore, when the bishop or priest begins: Glory to God in the highest, and on earth peace to men of good will, for up to this point it was sung by the Angel. And according to the first institution, up to the same place it was to be begun by the bishop or priest. And immediately in memory of that which is said in Luke 2:13: There was made with the Angel a multitude of the heavenly army praising God, the choir begins, We praise you, and sings what follows with a high voice and solemn chant; and these things, according to the truth of the matter, blessed Pope Telesphorus, who was ninth from blessed Peter, composed and added, and he instituted that on the night of the Nativity of the Lord, in the first Mass, it be sung in memory of this, that then it was first sung by the Angel singing beforehand and the Angels singing together in consolation of the human race. But some say that what is said, We praise you, and the rest that follows was composed and added by blessed Hilary of Poitiers, which is not true. But afterward Pope Symmachus instituted that Glory to God in the highest be sung on feasts of the Apostles, Martyrs, and Virgins, when it was not a time of penance and mourning, and on Sundays, for the augmentation of divine praise, which is shown in the glorious feasts of the Saints. Thus therefore and for this cause, Glory to God in the highest, etc., was drawn into the Mass.

Now it is called the hymn of the Angels, because the Angel sang the first part of it by praising; but the rest indeed was made by a human being, yet in memory of the Angels singing together with the Angel singing beforehand. Daniel 3:58: Bless the Lord, Angels of the Lord; praise and superexalt him forever. Psalm 102:20: Bless the Lord, all his Angels, powerful in strength, doing his word, to hear the voice of his words.

2. Therefore this hymn is composed of two things, namely of that which belongs to the Angel singing beforehand, and of that which was made in memory of the army of Angels singing together.

But that which belongs to the Angel singing beforehand has two things, namely glory to be given to God, who found the counsel of this liberation, and it contains the peace that was perfected and rendered to human beings of good will in that counsel.

[Marginal label: Glory evil, feigned, vain, and true.] In the first he says three things, namely glory, and the cause of glory, and that this is to be attributed to God. But glory is evil, feigned, vain, and true. Evil glory is concerning their evils, of whom it is said in Proverbs 2:14: They rejoice when they have done evil, and exult in the worst things. There the translation of the Septuagint has: "They glory when they do evils, and rejoice in the worst things." Psalm 51:3: Why do you glory in malice?

Feigned glory is when someone attributes to himself what is not his own, as it is said in 1 Corinthians 4:7: What do you have that you have not received? But if you have received it, why do you glory as if you had not received it?

But vain glory is in perishable and vain things. Isaiah 40:6 and 7: The voice of one saying: Cry. And I said: What shall I cry? All flesh is hay, and all its glory as the flower of the field. The hay has dried up, and the flower has fallen, because the Spirit of the Lord has blown upon it. Jeremiah 9:23: Let not the wise man glory in his wisdom, and let not the strong man glory in his strength, and let not the rich man glory in his riches. Proverbs 31:31, where we have: Grace is deceitful and beauty is vain, the letter of the Septuagint has: "Glory is deceitful, and the image is empty."

But true glory is concerning a proper good, which needs no good; and this is twofold, namely of the Author of every good and of the one to whom that good is participated. Concerning the first it is said, John 10, *passim*, and Isaiah said this in 35:2: They themselves shall see the glory of the Lord. Ecclesiasticus 45:3: He showed him his glory. For this is the glory of divine splendor, beauty, and magnificence. But glory

communicated to the Saints is glory in God concerning this beauty and magnificence communicated to them. Jeremiah 9:24: Let the one who glories glory in this, to know and understand me. 2 Corinthians 10:17: Let the one who glories glory in the Lord. And 2 Corinthians 1:12: This is our glory, the testimony of our conscience. Therefore true glory, truly understood, is the divine glory of which we have spoken.

But it is in the highest things, as in its cause.

3. But this is in the highest, not indeed in places, but in beauty and magnificence, which are higher than all high things; in these God alone shows the beauty of his goodness and power, and the magnificence of his wonderful works. Hence in Luke 2:14 it is said: Glory to God in the highest, that is, in the highest counsel and power and magnificence; these were and are, namely that he both sent the Son into flesh and daily sends him into the sacrament. Concerning these things, when they were to be perfected, the Angel said in Luke 1:35: The power of the Most High will overshadow you. And this was signified in Job 40:4 and 5, where the Lord thus says to the human being: If you have an arm like God, and if you thunder with a similar voice, surround yourself with beauty, and be raised on high, and be glorious, and be clothed with splendid garments. As if he were saying: If you are glorious with true glory, it is necessary for you to have the arm of invincible strength, as God has, and to thunder with a voice of similar truth and authority, and to be surrounded with the beauty of virtue, and to show yourself in sublime things, and to be so glorious that you are clothed in splendid garments in conduct beyond all honorableness.

4. [Marginal label: Glory is to be attributed to God alone.] Therefore this is the true cause of glory, and for this reason it is to be attributed only to God, who alone possesses and has this. And therefore let this glory that is in the highest be, supply, attributed to God, and let our praise be given to God who alone is glorious in himself and in his saints. Therefore it is said in Isaiah 42:3: I will not give my glory to another, and my praise to carved images. 1 Timothy 1:17: But to the king of ages, immortal and invisible, to God alone, honor and glory. This was signified in Genesis 39:8 and 9: Behold, my lord, with all things handed over to me, does not know what he has in his house, nor is there anything that is not in my power or that he has not handed over to me, except you, who are his wife. For good Joseph knew what the Apostle was going to say in 1 Corinthians 11:7: The woman is the glory of the man. And therefore although he had accepted the goods of his lord, nevertheless he wished to have nothing in common with his lord's glory, since there is not in man something that is man's from which he could glory, but in the other goods of the lord's house he grants power to us; but in glory he does not wish to have a consort, just as neither does a man in his wife. Thus therefore the Angel also, attributing the truest glory to God alone, sings: Glory to God in the highest.

5. [Marginal label: The necessity, truth, and fittingness of peace.] But continuously he adds what has been made for us from the glory of the God of the highest things, saying: And on earth peace to men of good will. He says three things in the word, namely the necessity of peace, the truth of peace, and the fittingness of peace.

He touches upon the necessity of peace through this that he says: On earth, because on earth there is the attack of war, and therefore on earth there is need of peace. He touches upon the truth of peace in the name of peace, because otherwise the signification of the name would fall away from the effect, which cannot happen in the words of the Angel; and therefore in the name peace, the truth of peace is signified. But the fittingness of peace is brought in by this, that he says: To men of good will; for to those who use reason and intellect, perfect themselves through the study of truth, and form their will by the form of good, so that they will the good, true peace is fitting, and not to others. And thus through this that he says, To men of good will, the fittingness of peace is signified.

Concerning the earth in which there is need of peace, it is said in Job 9:24: The earth has been given into the hands of the impious, and therefore it cannot be in peace unless God himself makes peace. Job 7:1: The life of man upon the earth is temptation or warfare. John 16:33: In the world you shall have pressure; but trust, I

have conquered the world. This is signified in Daniel 7:2 and following, where four winds fight in the great sea, and beasts fighting together come forth. For the four winds are four diabolical suggestions troubling the sea of this world, that is, vain fear, a vainer hope, evil joy, and justice that works death. For these make the whole world fight like beasts. Here therefore there is the greatest necessity of peace, as is promised in Job 5:23: The beasts of the earth will be peaceful to you, and you will know that your tabernacle has peace. For to this end Christ came in a body, in which there was nothing of battle, but all things were harmonious with reason, just as it is said that all animals were peaceful in the ark of Noah ^[2], which signifies the body of the Lord, in which all things pertaining to our animality were peaceful, so that he might make peace in our earth and pacify hearts, as is said in Isaiah 26:12: You will give us peace; you have wrought all our works for us.

But the truth of peace is brought in when peace is said.

6. [Marginal label: Peace of time, of breast, and of eternity.] But the truth of peace is made up from three things: from peace of time, and peace of breast, and peace of eternity, so that the first is in conduct, the second in sweetness of heart, and the third in the foretaste of eternity.

But the peace of time, not as some think, is tranquility of time, because that was never given to the saints in this world; hence 2 Timothy 3:12: All who wish to live piously in Christ shall suffer persecution. In Apocalypse 1:9 he is called a participant in tribulation in Christ Jesus. Matthew 10:16: Behold, I send you like sheep in the midst of wolves. But sheep in the midst of wolves do not have peace. Hence tranquility of temporal things cannot be called peace of time. Rather, peace of time is an even-minded reception of things emerging in time, so that whatever tribulation or consolation emerges in time may be received with even-mindedness and in peace, with the tranquility of the soul in no way violated, as the Psalmist says, Psalm 119:7: With those who hated peace I was peaceful; when I was speaking to them, they attacked me without cause. This is one part of true peace, which Christ had with Judas when he received him to the kiss. Romans 12:18: If it can be, as far as depends on you, having peace with all human beings.

The second part of peace is in the sweetness of a pacified heart, which is made up from four things, namely from the consciousness of the remission of sins, from reconciliation to God, from the concord of conscience with the will, and from perfect tranquility of the affections of the heart. And the Glosses on the Apostle say this in different places. Concerning the first mode of peace, what is said in Romans 1:7 is understood: Grace to you and peace from God our Father and the Lord Jesus Christ. Therefore peace is from grace, which is the remission of sins. Concerning the second mode of peace it is said in Isaiah 27:5: He will make peace for me, that is, he will reconcile himself with me. Concerning the third mode of peace it is said in Psalm 121:7: Let peace be made in your strength. Because that peace is not made between conscience and will unless the heart restrains the will with great strength, lest it make an impulse toward evil. Hence it follows: And abundance in your towers, which towers are the fortifications of the powers of the rational, irascible, and concupiscible soul, in which, if there is abundance of good, the peace of the commanding conscience and the obedient will is perfected. But if it is otherwise, immediately conscience moves war and gnaws back. Concerning the fourth mode of peace it is said in Philippians 4:7: The peace of God

which surpasses every sense, may guard your hearts and your intelligences: for this is the sweetness of a tranquil heart, turning away everything that the senses bring in toward the disturbance of the heart, and holding our intelligences in contemplation and delight of the interior good. Psalm 75:3: His place was made in peace, because God dwells in such peace.

But the peace of eternity, as Augustine says in book XIII of The City of God, is the peace of the heavenly city, which, as the same man says, is the concord of enjoying God and one another in God. For we ought to enjoy nothing except God, and we ought to enjoy one another in God with all the goods that we have in ourselves; then in the sweetness of the divine good held in ourselves and in our neighbor, we foretaste that peace of eternity. Matthew 5:9: Blessed are the peacemakers, because they shall be called children of God.

But concerning this threefold peace of time, of breast, and of eternity, Christ says to his own in John 14:27: Peace I leave to you, my peace I give to you; not as the world gives do I give to you. And indeed he left us the peace of time. He gave the peace of breast, not according to the mode of the world, but as an indication of his own proper sweetness; he gave the peace of eternity. For this peace is fitting for human beings living rationally, not for beastlike ones tearing one another, of whom it is said in Galatians 5:15: If you bite and devour one another, see that you are not consumed by one another. For these are the ones who have changed the likeness of their heart into beasts, of whom it is said in Psalm 48:13: Man, when he was in honor, did not understand; he was compared to foolish beasts and made like them. Therefore this peace is given to human beings cultivating understanding, justice, and piety, because they are truly a tame animal by nature, which the Philosophers said to be proper to human beings. Esther 13:2: I wished... that they should enjoy peace desired by all mortals, especially if they are of good will, which will is not good, as Augustine says, unless it is preceded by operative grace so that it may will the good, and unless there follows the grace of virtue, which grace is called cooperative, so that it may will the good efficaciously and not in vain. Philippians 2:13: God is the one who works in you both to will and to accomplish, for good will. For grace, which he himself works, works the willing, by which he informs the will so that it may will good and turn itself away from evil. But he works accomplishing by cooperating grace, which works with us in the work of virtue and merit, lest we say in vain that we have a will when we do nothing. 2 Corinthians 8:12: If the will is prompt, it is accepted according to that which it has. For such a will is like divine tranquility, and peace is fitting for it. Thus God kindly acts for us in his good will, reforming human beings to his image so that they may be human beings, and perfecting good will by the distinctions of his operative and cooperative grace, so that it may be tranquil and suited to this peace; for there will be no peace for the beastlike ones of evil will. Hence Isaiah 57:21: There is no peace for the impious, says the Lord God. For the heart of the impious is like a boiling sea, which cannot rest, but its waves overflow into trampling. These are those for whom the division of the Angel is not enough, so that they themselves may have peace and attribute glory to God, but, wishing to take glory away from God, they tear peace apart, and therefore they lose glory. Hosea 4:7: I will change their glory into ignominy. 1 Maccabees 2:62 and 63: Because his glory is dung and a worm; today he is lifted up, and tomorrow he will not be found, because he has returned into his earth.

Thus therefore it is said: Glory to God in the highest, and on earth peace to men of good will.

7. We praise you. These are the things that were added by holy Pope Telesphorus in commemoration of the heavenly armies singing together with the Angel. And the understanding of these consists in two things, namely in the harmonious song of praise and in the cause of praise.

But that harmonious song consists in three things; for our goods are considered in three ways, namely as they are from God, and as they are from us, and as they are referred back to him.

But as they are from God, they are considered in two ways, namely in the form or kind of the things given, and in the mode by which God gives them.

Therefore as they are considered in the kind of things given, it is said: We praise you, we bless you. But considering the mode by which God gives them, it is said: We adore you, we glorify you. But referring God's goods back into him, it is said: We give thanks.

In the first consideration we consider twofold gifts of God flowing into us from him, namely the gifts of virtues and graces, and the gifts that are goods of nature, or ordained to the conservation of nature. Therefore for virtues and graces we say: We praise you. But for natural goods we say: We bless you.

[Marginal label: Praise is the proper proclamation of virtue.] That we praise for virtues and graces is proved by the Philosopher in the first book of the Ethics, saying that virtue belongs to praiseworthy goods. And he says the same in the book On Praiseworthy Goods. For praise, as Tully says, is the proper proclamation of virtue. And therefore, considering the bestowal of his virtues and graces, we say: We praise you. Hence it is

said in Proverbs 31:31: Give her from the fruit of her hands, and let her works praise her in the gates; for the fruit of the Lord's hands are the works of virtue, because the right hand of the Lord has wrought virtue^[3], and those works proclaim him in the gates of the cities of all the saints. Psalm 23:10: The Lord of virtues, he is the king of glory. Thus in Psalm 47:2 it is said: Great is the Lord and exceedingly praiseworthy, in the city of our God, on his holy mountain. For the Lord is great in power, exceedingly praiseworthy by the bestowal of virtues, in the city of the saints, because he is praised in every city of the saints, which is wholly in the splendor of honorableness, virtue, and grace; on his holy mountain, in the eminence of his honor that is owed to the operation of virtues. For all his own are rich in virtue, as is said in Ecclesiasticus 44:6: Men rich in virtue, having zeal for beauty. Thus therefore, We praise you, on account of the virtues shown in you and displayed to us; for virtue, as Augustine says, is a good quality of the mind, by which one lives rightly, which no one uses badly, which God works in us without us.

But we bless you in the goods of nature bestowed on us, which are intellect, reason, sense, life, substance, and things of this sort, and in those things that conserve these in us, such as health, goods of fortune, honor, fame, and things of this sort. And concerning these two goods it is said in James 2:17: Every best gift and every perfect gift is from above, descending from the Father of lights. For the best things given are ordained to nature. But perfect gifts are the gifts of virtues and graces.

[Marginal label: Blessing is twofold.] But what is this, that it says: We bless you, since in Hebrews 7:7 it is said that without any contradiction what is lesser is blessed by the better? It seems therefore that God should bless us, and not we him. The same is contained in Numbers 6:27: And they shall invoke my name over the children of Israel, and I will bless them.

To this one must say that blessing is twofold. One indeed consecrates that which is blessed. But the other is praise and proclamation of what has been given and received. And concerning the former it is said that what is lesser is blessed by the better, and with that blessing God blesses us, and the priests themselves bless in this way. And therefore in the anointing of the hands of priests the bishop says: "Deign, Lord, to consecrate and sanctify these hands through this anointing and our blessing, so that whatever they bless may be blessed, and whatever they consecrate may be consecrated and sanctified in the name of the Lord." But with the other blessing, by which we praise and proclaim the goods of God, we bless God, and God does not bless us. Tobit 12:6: Bless the God of heaven, and before all living persons confess him. Psalm 102:22: Bless the Lord, all his works; in every place of his dominion, bless the Lord, my soul.

8. [Marginal label: Why do we prostrate the body in adoration?] We adore you. Here he touches upon the mode of bestowal by which God confers both praiseworthy and blessable things. But there are two modes of power, namely that by which he has the capacity of conferring such things, and the mode of magnificence by which, in conferring such things, he shows magnificent liberality. The first is the majesty that we adore. The second is the liberality of magnificence that we glorify. From majesty he has capacity, and from the magnificence of liberality, glory. In the epistle of Jeremiah it is said: Say in your hearts: You ought to be adored, Lord^[4]. But majesty is adored by the prostration of the whole body, as Damascene says, to signify that we are nothing except dust and ashes, unless by the very majesty of the Trinity we had been raised up into something. Psalm 131:7: We shall adore in the place where his feet stood. Exodus 4:31: They heard, namely the Hebrews, that the Lord had visited the children of Israel and had looked upon their affliction; and bowing forward, they adored. Thus therefore, We adore you, as true professors of your majesty. John 4:23 and 24: True adorers will adore the Father in spirit and truth. For the Father also seeks such who adore him. God is spirit, and those who adore him must adore in spirit and truth.

9. But on account of the magnificence of liberality, We glorify you, because as is said in James 1:5: He gives to all abundantly and does not reproach. Esther 2:18: He bestowed gifts according to princely magnificence. And this is worthy glory and magnificence. Ecclesiasticus 42:30: In all things, when glorifying, for what will we be able? For he himself is omnipotent above all his works. And below, verse 32: Glorifying the Lord

however much you are able. Exodus 15:2: This is my God, and I will glorify him; the God of my father, and I will exalt him.

10. We give thanks to you, that is, according to the referring of goods back into him. For these things that flow from him are returned to him through thanksgiving, so that they may flow more abundantly, like rivers that return to the sea. Ecclesiastes 1:7: To the place from which the rivers go out, they return, so that they may flow again. For ingratitude, as blessed Bernard says, is a burning wind drying up the fountain of piety and the fervor of grace and mercy. For blessed Dionysius says in the book *On the Celestial Hierarchy* ^[5] that every light of grace proceeding from the Father of lights comes into us, and fills us with its abundance, and gathers us together by its simplicity; and because all things hasten to return to their principle, therefore it converts us to the paternal bosom of light, because it gathers into itself all goods that proceed from it. But he says these things in these words: "Every procession of the manifestation of lights moved by the Father, coming into us excellently and largely, fills us, and as a life-giving power gathers us together and converts us to the deifying super-simplicity and unity of the gathering Father. And this is through thanksgiving, in which, as grateful ones, with the gifts of God we return to the Father, the fountain of all graces." 1 Thessalonians 5:18: In all things give thanks. 2 Corinthians 9:15: Thanks be to God for his unspeakable gift. Thus therefore the praise of those singing together has been completed in memory of that which is said in Luke 2:13: There was made with the Angel a multitude of the heavenly army praising God and saying: Glory to God in the highest, etc.

11. [Marginal label: Fourfold definition of glory.] But the cause of so great a praise is explained when it is said: On account of your great glory. This cause, however, is explained in two ways: in common, and in particular through the attributes of the individual persons.

In common indeed when it says: On account of your great glory. In this expression three things are said, namely the cause of praise, the greatness of the cause, and that glory is proper to God. The cause is glory, which is defined in four ways. For Tully gives two definitions at the end of the first Rhetoric, one of which is that glory is praise proclaimed by the mouth of many. The second is that glory is a widely open proclamation. Augustine gives the third, and it is placed in the Gloss at the end of the epistle to the Romans, 16:27, To whom be honor and glory, where he says thus: "Glory is clear knowledge with praise." But the Philosopher says in the Topics that through glory it comes about that, with no one aware, one would not hasten into being; and according to him glory is that which by its nobility and honorableness manifests itself to the consciences of human beings. Therefore in this way glory is fitting to God, because he alone is proclaimable by the mouth of many, who by universal power has presented himself as praiseworthy to all. Hence it is said in Psalm 116:1: Praise the Lord, all nations; praise him, all peoples. For he himself is the one whom the Father displayed to all as glory in which they may glory. Luke 2:32: A light unto the revelation of the nations, and the glory of your people Israel. He himself is proclaimed by the mouth of many, Isaiah 12:5: Sing to the Lord, because he has acted magnificently; announce this in all the earth. He himself is the one who is set forth to every knowledge with clear praise, because nothing except what is praiseworthy is found in him. Daniel 3:55 and 56: Praiseworthy and glorious and superexalted forever. Here, by his nobility and honorableness, he manifests himself to the consciences of all human beings. Psalm 150:1: Praise the Lord in his holy things; praise him in the firmament of his power. Holy things there is of the neuter gender, that is: Praise him in holy things, that is, the things that are his holy things, all of which are noble and honorable. This therefore is glory. But it is great, and greatest, because nothing can be compared to it. Psalm 112:5: Who is like the Lord our God, who dwells on high? Hence it is said in Luke 2:14: Glory to God in the highest. Ecclesiasticus 42:32: Glorifying the Lord as much as you are able, and he will still surpass. But this great glory is properly yours, because glory is owed to no other except to God alone. Isaiah 42:8: I will not give my glory to another, and my praise to carved images. 1 Timothy 1:17: To God alone be honor and glory. Therefore this is the cause of praising and blessing and adoring and glorifying and giving thanks to the Lord.

12. Lord God, etc. Here he touches in particular the attributes of the persons. And first he touches the things that belong to the Father. Second, the things that belong to the Son. Third, the things that belong to the Holy Spirit. Fourth, he adds that which belongs to the unity of essence in the three persons.

But the things that belong to the Father he touches in three ways, namely according as they are considered in him, and according to those things that are worked in us.

But the things that are in him he touches in two ways, namely according to authority and according to governance.

[Marginal label: Lord is a name of authority.] For it belongs to authority that he says: Lord, not because the Father alone is Lord, since it is written in the symbol of Athanasius: "The Father is Lord, the Son is Lord, the Holy Spirit is Lord; and yet there are not three Lords, but there is one Lord." But what is common according to operation is attributed to the Father by appropriation of authority, because the Father is not from another; of him it is said, Esther 13:11: You are Lord of all. Hence it is that the Son calls him Lord in Matthew 11:25, when he says: I confess to you, Father, Lord of heaven and earth. Acts 17:24 and 25: Since this one is Lord of heaven and earth, he does not dwell in temples made by hand, nor is he worshiped by human hands as though needing something. He does not need, who is the fountain and origin of all beautiful and good things.

[Marginal label: God is a name of governance.] But God is a name of governance, which is also attributed to the Father, because from ancient times those were also called fathers who governed others as kings, and it also belongs to a father to govern the family in a house. For God in Greek is called Θεός; if that name is derived from the Greek verb θεωρέω, ζῆ, which is I see, you see, it is the same as seeing all things with the eye of providence. Ecclesiasticus 23:28: The eyes of the Lord are much brighter than the sun, looking around on all the ways of human beings,... looking into hidden parts. Hebrews 4:13: No creature is invisible in his sight. But if Θεός is derived from the Greek theaste, which sounds circuit, again it signifies God who goes around all things by the care of his providence. Ecclesiasticus 24:8: I alone went around the circuit of heaven, says the Wisdom of the Father, to whom belongs all providence. But if it is derived from the Greek thetim, which sounds heat, it signifies the love of the one providing, as is said in Psalm 17:7: There is no one who hides himself from his heat. Thus, therefore, by the light of vision, the swiftness of care, and the heat of love, he provides for all and governs all things; and therefore Psalm 54:23 says: Cast your care upon the Lord, and he himself will nourish you. 1 Peter 5:7: Casting all your solicitude upon him, because he has care for you.

13. [Marginal label: What is kingdom?] Heavenly King. Behold what he does in the Angels, because by metonymy king is called heavenly, because he is King of the Angels, marvelously restoring his kingdom from the ministers standing by him. But he is King because he first distributed to the Angels, and through the Angels to human beings, the ends of intentions, the good things of operations, the laws in the precepts of justices, and the orders of ministers. For Dionysius says that kingdom is the distribution of every end and adornment of law and order^[6]. Isaiah 32:1: Behold, a king will reign in justice, and princes, that is, Angels, will preside in judgment. Isaiah 33:22: The Lord is our lawgiver, the Lord is our king; he himself will save us. Jeremiah 10:6 and 7: There is none like you, Lord; you are great, and your name is great in strength. Who will not fear you, O king of the nations? For yours is beauty; among all the wise of the nations and in all their kingdoms, there is none like you.

14. God the Father almighty. This is said according to the attributes of the Father in us, and he is called God providing for us. Psalm 31:8: On this way by which you will walk, I will set my eyes firmly upon you. But he is called Father as forming us in the grace of adoption. Isaiah 64:8: And now, Lord, you are our father, but we are clay; and you are our maker, and all of us are the works of your hands. Psalm 32:15: He who fashioned their hearts one by one and understands all their works.

But he is called almighty because, although there are three things in us resisting reformation to good, namely the disobedient heaviness of the lower nature, the depressing frailty of human weakness, and the resistant

iniquity of spiritual wickedness, none of these can stand in the way of his forming us into sons. Romans 9:19: Who resists his will? Luke 1:37: No word will be impossible with God. Genesis 18:14: Will anything be difficult for God?

15. Lord, only-begotten Son. Here he touches the things that are attributed to the Son. He touches these under six differences. First, he touches those things that he has in himself, from which he is powerful to save and debtor of salvation. Second, he touches the mode of display by which he applied the grace of salvation. Third, he touches the grace of redemption. Fourth, he touches the grace of gratification. Fifth, he touches the grace of glorification. Sixth and last, he touches one by one the cause of each of these.

Therefore he says: Lord, Son, etc., and he touches two things. The first is that from which he was able to save. The second, that from which he ought to save, taking up our debt in himself. Concerning the first of these he says: Lord, Son. He says three things: the first brings in the capacity of salvation, the second the inheritance of those capacities, and the third brings in the undivided fullness of the capacities of salvation.

For through this that he says, Lord, since Lord speaks of every-sided possession of beautiful and good things, he signifies the capacity of those things from which he can save. But this that he says, Son, since a son has by inheritance all the capacities of his father, signifies the inheritance of those capacities. But through this that he says, Only-begotten, since the only-begotten is he who, as Basil says, did not divide the paternal glory with one begotten second, he signifies the undivided and possessed fullness of those capacities; and from these he has the full and perfect capacity from which he can save. Concerning the first it is said in Psalm 8:1: Lord, our Lord, how wonderful is your name in all the earth! For this is wonderful on earth, that he has the capacity of saving all. For he himself is the one of whom it is said in Romans 10:12: The same Lord of all, rich toward all who invoke him. Hence Paul says in 1 Corinthians 1:5 and following: In all things you have been made rich in him, in every word and in every knowledge, as the testimony of Christ has been confirmed in you, so that nothing is lacking to you in any grace. Therefore from these capacities he saves all.

But Son says this: because by natural inheritance he possesses all things. Luke 15:31: Son, you are always with me, and all my things are yours. Hebrews 1:2: Whom he established heir of all things, through whom he also made the ages. John 16:15: Whatever things the Father has are mine.

But Only-begotten says this, because he possesses indivisibly. John 1:14: We saw his glory, glory as of the Only-begotten from the Father, full of grace and truth. Thus therefore from these things that belong to deity he has the capacity of saving; but because before a just judge no one satisfies except the one who owes, therefore he took from what is ours that from which he ought to satisfy for us.

16. [Marginal label: Christ was able and ought to satisfy for us.] And this is what follows: Jesus Christ. But what certain persons add, Most High, is not of the letter and was added by presumptuous persons, because nothing was to be added to so great an authority as the Angel and the vicar of Jesus Christ made.

Now these are two names, Jesus Christ. Jesus indeed, as Damascene says, says God made human, and Christ says, conversely, a human being deified, because the two natures mutually pass around one another in the one person of the Son: because deity exercises power in the acts of the human being, when the leper touched by humanity is healed, the dead man touched is brought to life, the blind man touched is illumined, and so concerning the others; and the human nature, preserving its own properties, shows itself in the power of divinity when he dies darkening the sun, when he is crucified splitting the rock, when he is buried laying down his soul by his own power and taking it again. Therefore Jesus says God made human, and Christ, as has been said, says a human being deified. And this is that from which he ought to satisfy for us. For Ambrose says, and Anselm proves in the book *Why God Became Man*, that no one could satisfy for us except one who ought and who could. But he could insofar as he was God, Lord, the only-begotten Son of the Father; and he ought insofar as he was a human being; and he ought and could insofar as he was God made human and a human being deified. But Anselm proved this. For Adam, in whom we all sinned and

were condemned, lost the original justice of all human beings who could be born from him. But infinitely many can be born from him, all of whom would have handed over that original justice to God, which in infinitely many would be an infinite good that no one could restore unless he was of infinite goodness, and this was no one except God the Lord, the only-begotten Son of infinite goodness. But to demand this from one who owes nothing does not belong to a just judge. Since therefore God is a just judge, he demands this only from a human being who owed; and so it was necessary that the savior be a human being, who owed not from the debt of fault but from the debt that he voluntarily took up. Therefore it was necessary that the human being be God, and God a human being, and God in the human being, and the human being in God. And thus, as is said in 1 Timothy 2:5: There is one mediator of God and human beings, the man Christ Jesus. Therefore what he owed and could do is brought in through this that is said: Jesus Christ.

And concerning Jesus indeed it is said in Matthew 1:1: You shall call his name Jesus, for he himself will save his people from their sins. Ecclesiasticus 46:1 and 2: Strong in war was Jesus,... who was great according to his name, greatest for the salvation of God's elect. But concerning Christ it is said in Isaiah 45:1 and 2: To my Christ Cyrus, whose right hand I have grasped, that I may subject nations before his face and turn the backs of kings, and open doors before him, and the gates shall not be shut. I will go before you and humble the glorious ones of the earth; I will crush bronze gates and break iron bars. But Cyrus is interpreted heir, because this Christ is first the heir of God the Father, whose right hand the Father grasped, because he made the power of salvation in us. To him also he subjected the nations saved in the faith of the Church; he turned the backs of the kings of the world and imposed on them the burden of his commandments; he broke the bronze gates of hell and broke the bars in the barriers of sin; he went before him in great miracles, confirming and bearing witness to all the things that he did; and thus he laid low the glory of the world, and inclined the glorious and renowned in humility of spirit. This therefore is what he says: Lord, only-begotten Son, Jesus Christ.

17. [Marginal label: Christ saved powerfully, meekly, and obediently.] Lord God, Lamb of God, Son of the Father. Here the whole mode of saving is touched. He saved powerfully, meekly, and obediently. Powerfully so that he might do the work of salvation efficaciously; meekly so that he might do it praiseworthily; obediently so that our salvation might have the uncontradictable force of authority.

He touches the first through this that is said: Lord God, who is powerful to save. He touches the second through this that he says: Lamb of God, who is meek for suffering. He touches the third through this that he says: Son of the Father, who is obedient to the Father for paying the price for Adam's debt.

Lord, who are powerful; God, who are wise and providing all things: from this you will be able to save, because no strength resists the Lord, and no cunning can deceive or lie hidden from the vision of the wise one. Concerning the first we ask: Be exalted, Lord, in your power ^[7], so that you may save powerfully; and then, giving thanks, we will sing and chant your powers ^[8]. But concerning wisdom it is said in Jeremiah 23:5: A king will reign and will be wise.

But he is called Lamb on account of meekness in suffering; and of God, because in the passion he was sacrificed to God. Concerning meekness it is said in Jeremiah 11:19: I am like a meek lamb that is carried to the victim. Isaiah 53:7: Like a sheep he will be led to slaughter, and he will not open his mouth. But he is a sacrifice of God, by whose blood, being marked, we are freed from the destroying Angel. This is the lamb who was sacrificed in the figure of the ram by Abraham in place of his son Isaac ^[9]. This is the lamb who was slain for all the elect from the origin of the world ^[10]. This is the lamb who according to morning was sacrificed in the members that preceded his coming, who is commanded to be sacrificed ^[11]; according to evening in himself, and in his own who are offered to God after his coming. This is the lamb who does not receive the name of lamb in vain, because lamb is said from recognizing. John 10:14 says: I know my sheep, and my sheep know me. This is the lamb whom all the little lambs follow in fleece. For this is the nature of the male lamb, that all whom he generates follow the generating lamb in the goodness of wool and fleece.

And this was signified in Judges 6:36 and following, where it is read that the sign concerning the descent of dew that appeared in the fleece flowed down into the bowl and was derived to the threshing floor; for the grace that was in the deity of Christ, and the treasure of goodness, flowed down into his humanity, that is, into the bowl, and was poured out on the threshing floor, that is, in the Church. Thus therefore he is Lamb of God.

Son of the Father: in this it is shown that he obediently paid the debt for us, so that the payment might have authority and utility; if it had not had authority from obedience to the Father, it could have been rejected by the Father. But now, because it proceeded from obedience to the Father, it was acceptable to the Father. Philippians 2:8 and 9: Made obedient, namely to the Father, unto death, even the death of the cross. On account of which God also exalted him and gave him a name that is above every name. Hence, going to satisfaction, he says in Matthew 26:39: Not as I will, but as you, namely, will. For this was the refreshment of his heart, that he should perfect the will of the Father. John 4:34: My food is that I do the will of him who sent me, and perfect his work. This obedience was for him the necessity of all works and sufferings. Luke 2:49: Did you not know that it is necessary for me to be in the things that are my Father's? In these things, therefore, in our sanctifier consists the perfect mode of sanctification, so that he might perfect sanctification powerfully, wisely, patiently, and usefully.

18. [Marginal label: The work of redemption.] You who take away the sins of the world, have mercy on us. Here the work of sanctification is touched, which consists in three things, namely the operation of redemption, of gratification, and of glorification; and this is indicated by the three verses that are introduced here in order.

Now two things are touched in the first, namely the perfection of redemption and the imploring of mercy. The perfection of redemption is described in two ways, namely from the side of the redeemer and from the side of the debt from which we are redeemed.

Concerning the first he says: You who take away. And this, according to Priscian, has to be expounded as this: because you take away, that is, you have that from which you may take away, that is, remove so that it may not exist; and you have the ability to do this from this, because you have the capacity of paying an infinite good for an infinite debt, that is, the oil of anointing from which the whole debt of the widow of the prophet, that is, the Church, was paid. Proverbs 21:20: A desirable treasure and oil are in the dwelling of the just. From this treasure the widow was absolved^[12].

Sins of the world. This signifies that from which the Church is absolved. But the sin of the world is original sin, which infects the whole world through the privation of original justice. Although it was one in origin, nevertheless it has been multiplied in the vicious offspring, because it both infects all and each one in many ways; and therefore it is said in the plural, sins of the world. Psalm 50:7: Behold, I was conceived in iniquities, and in sins my mother conceived me. Wisdom 12:10 and 11: Their nation is wicked, and their malice is natural, and the thought of them could not be changed forever. For their seed was cursed from the beginning. Therefore he took away this sin by removing it when he paid Adam's debt. Genesis 31:39: Whatever perished by theft, you demanded from me. Psalm 129:7: With him there is copious redemption. Hosea 13:14: From the hand of death I will free them; from death I will redeem them. Hence John 1:29: Behold the Lamb of God, behold him who takes away the sins of the world.

The imploring of God's mercy is added when it is said: Have mercy on us, so that, namely, redemption may avail for us in that which infects us from the sin of the world. For this evil would have consumed all being born without grace, as is said in Ephesians 2:3: We were by nature children of wrath, because we would have been consumed by wrath unless the mercy of redemption had paid for us. Lamentations 3:22: The mercies of the Lord, because we have not been consumed; because his compassions have not failed. For the compassions that pay for all do not fail. Wisdom 6:8: For God, who is ruler of all, will not withdraw the

person of anyone, because he himself made the small and the great, and equally he has care for all, because he paid for all.

19. [Marginal label: The work of gratification.] You who take away the sins of the world, receive our deprecation. Here the work of gratification is touched. And two things are said, namely the capacity of gratification in Christ, and the imploring that the benefit of gratification may be derived to us.

The capacity is touched when it is said: You who take away the sins of the world, that is, who have the capacity of taking away from the infinite riches of your graces. World here is taken somehow otherwise than before. For previously it was said to be the collection of the universality in the origin in which it was vitiated; but here world is said to be the very universality of multiplied human beings, and the sin of that world is actual sin, for which the blood of the Lamb also satisfied. And because actual sins are many both in all and in individuals, therefore he says: You who take away sins, etc. Hebrews 9:26: But now once at the consummation of the ages he has appeared for the destitution of sin through his sacrifice, because unless the blood of Christ intercedes, no one will be able to satisfy for his own sin. Isaiah 53:12: He himself bore the sins of many and prayed for the transgressors. 1 Peter 2:24: Who himself bore our sins in his body upon the tree; for he bore nothing except the punishment by suffering for us.

The imploring follows: Receive our deprecation. Deprecation, as Augustine says, is prayer for evils to be removed, and the sense is: Receive in your passion, by which you paid the punishment for us, our deprecation by which with heart, mouth, and work we ask that our evils be removed from us, because otherwise they cannot be removed. Psalm 62:1: Hear, O God, my prayer when I pray; rescue my soul from fear of the enemy. For what is ours is not received except in what is yours. Daniel 3:39 and 40: But may we be received in a contrite soul and a spirit of humility; as in a holocaust of rams and bulls,... so may our sacrifice be made, namely in the penance of sins, so that it may be received by you and please you, Lord. For Ambrose added this to the words of Daniel.

20. [Marginal label: The work of glorification.] You who sit at the right hand of the Father, have mercy on us. Here the work of glorification is touched. For to sit belongs to one resting after the labor of redemption; but to sit at the right hand of the highest Father belongs to one reigning, that is, in equality with the reigning Father. For he sits there in the highest and most powerful things: in the highest things for reigning, in the most powerful things for enjoying. Colossians 3:1 and 2: Where Christ is, sitting at the right hand of God, savor the things that are above, not the things upon the earth. But because he ascended there to prepare a place for us, so that where he himself is we may be with him, as is said in John 14:3, therefore we implore mercy, so that we may be freed from exile and be placed with him in the kingdom, saying: Have mercy on us, with mercy taking away every misery of this exile and establishing us in eternal felicity. Hebrews 9:24: For Jesus did not enter into holy things made by hand, examples of the true things, but into heaven itself, so that he may now appear before the face of God for us. Genesis 40:14: Remember me when it will be well for you, so that you may suggest to Pharaoh that he bring me out from this prison. Psalm 141:8: Lead my soul out of custody, that I may confess your name. Job 17:3: Free me, Lord, and set me beside you.

21. [Marginal label: Holy is said in many ways.] For you alone are holy. Here the cause of those things that have been said about the Son in redeeming, gratifying, and glorifying is touched: for because he is holy, he redeems; because he is Lord, he bestowed graces. And because he is Most High, therefore he places the exalted in glory.

Therefore he says: For, as if he were saying: You take away the sins of the world because you alone are holy. And the exclusive diction that is placed there makes an exclusion with respect to essence, and not with respect to person; and therefore the Father is not excluded from holiness, nor is the Holy Spirit. For since holy has many intentions, for a thing is called holy as clean, formed, and stained with blood, it is not said of those equivocally, but through analogy to one. For holy according to the first and principal account is said of

a thing stained with blood. Hence laws are sanctified by blood and are sanctioned; and what is clean from transgression of the law is clean by this holiness. And what is made firm by the pouring out of blood is confirmed. And therefore every mode of sanctification first arises from the pouring out of blood; and therefore holy is derived from sanguino, as, are. [Marginal label: The redeemer alone is called holy.] Therefore in this way our redeemer alone is called holy, because he alone confirmed the testament of redemption by his own blood. Hence Hebrews 9:22: Without the shedding of blood there is no remission. Zechariah 9:11: You also, in the blood of your testament, have sent your prisoners out of the pit in which there is no water.

Then he is also holy who alone was always, is, and will be perfectly clean. For Dionysius says that holiness is perfect cleanness free from every stain. Luke 1:35: What will be born from you will be called holy, the Son of God. Matthew 1:20: What has been born in her is from the Holy Spirit. He is also alone strong and firm, who never wavered in virtue and never yielded in temptation. Exodus 15:11: Who is like you among the strong, Lord? Who is like you, magnificent in holiness, terrible and praiseworthy, doing wonders? But a certain Philosopher says that holiness is a virtue making one know the things that are just toward God. Thus again by antonomasia he alone is holy, because, as is said in John 1:18: No one has ever seen God; the only-begotten Son, who is in the bosom of the Father, he himself has explained him, because he alone knew the secrets. Wisdom 10:10: He gave him the knowledge of holy things, honored him in labors, and completed his labors. Thus therefore he alone, holy, was able to redeem by blood, to cleanse by the cleanness of blood, and to overcome death by the strength of blood; and he also was able to overcome him who had the empire of death. And because he alone searches the bosom of the Father's secrets, he was able to teach and reveal the secrets of God.

You alone are Lord. And therefore he alone can gratify by conferring graces; for thus he possesses in abundance graces and virtues and riches of beautiful and good things, from which he makes us rich in every grace. John 1:16: From his fullness we have all received, and grace for grace. Zechariah 4:7: He will equal grace to his grace.

22. You alone are Most High. And therefore he alone can exalt and glorify. Psalm 8:6: You have crowned him with glory and honor, and you have established him over the works of your hands. Ecclesiasticus 15:5 and 6: The robe of glory will clothe him. He will treasure pleasantness and exultation upon him.

Jesus Christ. He always adds these names, because from them is signified to us the mutual passing-about of the natures in Christ, from which he both can and ought to save. And concerning the Savior made human it is said in Habakkuk 3:18: But I will rejoice in the Lord, and I will exult in God my Jesus. But concerning the human being deified it is said in Canticles 4:10: The scent of your ointments is above all spices.

23. [Marginal label: The Holy Spirit is the bond and agreement and love and delight of the Father and the Son.] With the Holy Spirit. Here the proper thing of the Holy Spirit is touched. And two things are touched, namely the proper thing of the person, and that which belongs to the three in unity of essence.

The proper thing of the person is touched in three things: in the preposition noting association, in the act of the person that notes spiration, and in the appropriation of the person with respect to sanctification. For the Holy Spirit is the bond and agreement and love and delight of the Father and the Son, as Augustine says. And he is the bond that connects the whole mystical body with the head. Ephesians 4:16: From whom the whole body, compacted and connected through every joint of supply, according to operation in the measure of each member, makes the increase of the body. Agreement, however, is, as Hilary says, that in which the Father and the Son agree and make us agreeing ones and exterminate schisms. 1 Corinthians 1:10: Let all of you say the same thing, and let there not be schisms among you. But the one Spirit, inspiring all, supplies the sense of this agreement. And he is the love of the Father and the Son, by which they bind us to themselves and love one another. Hosea 11:4: I will draw them in the cords of Adam, in the bonds of charity. He is the delight of

the Father and the Son, by which they console us, so that we may delight in them and not in others. Psalm 36:4: Delight in the Lord, and he will give you the petitions of your heart. Therefore the relation of the preposition notes this and this sort of association.

But he is called Spirit because he breathes, namely life, and understanding of truth, and the elevation of intention toward heavenly things. Concerning the first it is said in John 6:64: It is the Spirit who gives life; the flesh profits nothing. Concerning the second it is said in Job 32:8: As I see, the spirit is in human beings, and the inspiration of the Most High gives understanding. Concerning the third it is said in Ezekiel 1:20 and 21: For the Spirit of life was in the wheels. With those going they went, and with those standing they stood. For the wheels are hearts changeable in the service of God.

Holy: because he is the perfecter of holiness in every mode in which we spoke before. Acts 2:3: He rested over each of them.

The Holy Spirit in the symbol of the Nicene synod: "I believe in the Holy Spirit, the holy Catholic Church, etc.": that is, in the Holy Spirit sanctifying the Church generally and universally.

24. [Marginal label: What does Amen signify?] In the glory of God the Father. Amen. This regards the unity of essence in the three persons. But it is said in glory because the three persons are in one and the same glory, which is the brightness of eternal radiance; yet it is called of God the Father because in the Father is the principle of the whole divinity, and the Son has from the Father that he is in glory, and the Holy Spirit has from the Father and the Son that he is in glory. Romans 11:36: From him, and through him, and in him are all things. To him be honor and glory forever. There the Gloss says that from him is said on account of the Father, who is the origin and principle not from a principle. But through him is said on account of the Son; the preposition through notes a middle cause, and thus it belongs to the Son, who is the principle from whom, with the Father, is the Holy Spirit; and he himself has this from the Father, that the Holy Spirit is from him. In him is said on account of the Holy Spirit, who is the principle from both principles, namely the Father and the Son, in whose goodness every creature is contained.

But what is added in the singular, To him be honor and glory, regards the unity of essence; and thus there is one honor of the three, and one single glory of the three. Philippians 2:11: Let every tongue confess that the Lord Jesus Christ is in the glory of God the Father.

But what is added, Amen, although sometimes it is interpreted let it be, as in the Psalm ^[13], where we have: All the people shall say: Let it be, let it be, the Hebrew speech has Amen, amen. Sometimes, however, amen is the same as truly, adverbially. John 6:32: Amen, amen, I say to you. Sometimes, however, it is the same as true, or truth. Apocalypse 3:14: Thus says the Amen, the faithful and true witness. Here, nevertheless, it is the same as true, and is the response of the unlearned person to the things that have been sung; and it is as if the people were saying: Amen, that is, what you have sung is true. 1 Corinthians 14:16: Otherwise, if you have blessed with the spirit, how will one who fills the place of the unlearned person say Amen over your blessing?

Therefore to this point the first part of the Mass is ended, which is called the Introit, and the acclamation of the people, and the consolation of the liberator in the angelic voice.

Notes

[1] Compare Luke 2:13. (*Cf. Luc. II, 13.*)

[2] Compare Genesis 6:19. (*Cf. Genes. VI, 19.*)

[3] Psalm 117:16. (*Psal. CXVII, 16.*)

[4] Baruch 6:5. (*Baruch, VI, 5.*)

[5] St. Dionysius, book On the Celestial Hierarchy, chapter 1. (*S. Dionysius, Lib. de Coelesti hierarchia, cap. 1.*)

[6] St. Dionysius, book On the Divine Names, chapter 12. (*S. Dionysius, Lib. de Divinis nominibus, cap. 12.*)

[7] Psalm 20:14. (*Psal. XX, 14.*)

[8] The same place. (*Ibid.*)

[9] Compare Genesis 22:13. (*Cf. Genes. XXII, 13.*)

[10] Compare Apocalypse 5:6. (*Cf. Apocal. V, 6.*)

[11] Compare Numbers 28:1 and following. (*Cf. Numer. XXVIII, 1 et seq.*)

[12] Compare 4 Kings 4:1 and following. (*Cf. IV Regum, IV, 1 et seq.*)

[13] Psalm 105:48. (*Psal. CV, 48.*)

Treatise II, Chapter I, The Lord be with you, etc.

TREATISE II.

ON THE SECOND PART OF THE MASS.

CHAPTER I.

The Lord be with you, etc.

1. Ecclesiasticus 47:12: He gave beauty in the celebrations, and adorned the times until the consummation of life.

For this can be said of blessed Gregory, who, by cutting away superfluous things and adding necessary things and ordering confused things, gave ecclesiastical beauty in the celebration of the divine office, and adorned festive times and the times of weekdays with the proper offices of each single day, even unto the perfect adornment of ecclesiastical life.

[Marginal label: The first part of the Mass is in desire and acclamation, the second in instruction.] And therefore, after he ordered the first part of the Mass, in which the Lord, invoked by the desire of the clergy and the acclamation of the people, spoke good and peaceful words, promising peace to the people through his own coming, he immediately added the second part of the Mass, which is in the instruction and manifestation of the one coming; for this begins immediately after the Glory to God in the highest on feasts, and after the acclamation Kyrie, eleyson on weekdays. But this instruction lasts up to the Offertory exclusively.

It has two parts: because the instruction of the imperfect is set before, and there follows the instruction of perfection and of the perfect, and it begins in the reading of the Gospel. Hence, 1 Corinthians 3:1 and 2: And I, brothers, was not able to speak to you as to spiritual persons, but as to carnal persons; as to little ones in Christ, I gave you milk to drink, not solid food, for you were not yet able. But concerning the instruction of the perfect and of perfection, with some things interposed, in the same place, in the second chapter, verses 6 and 7, he says: We speak wisdom among the perfect, but a wisdom not of this age, nor of the princes of this age who are destroyed; but we speak the wisdom of God in a mystery, which has been hidden. Hence, Matthew 13:10 and following, Christ used this form of doctrine, because he spoke to the unlearned in bodily parables and explained the mysteries of perfect truth to the Apostles, saying to the perfect: To you it has been given to know the mystery of the kingdom of heaven, but to those, namely to the unlearned, it has not been given, except in parables. Therefore blessed Pope Gregory, attending to the Apostle's word in Romans 1:14 and 15: I am debtor to the wise and to the unwise; so far as is in me, I am ready also for you, ordered that from which the imperfect would first be instructed, and added secondly that from which the perfect would receive illumination. 1 Corinthians 15:44: If there is an animal body, there is also a spiritual one. And below, verse 46: But not first that which is spiritual, but that which is animal, afterward that which is spiritual. The Lord also followed this order, who by the order of his wisdom willed that the preaching of John should precede his own preaching, through which his own preaching would both be more easily introduced and more efficaciously proved.

[Marginal label: The Epistle is the instruction of the imperfect.] And the reading of the Epistle signifies this doctrine. And because it is introduced by the preaching of John, which was the end of the law and prophecy and pointed Christ out with the finger to the disciples, therefore the reading of that instruction is sometimes made from the Law, sometimes from the Prophets, sometimes from the words of the Apostles, in which Christ, as though present, receives demonstration by the finger of grace, which John is interpreted. For indeed, Matthew 17:1 and following, Christ appeared on the mountain to the disciples with Moses and Elijah, and his face shone like the sun. By this it is signified that the face of his cognition shines like the sun in the eyes of the heart through the words of Moses and through the words of the Prophets, of whom Elijah was eminent, and that his light and truth is demonstrated by the words of the disciples. For concerning Moses the Lord himself says, John 5:46: For if you believed Moses, perhaps you would also believe me; for he wrote about me. Concerning the Scripture of the Prophets he says in the same place, verse 39: Search the Scriptures, because you think that in them you have eternal life; and they are those which bear testimony concerning me. But concerning the disciples he says, Acts 1:8: You shall be witnesses to me in Jerusalem, and in all Judea and Samaria, and even to the furthest part of the earth. In these three, therefore, consists the introductory doctrine and the doctrine of the imperfect.

[Marginal label: The Gospel is the instruction of the perfect.] But in evangelical doctrine consists the doctrine of perfection and of the perfect. To the epistolary doctrine, which is the instruction of imperfection, certain things are joined that dispose before it, and certain things follow on the part of the instructed people, answering concerning the progress of instruction. And therefore this part of instruction has three parts: the antecedents, the doctrine itself, and the things consequent upon the doctrine itself.

The antecedents are such as, The Lord be with you, and the Collects. The doctrine itself is in the Epistle. And the consequent things are signified in the Gradual, the Tract, and the Alleluia, and the Sequence.

Therefore the antecedents are two, namely the greeting of those to be instructed, and the Prayer, so that God may open the intellect to the progress of instruction.

2. [Marginal label: Four things to be noted in this greeting, The Lord be with you.] But in the greeting four things must be noted, namely why he who is in the place of God in the Mass, the bishop or priest, greets the people with his face turned toward them; why bishop and priest greet differently; what the mode of the greeting is; and what the mode of the response is.

Concerning the first it must be noted that the bishop or priest, standing at the right horn of the altar, greets the people with his face turned toward them. And he stands at the right horn because spiritual things are signified by the right side, and the good who will be placed at the right hand of God; and therefore it is said in John 21:6: Cast the net on the right side of the ship. Because the net of preaching and instruction ought to be turned toward spiritual things. But he who is in the place of God turns his face, so that he may show by the act that the face of his knowledge shines in the Scripture of the Law and the Prophets, as in a mirror, and is openly demonstrated in the reading of the Scripture of the Apostles. Isaiah 52:10: All the ends of the earth will see the salvation of our God. Numbers 6:23: May God show you his face, and have mercy on you. Genesis 32:30: I have seen the Lord face to face, and my soul has been saved. Psalm 66:1: May he illumine his face upon us, and have mercy on us. Numbers 6:26: May the Lord turn his face to you, and give you peace. Thus therefore he who is in the place of God stands at the right side of the altar, just as Zacharias the high priest in Luke 1:11, when the Angel Gabriel appeared to him; for the Angel of the Lord appeared to him standing at the right side of the altar of incense; in that part Zacharias also stood. [Marginal label: The priest is an Angel.] But the priest or bishop is an Angel of the Lord, and appears at the altar in the person of the Lord. Malachi 2:7: The lips of the priest will guard knowledge, and they will seek the law from his mouth, because he is the Angel of the Lord of hosts.

But he turns his face toward those to be instructed because, when the Lord made knowledge of himself for his own, he stood among them with a bright face. John 20:29: Jesus stood in the midst of his disciples.

But the cause why bishop and priest greet differently is this: because the bishop is the one who performs a higher office in the place of Christ, and therefore he uses the voice of Christ toward subjects. For the first greeting that Christ had toward the Apostles was: Peace be to you ^[1]. And therefore he also who is in the place of God has the first greeting toward subjects: "Peace be to you." Matthew 10:12 and 13: But entering into the house, greet it, saying: Peace to this house. And if indeed that house is worthy, your peace will come upon it. The priest, who is in a lower office, does not dare to use the same words, but uses the words of the holy Fathers, who said: The Lord be with you, as Boaz said to his reapers, Ruth 2:4.

[Marginal label: Why is it said, The Lord, not God, or Jesus, or Christ be with you.] But the mode of greeting is that the priest says: The Lord be with you, and not God, or Jesus, or Christ be with you, because this word Lord signifies possession; hence he is able to supply all the defects of the people, which God does not say. Genesis 28:20: If God will be with me and will keep me on the way by which I walk, and will give me bread to eat and clothing to put on, and I return prosperously to the house of my father, he will be Lord to me unto God.

3. [Marginal label: Why is it not said, May you be with the Lord, but, The Lord be with you.] But it is objected against the mode of speaking: because whenever one is said to be with another, principality is noted as being in the thing of the ablative, and ministry in the nominative, as a soldier is said to be with the king, and conversely the king is not said to be with the soldier. Therefore it seems that, since God is principal and has authority toward us, it ought not to be said: The Lord be with you, but rather thus: May you be with the Lord, especially since the Apostle says in 1 Corinthians 3:9: For we are God's helpers.

To this one must say that in truth this preposition, with, speaks of association. And this fellowship can be in two ways, namely simply or in the association of two to a third. And when it notes association simply, then indeed it notes principality in the thing of the ablative, as was objected, as when it is said, the soldier is with the king, because in such ablatives it supposes the principal person, who moves and contains the other persons, as the king. But if the association of two to a third is noted, then the preposition with notes the preposition of fellowship, as it is said: The king is with the soldier in war, because then the strength of the king makes the soldier fight and conquer. Psalm 90:15: I am with him in tribulation; I will rescue him and glorify him. And thus The Lord be with you is taken here; for the Lord is called to be with us for conquering the enemy and completing the sacrament.

4. [Marginal label: In five ways the Lord is desired to be with us.] And so that this may become quite clear, we say that the Lord is desired by the priest to be with us in five ways, namely in conformity of his will, in the work of virtue, in the demonstration of his power, in participation of sacramental grace, and in the defeat of enemies.

Concerning the first of these modes it is said in Matthew 26:39: Not as I will, but as you will. Luke 22:42: Not my will, but yours be done. For this conformity is fourfold: namely according to the matter of the thing willed, when we will what God wills. Mark 14:36: Not what I will, but what you will. The second conformity is in the form of willing, so that we may will what we will from the same charity from which God wills what he wills. Matthew 6:10: Your will be done, as in heaven and on earth. The third conformity is in the end of the will, namely that we may will whatever we will toward the same end toward which God wills what he wills, that is, toward his glory; and this is hinted at in Matthew 5:16: Let them see your good works and glorify your Father who is in heaven. 1 Corinthians 10:31: Whether you eat or drink or do anything else, do all things for the glory of God. But the fourth conformity is in the efficient cause, so that I may will what God wills me to will, as when he gave a precept, he willed me to will to obey the precept; and similarly when he gave counsel, he willed me to will to follow the counsel; and when he made me a father, he willed me to will

the provision of children, and similarly concerning the other things. 1 Thessalonians 4:3 and following: This is the will of God, your sanctification: that you abstain from fornication; that each one of you know how to possess his vessel in sanctification and honor, not in the passion of desire, as also the nations that do not know God. Thus therefore the Lord is desired to be with us in conformity of wills, because the will can err in God.

He is with us secondly in the operation of virtue, as is said in Matthew 28:20: Behold, I am with you all days even to the consummation of the age. Isaiah 26:12: You have worked all our works for us.

He is with us thirdly also in the demonstration of his divinity and strength. Judges 6:12 and 13: The Lord is with you, strongest of men. And Gideon answered: If the Lord is with us, why have all these things seized us? And the Angel answered, verse 14: Go in this strength of yours, and you will free Israel from the hand of Midian, and so it was done.

Fourth, the Lord is said to be with us in participation of sacramental grace, as is said in Luke 1:28: The Lord is with you, blessed are you among women. For this is said concerning the divine participation by which she had God with herself in her heart.

Fifth, he is with us in battle. 2 Paralipomenon 20:17: O Judah and Jerusalem, do not fear, nor be afraid: tomorrow you will go out against them, and the Lord will be with you. This, therefore, is the mode of greeting.

5. [Marginal label: Why does the people respond, And with your spirit?] But one must consider why the people greets back in a different mode; for it does not say: May the Lord be with you, or anything of this sort, but says: And with your spirit.

There are three causes of this. The first is because the priest standing before the altar ought to be wholly in spirit. The second is because the spirit of a human being frequently errs. The third cause is because in the altar the whole thing is shown to be a work of the virtue of the spirit; for one standing at the altar ought to be nothing except spirit, and to sense nothing of the body or of the solicitude of the age. And this was signified in Genesis 22:3, where Abraham went to sacrifice his son, and said to his boys: Wait here with the donkey; I and the boy, hastening to that place, after we have adored, will return to you. The servants are the solitudes and cares concerning the necessities of this life. But the donkey, an animal sluggish, undisciplinable, yet burden-bearing, is the weight of the body, which is sluggish and undisciplinable, yet nevertheless bears the burden of labor. But the boy is the pure spirit. The patriarch, however, is in the place of the priest. And therefore the priest who is about to sacrifice the Son of God ought to give leave to cares and solitudes and to the burden of the body, and to proceed to the altar to sacrifice with spirit alone. And therefore the people says: And with your spirit.

But concerning the second, namely that the spirit of the priest should not err in so great a sacrament, but should have the Lord directing it, it is clear from 2 Kings 7:3, because when the prophet Nathan had said by his own human spirit: All that is in your heart, go, do, because the Lord is with you, the Lord immediately corrected him, saying, verse 3: Will you build me a house? For the spirit of a human being is often deceived; and therefore in the confecting of so great a sacrament the Lord is desired to be with the spirit of the priest, lest it be deceived. Deuteronomy 32:12: The Lord alone was his leader, and there was no strange god with him.

The third cause is because everything that is done at the altar is by the virtue of the spirit; and therefore the Lord is desired to be with the spirit. John 6:64, speaking of the sacrament of the altar, the Lord says: It is the Spirit who gives life; the flesh profits nothing.

But just as The Lord be with you is taken from Ruth 2:4, where Boaz says to the reapers, The Lord be with you, so also and with your spirit is taken from 2 Timothy 4:22: The Lord Jesus Christ be with your spirit.

Thus therefore it is to be understood concerning the greeting back.

Notes

[1] Compare Luke 24:36 and John 20:19. (*Cf. Luc. XXIV, 36 et Joan. XX, 19.*)

Chapter II. The prayer that is said first in the Mass is called the Collect

CHAPTER II.

The prayer that is said first in the Mass is called the Collect.

1. But after the greeting follows the Prayer, so that the Lord may open the hearts of those hearing for receiving instruction, and for receiving worthily the oblation of the sacrament according to the saying of the Apostle, 2 Thessalonians 3:1: Pray for us, that the word of God may run.

[Marginal label: Three things to be noted in prayer, namely name, rite, and conclusion. Why is the prayer called Collect?] Concerning this prayer three things must be noted, namely name, rite, and conclusion.

The name is called Collect. But the reason for the name is either because it gathers the petitions of the people, which the priest, conscious of secrets, gathers and offers to the Lord, or because such prayers used to be made for the people while it was being gathered for celebrating the communion of the Lord. Concerning the first reason it is said in Tobit 12:12: When you were praying with tears and burying the dead,... I offered your prayer to the Lord. The Angel says this. But now we have shown before that the priest is the Angel of the Lord of hosts^[1].

But in the second mode it is called Collect because the people is gathered when it is said. It must be noted that in three ways the people has to be gathered for praying, namely when it gathers divided things into one, that is, gathers hearts into God, which are divided into many things. Hence Augustine in book IV of the Confessions: "In all things that I run through with the mind, I do not find a safe place for my soul except you, Lord, in whom my scattered things are gathered." Matthew 12:30: He who does not gather with me scatters. For the work of God is always in gathering, and the work of the devil in scattering. The second collect is because there the people is gathered into one heart and into one soul. Psalm 101:23: In peoples convening into one, and kings, that they may serve the Lord. Psalm 49:5: Gather to him his saints, who order his testament. For a testament is the promise of God confirmed by his blood. Again it is called the collect of the mystical body, which is mixed into one in the way that the body of Christ is from many grains, and the blood of Christ from many grapes. Psalm 110:1 and 2: I will confess to you, Lord, with my whole heart, in the counsel of the just, and in the congregation. Great are the works of the Lord, sought out into all his wills. For there are no works of the Lord greater than to be incorporated into the blood of Christ and the body, and into Christ himself. This was signified in Nehemiah or 2 Esdras 8:1, where it is said that the whole people was gathered as one man to hear the law. Genesis 49:2: Be gathered, and hear, sons of Jacob; hear Israel your father. Therefore for these causes the prayer that is first said in the Mass is called Collect.

2. [Marginal label: The rite of the Collects.] But the rite of these Collects is that at first the Collects were confused, and any priest or bishop made and said the Collects that he wished. But afterward in the African council, at which blessed Augustine was present, it was established that no prayer should be said in the Mass unless it had been approved by a sacred council. But afterward Pope Gelasius, seeing that the Collects were manifold and different, even those that were said on the same day in different Churches, cut away superfluous ones, changed certain ones into others, and ordered that in Masses there should everywhere be conformity. Afterward blessed Gregory came, seeing that in the number of Collects priests exceeded measure, ordered the office, cutting away, changing, and adding many things, and established that they should be said in an odd number, one, or three, or five, or seven, and that none should be said beyond the septenary. Assigning the cause of this, Gregory himself says that division is the cause of multitude in all

things; but an even number is divisible into two equal things, and thus is the cause of multitude; and therefore the binary is the cause of multiplication and division, because all things that go into many things are first divided through two, because the binary first withdraws from unity, which is the cause of indivision. And therefore also, as Augustine says, God did not bless the work of the second day when he created the world, although he blessed the works of all the other days. Therefore because the Lord said in Matthew 6:7: But when praying, do not speak much, like the heathen, for they think that in their much speaking they are heard, therefore there ought not to be an even number of Collects. Nor ought there to be a very great number, because in Mark 11:40 it is said of the Scribes and Pharisees that they devour the houses of widows under the pretext of lengthy prayer. And therefore blessed Benedict commands in the rule that every prayer in the assembly should be short, lest weariness be generated in the hearers and devotion impeded. But an odd number, as Pythagoras says, is one that cannot be divided into two equal things; for its first division stands in unity, which does not permit division to be made; and therefore it is said that "God rejoices in an odd number" ^[2], because God detests division in all things. Hosea 10:2: Their heart is divided; now they will perish. And therefore blessed Gregory restricted the Collects to the aforesaid numbers.

3. [Marginal label: Why are one, or three, or five, or seven Collects sung?] But as to why it was established that there should be one, or three, or five, or seven, many have assigned many useless reasons. For certain persons say that one is on account of faith in the unity of the divine substance in three persons; three, however, on account of faith in the Trinity; five, truly, on account of the five wounds of Jesus Christ; and seven, on account of the seven gifts of the Holy Spirit. But this reason is nothing, because then there also ought to be nine on account of the nine orders of Angels, and eleven because eleven disciples went away into Galilee, and thirteen on account of Christ with the Apostles, and fifteen on account of the fifteen steps in which the progress of the virtues is described, in which we make progress in prayer. Hence such reasons are entirely nothing and laughable.

But the true reason for this institution is that three things are attended to in prayer, namely the intention of the one praying, the thing petitioned in prayer, and the mode of petition. Looking to the intention of those praying, which is one, that the eternal good may be had, the institution says that one Collect suffices. Luke 10:42: But one thing is necessary. Psalm 26:4: One thing I have asked of the Lord; this I will seek. But looking to the things petitioned, which are three, the institution established that three Collects be said. For in order we ask to be freed from the evil impeding us with respect to merit; but in order with respect to good we ask the good of grace and the good of glory. Matthew 6:33: Seek first the kingdom of God and his justice. But the justice of the kingdom of God has two parts, namely to decline from evil and to do good.

But considering the modes of petitioning, two modes are considered, implicit and explicit. Considering the implicit mode, the constitution established five, which petitions the Lord places in Luke 11:2 and following, where he says thus: Father, may your name be sanctified. May your kingdom come. Give us today our daily bread. And forgive us our sins, since we ourselves also forgive everyone owing to us. And do not lead us into temptation. And he does not place more petitions, because in that one in which it is said, May it come, etc., that one, Your will be done, is implicitly contained, because if the will of God is perfected, the kingdom of Christ's justice will now come. And that one in which it is said: Free us from evil, is implicitly contained in that one: And do not lead us into temptation; for he is freed from every evil who is not led into temptation, as the Gloss also says in the same place. But if the explicit mode of petitions is considered, then the constitution established that seven Collects be made, because Christ in Matthew 6:9 and following taught seven petitions, explicitly asking all things that are necessary, saying: Our Father, who are in heaven, in which no petition is contained, but rather it is shown to whom the prayer is to be directed. May your name be sanctified, behold the first. May your kingdom come, behold the second. May your will be done as in heaven and on earth, behold the third. Give us today our supersubstantial bread, behold the fourth. And forgive us our debts, as we also forgive our debtors, behold the fifth. And do not lead us into temptation, behold the sixth. But free us

from evil, behold the seventh. Beyond these one must not proceed, because it turns toward much speaking, and generates weariness, and lessens devotion.

But that certain persons wish to say more under one conclusion is nothing, because the Collects are not numbered from the conclusion; because in the second place sometimes two, and sometimes four, and sometimes six are ended under one conclusion. And therefore this must not be done, but the institution of the Church must be held, because this is apostolic. Hence, 1 Corinthians 11:2: But I praise you, brothers, because through all things you are mindful of me, and as I handed them on to you, you hold my precepts. And a little later, verse 16, concerning those who despise the statutes of the Fathers and contend that their own things are better than the constitutions of the Fathers, he says thus: But if anyone seems to be contentious, we have no such custom, nor does the Church of God. But if some necessity of time requires it and not contempt of the constitution, even numbers can then be said, as on the feast of St. Stephen two are said, and on the day of the Innocents four on account of the commemoration of the Octaves.

4. [Marginal label: Three things to be noted in the conclusion of the Collects. Whence is the conclusion?] But the conclusion in almost all, except very few, is through our Lord. In this conclusion there are three things to be noted: one is whence this conclusion was added; second, how it is to be made; third, what is contained in it.

Therefore the conclusion was found and derived from the Apostles by considering the saying of Christ in John 14:13: And whatever you ask the Father in my name, this I will do. For we ought to ask in the name of him in whose merit we are heard; for we are not heard in our own merit, but in the merit of Christ, and therefore it is necessary to conclude prayer by the name of Christ. Psalm 113:9: Not to us, Lord, not to us, but to your name give glory. And this was signified in Job 42:8: But my servant Job will pray for you; I will receive his face. For Job, who is interpreted grieving, signifies Christ grieving, praying for us on the cross.

But the name that we place is the name of Jesus Christ, because those are the names of the mediator. Jesus says God made human; but Christ says a human being deified. And there is one name of the mediator, who places his hand upon both, namely upon God and human being. For just as from the sun, which is far away, we cannot borrow fire unless we use a beryl or crystal or something of this sort as intermediary, so from the heavenly Father, from whom we have been distanced through sin, we cannot draw grace except through a mediator who is near both to us and to the Father. 1 Timothy 2:5: One mediator of God and human beings, the man Christ Jesus. Therefore it is clear why such a conclusion, though not for all Collects, is necessary.

5. [Marginal label: How is the conclusion to be made?] It is to be made in all prayers that are directed to the Father. If it is directed to the Son, then it is made in a somewhat different way, as it is said: "You who ascended the holy cross and illumined the darkneses of the world, deign to illumine our hearts and our bodies." For this prayer is directed only to the Son, because he alone ascended the cross, and therefore we cannot say: Through our Lord Jesus Christ your Son, because then the Son would be signified as the Son of himself, which is heretical. And therefore then we say, concluding the prayer: "Who with the Father and the Holy Spirit live and reign as God." But if the prayer is made to the Holy Spirit, then it must be concluded thus: "Who with the Father and the Son live, etc." Similarly also, when in a prayer directed to the Father mention is made of the Son, then it is necessary that in the conclusion it be said: Through the same our Lord. But if in a Collect directed to the Father, mention is made of the Holy Spirit, then it is concluded thus: Through our Lord Jesus Christ, who with you lives and reigns in the same Holy Spirit.

6. [Marginal label: What things are contained in the conclusion?] But the things that have been placed in this conclusion are intelligible through those things that have almost already been said. For what is said, Through the Lord, is said on account of the riches of capacity that are derived into those praying through the Lord Christ, because this name Lord sounds the abundance of such capacities. Romans 10:12: The Lord is rich toward all who invoke him. But what is said, our, is said because he took up our debt into himself. What is

said, Jesus Christ, is said on account of mediation, from which he can and ought to come to the aid of the suitable debt. But what is said, your Son, notes that he has the capacity of coming to aid through the inheritance of divine nature. Through this that it is said, lives, it is noted that he is not hindered by death, but, by his everlasting priesthood by which he offers and prays for us, he is always living to intercede for us ^[3]. Through this that it is said, reigns, confirmed power for coming to aid is noted. But when it is said, in the unity of the Holy Spirit, a twofold unity is noted, as Hilary says, namely of essence and of agreement; and this second is attributed to the Holy Spirit. But the first is the unity of essence of the three persons. For the Holy Spirit, in that he is love, has appropriated to himself the union of agreement. 2 Corinthians 13:13: The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Spirit be with you all. Amen. But what is added, lives and reigns as God, is added for declaring the unity of essence in the three persons. But what is added after, amen, is the voice of the unlearned person according to the Apostle; and if it is referred to the end of the Collect, which is prayerlike or deprecatory, then it sounds the same as let it be, that is, let what you ask from God be done. Psalm 19:2: May the Lord hear you in the day of tribulation; may the name of the God of Jacob protect you. 2 Maccabees 1:3: May the Lord hear your prayers, and be reconciled to you, and not desert you in the evil time. But if it is referred to the end of the conclusion, then it ought to be interpreted, it is true, as we said in what came before, that is, the Trinity God lives through all ages of ages. Let it be would have said nothing, because this necessarily is and is not made. But it is said, it is true, because this is true, that God the Trinity thus lives and reigns. But what is said by Through all ages of ages, we already said above when the Glory be to the Father was explained, because here it signifies the same thing as there ^[4].

Notes

[1] Compare above, Treatise II, chapter I at § 2. (*Cf. supra, Tract. II, cap. I ad § 2.*)

[2] Virgil. (*Virgilius.*)

[3] Hebrews 7:23. (*Ad Hebr. VII, 23.*)

[4] Compare above, Treatise I, chapter 1 at § 16. (*Cf. supra, Tract. I, cap. 1 ad § 16.*)

Chapter III. On the doctrine of the instruction of the imperfect, namely the Epistle

CHAPTER III.

On the doctrine of the instruction of the imperfect, namely the Epistle.

1. It is said in Numbers 10:2: Make for yourself two silver ductile trumpets, with which you may be able to call together the multitude on the day on which the camps are to be moved. Thus it was said to Moses, who is in the place of God and of the priest. Psalm 98:6: Moses and Aaron among his priests. But the two trumpets trumpeting before the perfecter of holiness are the subdeacon and deacon. Hosea 8:1: Let the trumpet be in your throat. Isaiah 58:1: Lift up your voice like a trumpet. These are silver on account of the cymbal and delightful sound of silver, which signifies the ringing and sweet sound of the instruction of the word of God. Psalm 11:7: Silver tried by fire. These are ductile, that is, brought forth by blows of hammers, because each ought to be proved by patience of tribulations and virtues. Proverbs 19:11: The learning of a man is known through patience, so that he fittingly says with the Psalmist, Psalm 128:3: Sinners have built upon my back; they have prolonged their iniquity. For faith is proved by the virtue of patience, while the Teacher is prepared to die for the faith. By these two the multitude of the people is called together at every time when the camps of God, making progress from virtue into virtue, are to be moved.

[Marginal label: Why the subdeacon about to read the Epistle does not receive a blessing from the priest.] One of those trumpets, congruent with the more imperfect, is the subdeacon pronouncing the doctrine of the imperfect. And because that is figured in the preaching of John, when Christ was still hidden, therefore the subdeacon does not receive a blessing from the priest or bishop; he goes to the ambo without lights of flames,

because he does not set forth open things. And if it is said that the things that he reads from the Epistles of the Apostles are open, one must say that those words direct toward the Gospel, in which they shine, and without which they have no light; and therefore they do not shine with their own light. He goes with one acolyte, because few are those who followed the preachings of John and of the Prophets and of the Law, and because that doctrine is not set forth as the end, but as an introduction.

2. But in reading four things are attended to, namely the place, the turning of the body, the mode of reading, and the return to the bishop or priest.

The place in solemnity is high, because every Teacher ought to stand in the high place of virtue. And this is signified in Nehemiah or 2 Esdras 8:4, where it is said: But Ezra the scribe stood upon a wooden step, which he had made for speaking. For that step signifies the eminence of virtue.

But the subdeacon, in reading, is turned toward the East, because he still needs a fuller light so that he may be illumined. Zechariah 14:4: His feet will stand on that day upon the mount of Olives, which is opposite Jerusalem toward the East. But the mode of reading is, first indeed, that he read distinctly and openly; second, that he read devoutly; third, that he read with the power of a clear voice. Concerning the first it is said in Nehemiah or 2 Esdras 8:8: They read in the book of the law of God distinctly and openly for understanding, and they understood when it was read. But concerning the second it is said in Jeremiah 20:9: It was made, namely the word of the Lord, in my heart like a burning fire, and it was shut up in my bones, and I fainted, not sustaining to bear it. For he said this on account of the fervor of devotion that he had toward the word. Concerning clarity of voice, Isaiah 52:8: They lifted up their voice; together they will praise, because eye to eye they will see when the Lord converts Zion. Thus therefore one must read.

But the return to the priest is that, coming to the priest, he kisses the right hand of the priest, so that he may not attribute the fruit to himself, but to God through the kiss of the right hand of him who is in the place of the priest. As if he were saying: The right hand of the Lord has wrought virtue, the right hand of the Lord has exalted me ^[1].

But Epistle is said as *supra missio*, because it is a supererogation over the Gospel, in which the doctrine of perfection is contained, because both the Law and the Prophets have been supererogated by God and for the testimony of the Gospel unto the doctrine of the imperfect. Luke 10:35: And whatever you supererogate, when I return, I will repay you.

Thus therefore it is determined concerning the reading of the Epistle, which is the preliminary instruction of the Gospel.

Notes

[1] Psalm 117:16. (*Psal. CXVII, 16.*)

Chapter IV. On the Gradual that is joined to the Epistle

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On the Gradual that is joined to the Epistle.

3. But to the Epistle are joined the responses of those instructed through the subdeacon, and this, as we said in what came before, is in two ways. For the common response is through the Gradual; but to it sometimes the Tract is joined, and sometimes Alleluia and the Sequence are joined, and sometimes also the Gradual is removed from the middle, and in place of it two Alleluias and Sequences are sung, although the Sequence is not from the ancient rite of the Church.

But Gradual is named from steps, because as the subdeacon instructs, so in it the zeal of subjects makes progress through the steps of the virtues. And the choir professes this by responding. On account of this the

Gradual itself was anciently called Responsory. But since every virtue in which we make progress concerns the difficult and the good, and the difficult is with labor, and the good brings sweetness in taste and joy in the heart, therefore in the time of penitence the Tract is joined to the progress of virtue on account of labor. For on feasts, when the good spirit is tasted, the voice of joy is joined in the Alleluia and Sequence.

Therefore the Gradual is said by the choir so that progress from virtue into virtue may be signified by those instructed by the subdeacon. But the verse of the Gradual, with the choir singing beforehand, signifies progress in the people, and therefore lesser ones sing the verse. But it is called Gradual literally because it is sung on the steps; this song signifies the progress of virtues through steps, concerning which it is said in the Psalm in the translation of Aquila: "Distribute its steps, that you may narrate in another generation ^[1]." And this is signified in the song of steps, namely that they profess themselves to go from virtue into virtue, so that they will see in the doctrine of the Gospel the God of gods in Zion.

2. [Marginal label: Progress in the cause of virtue.] For we make progress in the cause of virtue, in virtue, in the effect of virtue, in things joined to virtue, and in the form of virtue for meriting.

Indeed in the cause there are three, because there are three steps of the rooting of virtue. The first is to know, the second to will, but the third to persevere in difficult works. And concerning knowing, it is said about doctrine in Wisdom 8:7: She teaches sobriety and prudence, and justice, and virtue, that is, fortitude, than which nothing is more useful to human beings in life. And thus knowing is borne witness to. But concerning willing it is said in Philippians 2:13: For God is the one who works in us to will and to accomplish for good will. 2 Corinthians 8:12: For if the will is prompt, it is accepted according to that which it has. 2 Maccabees 1:3: That you may do his will with a great heart and a willing soul. For Augustine says that no one unwillingly does a good thing, even if what he does is good. But concerning perseverance it is said in Matthew 24:13: He who perseveres unto the end, he will be saved. This therefore is progress in the cause of the rooting of virtue.

3. [Marginal label: Progress in virtue.] But in virtue there are steps, because there is virtue that is the order of passions in moral virtue, and there is virtue that is intellectual in right reason and truth, and there is heroic or dominative virtue in the boundary of reason and the measuring mind, and there is divine virtue in the contemplation and delight of the soul. The first is as one who fears things to be feared, and desires things to be desired, and does not desire things not to be desired, and renders things to be rendered, and does not render things not to be rendered. And this is the order of passion, and this is the first virtue and the first step of virtue, holding the mean, and not transgressing the mean in the passions. Hence Horace in a satire:

There is a measure in things; there are, finally, certain limits, beyond and short of which the right cannot stand.

Deuteronomy 21:11 and following: If you see among the captives a very beautiful woman, and have loved her, and wish to have her as wife, you shall lead her into your house; she will shave her hair and cut around her nails; and she will put aside the garment in which she was captured; and sitting in your house she will weep for her father and mother for one month; and afterward you will enter to her. That wife is the order of passion which, from a gentile rite, was led captive into the Church through the Philosophers of the Gentiles, and was bound by the bonds of faith and obedience to the precepts. She is very beautiful because in honorableness of conduct the order of passions is demonstrated, which wondrously adorns her. But she shaves the hair that flows down from the head when she puts aside superfluous concupiscences from the head of the heart. But she cuts around the nails because she cuts off superfluous anger and boldness. She puts aside the garment when she changes secular arrangement into ecclesiastical beauty. But she sits when she rests from the tumult of secular thoughts. She is in the house when she enters the house and family of the Church with every honor of virtue. She weeps for father and mother when she is saddened by the absence of friends, because they do not pass over into the same rule of virtue. And thus she becomes the wife of a good man,

bearing many offspring of good works.

The second step is of intellectual virtues, when a human being measures all his things by right reason: divine wisdom indeed, read and heard; true things understood through science; things to be made through art; things to be done in those things that belong to a human being through prudence. To this progress of virtue the Lord invites in John 4:16, saying: Call your husband, and come here. For the husband is right reason, according to which all things are to be perfected, so that we may thus come to the Lord. Thus it is said in Isaiah 46:8: Return, transgressors, to the heart, that is, to right reason; and he says return twice ^[2], because one must return to right reason in divine things, as in wisdom and understanding of divine things, and one must return to right reason in human things, as in the science of true things and the art of things to be made and prudence of things to be done.

The third step is in virtue, so that from moral and intellectual virtue we may make progress to heroic or dominative virtue. But this is that we bind under the boundary of the mind all things that are animal and brutish and beastlike and wandering in us, so that nothing may wander outside its measure. For thus a human being is made hero and lord of himself. And this is signified in Genesis 16:9, where to the maidservant Hagar, who signifies animality that is brutish and beastlike and wandering, it is said: Hagar, maidservant of Sarah, return to your mistress and be humbled under her hand. This is heroic virtue, which is the strong woman, who considers the paths of her house, that is, the ways of her heart, as is said in Proverbs 31:27, and does not permit wandering sensuality, chattering, impatient of rest, ever to wander away.

4. [Marginal label: Progress in the effect of virtue.] But progress in the effect of virtue is what the Philosopher Plotinus determines, because one virtue is purging, and another purgatorial, and another of a purged soul. Purging virtue indeed senses temptations and is drawn by them, but expurges them from day to day. Purgatorial virtue, however, senses them, but is not drawn by them. But the virtue of a purged soul neither senses them nor is drawn by them; and concerning this indeed what the Apostle says in 1 Corinthians 5:7 can be expounded: Expurge the old leaven, that you may be a new sprinkling, as you are unleavened. For in purging virtue we are expurged. In purgatorial virtue we are made a new sprinkling. But in that which is of a purged soul, we are made wholly unleavened.

5. [Marginal label: Progress in things joined to virtue.] But in things joined there are steps of progression, because as blessed Gregory says: "Gifts were given for the aid of virtues, fruits in the sweetness of the taste of gifts, and beatitudes in the perfection of fruits." Seven gifts are placed ^[3]; twelve fruits ^[4]; eight beatitudes ^[5]. Therefore when from virtues we make progress into the aids of gifts, from gifts into the fruit of taste, from the taste of sweetness into the perfection of beatitude, we ascend by steps. This is signified in 2 Kings 3:1, 3, where it is said that David went making progress, and he was always becoming better and stronger than himself.

6. [Marginal label: Progress in the form of virtues, which is charity.] There are also steps in the form of virtues, which is charity, which begins and makes progress and is perfected. Concerning this progress it is said in 1

[Marginal label: which is charity.] to Corinthians 13:11: When I was a little child, I spoke as a little child, I understood as a little child; but when I was made a man, I emptied out the things that belonged to a little child. For charity beginning says: My soul has desired to desire ^[6]. Charity making progress says: Charity is patient, does not act perversely, believes all things, suffers all things, sustains all things ^[7]. But perfected charity says that word of the Apostle, Philippians 1:23: Having a desire to be dissolved and to be with Christ, by far the better thing. This was signified in Genesis 21:8, where it is said: Therefore the boy grew and was weaned. For the boy is one who begins; growing, however, he makes progress; but weaned, he is perfect, because he now receives solid food and is no longer a partaker of milk. It is said, however, in Hebrews 5:14: Solid food belongs to the perfect, to those who by custom have their senses exercised for the discretion of

good and evil. Thus therefore those progresses are signified in the Gradual; and therefore it has difficult and heavy and rough notes, because every progress of virtue concerns the difficult and the good. But the verse that has still longer notes signifies the imitation of the people, which still makes progress more laboriously than the clergy. Ecclesiastes 1:15: Perverse persons are corrected with difficulty, and the number of fools is infinite. Matthew 7:14: How narrow is the gate, and strait is the way, which leads to life! and few are those who find it.

Notes

- [1] Psalm 47:14. The Vulgate has: Distribute its houses, etc. (*Psal. XLVII, 14. Vulgata habet: Distribuite domos ejus, etc.*)
- [2] In the Vulgate, return is not said twice, but is implied. (*In Vulgata non dicitur bis redite, sed innuitur.*)
- [3] Compare Isaiah 11:2 and following. (*Cf. Isa. XI, 2 et seq.*)
- [4] Compare Galatians 5:22 and 23. (*Cf. ad Galat. V, 22 et 23.*)
- [5] Compare Matthew 5:3 and following. (*Cf. Matth. V, 3 et seq.*)
- [6] Psalm 118:20. (*Psal. CXVIII, 20.*)
- [7] 1 Corinthians 13:3. (*I ad Corinth. XIII, 3.*)

Chapter V. On the Tract

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On the Tract.

1. To this difficulty in the labors of penitence, at the times assigned to mourning, the Tract is joined, which is fitting from this, that so great is the weight of the iniquity of the sin surrounding us, that scarcely even when drawn with violence are we drawn forth to the good; and therefore the bride cries with groaning in Canticles 1:3: Draw me after you. And because this is done by the labors of penitence, therefore the Tract is sung as having notes drawn out at length, which notes ought to be sung mournful and rough and long and over mournful words, as it is: "Lord, do not do to us according to our sins, nor repay us according to our iniquities"; and, "He who dwells in the help of the Most High"; and, "Often they have fought against me, etc.," and things of this sort, so that lamentation may be taught by the words, the sorrow of compunction may be indicated by mournful notes, the labor of penitence may be signified by roughness, and the perseverance of penitents may be taught by length. And concerning the first and the second of these it is said, Jeremiah 6:26: Make mourning for an only-begotten one for yourself, bitter lamentation. Concerning the third it is said in Psalm 87:16: I am poor, and in labors from my youth. But concerning the fourth it is said by Ambrose: "Let him always grieve, and not grieve that he has grieved, and let him rejoice concerning grief." Psalm 4: My tears were my breads by day and by night.

2. [Marginal label: Why does the Tract have several verses?] The Tract also frequently has several verses, because a human being must be drawn through many things into penitence before sin is destroyed. For he must be suspended from the act of sin, and cut out the roots of sins from the will of sinning, and wipe away the remnants of a long habit of sin. But the roots are called the desires of changeable good, which gave the cause of sin. Remnants are called the darknesses that a human being incurs from sin, and difficulties toward the good, and things of this sort; and because of these four it is said, Jeremiah 1:10: Behold, today I have appointed you over nations and over kingdoms, that you may pluck up, and destroy, and scatter, and dissipate, and build, and plant. You pluck up the act of sin through confession; you destroy the will of sinning through the sorrow of compunction; you dissipate the roots through devotion; you scatter the remnants through your removal from sin, because as is said by the Angel to Lot, Genesis 19:17: Save your soul... and do not stand anywhere around the region. You build by the habit of virtues; you plant by the founding of good works in making satisfaction. Through all these verses it is necessary that we be drawn in roughness, and by this very chant the clergy teaches the people.

This is also signified in Isaiah 14:22: I will destroy Babylon's name, and remnants, and sprout, and offspring. The name of confusion, which Babylon is interpreted, is destroyed when the act of sin is destroyed. But remnants are destroyed when remnants are wiped away. Offspring is destroyed when the will is drawn into sorrow. But the sprout is destroyed when the roots are cut out. For Ambrose says that to do penance is to cut out the roots of sins and to grant no further entrance to their suggestions. This is the tract concerning which it is said, Hosea 11:4: With the cords of Adam I will draw them, with the bonds of charity. For by these bonds Adam was drawn back from sin, and thus by drawing back he showed his charity toward us.

Therefore for this cause the Tract is sung after the Gradual in times of penitence, as in the time of the fasts of Lent and of the Ember days, except only the fast of the fourth month, which is celebrated in the week of Pentecost, because then Alleluia is sung with joy. The reason is that this fast is one of exultation, and not of affliction, because, as Gregory says, it is caused from this, that the saints then received the Spirit unto drunkenness and fullness, from which they came into weariness of bodily food, being better filled inwardly with the sweetness of the Holy Spirit. Hence Gregory says: "When the spirit has been tasted, all flesh and carnal delight loses savor." And therefore concerning drunkenness it is said, Acts 2:13, that these are full of new wine. Job 32:19: Behold, my belly is like new wine without a vent, which bursts new bottles. Concerning this fullness it is said, Acts 2:4: All were filled with the Holy Spirit, and began to speak in various tongues, as the Holy Spirit gave them to speak. Psalm 89:14: We were filled in the morning with your mercy; and we exulted and were delighted. But fullness sounds like satiety pressing the breast toward vomiting; and therefore then the Tract is removed, because it is not fitting to that time, as the Lord said, Matthew 9:15: Can the sons of the bridegroom mourn as long as the bridegroom is with them?

Chapter VI. On Alleluia

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But we have said in what was had before that the progress of virtue that is signified in the Gradual, just as on the part of difficulty has mourning, so on the part of the taste of the sweetness of virtue has jubilation; therefore when jubilation is aided by the time of gladness, then the Tract is not sung, but Alleluia, which is interpreted, Praise the Lord, or praise of the Lord; and therefore the Church established that in the feast of eternal gladness Alleluia should be sung. Tobit 13:22: Through its streets, namely Jerusalem's, Alleluia will be sung. And therefore in all the Psalms after The Lord said up to the Cantic of Steps, and in all the Psalms from Psalm 145, which begins: Praise, my soul, the Lord, up to the end, Alleluia is always marked beforehand in the Psalms, because nothing else except the praise of God is expressed in those Psalms.

[Marginal label: Threefold praise of God.] But because the praise of God is threefold, namely because we praise the good of God that he has in himself, and we praise the good of God had and foretasted in us, and we praise the good of God shown and exhibited to us in that feast that is celebrated, therefore, the Tract having been set aside, we sing Alleluia with a very joyful and long note, in commemoration of the infinite good that we have in God; and therefore what is infinite is long-lasting, and we jubilate it with long and joyful notes, knowing that the magnitude of his goodness is overflowing. Ecclesiasticus 43:32: Glorifying the Lord however much you will be able, he will yet prevail beyond it. And we express this immeasurable magnitude by a great and long note.

But the good of God participated in us we celebrate in the verse, which indeed has long notes, but not so long. And concerning these two together it is said, Luke 6:38: A good measure, and pressed together, and shaken together, and overflowing, they will give into your bosom. Good with respect to the capacity of nature; pressed together with respect to the measure of merit; shaken together with respect to the breadth of hope; but these things are celebrated for us in the verse; and overflowing in the immensity of God, which is

celebrated in Alleluia.

But the goodness of God in the feast that is celebrated is shown and celebrated in the prose that is called Sequence. But this is not general, nor was it had from antiquity in the use of the Church; rather the first who added this to the divine office was Nothgerus, abbot of Saint Gall, who also made almost all the ancient Sequences. But in imitation of him certain ones from later people invented compositions of Sequences in their Churches and added them, as many still do. Moreover almost all those Sequences were originally invented upon the long note Alleluia, and were sung on an organ of cymbals, or of strings, or of pipes, as is said in Psalm 150:4 and 5: Praise him on timbrel and choir; praise him on strings and organ. Praise him on well-sounding cymbals; praise him on cymbals of jubilation. Let every spirit praise the Lord! Thus therefore, wishing to imitate the zeal of David in the worship of David, they added this praise, which is called Prose or Sequence, to the Mass.

This therefore is the reason for those things that in later times were added to the Mass in imitation of David, who gave beauty in celebrations, and in many things, as much in the number of singers as of pontiffs as in the vestments pertaining to the praise of God, enlarged the worship of his God.

Chapter VII. The other part of instruction, namely concerning the doctrine of the perfect, or the Gospel

CHAPTER VII.

The other part of instruction, namely concerning the doctrine of the perfect, or the Gospel.

1. After these things follows the Gospel as the doctrine of the perfect. Now from the steps of virtues and the tract of penitence, and from the joy conceived in Alleluia and the Verse and Sequence, to which, as a consonant response on the part of those instructed, there sounds I believe in one God; and in it the whole part that concerns instruction is terminated.

But in Evangelical instruction two things must be attended to, namely the rite of doctrine and the excellence of perfection.

The rite is considered in five things, namely in the receiving of the book, in the asking of the blessing, in the disposition of the procession, in the station, and in the manner that they keep in the return.

[Marginal label: Why does the deacon about to read the Gospel receive the book from the altar?] But the book must first be received from the altar itself, because the altar signifies the sacrament and the chest of Scripture and sanctification, from whose knowledge and authority every true perfection of teaching must be received. Isaiah 2:3: From Zion the law will go out, and the word of the Lord from Jerusalem. And therefore one who has not received from Zion, that is, from the vision of sacred Scripture, ought not to teach. But the word proceeds from Jerusalem, because the teacher of perfection announces peace to those to be instructed. Isaiah 52:7: How beautiful upon the mountains are the feet of the one announcing and preaching peace, announcing good, preaching salvation! For the announcement of good is Gospel. And the Evangelist, an Angel of light, held this manner, Luke 2:10: Behold, I evangelize to you great joy. And a little later, verse 14: Glory to God in the highest, and on earth peace to human beings of good will. But the receiving of the book was signified in Apocalypse 5:1, where it is said: I saw in the right hand of the one sitting upon the throne a book written within and without, sealed with seven seals. For the altar signifies the throne of God, on whose eminence God the invisible king and priest, Christ, is sitting, discerning all things of sanctification as king, and perfecting them as priest; from his right hand the deacon receives the book when by the virtue of the right hand of God he goes to evangelize, and receives the evangelical office. Hence a little later, Apocalypse 5:7, it is said: He came, namely the Lamb, and received the book from the right hand of the one sitting on the throne. For the evangelical book belongs to the Lamb. And this Lamb receives in the minister when the priest

receives the office for the evangelical act.

2. [Marginal label: He asks a blessing from the priest.] But when the book has thus been received, the deacon asks and obtains a blessing from the perfecter of holiness, the bishop or priest. Nor is the minister truly sufficient for the act of evangelizing unless grace descend into him from God, the perfecter of holiness, through divine blessing. 2 Corinthians 3:5: Not that we are sufficient to think anything from ourselves as from ourselves, but our sufficiency is from God. Ecclesiasticus 43:29: We will say many things, and will fail in words. But he himself is the consummation of words in all things. Thus Isaac blessed his son Jacob ^[1]. Thus Jacob blessed his individual sons ^[2]. Thus the legislator blessed the tribes ^[3]. Thus the grace of anointing is signified to descend from the head into the beard, and from the beard into the hem of the garment ^[4]. For it is said in Hebrews 7:7: Without any contradiction, what is less is blessed by the better. This is understood concerning consecrating blessing, as we have said in what was had before.

After the blessing has been received, toward the blessing of him who is the perfecter of holiness, incense is placed on coals, so that it may be signified that every fragrant odor of virtues and prayers in the sacrifice is from Christ the priest, who invisibly perfects every holiness; and therefore the conclusion of prayers is: Through our Lord Jesus Christ, etc. Genesis 27:27: Behold, the odor of my son is like the odor of a full field, which the Lord has blessed. Canticles 4:11: The odor of your garments is like the odor of incense. For the Church kept this rite of incensing from the Old Testament, because it does not signify that which has been done and must not be done further, as the paschal lamb does, but signifies what must always be done and repeated, as the sweetness of devotion in prayer and in sacrifice. Psalm 140:2: Let my prayer be directed like incense in your sight. Apocalypse 8:3: And another Angel came and stood before the altar, having a golden thurible; and many incenses were given to him, that he might give from the prayers of all the saints upon the golden altar that is before the throne of God. And in the same place, verse 4: And the smoke of the incenses from the prayers of the saints ascended from the hand of the Angel before God.

3. [Marginal label: He proceeds with candles and cross.] These things having been done, the deacon goes processionally to read with two flames of candles, in whose middle the cross is carried by a third person going before; these flames signify the torches of the word in the light of knowledge, and the torches of virtue in operation, which illuminate for seeing the things that are said in the Gospel. Concerning the first candle it is said, 2 Corinthians 4:6: God who said light to shine out of darkness, himself shone in our hearts, unto the illumination of the knowledge of the Gospel in the face of Christ Jesus. Concerning the second it is said, Matthew 5:16: So let your light shine before human beings, that they may see your good works and glorify your Father who is in heaven. But the cross is carried raised high, so that it may be signified that the glory of the teaching deacon and the virtue of his doctrine are in the cross. Galatians 6:14: But may it be far from me to glory except in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world. Concerning the second it is said, 1 Corinthians 1:23: We preach Christ crucified, to Jews indeed a scandal, but to Gentiles foolishness; yet to those called, Jews and Greeks, Christ the virtue of God and the wisdom of God.

4. In this procession, after the candle-bearers proceeds the one who carries the smoking thurible, so that it may be signified that the odor of good opinion, and not the stench of infamy, ought to precede the Evangelist. 2 Corinthians 2:14 and 15: But thanks be to God, who always triumphs us in Christ Jesus, and manifests the odor of his knowledge through us in every place, because we are the good odor of Christ to God, in those who are saved and in those who perish.

Immediately after the thurifer the deacon proceeds on the left, having the book of the Gospel, and embracing the same with his right hand, because preaching is not necessary except while we are on the left, that is, in the present temporal and obscure life. But when we pass over to the right, that is, to eternal life, we will be in an embrace in the face of God, knowing all things that perfect beatitude. Canticles 8:3: His left hand is under my head, and his right hand will embrace me. For the ignorant mind is supported by the left hand while in

temporal life it is raised up and confirmed by doctrine and the word of God, because the mind is the head of the soul. But the right hand will embrace, when by vision and fruition in the face of God it is illumined and bound close. Proverbs 3:15 and 16: Length of days is in her right hand, that is, God's, and in her left hand riches and glory. Her ways are beautiful ways, and all her paths peaceful. For riches of grace and glory of knowledge pertain to the present life; but the length of serene days pertains to the eternity of perpetual light in the future life. In the order of this procession, according to ancient statutes, the subdeacon follows the deacon as one to be instructed for the doctrine of perfection.

5. [Marginal label: Why does the subdeacon carry the cushion?] But the subdeacon carries a cushion before the breast, so that it may be signified that the Evangelist ought not to think about temporal supports, but he who follows him as one to be instructed ought to take up this solicitude for him. Hence, Galatians 6:6: But let him who is catechized in the word communicate to him who catechizes him in all good things. To catechize is to teach; and therefore the one taught ought to minister to the teacher and carry the temporal things that the cushion signifies, from whom he received instruction in spiritual things. 1 Corinthians 9:11: If we have sown spiritual things for you, is it a great thing if we reap your carnal things? As if he were saying: It is not great. But that the cushion is placed for the signification of temporal things had its origin in Mark 4:38, where the Lord, while he was sailing amid storms, slept upon a pillow, which is a cushion on which the neck rests. For as long as the Lord preaches to the nations in his ministers in the storm of the world, he sails in the same ministers. And therefore, since sometimes it is necessary to rest from labor and refresh nature, he rests in the cushion of temporal consolation. The breasts of subjects ought to think about these things, lest they force the Evangelist's zeal for truth to be interrupted. This was signified in Genesis 47:22, where it is said that Joseph bought the land of Egypt into the king's power by the sale of grain, except the land of the priests, which had been given to them by the king; to them also established foods were supplied from public barns, and for that reason they were not compelled to sell their possessions. For wisdom must be written in the time of leisure, as is said in Ecclesiasticus 38:25; nor can the soul at the same time attend to solicitude for temporal things and devote itself to the contemplation of wisdom. And therefore the one to be instructed carries the cushion. For the Philosopher says in book III of the Topics that in a time of necessity it is better to be enriched than to philosophize. And therefore he says elsewhere that, when all things for necessity and for pleasure have been had, a race of priests is permitted to enter school, because if one still had to think about the consolation or necessity of temporal things, one could not attend sufficiently to the study of spiritual things.

6. Thus therefore, going forth from the perfecter of holiness, who stands beside the altar, they proceed to the ambo, which according to the tradition of the ancient Fathers ought to have two ascents: one indeed toward the South, the other toward the North, because they are exalted in prosperous things and in adverse things. For by the South, which is a region of light and heat, are signified the illumination and warming of the Holy Spirit. For the light of truth and the warmth of charity lead to evangelizing by the right way. Job 38:24: Indicate to me by what way light is scattered, heat is divided upon the earth? Job 37:17: Are not your garments warm when the earth has been blown through by the south wind? Therefore by this way or step all the ministers ascending, as much the subdeacon as the candle-bearer, as also the thurifer, arrange themselves after the deacon. But the cross alone is held before his eyes, with the staff of the cross standing upon the pavement, so that it may be signified that all are to be instructed by the Evangelist, as much the ministers of the Church as the unlearned or lay people. Isaiah 55:1: All who thirst, come to the waters. And before it, 54:17: This is the inheritance of the servants of the Lord, and their justice is with me, says the Lord. Because all are to be given drink by the waters of the Evangelist.

Nevertheless at the beginning of the Gospel the incense is directed over the book toward the face of him who reads the Gospel, so that the fragrance of the virtues of the Gospel may be signified to be pronounced by the deacon. Isaiah 41:27: The first says to Zion: Behold, they are present, and to Jerusalem I will give an evangelist. The first is the subdeacon, pronouncing the doctrine of the untaught and showing himself in this

which he asserts. But the Evangelist is the teacher of perfection, the deacon, from whose mouth smokes the incense of a good message. But the cross standing upon the pavement with the staff of the cross signifies that it is to be accepted by anyone through the Gospel, as though the deacon were saying that word of Matthew 16:24: Whoever wishes to come after me, let him deny himself and take up his cross and follow me. And therefore the book, supported by the hands of all, is placed before the deacon.

But that the staff of the cross touches the earth, as if the deacon supports himself on it with his hand, signifies that the virtue of the cross sustains him in the Gospel, and that by the virtue of the cross it perfects all things both in the clergy and in the people as in two troops. Genesis 32:10: With my staff I crossed that Jordan, and now I return with two troops. This also is the signification, that, Exodus 12:11, those who eat the paschal lamb are commanded to hold staffs in their hands. But he stands on high, so that by the height of the place the height of spirit and of life may be designated, because, as Gregory says: "When someone's life is despised, it remains that even his preaching be contemned." Isaiah 40:9: Climb up upon a high mountain, you who evangelize Zion; exalt your voice in strength, you who evangelize Jerusalem. Hence it is that in Canticles 4:15, concerning Evangelical knowledge, it is said that it is a well of living waters, which flow with force from Lebanon. It is a well on account of the depth of the mystery; of waters on account of the clearness of truth; of living waters on account of the spirit that in the letter sounds vivification; they flow on account of the mode and propriety of doctrine, because they flow abundantly. But they flow with force on account of the promptness of divine charity for teaching. Romans 1:14 and 15: I am debtor to the wise and to the unwise. So far as is in me, I am ready also to evangelize to you who are at Rome. But they flow from Lebanon on account of the whitening of those instructed. Psalm 49:16: But to the sinner God said: Why do you narrate my justices and take up my testament through your mouth? Ecclesiasticus 15:9: Praise is not beautiful in the mouth of a sinner.

7. [Marginal label: Why is the deacon reading the Gospel turned toward the North?] Standing and reading thus, he is turned toward the North, as Dionysius says, because the North, a cold and dark region, signifies the devil's dark and cold malice. Jeremiah 1:14: From the North every evil will be spread over all the inhabitants of the earth. Ecclesiasticus 43:22: The cold north wind blew, and crystal froze from the water, because it cools the hearts of all and makes the spark of charity grow cold, and darkens the light of truth as much as it can. Therefore the teacher of perfection is disposed against that region, so that he may put darkness to flight by the light of truth. John 1:5: Light shines in darkness, and the darknesses did not comprehend it. And so that by the heat of charity he may drive off the cold of the North from the hearts of hearers. As if he were saying that word of Canticles 4:16: Rise, North wind, and come, South wind; blow through my garden, and its spices will flow. For the North ought to rise from the rising of hearts, that is, to be expelled; but the South wind, humid and warm, is to be called, so that all the spices of virtues may be fragrant with heat and receive increase by the moisture of grace. Thus therefore the deacon is disposed in the station and for this cause.

[Marginal label: Why does he sign with the cross the forehead, mouth, and breast?] But the one reading ought to sign with the cross the forehead, mouth, and breast. The hearers do similarly. The forehead indeed, because there is the seat of shame and glory, so that he may signify that he does not blush at the Gospel, but glories in the cross that the Gospel preaches. Romans 1:16: For I do not blush at the Gospel; for it is the virtue of God unto salvation for everyone believing, first for the Jew and for the Greek. But the mouth, so that with the mouth truth may be confessed unto salvation. Psalm 50:17: Lord, you will open my lips, and my mouth will announce your praise. But the breast, so that he may believe with the heart. Hence, Romans 10:10: For with the heart one believes unto justice, but confession is made with the mouth unto salvation. And in the same place, verse 9: Because if you confess the Lord Jesus with your mouth, and in your heart believe that God raised him from the dead, you will be saved. Psalm 115:1: I believed, for which reason I spoke. Thus therefore the reader signs himself.

But the people stands at this station of the deacon, uncovering the head; and if it is clothed with a garment holding the hands, it puts off that garment up to the freeing and revealing of the hands. They stand, moreover, by signifying the erection of the body, so that they may direct the mind to God. Psalm 5:3: In the morning I will stand before you and will see, because you are not a God willing iniquity. They also stand to fight against the malice of the North. Psalm 93:16: Who will rise up for me against the malignant? or who will stand with me against those working iniquity? They also stand to follow the Gospel. 3 Kings 10:8: Blessed are your men, and blessed are your servants, who stand before you always and hear your wisdom. They put off the veils and hats of their heads so that there may be nothing between their head and God, and that they may have their ears open. Luke 10:23 and 24: Blessed are the eyes that see the things that you see. For I say to you that many prophets and kings wished to see the things that you see and did not see them, and to hear the things that you hear and did not hear them. Proverbs 20:12: The hearing ear and the seeing eye: the Lord made both. But the freeing of the hands signifies readiness for work. Exodus 24:7: All the things that the Lord has spoken, we will do, and we will be obedient.

8. [Marginal label: The six prerogatives of the Gospel before the rest of Scripture.] Thus therefore, all standing and disposed, he reads the Gospel, which has preeminence in six things over every Scripture.

First indeed from the name, because it is the announcement of good. Of good, I say, which is the good of every good, and not a particular good, and this is the divine good alone. Matthew 19:17: Why do you ask me about the good? One is good, God. Psalm 117:68: You are good, and in your goodness teach me your justifications.

Second, because it is the word of words and the speech of speeches, because from it, as from a theme, every word is drawn. Psalm 118:105: Your word is a lamp to my feet and a light to my paths.

Third, because it is the beginning and foundation of faith, because from it all things are proved. 1 Corinthians 3:11: No one can lay another foundation besides that which has been laid, which is Christ Jesus. But Christ Jesus is the Word of God, and insofar as he is the Word of God, he is the foundation of truth.

The fourth preeminence is that it is the spirit of all words, and the other words of the Law and Prophets and Apostles are like the body. John 6:64: The words that I have spoken to you are spirit and life.

The fifth preeminence is in authority, because this is the word promulgated by the Lord's own mouth. Matthew 24:35: Heaven and earth will pass away, but my words will not pass away ^[5]. Psalm 118:89: Forever, Lord, your word remains.

The sixth preeminence is because it is the word of him who alone is conscious of secrets. John 1:18: No one has ever seen God; the only-begotten Son, who is in the bosom of the Father, he has narrated him. Matthew 11:27: No one knows the Son except the Father; nor does anyone know the Father except the Son, and he to whom the Son has wished to reveal him ^[6]. This therefore is preeminent in all truth and authority, as it is read and heard.

9. [Marginal label: Why, when the Gospel has been read, does the deacon give the book to the subdeacon to carry?] But when the Gospel has been read, the deacon closes the book and gives it to the subdeacon to carry, because now the subdeacon is shown to have been instructed through the reception of the book. As if he were saying that word of John 16:29 and 30: Behold, now you speak openly and say no proverb. Now we know that you know all things, and there is no need for anyone to question you.

But descending, the deacon descends by the way and step of the North, so that now he signifies that he has triumphed against the malice of the North. As if he were saying that word of Luke 10:17: Lord, even the demons are subject to us in your name. And then in that procession the acolytes and thurifer precede as before; but the subdeacon precedes the deacon, which he did not do before, so that he may show to all that he is now instructed unto perfection. Psalm 65:16: Come, hear, and I will narrate to you, all who fear God, how

great things he has done for my soul. Psalm 33:12: Come, children, hear me; I will teach you the fear of the Lord. But by this procession they return to the perfecter of holiness, so that they may show that all good things are to be referred to God. Job 38:35: Will you send forth lightnings, and will they go, and returning say to you: Here we are? For lightnings flashing with examples and thundering with words are the Evangelists, who return to the Lord through giving of thanks concerning their progresses. Baruch 3:34 and 35: The stars gave light in their watches, and rejoiced; they were called, and said: Here we are; and they shone with gladness for him who made them.

The perfecter of holiness first kisses the book, then the deacon, so that they may say that word of the Apostle in Romans 7:22: For I delight together in the law of God according to the interior human being.

And in this the reading of the holy Gospel is finished, which is salvation and protection for us against the devil.

Notes

[1] Compare Genesis 27:23 and following. (*Cf. Genes. XXVII, 23 et seq.*)

[2] Compare Genesis 49:1 and following. (*Cf. Genes. XLIX, 1 et seq.*)

[3] Compare Deuteronomy 33:1 and following. (*Cf. Deuter. XXXIII, 1 et seq.*)

[4] Compare Psalm 132:2. (*Cf. Psal. CXXXII, 2.*)

[5] Compare Mark 13:31. (*Cf. Marc. XIII, 31.*)

[6] Compare Luke 10:22 and John 6:46; 7:28; 8:19; 10:15. (*Cf. Luc. X, 22 et Joan. VI, 46; VII, 28; VIII, 19; X, 15.*)

Chapter VIII. On the acclamation of the choir through the Symbol, and what is said by that name?

CHAPTER VIII.

On the acclamation of the choir through the Symbol, and what is said by that name?

1. But the acclamation of the choir follows on the part of all through I believe in God, or I believe in one God, the Father almighty. Because now, instructed by the Evangelist, they hear Peter in the first canonical epistle, 3:15: Always ready unto satisfaction for everyone asking you for a reason concerning the hope that is in you. For hope here is called the thing hoped for, and this is not in us except through faith, because faith opens the eyes to things to be hoped for, hope raises them up, charity fixes them. Hebrews 11:1: Faith is the substance of things to be hoped for, the argument of things not appearing. And therefore the instructed people now cries out what it believes with the whole heart.

But it is objected to the contrary, because according to this it would not be the perfecter of holiness, namely the priest or bishop, who ought to begin the symbol, but someone from the people, or at least from the choir.

But to this one must say that the perfecter of holiness begins for this reason, so that he may show that faith is a gift of God, and that good things proceed from God into the people in an ordered way through the perfecters of holiness by the steps of the Church, as the Psalmist says, Psalm 132:2: Like ointment upon the head, which descends into the beard, the beard of Aaron, which descends into the hem of his garment; as in 1 Corinthians 14:40: But let all things be done honorably and according to order, namely among you. And therefore Dionysius says in the book *On the Celestial Hierarchy* that the law of divinity is to lead back through first things the middle things and through middle things the last things.

[Marginal label: Why does the priest begin the Creed?] When the perfecter of holiness begins the symbol, immediately the choir sings together, so that it may show that all receive and have received that faith working through love through him who is the instructor of perfection, as if each one were saying concerning himself, Judges 5:3: I am, I am the one who will sing to the Lord; I will sing a psalm to the Lord God of Israel.

2. [Marginal label: What is Symbol?] But here concerning the symbol three things must be noted, namely what is said by the name, what the division of the symbol is, and why several symbols were made.

To the first, however, we say that symbol in Greek is the same as collation in Latin, and it is said by composition from *σύν*, which is with, and *βύλη*, which is a part chewed once in the mouth or in the cheek, because each of the Apostles placed in it a bolus, that is, an article perfected for a long time by the chewing of meditation. For when the Apostles were to be divided into the whole earth for preaching, they assembled at Jerusalem, and there they conferred the articles of the faith that they were going to preach, so that they might preach uniformly and there might not be schisms among them. 1 Corinthians 1:10: I beseech you, brothers, through the name of our Lord Jesus Christ, that you all say the same thing, and that there not be schisms among you. Galatians 2:2: I went up to Jerusalem and conferred with them, that is, with Peter and James, the Gospel that I preach among the Gentiles, lest perhaps I might run or had run in vain. This therefore is the reason for the name.

But this symbol is also called faith.

3. [Marginal label: The threefold acceptance of faith.] But faith is said in three ways, namely that by which one believes in God, and it is the form that is a light infused by God through which someone has assented to the first truth on account of itself and above all things, which truth nevertheless he does not comprehend by reason. Hebrews 11:1: Faith is the substance of things to be hoped for, the argument of things not appearing. Substance there is called by the Apostle foundation, because it founds in us the things to be hoped for in grace and glory and pardon, which otherwise were not founded in us by immovable assent, unless God, by his light revealed to us or to the fathers, founded such things in us; because unless he infused his light for this, we would doubt concerning such things or would wholly deny them. 1 Corinthians 3:11: No one can lay another foundation besides that which has been laid, which is Christ Jesus. The Gloss of Ambrose: "This is the faith of Jesus Christ." And because through faith a human being consents to such things that are above reason with firm and immovable and undoubted assent, therefore faith is called the argument of things not appearing, that is, arguing, that is, convincing the mind concerning things not apparent to reason; because as Richard of Saint Victor says, and Hilary before him: "Faith is above reason, and below the understanding of truth that we will have by open contemplation of God in the homeland." Hence Dionysius says in the book *On the Divine Names* that faith is a light placing believers, through the assent of the mind, in the truth that is concerning God, and placing truth in believers ^[1]. This therefore is faith, the habitual virtue by which one believes in God.

4. [Marginal label: What is an article?] Again, faith is that which is believed, namely that God is three and one, and that the only-begotten of God was conceived and born from the Virgin Mary, and that he suffered, and the other things of this sort that the holy Church believes. And thus faith is called an article.

But an article, as Richard of Saint Victor says, is the least credible thing binding us to believe; for just as the human body is composed from joints, so that in any joint two things are joined, each of which is a joint, as appears in a finger, in which through two joints three joints are joined, so in the Catholic faith the members are composed articulately, from which the Catholic faith is composed. And this composition is called symbol. And just as in the body, wherever there is a bending and junction of two things, there is not one joint but several, so also in the symbol, where the thing is one and pertains to one thing, there is one article. And where the thing is bent into diverse things and is composed from several things, there is not one article but several, as when I say the only-begotten Son who was conceived of the Virgin Mary. For there one thing to be believed is that by which Christ is the only-begotten of God by eternal generation, and another by which he was conceived according to the flesh, and therefore these two are articles.

But when article is called the least credible thing, it ought not to be understood as simply least, but least in such a way that it is not further divided in the resolution and division of the symbol. Just so in the body of a

human being there is a large organ, which is the thigh or leg; and nevertheless, because in the division of the body it is divided only into two members, therefore it is called a joint of the body. But it is said to bind to believing for this reason, because it is required for salvation that it be believed, and unless it is believed, a human being cannot be saved. Mark 16:16: He who has believed and has been baptized will be saved; but he who has not believed will be condemned.

5. [Marginal label: Faith has antecedents, conclusions, and consequents.] Faith said in this way has antecedents, which are principles through which it is proved; it also has things believed, which are, as it were, conclusions elicited from those antecedent principles; and it has consequents, which are, as it were, further conclusions had from those conclusions, which are called corollaries by the Philosophers.

But the antecedents are such as that God exists, and that he is truthful in what is said, and that what has been revealed by him has immovable truth, and that Scripture has been revealed by him; and therefore the authority of Scripture is greater than every perspicacity of human talent; and therefore Scripture is to be believed in all things in which it might even seem to say something beyond human reason. Hebrews 11:6: It is necessary for the one approaching God to believe that he is, and that he is a rewarder to those seeking him. For just as in philosophy, concerning a principle, that it exists is left and supposed, so also concerning these things it is not required, but is supposed that they are thus, that is, that they are most certainly true.

But the conclusions proved through Scriptures and revelations are the articles of faith, which, elicited from Scripture and received through revelation, the Apostles proposed to us to be believed; concerning these we will speak in the exposition of the symbol.

The consequents are such as those that pertain to the determination and explanation of articles. For instance, if the article is that Christ was incarnate, it is consequent that he was incarnate from some mother and by someone working; and thus it is believed that he was incarnate from the Virgin Mary in the time of Caesar Augustus and by the Holy Spirit working. And if I believe eternal life, it is consequent that eternal life is received by those worthy of life, and that one who is dead in sin is not worthy of life, and that certain sins bring in that death. And if it is consequent that fornication and adultery and theft and other things that the Lord condemns with death also impede eternal life, then they are mortal sins. And thus it is easy to see in all things.

This therefore is the faith that is believed, whether because it is believed in antecedent principles and conclusions and in consequents from these. And one who believes those things in this way is called faithful and Catholic. But one who does not believe those things or some one of them is called unfaithful and heretical: unfaithful indeed because he does not have faith; but heretical, in Greek, in Latin is an assertor and defender of his own sect, because he follows his own fantasies of errors and prefers them to divine authority.

This faith is called Catholic and Apostolic, as Boerius says in the book *On Two Natures in One Person of Christ*. It is called Catholic for two causes: namely because its principles are true not particularly but universally, without any exception; and for another cause, because it is to be held universally and not particularly in the whole world. This was not the old law, because none were bound to it except those who were in the houses of the Patriarchs; and when those who were within were separated from the house of the Patriarch, from then on they were not bound to the observance of the law, as the Gloss of the Apostle says on the epistle to the Romans. But it is called Apostolic because it was issued by the collation of the Apostles through the articles, with each of the Apostles contributing something in it.

6. Third, faith is said to be that by which one goes into God through the devotion of faith and the progress of good merits. And this is the faith that works through love. Galatians 5:6: Faith that works through charity, when namely from faith I assent to the truth of things to be believed, and through devotion in it with heart, mouth, and work I tend so that I may come to those things that I believe.

From these things that have now been said, it is clear that one who believes and works badly has faith said in the first way; and one who believes and works according to this has faith said in the third way. And hence it is that certain persons are in the number of the faithful in the Church by number alone, but others by number and merit. Titus 1:16: They confess that they know God, but by deeds they deny him.

From the things said it is also clear that faith which is believed is very broad, since it comprehends in itself the antecedents of faith, and the conclusions, and the consequents. It is also clear that an article, which is a certain credible thing like a conclusion, is one thing, and the determination of an article, which is from consequents, is another thing.

Notes

[1] Saint Dionysius, book On the Divine Names, chapter 7. (*S. Dionysius, Lib. de Divinis nominibus, cap. 7.*)

Chapter IX. On the symbol of the Apostles and its division. Article I

CHAPTER IX.

On the symbol of the Apostles and its division.

ARTICLE I.

1. Therefore, these things having been had beforehand, let us receive the symbol of the Apostles, and let us show its division and explanation.

Therefore by dividing we say that Peter, prince of the Apostles, in the council of the Apostles, placed the first article, saying: I believe in God, the Father almighty, creator of heaven and earth. And there he was silent. And this is the first article.

And what he says: I believe, is the same as if

Chapter IX, Articles I-XII (continuation of the exposition of the Apostles' Symbol)

let him say: With the heart I assent, with devotion I tend into God, who by his fatherhood is the principle of the whole divinity, because from him is the Son through generation, and the Holy Spirit through procession.

And as to what he adds, Almighty, it is understood that for him ability is free according to will, not drawn back by the law of some inferior or ignoble nature, as we are unable to do many things because we are drawn back by the law of our weighty nature. Secondly, that his ability is depressed by no weakness. And thirdly, that it is never impeded by anything acting to the contrary, but is wholly free according to will, neither drawn back, nor depressed, nor impeded. Wisdom 12:18: Power is subject to thee when thou wilt. Psalm 113:11: He has done all things whatsoever he willed. Esther 13:9: O Lord God, almighty king, all things are placed in thy power, and there is no one who can resist thy will. Romans 9:19: Who resists his will? Thus therefore God is called almighty.

But what is said, Creator of heaven and earth, belongs to the same article, as an effect belongs to its cause, because just as an artisan who makes a house or chest must first beget in his intellect a word and art, which is the form and reason of making the work, so, since God made the world through his wisdom, it was necessary that he first beget from his substantial intellect the Word, which is the ideal form and the art and reason of making the work; for otherwise he would not know what he was working. And thus it is clear that God is the Father of the Word, and this is the formal and ideal cause of making the world. And just as in an artisan who works through intellect it is necessary that from him flow a spirit which carries the word, which is the idea and art and form of the work, into that which he makes or intends to make, so it was necessary that from the highest Father proceed the spirit of his Word, who carries the word into things to be made, or makes it in the work of creation, or in the work of sanctification, or in the work of glorification. And thus it is clear that the

procession of the persons from the Father is the cause of the procession of creation and glorification and gracious making by the three persons. And this is the saying of Anselm in the Monologion. And thus he proves it, just as this has been proved. The sign of this is that, in the beginning of the world, as soon as creatures were formed, it is always put before: "God said: Let this or that be made." And the Gloss says that this means: he begot the Word in which it was that it should be made. But concerning the Spirit it is said together with the Word: By the Word of the Lord the heavens were formed, and by the spirit of his mouth all their power ^[1]. Thus therefore it is clear that the Father of the Son belongs to the same thing, and also being creator of heaven and earth. Therefore the Apostle says, Colossians 1:13 and 16, concerning the Son who is the image of the invisible God, the firstborn of every creature: for in him all things were created. Matthew 11:25: I confess to thee, Father of heaven and earth.

Therefore, once it has been shown that these things belong to the same thing and do not have a bending and division into diverse things, we say that this is the first article which Peter set down by establishing it.

ARTICLE II.

But the second in the council was Andrew, the brother of Simon Peter, who set down his own small portion by saying: And in Jesus Christ, his only Son, our Lord. And having said this he was silent.

For what he said, And in Jesus Christ, marks the person of the mediator, as is clear from the things already had.

But what he said, his only Son, in his Son marks both the procession of generation and the connaturality of the divinity, which exists between a human father and one begotten, if he is begotten naturally and substantially from him. And since the Godhead cannot be multiplied either according to being or through nature, it is necessary that consubstantiality be believed between the one generating and the one generated.

But what he says, only, marks that he possessed the whole glory of the Father and did not divide it with another second-begotten one, as was had above from the words of Basil.

And what he says, Lord, marks that he is possessor and giver of all riches.

And what he says, our, marks that he has been made our debtor from his charity by which he took our things into himself.

But all these things have been explained in the things already had.

ARTICLE III.

After him, namely Andrew, James the Greater proposed, and he said: Who was conceived by the Holy Spirit, born of the Virgin Mary. For these two things, conception and nativity, belong to the same sacrament of the incarnation, because the completion of conception is nativity.

But what he says, by the Holy Spirit, the preposition by marks power and operation, so that the sense is: who was conceived by the power and operation of the Holy Spirit. It does not, however, mark substance or matter, because one who is conceived from the substance of someone is his son; but Christ is not the son of the Holy Spirit according to temporal generation, because according to that generation he was not made from the substance of the Holy Spirit.

But what is said, born, understands two nativities: one in the womb, because Christ assumed our nature and united it to himself; and another from the womb, by which he proceeded from the womb into the light, without the barriers of virginal modesty being unlocked. And therefore he says, of the Virgin Mary, because just as before birth she was inviolate, so in conception she was without concupiscence, and in pregnancy without weight, and in childbirth without pain. But concerning the conception it is said, Luke 1:35: The Holy Spirit will come upon thee, and the power of the Most High will overshadow thee. But concerning the

nativity in the womb it is said, Matthew 1:20: For that which is born in her is of the Holy Spirit. But concerning the nativity from the womb it is said in Psalm 18:6: He placed his tabernacle in the sun, and he himself is like a bridegroom coming forth from his bridal chamber. For as the sun brings forth a ray, so the virgin mother brought forth a son from the chamber of her womb, uncorrupted. But concerning this, that the virgin remained before birth, and in birth, and after birth, it is said, Ezekiel 44:2: This gate, which thou hast seen, will be closed; it will not be opened, ... because the Lord God of Israel has entered through it; and it will be closed for the prince, that is, for the honor of the prince.

This, therefore, is the third article.

ARTICLE IV.

But John the Evangelist set down the small portion in the fourth place, saying: Suffered under Pontius Pilate, was crucified, died, and was buried. For this article is the passion of Christ; but the determination of the article is that he suffered under Pontius Pilate, who is indeed called Pontius because he conquered the island Pontus, just as Scipio is called African because he conquered Africa.

But what he adds, crucified, explains the mode of the passion. And what he says, died, states the magnitude of his many sufferings. And it is taken from the words of the Apostle, Philippians 2:8, where he is said to have been made obedient to the Father even unto death, and death of the cross.

But what he adds, buried, says nothing else, but concerning death it adds the office of funeral. Tobias 4:3: When God receives my soul, bury my body. And therefore burial adds nothing except what pertains to death. On account of this that whole thing belongs to one and the same article. Isaiah 11:10: His sepulcher will be glorious.

ARTICLE V.

In the fifth place Philip set down his own small portion, saying: He descended to the lower regions; on the third day he rose again from the dead. In this some have greatly doubted whether the descent to the lower regions and the resurrection of the dead belong to one and the same thing to be believed, which is called an article. But, saving the judgment of a better opinion, it seems that one must say that resurrection is twofold, namely of the soul and of the body, and that the descent to hell, as Damascene says, of the deified soul of Christ, therefore made in hell the life of blessedness in the vision of the deity joined with the soul of Christ; and there he fulfilled what is said, Hosea 13:14: I will be thy death, O death; I will be thy bite, O hell! But to destroy death and bite hell are acts of life and not of death. For there he will fulfill what he said, Matthew 12:29, that the stronger Christ entered into the house of the strong one, namely the devil, and bound the strong one, and plundered all his vessels ^[2]. And all these things certainly are acts of life and referred to resurrection; and therefore they are joined by the Apostle with resurrection in the same thing to be believed. Ecclesiasticus 24:45: I will penetrate all the lower parts of the earth, and I will inspect all who sleep, and I will illuminate all who hope in the Lord.

But concerning the resurrection it is said in Psalm 138:18: I have risen up, and I am still with thee. For I did not wholly perish through death, as my enemies the Jews judged. Psalm 2:6: I slept and was lulled to sleep, and I rose again, because the Lord received me.

ARTICLE VI.

After this Bartholomew proposed: He ascended to the heavens, he sits at the right hand of God the Father almighty. For to sit at the right hand of God the Father is the end of the ascension. And therefore it belongs to the same thing to be believed. But because Christ was true God, therefore by his own power, not carried by the hands of Angels, as Lazarus ascended by cords. Micah 2:13: He will ascend, opening the way before them. John 20:17: I ascend to my Father and your Father, to my God and your God. And according to deity, indeed, to sit at the right hand of the Father is to sit in equality with the Father. But according to humanity, to

sit at the right hand is to enjoy the most excellent goods beyond every creature. Colossians 3:1 and 2: Seek the things that are above, where Christ is sitting at the right hand of God; savor the things that are above, not the things that are upon the earth.

ARTICLE VII.

Thomas after him added the small portion, saying: Thence he will come to judge the living and the dead. Acts 1:11: He will come thus, in the same manner as you saw him going into heaven. But he went in human form, because in divine form he was absent nowhere. And therefore he will return to judgment in human form, in which he will be seen both by the good and by the evil. John 19:37: They will see him whom they pierced. But by the evil the divine form will not be able to be seen, because, as Augustine says, "No one will be able to see this unless he rejoices and is glorified in it." Isaiah 26:10: "Let the impious man be taken away lest he see the glory of God"; and it is the translation of the Septuagint ^[3]. Acts 17:31: He has appointed a day on which he will judge the world in equity, by the man in whom he appointed it, giving faith to all, by raising him from the dead. 2 Corinthians 5:10: We all must be manifested before the tribunal of Christ, so that each one may receive the proper things of the body according as he has borne himself, whether good or evil. And this mode of judgment is described in Matthew 25:33 and following, where it is said that our king Christ will set the sheep at the right hand, but the goats at the left. And to the good he will say: Come, blessed of my Father. But to the evil: Depart from me, accursed, into eternal fire.

ARTICLE VIII.

But Matthew after this set down the small portion, saying: I believe in the Holy Spirit. Because after the sacraments which concerned the divinity and humanity of the Son, what follows is concerning the Holy Spirit, who proceeds from both, namely from the Father and the Son.

But here it is said, I believe, because from the first article up to this point it had been omitted; and therefore it was fitting to repeat it here, when articles concerning another person had to be set down.

But he is called Spirit because he breathes the life of grace and intelligence; and thus it is said, John 6:64, concerning the first: It is the Spirit who gives life. Concerning the second it is said, Job 32:8: But, as I see, there is a spirit in human beings, and the inspiration of the Almighty gives intelligence. From the first he has that he is called the spirit of goodness and good. Psalm 142:10: Thy good Spirit will lead me into the right land. From the second he has that he is called the spirit of truth. John 16:13: But when that spirit of truth comes, he will teach you all truth, and the things that are to come he will announce to you. From both he proves himself to be the spirit of Christ, as it is said, John 1:17: Grace and truth was made through Jesus Christ.

But he is called Holy because he is the perfecter of all holiness. For holiness, as Dionysius says, is cleanness free from every defilement. But he liberates the heart and body from the uncleanness of sin, virtue from the uncleanness of pretense, the intellect from the uncleanness of error, and work from the uncleanness of negligence and omission. Concerning the first of these it is said, 1 Corinthians 6:19: Do you not know that your members are the temple of the Holy Spirit, who is in you, whom you have from God? As if he were saying: The Holy Spirit has sanctified or cleansed you from the uncleanness of the flesh by his holiness; and therefore you are not again to be defiled. Concerning the second, Wisdom 7:22: For in her there is a spirit of intelligence, holy, that is, one who sanctifies the intellect from the uncleanness of error through inspired truth. Concerning the third together and the two preceding it is said, Wisdom 1:5: The Holy Spirit of discipline will flee pretense, and so he cleanses virtue from pretense; and he will withdraw himself from thoughts which are without understanding, and so he frees the intellect from error. And a little before, verse 4, it says: For wisdom will not enter a malevolent soul, that is, the spirit of wisdom, nor will it dwell in a body subject to sins, and so he cleanses the heart and body from sin before he enters into them. But concerning liberation of work from the negligence of omission it is said, 1 Corinthians 12:11, that one and

the same Spirit works all these things, dividing to each one as he wills. For the Holy Spirit works all things and neglects nothing.

Thus therefore one must believe in the Holy Spirit.

ARTICLE IX.

Then James the Less sets down his small portion, saying: The holy Catholic Church, the communion of Saints.

Looking to this, that the Holy Spirit is given and sent for sanctifying the creature, and that this sanctity never fails in the Church, but sometimes fails in a person, he said: The holy Church. And because every article is founded upon divine and eternal truth, not upon created truth, because every creature is vain and does not have solid truth, therefore this article is to be resolved thus to the proper work of the Holy Spirit, that is: I believe in the Holy Spirit, not only according to himself, as the preceding article says, but I also believe in him according to his proper work, which is that he sanctifies the Church; and he pours this sanctity into it in the sacraments and virtues and gifts which he gives for the perfection of sanctity, and finally in miracles and gifts freely given, such as wisdom, knowledge, faith, discernment of spirits, operation of healings, and prophecy, and things of this kind, which the Spirit gives for the demonstration of the sanctity of the Church.

He says that this Church is Catholic, that is, universal, for two reasons, as we said in the things already had: namely because its principles are universally true, and because it is to be spread universally through the whole world.

But what he says, the communion of Saints, does not make another article, but declares the same one, because the communion of Saints belongs to the perfection of the sanctity of the Church. For just as in a human being one spirit of a human being, which is in him, carries the goods of one member to the profit of another, as from the brain sense and movement, from the heart the vital and pulsing spirit, and from the stomach and liver food and natural spirit, so the Spirit of Christ in the mystical body carries goods from the head, Christ, and from other noble members, such as the Apostles, and the blessed Virgin, and holy martyrs, and other excellent saints who are and were, into all the members; and thus what is proper to each one is made common, and so sanctity is perfected in the Church. Hence, Numbers 11:17, when the Lord wished to communicate the goods of Moses to others from the people, he said: And I will take away from thy spirit and hand over to them, that they may sustain the burden of the people with thee. And the Lord showed this sanctification of communion, John 20:22, when he breathed upon the disciples and said: Receive the Holy Spirit. This also was signified, 4 Kings 2:13, where the spirit of Elijah rested upon Elisha.

This, therefore, is the article which James the Less set down to be understood thus.

ARTICLE X.

But Simon Cananaeus, who is interpreted "zealot," because he is said to have been from Cana of Galilee, which is interpreted "zeal," after James, his brother according to the flesh, set down the small portion; for he gave precedence to his brother, because that James was bishop of Jerusalem. Therefore he said: The forgiveness of sins. But he said this looking to the holy work of the Holy Spirit. And the sense is: I believe in the Holy Spirit, who brings about the forgiveness of sins, because, as we have said, every article has divine truth laid beneath it, either in the divine essence, or in the persons, or in the proper operations of the persons, or in the passions. For the forgiveness of sins does not come about except in the Holy Spirit; this is shown, John 20:22 and 23, where it is said: Receive the Holy Spirit; whose sins you forgive, they are forgiven them. And thus every baptism, which is the washing away of sin, is said to take place in the Holy Spirit. Acts 1:5: You will be baptized with the Holy Spirit not many days hence.

ARTICLE XI.

After him Judas Thaddaeus, the third brother of the two, whom the Apostles called Thaddaeus, that is, little heart, because he was keeper of the heart, set down his own small portion, saying: The resurrection of the flesh. This article is founded both on the work of the Son and on the work of the Holy Spirit. On the operation of the Son, indeed, because, as Augustine says, "The resurrection of Christ is the cause of our resurrection." Hence, 1 Corinthians 15:16: If the dead do not rise, neither has Christ risen. And below, verses 20 and 21: But now Christ has risen from the dead, the firstfruits of those who sleep; since indeed through a man came death, and through a man the resurrection of the dead. And therefore, Apocalypse 1:5, he is called the firstborn of the dead, and prince of the kings of the earth. But it is founded upon the work of the Holy Spirit because the spirit of glory and incorruption will breathe into the bodies of those rising, whose giving is attributed to the Holy Spirit: the spirit of glory indeed in the saints rising to glory, but the spirit of incorruption in all, because all the dead, both in complexion and in composition of members, will rise incorrupt. Hence, 1 Corinthians 15:52: For the trumpet will sound, and the dead will rise incorrupt, and we shall be changed. Concerning that spirit giving life to the dead it is said, Ezekiel 37:9: Come from the four winds, O spirit, and breathe upon those slain, and let them live again.

ARTICLE XII.

Last came forward Matthias, whom he added to the number of the Apostles; completing the Symbol by his own small portion, he said: Eternal life.

And this article is founded upon the operation of the three persons in glory, where the Father ministers ability, the Son knowing, and the Spirit life according to every ability and knowing. For eternal life is eternal from life, which will never have an end of duration, which is a divine flowing act from God into the blessed, so that everything that is in them may happily aid, with all infirmities that are preludes of death driven away. 1 Corinthians 15:54: Death has been swallowed up in victory. But this life is drunk in the font of life, God the Trinity, as the Psalmist says, 35:10: With thee is the font of life, and in thy light we shall see light.

Thus therefore in a broad way the Symbol of the Apostles, which was first, has been explained.

Notes

[1] Psalm 32:6. (*Psal. XXXII, 6.*)

[2] Compare Luke 11:22. (*Cf. Luc. XI, 22.*)

[3] The Vulgate has, Isaiah 26:10: Let us pity the impious man, and he will not learn justice; in the land of the holy ones he has done wicked things, and he will not see the glory of the Lord. (*Vulgata habet, Isa. XXVI, 10: Misereamur impio, et non discet justitiam: in terra sanctorum iniqua gessit, et non videbit gloriam Domini.*)

Chapter X, Articles I-II

CHAPTER X.

On the exposition of the Symbol of the Apostles, or on the Symbol of the Fathers explained in the Nicene synod.

ARTICLE I.

But when heresies had multiplied, the ecclesiastical Fathers came together in the Nicene synod, and they explained, not another Symbol different from the very one which has been stated, but the same articles more for the exclusion of error, and indeed they expressed the first article in this way, saying: I believe in one God the Father almighty, maker of heaven and earth, of all things visible and invisible. And this whole article is thus expressed against the error of pagans and heretics, who are called Manichaeans from a certain Manes, their heresiarch. For pagans said that there are many gods having essential divinity and differing from one another. [Marginal label: Against Manichaeus.] But Manes taught that there are two gods and that there are two principles, namely the God of light and the God of darkness: one God the principle of good things, and

another the principle of evils. And this because in erring they thought that evil is an essence, and therefore has an efficient cause; and since that cause cannot be the good God, they said that an evil God is the principle of evils.

Against this the Fathers said: I believe in one God, etc., because, Deuteronomy 6:4, it is said: The Lord our God, the Lord is one. Exodus 20:2: You shall not have strange gods before me. Psalm 80:10 and 11: There will not be in thee a recent god, nor will you adore a strange god. For I am the Lord thy God.

But when one God is said, this is not the unity which falls in some genus or species of created unity. For every created unity is multiplied in all its suppositis in which it is. For Peter and Martin are not one animal, nor one human being according to the being of animal or human being. But this unity of divine nature or essence is so great that it is not multiplied in its suppositis, which are the three persons; because the Father and the Son and the Holy Spirit are not three gods according to the being of divinity, but one God. And thus they are one substance, and one essence, and one wisdom, and so concerning all other things which are said of the persons absolutely and not relatively. And if there are other gods, they are not such essentially, but participatively, as the saints are, or nuncupatively, as idols are called gods. And when such gods are many in suppositis, then their divinity is multiplied in them. And concerning gods said so participatively it is said in Psalm 81:6: I said: You are gods, and all sons of the Most High. But concerning the others it is said in Psalm 95:4: All the gods of the nations are demons, but the Lord made the heavens. But concerning all these at once it is said, 1 Corinthians 8:4 and following: We know that an idol is nothing in the world, and that there is no God except one. For although there are those who are called gods, whether in heaven or on earth, since indeed there are many gods and many lords, yet for us there is one God, the Father, from whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him.

But because the sect of Manichaeus is divided into three, because one part of it says that there are two gods, as appears in the Letter of the Foundation, which Manes made, and which Augustine destroyed in the book that he made against the Letter of the Foundation. But another sect derived from him said that there is indeed one God, but two makers, who formed dividedly the matter made by the one God. And they said that one maker made incorruptible things, such as heaven and the heavenly bodies, but the other made corruptible things, things fighting and destroying one another. Yet others from the Manichaeans said that one maker made invisible things, such as souls and Angels, but another made visible things, such as these lower things. Therefore the Fathers, in order to exclude each of these errors, said: the Father almighty, maker of heaven and earth, of all things visible and invisible, founding the explanation upon the word of the Apostle, Colossians 1:16: For in him all things were created in heaven and on earth, visible and invisible.

This therefore is what they added by explaining the first article.

ARTICLE II.

But concerning the second they said: And in one Lord Jesus Christ, the only-begotten Son of God, and born of the Father before all ages, God from God, light from light, true God from true God, begotten, not made, consubstantial with the Father, through whom all things were made.

[Marginal label: Against Arius, Sabellius, and Ebion.] And this whole thing, explained thus, is against the error of Arius, because Arius said that there is one Lord God and that Christ is not the Lord God set over all, but rather is subject and depressed like a creature which has not been set over all. Therefore they said: And in one Lord Jesus Christ, who is in the same dominion and superposition with God the Father, attending to what the Apostle said, 1 Corinthians 8:6: Yet for us there is one God, the Father, from whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him.

Again, Arius said that although Christ is called son, nevertheless he is not the only son, because he is an adoptive son, just as many are. And Sabellius the heretic also said this. Therefore the holy Fathers expressed

it further, saying: the only-begotten Son of God.

But because Arius said that the son indeed was made before these temporal ages, but not before all ages, because one age is the span of duration of each thing, by which one creature lasts, and he said that the Son had not been made before the age of his own duration, therefore to exclude this they said: Born of the Father before all ages.

Arius also said that, when God wished to create the world, before the world he created a certain power and wisdom, which is called Word and son, through whom he would create that sensible world. But Arius was deceived, because he thought that the case of God making the world was entirely similar to that of an artisan making an artifact. For an artisan first forms in his heart the reason and wisdom which is the reason of the artifact, and the power through which that reason proceeds into the artifact. And this wisdom and power are diverse essences from the very substance of the artisan, and sometimes they are formed in the artisan when previously they had not been formed. And he thought that it happened so in God, as Augustine says, full of bodily thoughts, thinking that what he saw happen in a human being happened in God. And therefore the Fathers added: God from God, and not a created power or reason.

Light from light: because if the light by which the Father made the world were formed in God as in an artisan, then, just as before the formation of the light which is the reason of the artifact there is not light in the artisan, but his heart is dark and he has light from the wisdom which is the reason of the artifact, as every human being is illumined by his knowledge, so it would follow that the Father would have light from the Son thus made and formed, which is full of impiety; because the Father has nothing from the Son, but the Son has all things from the Father. And therefore they said: Light from light.

But because Arius said that wisdom and power thus formed by God are not true God, but are called God adoptively, therefore they added: true God from true God, calling true God the one who has essential deity. But this Arius in this error of his was Judaizing like Ebion the heretic who was before him; because the Jews used to say that wisdom, which is the reason of the creation of the world, was made before the world in this way, and that unless God had first made that wisdom, he would not know how to create the world, because he would not have something to which he could look in creating, as an artisan who does not know the reason of his work.

But because Arius said that this power and wisdom was both formed and not begotten from substance, on the ground that a completed thing is the work of will, and generation is a work of nature, by infusion of substance from the one generating into him who is born, therefore they said: Begotten, not made, consubstantial with the Father, from whom through generation he received nature and substance.

But because Arius again said that this sensible world indeed was made through the Word or wisdom, but not all things, because the Word itself which was made was not made through itself, therefore they added: Through whom all things were made, as condemning the whole error of Arius. John 1:3: All things were made through him, and without him nothing that was made was made.

Chapter X, Articles III-IX

ARTICLE III.

But concerning the third article they said: Who for us human beings, and for our salvation, descended from the heavens; and was incarnate by the Holy Spirit from the Virgin Mary, and was made man. [Marginal label: Against Manichaeus.] And this expression of the article of the incarnation was made against Manichaeus. For he said that he descended neither on account of human beings nor on account of the salvation of human beings, but rather that he descended driven out by Lucifer, and that Lucifer is still to re-ascend into heaven to the seat from which he was driven out in the ascension of Christ. For he invents that a great battle was made

in heaven, as is said, Apocalypse 12:7. And that in the first battle Christ was driven out, and in the second Lucifer was driven out. And he says that this battle was between two gods, namely the God of light and the God of darkness, or the good God and the evil God.

Therefore the Fathers, excluding this, say that he descended from the heavens driven down by no necessity and no violence, but by charity for human beings and love of their salvation, not leaving the heavens according to divinity, but appearing visible in this world in the things of ours which he assumed. Ephesians 4:10: He who descended is himself also the one who ascended above all the heavens, that he might fill all things. John 3:13: No one has ascended into heaven except the one who descended from heaven. John 3:16: God so loved the world that he gave his only-begotten Son.

But because the same Manes says that Christ's flesh is not true flesh, but was a phantom, because, as he asserts, an evil God made that vicious flesh, and this flesh cannot be from the good God, therefore they added: And he was incarnate by the Holy Spirit, who cannot be anything but the good God. And the preposition by, when it is said of the Holy Spirit, marks power and operation, and does not mark matter; because if Christ had been made from the matter of the substance of the Holy Spirit, then it would follow that the Holy Spirit was the Father of the Son according to human generation; and this is impious, because Christ does not have a Father except according to eternal generation, as Augustine says, that on earth he is without father and in heaven without mother.

But from Mary is added so that the flesh may be believed true and connatural to the mother, and not phantastic, as Manichaeus said.

But Virgin is added on account of the Ebionites, who said that Mary was not a virgin in childbirth and after childbirth, because they said that she brought forth from her maternal womb only Christ the man, and not God. And because a mere man does not come out from a virginal womb except when the barriers of modesty have been opened, therefore they said that Mary in the birth of Christ was devirginated. They also said that Mary was Christotokos, that is, mother of Christ the man, and was not Theotokos, that is, mother of the true God. Therefore the same synod decreed that the Virgin would henceforth be called Theotokos, and not Christotokos. [Marginal label: Mary theotocos.]

And because Manes said that Christ was humanated in the way that by a garment someone is said to be tunicked, or cloaked with a cope, or mantled, and that he was not a true man, because he had not united to himself naturally and essentially the nature of a human being, but had assumed to himself the nature of a human being only externally and externally in the manner of a habit. And therefore, to exclude this error, the holy synod added: And he was made man. For he had been made. John 1:14: The Word was made flesh, etc. And Galatians 4:4 and 5: God sent his Son, made from a woman, made under the law, that he might redeem all who were under the law, that we might receive the adoption of sons.

ARTICLE IV.

Then, taking the fourth article, they said: He was also crucified for us under Pontius Pilate, suffered, and was buried. And to this they added nothing for explanation and expression except what they say: He was also crucified for us. This also was added on account of the Manichaeans, who said that he was not crucified for us, but that the whole thing which is said about Christ's passion was enacted phantastically. [Marginal label: Against Sabellius.] It was also added on account of the Sabellian heretics, who said that we need Christ in nothing, because we too can be sons of God when we wish, since they did not say that Christ was holy, but that he was a mere human being; and therefore the synod set down: For us, so that we may know that we can do nothing except through the blood of Christ. Hence, John 17:19, he says: For them I sanctify myself, that is, I offer myself as a holy sacrifice, without which we could not be redeemed. From this, since the highest wisdom ordained and chose this mode of redemption through the death of Christ, other things to be said here are those which have been said in the Symbol of the Apostles.

ARTICLE V.

After this they took the fifth and declared it in these words, saying: And he rose again on the third day according to the Scriptures. And concerning the descent to the lower regions, indeed, they passed over it, because there was no error about that; but there was also a dispute about the resurrection, with some saying that Christ did not rise again on the third day, because he did not lie in the sepulcher for three days. For buried on Parasceve in the night, he lay only through the Sabbath, and rose again before the light of the Lord's day. And therefore, to determine this dispute, they said that he rose again on the third day according to the Scriptures, that is, as Scripture teaches those three days to be counted. For this, as Augustine says, counted the part for the whole by synecdoche, so that the part of Parasceve when he was buried and died, with the preceding part of the day and the whole preceding night, is counted for one natural day; and the night which is between Parasceve and the Sabbath, with the Sabbath itself, is counted for one day; and the evening of the Sabbath with the following night is counted for one Lord's day, because the preceding evening with the following day always belonged to one part. Genesis 1:5: Evening was made and morning, one day. But why Christ lay in the sepulcher through two artificial nights and one artificial day, Augustine assigns this cause: namely that, because there are no shadows in Christ, the clear day signifies his clear death. But in us, who are dark, the two deaths, namely of sin and of punishment, are signified by the two nights, which Christ by his most luminous death brought back to the light of grace. Psalm 138:11: The night is my illumination in my delights. Micah 7:8: When I sit in darkness, the Lord is my light. Matthew 12:39 and 40 said that this is the sign of penitents, who seek to be freed from a double night or death through the death of Christ. An evil and adulterous generation seeks a sign, and a sign will not be given to it except the sign of Jonah the prophet. For as Jonah was in the belly of the whale three days and three nights, so the Son of man will be in the heart of the earth three days and three nights.

ARTICLE VI.

Then they took the sixth, saying thus as the Apostle had said: And he ascended into heaven; he sits at the right hand of the Father. This article did not have a necessary explanation, because they had heard no heresy proper to this article.

ARTICLE VII.

But treating the seventh, they said: And again he will come with glory to judge the living and the dead; of whose kingdom there will be no end. To this article, in the former part, for the exclusion of Origen's delirium, they added: And again he will come with glory, because Origen had said that he would still come passible in an airy body, to suffer for the demons in the air, just as he had suffered for human beings on earth. [Marginal label: Against Origen.] But they were supported by the authority of Christ, Matthew 26:64, saying: From now on you will see the Son of man sitting at the right hand of the power of God, and coming in the clouds of heaven.

But in the later part they added: Of whose kingdom there will be no end, against Judaizing heretics who say that Christ will come and reign a thousand years in a golden Jerusalem, and then will end that kingdom and begin another. They founded that saying upon this passage of Daniel 7:14: His power is an eternal power, which will not be taken away, and his kingdom is one which will not be corrupted. Luke 1:32 and 33: The Lord God will give him the seat of David his father, and he will reign in the house of Jacob forever, and of his kingdom there will be no end.

ARTICLE VIII.

Then, treating the eighth article, they said: And in the Holy Spirit, the Lord and giver of life, who proceeds from the Father and the Son, who together with the Father and the Son is adored and conglorified, who spoke through the Prophets. For many heresies had already arisen concerning the procession of the Holy Spirit,

which it was necessary to exclude in the expression of his procession.

For what they add, In the Holy Spirit the Lord, they added against Nestorius and Eutyches, patriarchs of Constantinople, who said that the Holy Spirit was servant of the Father and the Son. [Marginal label: Against Nestorius and Eutyches.] And the cause of the error was that they accepted spirit in God as in a human being. For in a human being spirit is a luminous or airy smoke, which is released from natural moisture and serves the soul in animal and vital and natural operations, and is moved into every part of the body, as the rays of the sun and stars in the world carry heavenly powers from the stars to lower things, so that from them they may be generated, and increased, and grow strong. And thus the spirit of a human being carries the powers of soul and heart into the members. And after this likeness they said that the Holy Spirit proceeded as created from the Father, and so carried and brought the powers of the potency of the Father and of the wisdom of the Son also to all created things, and therefore served the Father and the Son and was their servant, and did not indeed give life by himself, but was the vehicle of the life of the Father and the Son, because, as is said, John 5:26: As the Father has life in himself, so he gave also to the Son to have life in himself. And this is not said of the Holy Spirit.

Therefore exterminating this error they say: And giver of life. [Marginal label: Error of translation.] And in order that the Fathers themselves might mark this better, they said life-giver; but when the Symbol was being translated, it was translated imperfectly, and the translator said giving life in place of life-giver. For the synod intended that from life-giving nature he would be a life-giver, as also the Father and the Son are. But they founded themselves in this, that it is said, John 6:64: It is the Spirit who gives life. Ezekiel 1:20: The spirit of life was in the wheels.

But what is added, Who proceeds from the Father and the Son, the synod says only, who proceeds from the Father, and the Latins, receiving the translation from Greek into Latin, added, by the authority of Pope Leo, and the Son. For the synod, in not saying and the Son, did not omit it because the Holy Spirit does not proceed from the Son, but because no error against this had yet arisen. And because in the Gospel, John 15:26, no more is set down except concerning the Father, where Christ said: I will send to you from the Father the Spirit of truth, who proceeds from the Father. And they did not wish to add anything to the Gospel, since it was not yet necessary. But the Latins, attending to what the Apostle said, that the Spirit is of the Son, saying, Romans 8:9: If anyone does not have the Spirit of Christ, he is not his. And Galatians 4:6: God sent the Spirit of his Son into your hearts, crying: Abba, Father. And because Christ said, John 15:26: Whom I will send to you from the Father. These things expressly signify that the Holy Spirit proceeds from the Son as from the Father. Especially when the Greeks began to contend, on account of the saying of the synod, that the Holy Spirit does not proceed from the Son, they added by the authority of Pope Leo: Who proceeds from the Father and the Son. And for this cause Athanasius, teacher of the Greeks, most illustrious bishop of Alexandria, in the Symbol which he issued at Trier for the explanation of the Symbol which is contained in Whosoever wishes to be saved, said that the Holy Spirit is from the Father and the Son: not made, nor created, nor begotten, but proceeding. Yet the Greeks say that the Latins are excommunicated, because the holy synod said that we do not permit anyone of whatever power, nor ourselves, the power of adding or diminishing anything. And, Whoever adds or diminishes, let him be excommunicated. But the Latins say to this that one who explains does not add something extrinsic, but shows what lay hidden within. Otherwise even the synod itself would have been excommunicated, because it added many things to the Symbol of the Apostles for explanation. Therefore by necessity from the error of the Greeks, and the Son was added.

But what follows, Who together with the Father and the Son is adored and glorified, was added still against Nestorius, so that the Holy Spirit may be shown to be adored as God, and to be glorified as Lord set over all, with the Father and the Son. For if he were not God, he would not be everywhere. But the Prophet says: Where shall I go from thy spirit ^[1]? signifying that the Holy Spirit is everywhere; and if he were not on the throne of majesty, he would not be glorified. But now it is said, Apocalypse 21:5: He who sat on the

throne said: Behold, I make all things new, according to the expositions of the holy Fathers understanding this of the Holy Spirit.

But what is added, Who spoke through the Prophets, was added on account of the heresy of a certain Porphyry, a heretical Philosopher, who said that the Prophets spoke by their own spirit and by a fanatical spirit, because he saw in them certain things which he did not know how to connect and did not understand. He also saw certain things which he thought false, and therefore said that they were not inspired by the Holy Spirit. [Marginal label: Against Porphyry.] Against this the holy synod said: Who spoke through the Prophets. But the synod relied upon the authority of the Apostle Peter in the second canonical epistle, 1:2: Prophecy was not at any time brought by human will, but inspired by the Holy Spirit, holy men of God spoke.

ARTICLE IX.

Then, treating the ninth article, they said thus: And one holy Catholic and Apostolic Church, adding nothing to this article except that they said one, adding this for explanation against schismatics intending to tear the seamless tunic of the Lord. But they were supported by the authority of the Song of Songs 6:8: One is my dove. And concerning this enough has been said in the book On the Body of Christ.

Notes

[1] Psalm 138:7. (*Psal. CXXXVIII, 7.*)

Chapter X, Articles X-XII and conclusion on the Symbols

ARTICLE X.

Then, treating the tenth article, they said: I confess one baptism for the forgiveness of sins. But the Apostle had said, the forgiveness of sins, and the holy synod added for expression: I confess one baptism, because sins are not forgiven except through the sacraments of Christ, whose gate and foundation is baptism; and therefore baptism, as foundation, works forgiveness in all the others. [Marginal label: One baptism.] John 3:5: Unless someone has been reborn from water and the Holy Spirit, he cannot enter into the kingdom of God.

But they say one baptism so that it may be suggested that the baptism of Christ is one, and that baptisms are not numbered according to the number of those baptizing. For some said that baptism is better from one than from another. Against this the holy synod says: I confess one, that is, a baptism of equal value, which is Christ's baptism celebrated in the form of the Church. For this baptism is one and equal, whether it is given by a good man or an evil one, because the one baptizing is like a minister; but the Lord is Christ, who gives equally through a good and an evil baptizer. Hence Augustine on John: "What does the evil minister do there, where the Lord is good?" As if he were saying: Nothing. For Christ is the one who baptizes inwardly, whoever may baptize outwardly. John 1:33: He who sent me to baptize in water, he said to me: Upon whom you see the Spirit descending and remaining upon him, this is he who baptizes in the Holy Spirit. And thus baptism is one by unity of form and by unity of the one baptizing inwardly.

But as to what is said, For the forgiveness of sins. Acts 1:5: John indeed baptized with water, but you will be baptized with the Holy Spirit not many days hence. Acts 19:4: John baptized the people with the baptism of penance, saying that they should believe in him who was to come after him, that is, in Jesus. And below, verses 5 and 6: Having heard these things, they were baptized in the name of the Lord Jesus. And when Paul had laid hands on them, the Holy Spirit came upon them.

ARTICLE XI.

Then, treating the eleventh article, they said: And I await the resurrection of the dead, to which they added nothing except this, I await, on account of certain heretics who said that the resurrection of the dead had already been made and was not to be awaited further. [Marginal label: Heresy concerning the resurrection.] For they said that resurrection was nothing except of the soul, which happens daily when the soul rises again from sins. 2 Timothy 2:17 and 18: From whom are Hymenaeus and Philetus, who have fallen away from the truth, saying that the resurrection has already been made, and they have subverted the faith of certain persons. Against these, by the authority of the Apostle, the Fathers said: And I await the resurrection of the dead.

ARTICLE XII.

Last, treating the last article, they said: And the life of the age to come. What the Apostles said was: Eternal life. But the synod, so that it might be hoped for from merits and not be thought to be beatitude in this age, as the Stoic Philosophers said, determined that one must say: And the life of the age to come, lest beatitude seem to exist in this life. But they were supported by the authority of the Apostle, 2 Corinthians 4:17 and 18, saying: For that which at present is momentary and light in our tribulation works in us above measure an eternal weight of glory in sublimity, while we contemplate not the things which are seen but the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

But Amen in either Symbol is the response of the simple person, and ought to be interpreted: It is true, and ought not to be interpreted: Let it be done, as is clear from the things said beforehand, which we have already explained above.

[Marginal label: Whether an article is a thing or an enunciative?] But there is a doubt among some concerning these Symbols, whether an article is a thing or an enunciative. A thing is what exists, such as the incarnation and passion and resurrection of Christ and things of this kind. But an enunciative is such as that Christ is to be incarnate, or that Christ has been incarnate, has suffered, or is going to suffer. For those who say that an article is an enunciative bring in a reason, saying that an article is that on account of which a human being is judged faithful if he believes, and is judged unfaithful if he does not believe. But he would be judged unfaithful if he believed the incarnation and did not believe that Christ has been incarnate. Therefore that Christ has been incarnate is an article, and not incarnation; therefore an enunciative is an article and not a thing. And they say the same about the others, and by the same reason.

On the contrary others say: because, Mark 11:9 and 10, Those who went before and those who followed cried out, saying: Hosanna! Blessed is he who comes in the name of the Lord. There the Gloss says that those who went before signify the Fathers preceding the advent of Christ; but those accompanying signify those who then had been with Christ; and those who followed signify those who were to come after the advent. And all these, having one faith, cried out. But they could not have one faith if an article were an enunciative, because it is not one enunciative that Christ would be incarnate, and that Christ has now been incarnate, and that Christ was incarnate. Therefore if faith is one, that must be the article which is the same in the three times; but this is nothing except a thing; therefore the thing is the article. And I, without prejudice, believe this to be true. And as to what is objected concerning the enunciative, that it varies by time, one must say that this concerns the expression and determination of the article, and not the article; and we have already said above that this concerns things consequent upon faith, and not conclusions.

Therefore in this way let the Symbol in broad outline be determined. For the articles are the rudiments of faith, and they must be explained to the unlearned in broad outline.

[Marginal label: Why the Symbol of the synod is sung, and the Apostles' is not.] But the rite of the Symbol is in two things. One of them is that the Symbol of the synod is sung publicly in the Church rather than the Symbol of the Apostles, because it was made publicly and contains the faith more expressly with explanation. But the Symbol of the Apostles is said in silence, because it was made when the faith had not

yet been publicly preached, and it contains the faith implicitly and not explicitly, so that it can be understood by individual persons.

The second is that the Symbol of the synod is not sung except in solemnities in which some mention is made of the Symbol, as in all Lord's days, which concern resurrection and nativity and ascension and the feast of the Holy Spirit, and in their octaves on account of the octave of resurrection; and in the feasts of the blessed Virgin, because mention is also made of her; and in the feasts of the Apostles, because we believe in the holy Catholic and Apostolic Church; and in the feast of Dedication, because we believe in the holy Church. Certain persons also add the feast of Mary Magdalene, because she herself was the Apostle of the Apostles; and in the feast of the Cross, because we believe in the Crucified. And thus it is plain to see on which feasts it should be sung, or not sung.

Therefore let these things said in broad outline concerning the two Symbols suffice.

Tractate III, Chapter I

TRACTATE III.

ON THE OBLATION IN WHICH THE PERFECTION OF THE WHOLE LIFE IS ORDERED. THIRD PART.

CHAPTER I.

On the Offertory, before which The Lord be with you is put.

1. In Ecclesiasticus 46:12 it is said of David: He gave beauty in the celebrations, and adorned the times even to the consummation of life. And blessed Gregory did so in the ordering of the Mass.

But now it has been had how he gave beauty in the celebrations by imitation of God for coming into the sacrifice through the Introit, and Kyrie eleison, and Glory to God in the highest, and through the instruction both of the imperfect and of the perfect, and the response of those instructed.

But now to the third part of the Mass, in which the consummation of the whole life, that is, perfection, is ordered, and it consists in the perfection of all sanctity through our incorporation into Christ.

Therefore in this part four things are to be noted, in which the whole consummation or perfection is completed, namely oblation, sanctification, distribution of what has been sanctified, and communion of what has been distributed. Through the first, gifts are offered; through the second, the things offered are made fit for God; through the third, they are distributed according to the measure of each one; through the fourth, all things, now incorporated in Christ, are sent to God. The perfecter of sanctity does the first in the Offertory and in the first silence, which is concluded in the Preface. But the second he does in the second silence, which is concluded by the Lord's prayer. And he does the third in the third silence, which is concluded in the Agnus Dei. He does the fourth in the fourth silence, which is concluded in communion.

But in the first, five things occur to be noted: namely the salutation by which the people are greeted by the perfecter of sanctity, the Offertory, the Preparation, the Secret, and the communion, which is the Preface.

Concerning the first one must attend that just as the perfecter of sanctity first greets the people for consoling them concerning the desire by which the Lord has been called, and secondly greets them so that the Lord may be with them for completing the instruction, so now he greets them so that the Lord may be present, who receives what is to be offered. For this is the fitting order, that instruction be exhibited, because, as is said, Romans 10:17: Faith is from hearing, and hearing through the word of Christ. And after this each one should confess by mouth the faith he has received, because, as is said in the same place, Romans 10:10: With the heart one believes unto justice, but with the mouth confession is made unto salvation. Psalm 115:10: I believed, on account of which I spoke. And thirdly, the whole fruit is that the believing people be offered to

the Lord. Hebrews 13:15: Through him therefore let us always offer a sacrifice of praise to God, that is, the fruit of our lips confessing his name.

Therefore for this reason the perfecter of sanctity says: The Lord be with you, turning himself to the people. The Lord, I say, be with you, so that you may be offered to God as sacrifice. The Lord be with you, so that you may be affected concerning the savor of the oblation. The Lord be with you, so that, when the sacrifice has been offered, you may be incorporated. For the Lord is with you when he receives you offered to himself, when he makes you be affected concerning his sacrifice, when he makes and unites you as one to himself. Concerning the first it is said, 2 Paralipomenon 20:17: Tomorrow you shall go out against them, and the Lord will be with you. For now by confession of faith you have been with the Lord, and therefore the Lord is with you. Concerning the second it is said, Genesis 28:20: If God will be with me, and keep me on the way by which I walk, and will give me bread to eat, that is, for tasting him under the species of bread, he will be the Lord to me for God. Psalm 33:9: Taste and see that the Lord is sweet. 1 Peter 2:3: If nevertheless you have tasted that the Lord is sweet. Concerning the third it is said, Numbers 14:7 and following: The land which we have gone around is very good. If the Lord is favorable, he will lead us into it. And a little after, verse 9: The Lord is with us; do not fear. For this land is the blessed fruit of our land, which is the body of the Lord, into which he leads us through union with himself; and for this he is desired to be with us. Therefore he says in this place: The Lord be with you. But from the part of those offering, the response is: And with thy spirit, because this sacrifice which is offered in spirit is accepted by the Lord. Daniel 2:59: In a contrite soul and spirit of humility may we be received. Psalm 50:19: A sacrifice to God is a troubled spirit, a contrite heart, etc. Therefore for this reason he says here: And with thy spirit.

2. The second thing in this part is the Offertory, concerning which two things are noted, namely that the priest puts before, turning himself to the altar: Let us pray, and nevertheless he does not immediately say a prayer, but the Offertory is sung. But he says, Let us pray, so that a great and efficacious and pure prayer may be required for this, that the people to be incorporated into God may be offered. For prayer is a pious affection of the mind directed into God, and the people to be offered to the Lord must first be raised up into him by their whole affection, so that a sacrifice worthy of God may be made from the people. Luke 18:1: It is necessary always to pray, and not to fail. Colossians 4:2: Be instant in prayer, watching in it.

When such an admonition to pray has been made, the Offertory is sung with a voice of praise and a joyful one. In it the people offer not only an extrinsic gift, but the recognition of an intrinsic gift is a censual recognition, because the one who offers the gift offers himself to be offered to the Lord, the perfecter of sanctity. Hence also Cain, who offered a gift to the Lord and enslaved himself to the devil, to him the Lord said, Genesis 4:7: If you have done well, will you not receive? But if badly, sin will immediately be at the doors. As if he were saying: Thus you have sinned. And the Gloss says there that he offered well who offered the creature to the creator. But he divided badly who offered to God from his goods, and offered himself to the devil. Therefore exterior oblation is a sign of interior oblation, as a human being through the census that he offers to his lord recognizes that the lord has dominion over him; and this is drawn from Deuteronomy 26:2 and following, where it is said thus: You shall take from all your crops the firstfruits, and you shall place them in a basket, and you shall go to the place which the Lord your God has chosen, so that his name may be invoked there; and you shall approach the priest who will be in those days, and you shall say to him: I profess today before the Lord your God that I have entered into the land concerning which he swore to our fathers that he would give it to us. And the priest, receiving the basket from your hand, will set it before the altar of the Lord your God. And with some things interposed, verses 10 and 11, he who offered the gift says thus: For this reason I now offer the firstfruits of the crops of the land which the Lord gave me. And you shall leave them in the sight of the Lord your God, and when the Lord your God has been adored. And you shall feast in all the goods which the Lord your God has given you. For thus through oblation he recognizes that he belongs to the Lord, and having been offered to him, he will feast with him in the banquet of the body and

blood of the Lord.

Thus therefore exterior oblation is the sign of interior oblation.

[Marginal label: What sort of exterior oblation ought there to be?] 3. But this exterior oblation ought to be useful in value, fat in devotion, offered in the love of charity, and clean in acquisition.

Useful, I say, so that it can be converted to usefulness for the ministers of God. Hence one who offers a feeble thing which cannot be converted to usefulness is cursed. Malachi 1:13 and 14: You have brought in a lame and sick gift. Shall I receive it from your hand? says the Lord. Cursed is the deceitful man who has in his flock a male, that is, something perfect and strong, and, making a vow, sacrifices a feeble thing to the Lord, that is, what cannot be converted to usefulness, as those do who offer false money and other worthless things at the altar for tithes.

But it ought to be fat in devotion, so that it proceeds more from devotion of the heart than from the hand. Psalm 65:15: I will offer to thee marrowy holocausts. Ecclesiasticus 35:8: The oblation of the just fattens the altar, and the odor of sweetness is in the sight of the Most High.

Concerning the third it is said, Matthew 5:23 and 24: If you offer your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar, and first go to be reconciled to your brother, and then coming you shall offer your gift, because otherwise that word of Malachi 1:10 will be said to you: There is no will for me in you, and I will not receive a gift from your hand.

That it also ought to be clean in acquisition is taken from Proverbs 3:9, where it is said: Honor the Lord from your substance, and from the firstfruits of all your crops give to him, namely by giving to the poor. As if he were saying that what you offer to the Lord should be yours and not another's. Ecclesiasticus 34:21: The oblation of one sacrificing from injustice is stained, and the mockeries of the unjust are not well-pleasing. For it is mockery and not oblation when someone offers from theft, or robbery, or usury, or some unjust gain. Ecclesiasticus 34:23: The Most High does not approve the gifts of the wicked, nor does he look upon the oblations of the wicked, nor will he be propitiated for sins in the multitude of their sacrifices. For robbery cries out against the robber; and therefore the Lord is not propitiated toward their oblations. Isaiah 3:14: The robbery of the poor is in your house. Ecclesiasticus 34:24: He who offers sacrifice from the substance of the poor is like one who sacrifices a son in the sight of his father.

Thus therefore such an oblation also ought to be made from exterior things, which is a sign of interior oblation.

But these things ought to be done cheerfully and joyfully, because, as is said, 2 Corinthians 9:7: God loves a cheerful giver. And this the clergy, who have wholly been offered into the lot of God, represent by singing the Offertory. And therefore it ought to be sung with joyful song and glad neumes, which certain Churches represent after the mode of jubilation by singing the verses of the Offertory. And it is drawn from 1 Paralipomenon 29:17 and 18, where, when the people offered gifts for the building of the house of God, David said: In the simplicity of my heart I joyfully offered all these things; and I saw your people who are found here offering gifts to you with great joy. O Lord, God of Abraham and Isaac and Israel, our fathers, keep forever this will of their heart, and may this mind always remain for the veneration of you.

This therefore is what seemed to need saying about the Offertory.

Tractate III, Chapter II

CHAPTER II.

On the preparation by which he prepares himself for offering.

[Marginal label: The priest prepares himself for offering, with incense, washing, and prayer.] 1. But now one must speak about the preparation by which, meanwhile, the perfecter of sanctity prepares himself for offering. He prepares himself by three things: incense, washing, and prayer. By incense he prepares himself with the odor of devotion; by washing, with the brightness of cleanness; by prayer, with the fervor of the heart.

Concerning the first one must attend that there were three things in the law: two in the holy of holies and one before the veil. In the holy of holies there was the propitiatory and the thurible; before the veil there was the golden altar. Therefore the priest prepares himself for these three things, slaughtering the flesh upon the altar, to which he proceeds with incense; filling the heart when he proceeds with the fervor of prayer; approaching the propitiatory when he has already come to the place where the offering is to be made. Therefore incense is in the thurible because the odor of sweetness is in devotion. Song of Songs 3:6: Who is she that ascends through the desert like a little rod of smoke from the aromatics of myrrh and frankincense? Concerning the slaughter of the body on the altar it is said, Romans 12:1: I beseech you, brothers, by the mercy of God, that you present your bodies as a living victim, holy, pleasing to God, your rational service. Concerning the third it is said in Psalm 65:13 and 14: I will enter into thy house with holocausts; I will render to thee my vows which my lips distinguished.

Approaching the altar he inclines himself; placing the host, he censes three times; and afterward he turns the censuring around in a circle before the propitiatory, that is, standing before the clemency of God, he raises himself and extends his hands. That he inclines to the altar signifies reverence; that he censes signifies the fragrance of the threefold sacrifice, namely of bread and wine and water, which is mixed into the wine; that he raises himself signifies the extension of himself into God through his whole fervor. Therefore he censes three times, designating that there are three substantial parts in the sacrifice, by the first of which we are refreshed, by the second we are given drink, and by the third we are shown to be united to God. Thus therefore he prepares himself as he approaches the altar, by ordering the things offered, censuring, and lifting himself in the sight of the Lord. As if he were saying the words of the Psalmist, Psalm 42:4: I will enter to the altar of God, to God who gladdens my youth. By the second he says, Psalm 140:2: Let my prayer be directed as incense in thy sight. By the third he says, Psalm 140:2: The lifting up of my hands is an evening sacrifice. For all this was openly lifted up to God before the propitiatory outside the veil.

2. Then he goes to wash, because since, when preparing himself for Mass at first, he washed himself from iniquity, now, when about to offer sacrifice, he needs a fuller washing even from venial sins and remnants of sins, saying: I will wash, not among sinners but among the innocent, my hands, and I will go around thy altar, O Lord ^[1]. David asks for this further washing, Psalm 50:4, saying: Wash me yet more from my iniquity. As if he were saying: You have washed me from mortal sins; wash me also from venial sins. Wash me, because no one is so washed that he does not need a further washing in the oblation of so great a sacrifice. The Lord signified this, John 13:10, because when the Apostles had been washed and were thus approaching the refreshment of the table of the Lord's paschal lamb, he did not wish to present his body to them unless he again washed their feet, by which the washing of affections was signified, saying: One who has been washed does not need except to wash his feet, but is wholly clean. So also Solomon in the temple, 3 Kings 7:23 and following, made a bronze sea for the common washing of the priests, and also made a special laver for the washing of those who entered into the temple for sacrifice.

3. Therefore, prepared in this way by washing, he proceeds to the middle of the altar, preparing himself by the help of prayer; and this in two ways, namely by himself and by the request for the prayer of the people assisting. By himself he bends prone before the altar, saying: In the spirit of humility and in a contrite soul may we be received by thee, O Lord, and so may our sacrifice be made in thy sight today, so that it may please thee, O Lord God. And those words are taken from Daniel 3:39 and 40, where the three boys in the furnace of burning fire said those words. For he offers the sacrifice in remembrance of the passion of the

Lord; and so when we remember that this sacrifice was offered for us on the altar of the cross for our sins, we offer in the spirit of humility, recognizing sin, and in a contrite soul, feeling the sorrow for sin in the heart. Concerning the first Psalm 50:3 says: For I know my iniquity. Concerning the second he says in the same place: And my sin is always against me. Therefore in this humility of the Church and contrition of the Church the priest asks that the office of his sacrifice be received, because it is certain that in these things it is never rejected. For concerning the first it is said in Psalm 50:19: A sacrifice to God is a troubled spirit. But concerning the second it is said together with the first: A contrite and humbled heart, O God, thou wilt not despise. And so the sacrifice pleases God. Malachi 3:4: The sacrifice of Judah and Jerusalem will please God, as in the days of the age, and as in ancient years. For Judah is interpreted "confessing," and the priest has already been washed by washing and by confession of prayer. But Jerusalem is the intercession of the help of ecclesiastical peace and unity.

4. And therefore he turns himself to the people, asking the help of prayer in the unity of the Church, saying: Pray, brothers, that my sacrifice and yours may be made acceptable before God the Father almighty. For by the naming of brothers and sisters he suggests the binding together and union of the Church in the unity of charity. But in this, that although he is in the place of him who is the perfecter of all sanctity, nevertheless he asks the help of prayer, he suggests what the Apostle says, Hebrews 5:2: Because he himself also is surrounded with infirmity; and therefore as a weak human being he needs the aid of the Church. James 5:16: Pray for one another, that you may be saved, for the continual prayer of the just man avails much.

In what he says, that mine and yours, etc., he suggests, as has been said, that both those offering and those offered are offered on the altar; the sign of this oblation was the oblation of exterior possessions. Hence, Hebrews 5:3: He ought to offer for himself for sins. For he himself is a man taken from men into the place of him who is the perfecter of sanctity; and therefore as man he needs help, and as existing in the place of God he impends and perfects sanctification. Hebrews 5:1 and 2: For every high priest taken from men is appointed for men in the things that pertain to God, that he may offer gifts and sacrifices for sins, and may be able to have compassion on those who are ignorant and err.

5. Thus therefore the perfecter of sanctity, fortified and prepared, completes the secret prayer, in which throughout the whole year in all Masses nothing else is asked except that the people offering in their gifts and with their gifts be offered to God in the unity of the body of Christ and as to be incorporated into God. But this is clear in the secret of the first Mass, which says thus: "May these sacred things, O Lord, by powerful virtue cleanse us and make us come purer to their principle ^[2]." For the principle of all these things, as regards oblation, is the oblation by which Christ offered himself. This is most easily found and seen in all the secrets, except that sometimes, on account of the feast which is being celebrated of Christ or the Saints, mention of that feast is had in the secrets, so that by the grace of the feast the offering people may be incorporated into Christ. But this prayer is therefore called Secret, because it is said under silence and in secret; different persons assign different causes of this, about which there is little need to care. But the true cause is that now in that prayer the most holy things are asked and offered by the perfecter of sanctity. [Marginal label: The most holy things must be hidden from the people, lest it cheapen them and use them for other uses.] And these things must be hidden from the common people, so that they may be more greatly venerated. For when shown to the people, by use they are learned and cheapened, and perhaps are applied to other uses. Thus therefore the words of consecration are not to be revealed to the common people. As a sign of this, Numbers 4:2 and following, according to the sense, says concerning all priests: Aaron and his sons the priests shall enter, and they themselves shall arrange the burdens of each one, and divide what each one ought to carry. Let others by no curiosity see the things which are in the sanctuary before they are wrapped, otherwise they shall die. For many, despising the most holy things by use, when they are shown publicly to them, take occasion of death in those things which, if they were covered and wrapped and veiled from them, they would venerate. Matthew 7:6: Do not give what is holy to dogs, nor cast your pearls before swine, lest

perhaps they trample them under their feet, and, turning back, tear you. Because when those things have been heard, they grow cheap, and priests would be torn by their words. Hence Dionysius speaks in the book *On the Ecclesiastical Hierarchy* concerning the rite of the sacraments: "Laypersons, seeing this, will laugh broadly, thinking that sanctification cannot be present in humble words and things." Therefore this is the true cause of this silence and of the following silences.

Nevertheless some say that before the passion, when the Jews were seeking to kill Jesus, as is said, John 11:54, Jesus went away into the region next to the desert, into the city which is called Ephrem, and there he remained with his disciples. And because he was not preaching publicly, then they say that here the priest represents this silence by his first silence. And it seems wondrous that that is answered in some respect, of which no mention is made in the thing itself. But in the secret silence of that priest absolutely no mention is made of that silence or likeness, because the priest fleeing from the altar neither hides himself nor lies concealed. And therefore such adaptations have no value with me.

6. Thus therefore, completing the Secret, he concludes in a high voice, because what is in the conclusion is useful for all to know, both clerics and simple persons. Therefore he says: Through our Lord, etc., so that it may be known that whatever is asked is heard only in the name of Christ. And about this enough has already been said above.

But as to what certain persons say, that by the raising of the voice the repeated preaching of Christ is suggested, when in the week of Passover, between the tenth and the fifteenth moon, returning to Jerusalem, he cried out teaching in the temple, I say that in my judgment this has no value for the matter proposed. And because saints sometimes say this, certainly these are adaptations taken from a small fittingness.

Therefore the priest cries aloud to the people what is the faith and instruction of all. As if he were saying that word of Proverbs 8:4: O men, to you I cry aloud, and my voice is to the sons of men.

But he hides those things which do not belong to individuals, but which belong only to the perfect and to the few for understanding; and when the conclusion has been completed, the simple person, or the one who is in the place of the simple person, says: Amen, which, because it is referred only to the conclusion, is to be interpreted as it is true, and not as let it be done. As if he were saying: You say through our Lord, and who lives and reigns, etc. We profess and say with heart and mouth and work that this is true. As if they were saying that word of Proverbs 8:8: All my speeches are just; there is in them nothing crooked or perverse.

Notes

[1] Psalm 25:6. (*Psal. XXV, 6.*)

[2] Secret of the First Sunday of Advent. (*Secreta Dominicae I Adventus.*)

Tractate III, Chapter III

CHAPTER III.

On the approach to the Preface.

1. But the priest, hearing this confession, proceeds to the Preface, which is interpreted as a pre-speaking, because the priest, sensing that the people are now prepared for higher things, speaks beforehand publicly to them about the height and reverence of the sacrament, and from this pre-speaking what is sung received the name of preface. But blessed Gregory, ordering this, and Pope Gelasius, composing this, founded that statute in the word of the Lord which he said, Exodus 19:21, where he said to Moses: Go down, and charge the people, lest perhaps they wish to cross the boundaries to see the Lord, and a very great multitude of them perish. And therefore, just like Moses, so the priest, perfecter of our sanctity, intones after the manner of a Preface the greatness and height of the sacrament, fearful to angelic perfection, so that it may not be examined by curiosity, but be received and venerated by the people with humility of heart.

But this Preface has two parts, namely the excitation of the people to attention and the instructive Preface itself.

The excitation of the intention of the people is in three things: in the eulogy of salutation, and in the stirring of setting out, and in the exhortation of thanksgiving.

The eulogy of salutation is in two things, namely in the salutation of the presbyter and in the devout response of the people.

[Marginal label: The people are excited to attention.] The salutation is: The Lord be with you. Although this has already been explained in what precedes, nevertheless for this eulogy it is the adoption of the aid of the Lord helping toward the highest things, because without the Lord we are not able to ascend to these things. For Lord is a name of superposition, because, as Dionysius says, "The Lord is unceasingly appetitive of superposition and domination." For this fulfills what is said, Proverbs 9:3: She sent her maidservants, that they might call to the citadel and to the walls of the city. For the perfecter of sanctity calls to the citadel of height, so that the Lord may be with us, such that nothing superimposed upon our hearts by depressing may bring us back into servitude. But, unceasingly appetitive of his domination, let us continually ascend to the walls of the city which is mistress of nations, as the Psalmist says, Psalm 20:14: Be exalted, O Lord, in thy power; we shall sing and chant thy powers. For he exults in us when, with the yoke of servitude shaken off, he raises us to the height of his superposition, and then with gladness of spirit we sing, and in work we psalm the observance of the commandments on the ten-stringed psaltery of ten strings. Thus the Lord is wonderful in the high places ^[1]. Thus, translated into this dominion, we truly say that word of John 8:33: We have never served anyone. Thus what was granted to us for dignity is fulfilled in us, Genesis 1:26: Let us make man to our image and likeness, and let him rule over the fishes of the sea and the birds of heaven and the beasts and the whole earth. In this we bear the image of God, that we are placed above the sweetness of concupiscence which swims in lustful humor, and above ambition and pride which fly to the heights of this age, and above beastly movements which are deprived of reason; and therefore he shows that he is with us.

To this we respond joyfully: And with thy spirit, wishing for our perfecter of sanctity that the Lord may lift him up with the spirit into the same high things which he has wished for us, so that those things which can be done only in the Holy Spirit, he himself may inspire into the spirit, so that the spirit of the priest may be with the Spirit perfecting sanctity. John 4:24: God is Spirit; and those who adore him must adore in spirit and truth. And this is especially necessary in the sacrament, in which flesh profits nothing, but the Spirit perfects all things. John 6:64: It is the Spirit who gives life; flesh profits nothing. For the Lord said this word concerning the perfection of this sacrament.

[Marginal label: Fourfold elevation to God.] 2. In this way our perfecter of sanctity, receiving the response of the simple persons and of the choir, strives to summon the people, whom he has now offered in sign into the sacrifice, to higher things, crying expressly: Lift up your hearts, supply, raise them. Upward, I say, by the intellect of truth; upward by the affection of charity; upward by the virtue of conversation; and upward by the rectitude of intention.

Concerning the first elevation to the things above, the Psalmist says, Psalm 63:7: A man will approach to a high heart, and God will be exalted. But he approaches to a high heart into the intellect of truth who thinks nothing carnal in the sacrament, but understands that all things are high, namely that Christ, received in food, is not torn by teeth, nor divided by the division of the sacrament, but remains whole, and having been received incorporates us into himself, and is not digested so that he perishes. Descending onto the altar he remains at the right hand of the Father, so that he may exalt to the seat of the Father those incorporated into himself, and things of this sort.

Concerning the second it is said, Colossians 3:2: Savor the things which are above, not the things which are upon the earth. For we savor and seek heavenly things through the fervid exultation of our charity, and this is

perfected in the sacrament when, pondering the exceedingly great love of the Lord, we notice that he gives himself to us as food, so that he may incorporate us into himself. And thus by raising us he may lead us to the high things of the Father's house, where all abound with the breads of eternal life.

Concerning the third elevation it is said, Philippians 3:20 and 21: Our conversation is in heaven, whence also we await the Savior, coming to us in the sacrament, our Lord Jesus Christ, who, by incorporating us into himself, will reform the body of our humility, configured to the body of his brightness.

Concerning the fourth upward elevation it is said, Job 16:21: My eye drips toward God, that is, the eye of high intention, which, by devotion and memory of the Lord's passion, drips by weeping, and is directed only upward toward God by tending and going forward, and by attributing all things in it to God alone. But what the priest says here had its origin from what the Lord said through holy Job, 16:19: Earth, do not cover my blood, nor let my cry find in thee a hiding place. And therefore the blood of Christ ought not to be covered with an earthly and depressed heart, and the cry by which we are called to communion with God ought not to lie hidden under earthly affection, but rather all these things are to be venerated with the heart raised to heaven.

But to this address answer is made on the part of the people: We have them toward the Lord, because the heart cannot be exalted to anything higher, nor will it be able to be placed in anything safer, so that the spiritual and highest gifts of God may be received. Lamentations 3:41: Let us lift up our hearts with our hands to the Lord in the heavens. For the whole heart ought to dwell in heavenly things, which expects such heavenly and sublime gifts from the Lord. Isaiah 2:3: Come, and let us ascend to the mountain of the Lord and to the house of the God of Jacob, and he will teach us his ways, and we shall walk in his paths.

[Marginal label: Invitation to thanksgiving.] 3. Having received this from the people, the perfecter of sanctity admonishes them to give thanks concerning so great a gift, saying: Let us give thanks to the Lord our God, numbering himself with the people, because they are sharers of one gift, both the perfecter of sanctity and the people enjoying sanctity. But thanks are given when the gifts of the Lord are received worthily, and are known distinctly, and are referred back to him in great devotion.

Concerning worthy reception, indeed, it is said, 1 Paralipomenon 29:13 and 14: Now therefore, our God, we confess to thee and praise thy renowned name. Who am I, and who are my people, that we can promise all these things to thee? All things are thine, and the things we have received from thy hand we have given to thee. For thus a gift is worthily received from God, when it is offered to God, and in the very gift the one offering the gift is offered.

Concerning distinct knowledge of the gift of God it is said, 1 Corinthians 2:12: We have not received the spirit of this world, but the Spirit who is from God, that we may know the things which have been given to us by God. For God gives all gifts in the Spirit, and things given in the Spirit are known in the same Spirit, what and of what quality and how great they are and how great a virtue they effect in us, especially the things which are given to us by God in the sacrament of the altar.

But concerning the referring of gifts into God it is said, 2 Corinthians 9:13: Thanks to God for his inenarrable gift. For it is nothing except grace that he gives us so great a sacrament. 1 Thessalonians 5:18: In all things give thanks. 2 Maccabees 1:11: We give magnificent thanks.

To this common invitation the people, or the choir in the place of the people, respond: It is worthy and just. Worthy indeed on account of the magnificent liberality by which he confers gifts. But just on account of the debt of reception of gifts, because thus we are bound to giving thanks.

Concerning the first it is said, Deuteronomy 32:3 and 4: Give magnificence to our God. The works of God are perfect. For magnificence is given to God when his liberality, by which he freely gives gifts, is expressed worthily. For thus it is said, Esther 2:18: He bestowed gifts according to principal magnificence. And this is

the perfect work of giving, when a great thing is conferred and given, not with hand drawn back, but by liberality with the whole hand opened, without reproach. James 1:5: He gives to all abundantly, and does not reproach. From this he himself is most worthy of thanksgiving.

But it becomes just that we give thanks from the very reception, because from that we are bound to give thanks to the hand which bestows on us. Isaiah 1:3: The ox has known its owner, and the ass the manger of its lord. And therefore Aristotle says that many friendships are dissolved by *aprosigoria*, that is, by a failure to return greeting, when one gives and from the other who receives he cannot merit even the word of greeting belonging to friendship.

Notes

[1] Psalm 92:4. (*Psal. XCII, 4.*)

Tractate III, Chapter IV opening

CHAPTER IV.

On the Preface itself.

1. But when this response has been received, the perfecter of sanctity immediately prefates the greatness of so magnificent a gift, so that he may excite all to admiration of it and to praise. And therefore two things follow each other here, namely the Preface and the praise of the choir excited to praise through the Preface.

But concerning the Preface two things are to be attended to, namely the authority from which the Preface had its origin, and the exposition of the things which are contained in the preface.

[Marginal label: The author of the Preface.] For the name of Preface has been explained in the things already had. But concerning the authority it is read thus in the deeds of the Popes, that is, in the historical deed: "Pope Gelasius composed hymns and tracts, and dictated the Prefaces of the sacraments, indeed chants and in polished speech. But Pope Sixtus established that the hymn Holy, holy, holy be sung in the Mass before the making of the sacrament after the Preface." And therefore concerning these one can understand what is said, Ecclesiasticus 47:11: He made singers stand opposite the altar, and in their sound he made sweet modes.

[Marginal label: What things are contained in the Preface?] But the things which are contained in the Preface are comprehended in three. The first of these is the confirmation of the response that has been received. The second is the shown supereminent greatness of the sacrament. But the third is the devout supplication that the voices of the praising Church be mingled with the angelic voices.

In the first of these four things are contained, namely approval of the response, determination of the approved response, proclamation in praise of him to whom thanks are to be referred, and through whom, as mediator, the sanctification of so great a good is perfected.

[Marginal label: Approval of the received response.] 2. But in the approval it is said: Truly it is worthy and just, equitable and salutary. These are five, taken from five things which are in consideration of the sacrament. For if we consider the sacrament as the truth of the shadows of the Old Testament, then it is called the sacrament of truth, and in this way here it is called: Truly. Hebrews 10:1: The law having the shadow of future goods, not the very image of the things, because they were signs of the good of grace and not the cause; but this sacrament contains in truth the author of all grace. For thus it is said, John 1:17, that the law was given through Moses, namely in shadows and figures, but grace and truth, namely in the words, was made through Jesus Christ.

3. But if the nobility of this sacrament is considered, then it is a sacrifice worthy of God, and so worthy alone is said. And therefore, when in the old law it was asked what might worthily be offered, it was not found, Micah 6:6 saying: What worthy thing shall I offer to the Lord? And therefore Apocalypse 5:4, representing

the groaning of the ancient Fathers lacking this sacrifice, says: I wept much, because no one was found worthy to open the book, nor to see it. For that sacrament opens all divine and heavenly secrets. And therefore, with certain things interposed, it is said in the same place, verses 8 and 9, concerning the praise of this dignity: And when he had opened the book, the four living creatures and the twenty-four elders fell down before the Lamb, each having harps and golden bowls full of odors, which are the prayers of the saints; and they were singing a new song, saying: Worthy art thou, O Lord, to receive the book and to open its seals, because thou wast slain, and hast redeemed us to God in thy blood. For the book is the secret counsel of divine wisdom, by which he disposed to adorn and order the Church in sacraments; no one could open this except he who by his blood made the sacraments flow forth from his heart. And therefore the four living creatures bearing in themselves the figure of evangelical preaching, that they might understand the reason of the sacraments, as man; that they might present themselves in sacrifice, as calf; that they might strongly conquer death, as lion; that by most high contemplation they might comprehend the Word with God, as eagle; and the twenty-four elders, who signify the twelve fathers of the Old Testament and the twelve Apostles, fathers of the new grace, immediately fall on their face in one faith of those preceding and those following, venerating so worthy a sacrament and harping with joyful praise in the consonance of all virtues; and with bowls shining with the gold of divinity, that is, with divine hearts burning with every odor of piety and goodness, they are immediately excited to the veneration of so worthy a sacrament. And therefore the perfecter of sanctity says in a clear voice: Worthy.

4. But the sacrament is considered as given to us and obliging us, because, as Gregory says: "When gifts increase, the accounts also of gifts increase." Therefore by the greatest sacramental gift we are most greatly obliged, and considering this he says: And just. But this justice is from the institution of this sacrament, because it is just that we keep the things instituted by God, especially those things which have been instituted for so great a usefulness. Psalm 118:3: Would that my ways be directed to keeping thy justifications. For he said, Luke 22:19: Do this in memory of me. And because he commanded it in so great an affection of charity, therefore it is just, indeed nothing is so just, that it be celebrated with all devotion.

5. But if the sacrament is considered, and the one who gave it, in relation to us to whom he gave it, it is fitting or equitable, according to the account of thing given and thing received, that we extol it with magnificent praise. For it is found wholly inequitable and unequal in relation to God's gifts to receive great and many things from God, and not to return equal things in praise insofar as we are able; and attending to this the perfecter of sanctity says: Equitable. Wisdom 11:21: Thou hast disposed all things in measure and number and weight. Luke 6:38: For with the same measure with which you have measured, it will be measured back to you.

6. But if we attend to the effects of this sacrament, which are all salutary and the cause of eternal salvation, then it is salutary to return thanks to the Savior, so that the effect of salvation may continually flow from him into us and flow back from us into him in the sacrament. And this, Luke 2:30, the aged Simeon considered in him, saying: My eyes have seen thy salvation. This salvation was in the desire of the fathers. And therefore Jacob said, Genesis 49:18: I will await thy salvation, O Lord. Thus therefore the perfecter of sanctity prefaces these five things here to the people.

[Marginal label: Determination of the approved response.] 7. To thee always, etc. Here the determination of the approved response is touched. But this is that thanks be given everywhere and always concerning so great a sacrament.

Everywhere indeed, because through it the things which are in heaven and on earth are restored; and therefore the threefold structure gives thanks: heaven for the repair of the angelic ruin, earth for the redemption of the militant Church, hell for the liberation of those who were there; and this is everywhere. Philippians 2:10: That at the name of the Lord every knee should bow, of heavenly, earthly, and infernal

beings. And therefore this sacrifice is also offered for heavenly beings unto praise, for earthly beings unto the perception of grace, and for those who are in infernal punishments, unto supplication for liberation. Psalm 102:22: In every place of his dominion, bless the Lord, O my soul.

But always, because both in the time of grace and in the eternity of glory; because just as in time it is received in sacramental and figural species, so in eternal beatitude it is received in the truth and manifestation of the thing itself. Psalm 33:1: I will bless the Lord at every time; his praise always in my mouth. Tobit 4:20: Bless God at every time. Thus therefore the approval of the response has been determined.

[Marginal label: The proclamation in praise of him to whom thanks are to be referred.] 8. Holy Lord, almighty Father, etc. Here the proclamation in praise of him to whom thanks are to be referred is touched.

For he is proclaimed through three combinations, the first of which is: Holy Lord. For Lord, as we have already said, names him who by the resources of beautiful and good things was able to minister this oblation, because he is rich and abundant in every grace. But what is added, Holy, is done so that we may know that all these expenses and riches are to be received in holy things that sanctify us, as is said, Leviticus 11:44: Be holy, because I am holy, lest you pollute your souls. Luke 1:75: In holiness and justice before him all our days. For the Lord of majesty showed such riches of his magnificence when he bestowed on us a sacrament so magnificent and full of all holiness and grace; and therefore it received the name Eucharist, from whose fullness we all have received, and grace for grace, as is said, John 1:16. For this is that gomor of which it is said, Exodus 16:32: Fill a gomor from it, namely from the manna, and let it be kept for future generations backward, so that they may know the bread with which I nourished you in the solitude, when you were led out of the land of Egypt. But the gomor is a measuring vessel, which signifies the sacrament of the Lord's body, in which the manna is placed, because in it every refreshment of the riches of the Lord is found. And therefore its repetition and use is kept into all generations backward, so that all the faithful may know by devout veneration that richest bread in all holiness, by which we are nourished on the way of this solitude through which we return to the homeland, where we shall receive those things in the truth of the realities face to face. This is also said of it, Psalm 77:6: The sons who will be born and will rise up will tell their sons. And therefore also in figure it was entrusted to the high priest to be kept. Exodus 16:33 and 34: Moses said to Aaron: Take one vessel, and put manna there, as much as a gomor can hold, and place it before God to be kept for your generations, as the Lord commanded Moses. Therefore for this reason it is said: Holy Lord.

9. The second proclamation is: Almighty Father. For he who is Lord of all things with the superposition of possession of true beautiful and good things deigns, through affection, to be father. Father, I say, who in his exceedingly great sweetness prepares such a refreshment for us. Wisdom 16:20 and 21: Thou furnished them prepared bread from heaven without labor, having every delight in itself and the sweetness of every taste. For thy substance showed thy sweetness which thou hast toward sons, and, serving the will of each one, it was changed into whatever each wished. For to prepare every savor of grace in one food shows the kindness and piety for us, not of a lord terrifying in fear, but of a father growing sweet in affection. Hence what is said, Father, is understood essentially, as we call the whole Trinity Father in the sweetness of his affection thinking about us. Psalm 67:11: Thou hast prepared in thy sweetness for the poor, O God. Psalm 64:10: Thou hast prepared their food, because thus is its preparation. For this reason such grace is also called the bread of sons. Matthew 15:26: It is not good to take the bread of sons and cast it to dogs.

But because in this benign preparation the transubstantiation of bread into the Lord's body and of wine into the Lord's blood is required, and this transubstantiation proceeds not from something lesser but from omnipotence, therefore omnipotence is joined to the Father preparing, by which he can perfect so great a preparation, and it is said: Father almighty. Concerning what sort and how great omnipotence is, enough has been said above in the exposition of the hymn Glory to God in the highest. For just as to the blessed Virgin Mary all things which he had said were made believable by what he added concerning omnipotence: No word will be impossible with God ^[1], so that the Father prepares so great a grace for us in fatherly affection,

omnipotence makes an undoubted faith. For he wills because he is father; he can because he is almighty; and he knows how to prepare from diligence because he is wise.

10. The third proclamation of him to whom thanksgiving is offered is what is joined: Eternal God. For eternity, as Boethius says in the book *On the Consolation of Philosophy*, is the whole, simultaneous, and perfect possession of interminable life. But God, who is called *theos* in Greek, is derived from a word meaning to burn. Therefore the nourishment of eternal life, as Gregory says, vegetates and nourishes unto eternity only from the eternal font of life which is in the sacrament, through deity; and it is not from us, but from God, kindled by his exceedingly great charity, bestowing this on us. And therefore he is called eternal, because, vegetating us unto eternity, he is in the sacrament. And he is called God because this has been done by the exceedingly great charity of God, concerning which it is said, Song of Songs 8:6 and 7: Its lamps are lamps of fire and flames. Many waters could not extinguish charity. Thus it is worthy to give thanks to thee, holy Lord, who hast resources placed above all, for all the stores of sanctity which are in the sacrament. Father, because by the sweetness of a father's affection thou willest. Almighty, because thou preparest by omnipotence of this kind. Eternal God, who, planting eternal virtue in it, displayest the sacrament of such charity, which vegetates us to the immortality of eternity.

[Marginal label: Joyful commemoration of him through whom the sanctification of so great a sacrament is perfected as through a mediator.] 11. Through Christ our Lord, etc. Here a joyful commemoration is touched of him through whom the perfect sanctification of so great a good has been made as through a mediator. Hence the preposition through marks mediation. But the natures by which he mediates are marked when it is said, through Christ, who is interpreted anointed, whose anointing is deity and whose anointed reality is humanity, so that, just as a canal touches the fountain from which it draws and the garden which it waters, so our Emmanuel through divinity touches God from whom as from a font the *chrismata* of graces flow, and through humanity touches us, into whom so great *charismata* of graces flow forth through him. Galatians 3:20: A mediator is not of one; but God is one. 1 Timothy 2:5: The mediator of God and human beings, the man Christ Jesus. Hebrews 9:11: Christ, assisting as pontiff of future goods. There the Gloss says: "Assisting us." Before the presence of Christ in the flesh the holy fathers lamented this, that they did not have such a pontiff of God and human beings, and therefore their sacrifices did not become perfect sanctification. Hence in the person of the fathers it is said, Job 9:32 and 33: For I shall not answer a man who is like me, nor one who can be heard with me in judgment as an equal. There is no one who can argue both and place his hand on both. And therefore there was no true pontiff, nor could anyone's sacrifice be wholly acceptable. But now it has been accepted through the pontiff Christ, concerning whom the Father says: Thou art a priest forever according to the order of Melchizedek ^[2]. And therefore through him we give magnificent thanks, because just as graces flow to us from God through Christ, so through the same mediator they return and are reflected back to God through thanksgiving, and continually between us and God overflow the rivers of graces, which gladden the whole city of God, that is, the Church.

12. But what is added, our Lord, marks a special dominion by which he redeemed us into his possession by his blood. For Chrysostom says on John that just as a human lord buys slaves with gold, and adorns and decorates those bought, so Christ bought us with his blood into slavery, and adorned those bought with so worthy a sacrament of his blood. 1 Corinthians 6:20: For you have been bought with a great price; glorify and carry God in your body. 1 Peter 1:18 and 19: You have been redeemed, not with corruptible gold or silver from the vain manner of life of paternal tradition, but with the precious blood as of an immaculate lamb, Christ.

[Marginal label: The supereminent greatness in this sacrament of him to whom thanks are to be referred.] 13. Through whom thy majesty, etc. Here the supereminent greatness in this sacrament of him to whom thanks are to be referred is shown.

And this is shown by the proclamation of the angelic voice; and in this three things are conveyed: namely the proclamation of highest praise, the service of reverence shown by those by whom all reverence must be shown, and joy concelebrated by the highest ones.

In the first of these three things are to be noted, namely the office of the mediator in praise, the excellent height of the one praised, and the most worthy service of those praising.

Concerning the first of these he says: Through whom, namely as through a mediator, through whom material of praise was given to Angels, because by his mediation the effect of their guardianship is perfected, the defect of their fall is repaired, and progress in guardianship is advanced. For Angels guard human beings, as is said in Psalm 90:11: God commanded his Angels concerning you, that they guard you in all your ways. And therefore, because Christ by the work of redemption brought about that which has the effect of guardianship, therefore the Angels praise through Christ, because through Christ material of praise is made for them. This was signified, Apocalypse 12:10 and 11, where it is said thus: I heard a great voice in heaven, saying: Now salvation has been made, and power, and the kingdom of our God, and the power of his Christ, because the accuser of our brothers has been cast forth, who accused them before the sight of our God day and night, that is, made them accusable; and they conquered him because of the blood of the Lamb. And after a few words he adds, verse 12: Therefore rejoice, heavens, and you who dwell in them. For this great voice is the voice of the praising Angels, as Gregory says, wondering in contemplation of so great a grace at the counsel of God, how through Christ as man he released the human being from the captivity of the devil and advanced angelic guardianship to the effect of salvation.

Through this also the defect of the ruin of the Angels is restored. Ephesians 1:9 and 10: According to his good pleasure, which he set forth in him, in the dispensation of the fullness of times, to restore all things in Christ, the things which are in heaven and the things which are on earth, in him. Colossians 1:19 and 20: In him it pleased that all fullness dwell, and through him to reconcile all things into himself, pacifying through the blood of his cross whether the things on earth or the things in heaven. Therefore this restoration of the angelic fall is the cause and material of the praise of Angels in this office of the mediator, who, as is said, Luke 15:9, found the tenth drachma and placed it back in the place of the fallen Angel. Amos 9:11: On that day I will raise up the tabernacle of David which fell, and I will rebuild the openings of its walls, and the things which had collapsed I will restore, and I will rebuild it as in the days of old. Here the tabernacle is the heaven, the tabernacle of the heavenly watches, which is said to belong to our David, who is interpreted strong of hand and desirable of appearance, because in it he is defender for saving, as strong of hand, and Angels desire to look into him, because he is desirable in appearance. But this fell in the ruin of the Angels, and in the opening it stood in the defect of vacant mansions. And that from which they could have been filled, that is, from a human being assumed into heaven, also fell in the first sin of man; and thus by his mediation the Father rebuilt it threefold through Christ, because he redeemed the human being from the fall, restored the number of the Angels from human beings, and introduced the human being into heaven, into prepared mansions.

By the mediation of Christ the office also profits the Angels, because by the power of the blood the angelic hand is aided so that it may more easily advance the human being to the progress and perfection of virtues. And therefore it is said in Psalm 90:12: They will bear you in their hands. For we are carried to progress by the works of Angels, the weight of sin surrounding us having been removed through the blood of Christ. This was signified, Matthew 4:11, where, when Christ conquered the tempter for us, lest we be led into that temptation, Angels came and ministered to him.

Thus therefore threefold angelic praise is advanced through the office of the mediator.

[Marginal label: The excellent height of the one praised.] 14. Thy majesty. Here the excellent height of the one praised is touched. But majesty is a standing supereminent greatness which never declines to littleness.

And God shows this especially in this great thing, in which by wondrous majesty he brought it about that the incomprehensible one is comprehended in so small a thing, that having been received he remains in himself, that reigning eternally he is slaughtered on the altar in ministry. Isaiah 66:8: Who has ever heard such a thing, and who has seen anything like this? 3 Kings 8:27: If heaven and the heavens of heavens cannot contain thee, how much less this house which I have built, and how much less the minimal form of bread and wine which is on the altar! But this is majesty, because, as is said, Romans 9:27, the uncircumscribed and immense God made a shortened word upon the earth, so that he might be with you, as is said, Isaiah 10:23: The Lord God of hosts will make consummation and abbreviation in the midst of all the earth. And this very thing he made, not in substance, but in the sign containing the whole God and man according to all his truth and magnitude, so that he might be in us corporally and spiritually in the reception of the sacrament. 3 Kings 8:11: For the glory of the Lord had filled the house of the Lord; so also the nature which he assumed in the sacramental species, in which he wholly dwelt. Thus therefore it is said of the Church, Haggai 2:10: Great will be the glory of this last house, that is, of the Church, in whose sacrifice God dwells divinely and corporally, more than of the first, that is, of the synagogue, in which he dwelt only in figures of shadows.

Here we receive Christ in the sacrament, and he remains whole with the Father in heaven. We receive him, I say, so that we may live in him. He remains so that we may reign with him in heaven. Concerning the first it is said, John 6:58: He who eats me will also live because of me. And by the power of this nourishment we tend continually to the principle of this sacrament, which is Christ, reigning in heaven with the Father in the integrity of his proper figure, so that there we may reign together. And signifying this the Lord said according to Luke 22:29 and 30: And I dispose to you, as my Father disposed to me, a kingdom, that you may eat and drink at my table in my kingdom. No one also ascends according to nature unless a higher nature is brought about in him. Thus the highest majesty flows into us the nature of the one reigning, so that through the very table which we receive, we may tend to the place of the one reigning in heaven.

He is slaughtered in mystery and remains immortal, the Lord himself saying: Do this in memory of me ^[3]. 1 Corinthians 11:26: As often as you shall eat this bread and drink the chalice of the Lord, you will announce the death of the Lord until he comes. Hence we use the chalice for the sepulcher, the paten for the stone placed at the mouth of the monument, the palls and corporals for the shroud in which the Lord's body was wrapped by holy Joseph with the office of piety. And concerning this these verses are had, namely:

The altar has the office of the cross, the chalice of the tomb, the paten of the stone, and the white linen has the office of the shroud.

Nevertheless we know and firmly believe and simply confess what is said, Romans 6:9 and 10: Christ rising from the dead now does not die; death will no longer have dominion over him. For in that he died, he died once to sin; but in that he lives, he lives to God, that is, after the likeness of God, who alone has immortality and inhabits inaccessible light, as is said, 1 Timothy 6:16, because absolutely no greater majesty has ever been shown in heaven or on earth. And therefore we say that majesty in this sacrament must be praised through Christ, in whose sacrifice and priesthood this majesty is declared threefold.

[Marginal label: What is praise? What is honor?] 15. The Angels praise. Angels here, in my judgment, are not called especially and as the lowest order of heavenly spirits, but rather, as blessed Dionysius says, here all heavenly essences are called Angels; as Damascene says, "One common work is to praise God with hymns." For in these words neither the names of the orders of Angels, nor the distribution by hierarchies, is described, but the common proclamation of praise of the heavenly spirits in the sacrament is declared. For in the sacrament we have the power of this sacrament, its honor, and the universality of its advance. But praise is fitting for power, because praise is the proclamation of power. Reverence befits honor, because honor is the exhibition of reverence in testimony of virtue, as the Philosophers hold. But the general progress which all heavenly, earthly, and infernal things have in the sacrament is fittingly accompanied by concelebration, because celebration, as Fulgentius says, is the harmony of many persons solemnizing the praise of God. And

these three things are introduced in order. Therefore, because it is the common office of heavenly powers and essences to praise the power of God which triumphed over the enemy through this sacrifice, therefore it is said: The Angels praise. Ecclesiasticus 51:15: I will praise thy name continually, and I will praise it together in confession. Psalm 147:2: Praise the Lord, all his Angels; praise him, all his powers. Psalm 102:20: Bless the Lord, all his Angels, mighty in power, doing his word, for hearing the voice of his words. Thus therefore, and for this reason, the Angels praise the divine majesty in the sacrament; their praise, as Gregory says, is wonder in wisdom and majesty of the one perfecting such a power in the sacrament.

16. The Dominations adore, etc. Here the second thing is touched, which pertains to the reverence of so great an honor, as great as there is in the sacrament. For this sacrament is full of every grace, on account of which honor is owed to it, because honor is the reward of grace and virtue; and it is full of God, on account of which divine worship is owed to it, because in Greek it is called *theosebeia*. And therefore such worship is introduced here by the reverence of the Angels which the Angels exhibit to God the Father through the Lord Jesus Christ, so that human beings also may be summoned to a similar worship and reverence.

For he introduces here two orders of Angels which seem less inclined to reverence; and when it is known that even they are inclined by will to reverence, there should be no doubt concerning all the others that they are inclined in the same way, and that we also should do similar things with all devotion.

The first order is what he says: The Dominations adore. For it belongs to the Dominations, as Dionysius says in the book *On the Heavenly Hierarchy*, to be placed above all lower and naturally humble things, and to be unceasingly appetitive of divine superposition and domination. And for such beings, who are thus always borne in height with act and every desire, it is not their part to adore, but rather to be adored. Therefore from the fact that they adore, it is known that this sacrament is highest and placed above all highest creatures in every dignity and veneration, as true God and full of every grace. Hence Hebrews 1:6: When he brings the firstborn into the world, he says: And let all the Angels of God adore him. For adoration is prostration upon the earth in recognition that the one who adores is from nothing. In this, because he is elevated by the one who is adored. Apocalypse 5:11 and 12: And I saw and heard the voice of many Angels around the throne and the living creatures and the elders; and their number was thousands of thousands, saying with a great voice: Worthy is the Lamb who was slain to receive power and divinity and wisdom and strength and honor and glory and blessing. Therefore the Dominations adore. And therefore it is worthy that every creature adore that which the Dominations adore. Hence Apocalypse 5:13: And every creature which is in heaven and upon the earth and under the earth, and the things that are in the sea and the things that are in it, I heard all saying: To the one sitting on the throne and to the Lamb, blessing and honor and glory and power forever and ever. But reverence is not only the adoration of honor and majesty in the one who is adored, but it is a certain cutting back and falling back into knowledge of one's own littleness in the one who adores, with respect to the known greatness in the one who is adored; and with regard to this is introduced what follows:

17. The Powers tremble. For it belongs to the Powers, as Dionysius says, with free severity to correct everything that does not agree with the rectitude of divine laws, and to vindicate against everything that resists by opposing the laws. And therefore it is not the part of the Powers to tremble, but rather that other things tremble before them. Therefore that they tremble means that this happens before him who is of excellent power; and they tremble with the trembling of reverence and not of fear, recognizing that their own power is nothing in respect of the divine power which is manifested and contained in the sacrament. And since those who seemed less likely to tremble thus tremble and fear with reverence for power, every creature must tremble and fear before the sacrament. And this is what Jacob says, Genesis 28:17: And fearing, he said, How terrible is this place! This is nothing other than the house of God and the gate of heaven. And above, verse 16: Truly the Lord is in this place, and I did not know. But although every place is to be feared and is terrible in which God shows his sacraments, nevertheless the place of the sacramental species especially must be trembled before with every veneration, where he shows the things he perfected on the

cross, where rocks were split, and monuments opened, and where the earth trembled, and the sun itself hid the globes of its light. And this is that sign of reverence which is said, Job 26:11: The columns of heaven tremble and fear at his nod. But if the Powers of heaven and the columns tremble thus in reverence of that greatness, then every human being, shaken in himself, ought to tremble and fear in reverence toward the sacrament.

18. The heavens and the powers of the heavens. He touches the celebration of the whole heavenly harmony, and introduces three things: the heavens, the powers of the heavens, and the blessed Seraphim. But heavens here by metonymy are called angelic powers, which venerate above themselves him who is in the sacrament, as is said in Psalm 148:4: Praise him, heavens of heavens. And again, 148:1: Praise the Lord from the heavens; praise him in the highest. Because he ascends in dignity above all the heavens, that is, the angelic powers. Ephesians 4:10: He who descended is himself also the one who ascended above all the heavens, that he might fill all things.

But the powers of the heavens are those through whom heavenly power is perfected without obstacle, because, as the Philosopher says, power in every thing is the ultimate of potency, beyond which potency can do nothing by acting. And these are the Angels, invincibly perfecting the commands and decrees of God and his wills, as blessed Dionysius says. [Marginal label: What is power?] Psalm 102:21: Bless the Lord, all his powers, his ministers, who do his will. These therefore celebrate him who before all others perfected the will of God, as is said, John 4:34: My food is to do the will of him who sent me, that I may perfect his work. Hence, John 17:4, he says to the Father: I have consummated the work which thou gavest me to do. Therefore the heavens celebrate him whom they contemplate above themselves. But the powers of the heavens celebrate him from whom is all their power. Psalm 32:6: By the Word of the Lord the heavens were established, and by the spirit of his mouth all their power. But the mouth of the Father is the Son, from whom the spirit of power flows into the Angels for the inevitable perfecting of all God's wills, so that neither the law of an inferior nature draws back, nor weakness of potency depresses, nor any contrary power running against it can impede, but that what God wills is powerfully perfected.

19. And the blessed Seraphim. Seraphim, ending with the letter M at the end, signify the company or order of Angels who are interpreted wholly burning or inflaming, because, as Dionysius says, the fire which is God, through the attractive nature that is in him, has so drawn that company of Angels to himself that it must dwell continually in the vestibules of divine beauty. Therefore this company, which hastens most highly into God, is called blessed by antonomasia, because it enjoys the admirable and purest and firmest contemplations and declarations of God. And however blessed and placed in the vestibules of God this force may be, nevertheless, contemplating above itself the height of the wisdom and delight of this sacrament, it solemnly and joyfully celebrates the height of this sacrament, which it venerates above itself. And concerning these it is said, Hebrews 1:7: He makes his Angels spirits, and his ministers a flame of fire. Isaiah 6:2: The Seraphim were standing above it, six wings to one and six wings to the other, because it is high-flying into divine contemplations. Therefore, because those highest companies concelebrate, it is wholly irrational if any human being should be found not concelebrating. Job 38:7: Where were you when the morning stars praised me together, and all the sons of God rejoiced?

20. With whom also our voices, etc. Here the devout supplication is touched, that human voices be mingled with heavenly concelebrations. And this is: With whom, namely the Angels, and our voices, humble yet rational, because voice is sound brought forth with intention, deign, O God, perfecter of all sanctity, to command to be admitted in the praise of the sacrament, we supplicantly beseech; because without thy assisting command it cannot be done by us that our voice be heard among the Angels. For as the Psalmist says, Psalm 88:14: Blessed is the people that knows jubilation.

With a suppliant confession of praise, which we make prone before thy majesty, saying the hymn of the holy Angels, which, as Isaiah relates, they sang ^[4].

Notes

[1] Luke 1:37. (*Luc. I, 37.*)

[2] Psalm 109:4 and Hebrews 5:6 and 7:17. (*Psal. CIX, 4 et ad Hebr. V, 6 et VII, 17.*)

[3] Luke 22:19. (*Luc. XXII, 19.*)

[4] Compare Isaiah 6:3. (*Cf. Isa. VI, 3.*)

Tractate III, Chapter V

CHAPTER V.

The response of the choir.

1. Holy, holy, holy. This is the response of the choir, which is also the voice of Angels, composed from three things so that it may be firm by every authority. For the first part is taken, Isaiah 6:3, from the voices of Angels crying out thus: Holy, holy, holy, Lord God of hosts; the whole earth is full of his glory. Apocalypse 4:8 says that the four living creatures had no rest day and night, saying: Holy, holy, holy, Lord God almighty, who was, and who is, and who is to come.

But what is said, Hosanna in the highest! Blessed is he who comes in the name of the Lord; hosanna in the highest, is contained in John 12:13. And they were the voices of the crowds that went before and that followed, and that accompanied the Lord as he went forward into Jerusalem to the place of his passion.

Therefore this response of the choir was composed by blessed Pope Sixtus from three things, namely from praise, from prayer, and from thanksgiving. From praise, because it says holy; from prayer, because it says hosanna; from thanksgiving, because it says blessed, etc.

[Marginal label: Why is Holy said three times?] But praise is twofold, namely praise and the cause of praise. Praise is when holy, etc., is said. But holy is said three times, as many say, on account of the distinction of the three persons, who have all operated singularly in this sacrament. For the power of the Most High, as Cassian says, by appropriation belongs to the Father, who overshadowed, when he impressed the perfect and indifferent image of himself in the womb of the Virgin and in the sacrament of our redemption. For a shadow is called the form resulting in a mirror, which perfectly equals the face of the one looking in. And, as Origen says, shadow is taken in this sense when it is said: The power of the Most High will overshadow thee^[1]. But the Holy Spirit coming upon both the womb in which our bread was perfected by the woman, eternal wisdom, and also upon the sacrament in which the substance of bread is transubstantiated into him, perfects all things by his divine power and operation. But the Son is the one who unites all things to himself from the Holy Spirit, both in the womb and in the sacrament. For by such union it is said, John 6:56: My flesh is truly food, and my blood is truly drink.

Therefore for this reason holy is said three times, because all these things have been confirmed by the blood of Christ and made most clean. For the Father impressed the image on the flesh and blood, the Spirit formed the cleansed blood, and the Son united the blood to himself. But according to the first institution of the word, holy is what has been confirmed and founded by blood and the touch of blood. And thus laws are holy, and thus all empires and kingdoms and palaces are holy, issuing laws and holding them in firmness; and thus all things are cleansed and confirmed by blood. Therefore, because by the operation of the Trinity in blood all our religion has been both confirmed and cleansed, we say holy three times in that celebration.

Or, because the sacrament is made by three holy things, namely ancient, new, and eternal. By the ancient body which was taken from the mass of the body of Adam; for this is holy, because it was assumed immune from every sin. And the cleansing of the Holy Spirit did this, which came beforehand into the blessed Virgin, cleansing and purifying the blood from which the body of Christ is holy. And that is said, John 3:31: He who comes from heaven is above all. There the Gloss explains: because it was assumed from the height of human

nature with respect to immunity from sin. The second thing in the sacrament is new, namely the human soul, which, created by the Father, at once in the moment of creation was filled with every sanctity and every grace and wisdom. And the Father made this. Colossians 2:3: All the treasures of the wisdom and knowledge of God are hidden in Christ. The third is the deity of the Son, which assumed to itself the holy body and the soul full of sanctity and united them in the person of the Son, so that that man might overflow with every sanctity unto the sanctity and abundance of the whole Church. John 17:19: I sanctify myself for them. Therefore for this reason again Holy, holy, holy is cried three times.

2. But on account of the unity of the essence singularly perfecting this in the three persons, we add from the hymn of the Angels: Lord God Sabaoth, signifying the resource, mode, and power of this operation.

We designate the resource in the name of Lord, because, Romans 10:12, it is said that the Lord is rich toward all who invoke him, since he is placed above every possession of money, of beautiful and good things.

But the mode is shown in this, that we say God. For he perfects wisely, because he sees all things by wisdom; he perfects usefully for us, because by providence and care he goes around all things, being solicitous for us. Psalm 39:18: The Lord is solicitous for me. He does it by the greatest charity, because he is ardor and fire. Hebrews 12:29: Our God is a consuming fire ^[2]. And all these things are conveyed in the name of God, as has already been said in the things had above.

But Sabaoth is interpreted "of powers" or "of armies," because every power of heavenly or earthly armies is in his hand. For the holy Church, in the triumphant and the militant, is as a battle-line of camps ordered, terrible to demons, as is said, Song of Songs 6:3. And that whole army either assists or ministers in the sacrament. For the Church ministers, and the heavenly court assists, so that the power of demons may be excluded lest it impede the union of the mystical body to the head. And this power flows from him of whom it is said in Psalm 23:10: The Lord of powers, he is the king of glory. And by reason of this it is said: God Sabaoth. And all these things are said so that the praiseworthiness in the Trinity may be described in the operation of the sacrament.

3. But what is joined, Heaven and earth are full of thy glory, is the cause of the praise introduced. And what is said, The heavens are full, was not said by the Angels, but was added by the fathers, that is, by blessed Sixtus, and ordered by blessed Gregory, because the Angels said: The whole earth is full of thy glory ^[3].

But the heavens are full of glory on account of the beatitude of the triumphant, in whose memory that sacrifice is offered for praise, as Gregory, Augustine, and Ambrose say. But earth is put for the earth-born, on account of the grace in which the sacrifice is offered for the aid of those militant, and as food; and in earth are included those who are under the earth in punishments, for whom it is offered as suffrage. For thus the Spirit of the Lord, who works in the sacrament, has filled the globe of the earth, and that which contains all things, which is nothing other than heaven, because, as Damascene says, "Heaven is the containment of visible and invisible creatures, as is said, Wisdom 1:7." Thus, Philippians 2:10 and 11: At the name of Jesus every knee should bow, of heavenly, earthly, and infernal beings, and every tongue confess that the Lord Jesus Christ, who is offered for us in the sacrament, is in the glory of God the Father.

This therefore is the praise of that return-salutation, by which the choir returns greeting to the perfecter of sanctity in the hall of the Church, in which the perfection of sanctity is made.

4. Hosanna in the highest! This is prayer, and as Jerome says in a certain letter, Hosanna is a Hebrew word and is composed from the Hebrew word which is osy and in Latin is interpreted save. Hence in Psalm 11:2, our letter according to the translation of the Septuagint says: O Lord, save me; the Hebrew speech has adonai osy. But anna, which is added in composition, is the interjection of one beseeching and signifies the affection that he be heard. And therefore, expressing that affection as conceived, Hosanna is worth as much as save, I beseech, and this is the voice of the trumpet accompanying the Lord to the place of oblation ^[4]. As if the

Church were saying: Salvation exists only in thy blood, as is said, Hebrews 9:22: Without the shedding of blood there is no remission. And that word of Zechariah 9:11: Thou also, in the blood of thy testament, hast sent forth thy bound ones from the pit in which there is no water. Since we have been saved through blood and without blood there is no salvation, we beseech that thou save us in the celebration of the sacrament of blood, in which the operation of the whole Trinity shines forth, and through which heaven and earth are full of the grace and glory of thy majesty. And this petition is that the grace of blood may save from every defilement of earthly contagion.

5. But there follows: Blessed is he who comes in the name of the Lord, which belongs to thanksgiving, so that just as the fathers preceding the advent, such as Abraham and others, and those accompanying him, such as the Apostles, and those following, such as the martyrs, followed him at diverse times, yet in one faith, as he came to the passion, where he offered himself as victim for all, so in the same faith and thanksgiving we may receive and follow him as he comes onto the altar to be offered for all of us as the sacrifice of salvation.

But in this thanksgiving we say: Blessed, not because he is blessed by us with the blessing along with the one consecrating, but because, as is said, Deuteronomy 33:23: He will be full of the blessings of the Lord. And because, as is said, Ecclesiasticus 44:25: The Lord gave him the blessing of all nations, and confirmed upon his head the testament, namely of the new grace, to which nothing must ever be added as needing arrangement, in his blood. For thus according to the Apostle, Ephesians 1:3: Blessed is he ... who has blessed us in every spiritual blessing. For thus, blessing him and giving thanks in praise, we say to him the good things which he himself has poured forth into us. Psalm 44:1: My heart has uttered a good word; I speak my works to the king.

Thus we call him blessed, who comes, that is, because he comes himself just as by offering himself once, so by representing daily that oblation in the sacrament. Psalm 67:20: Blessed be the Lord day by day. The God of our salvations will make a prosperous way to salvation through his oblation for us.

In the name of the Lord, that is, in the mark of the Lord, because he will make the mark of the divine name, by exalting us from the lowest things, by relieving us from poverty with his stores, and by containing us with lordly power, lest we decline to pedestrian and footstool-like things.

And concerning the things which are contained in the name of the Lord, it has been said in the things already had.

And there is added: Hosanna, so that he may save by a second salvation from misery through glory, who saved by grace from the prior misery, which is sin, as is said, 1 Kings 2:8: He raises the needy from the dust, etc., so that he may sit with princes and hold the throne of glory, namely in the heavens.

Therefore now also, as before, there is added: In the highest, because those things are the heights of his glory, just as those former things were the heights of his grace, which no one will be able to attain except through him. Hence the Angels sing, Luke 2:14: Glory to God in the highest, and on earth peace to human beings, etc.

Notes

[1] Luke 1:35. (*Luc. I, 35.*)

[2] Compare Deuteronomy 4:24. (*Cf. Deuter. IV, 24.*)

[3] Isaiah 6:3. (*Isa. VI, 3.*)

[4] Compare John 12:12 and following. (*Cf. Joan. XII, 12 et seq.*)

Tractate III, Chapter VI opening

CHAPTER VI.

On the things that pertain to the sanctification of the oblation, and to the threefold communion. And first, concerning the first.

1. Thee therefore, most clement Father. Once all those things have been had which pertain to oblation, those things must consequently be joined which pertain to the sanctification of this oblation. For all the things that pertain to oblation received their conclusion in the Preface, which does not receive variation, except that sometimes the patronage of the feast which is being celebrated is inserted. In the feast of the Church of these, even the Angels are girded for greater praise, as on the feast of the Nativity, Epiphany, Cross, Resurrection, Ascension, Holy Spirit, and also of the blessed Virgin and of the Apostles, and also in the time of Lent. For there the showing of a special grace stirs one to special praise; and this is not difficult to see in individual cases.

And therefore, leaving this to the meditations and studies of individuals, we treat the sanctification of this oblation.

But because above we said that there are four parts in the Canon, one now having been had, we begin the second, which begins: Thee therefore, most clement Father. And it has three parts, from which and in which it is wholly contained.

In the first of these, through sanctification, fitness is effected in the things offered, so that holiness may be completed in their transubstantiation. But in the second, the things completing transubstantiation of bread and wine and fully perfecting the confection of the sacrament are set down, there, Who the day before. But in the third, God is supplicantly entreated that the things perfected on the altar and raised to those things which are glorious in the sight of God and to heaven may be borne by the hands of Angels, there, Whence also mindful.

But still in the first of these parts two things are contained. The first of these contains the communion of all those offering that sacrifice; and the second contains the sanctification itself, which we said concerns the fitness of the offered gifts, and it begins there, This oblation therefore.

For because of communion this sacrament is called communion or the sacrament of communion, because no one belongs to the sacrament who is separated from the communion of the Church by any schism or heresy. For thus the Psalmist says, Psalm 83:3 and 4: The sparrow has found a house for itself, and the turtle-dove a nest for itself, where it may place its young: thy altars, O Lord of powers. For the sparrow is a mobile and

an unsettled animal, signifies secular persons wandering in the unsettledness of the age. But the turtle-dove, a chaste and simple and innocent bird, signifies the cleric; and whether he is cleric or layman, outside the altars of the Lord which are in the unity of the Church, he will not be able to offer anything of his own that is pleasing.

[Marginal label: Ordering of the Canon.] And therefore the Canon is so ordered that in the first part supplications are made to God for all, so that they may be of the unity and communion which holy communion signifies, and then the things offered are thus sanctified to God. For holy communion in the substance of bread which is changed into the body of Christ, as bread is made from many pure grains of wheat, so the unity of the Church is united from many faithful, so that one mystical body may be made. 1 Corinthians 10:17: Because one bread, we many are one body, etc. So the chalice flows from many grapes making one chalice, and thus the unity of the Church and communion are designated in the chosen elements of the sacrament.

And therefore first something is set forth beforehand concerning the perfection of this communion.

[Marginal label: Three communions of members in the body.] 2. And there are three communions of members in the body. For in the body there are noble members which are called official by the Philosophers, because from their office they flow their goods into the body, as the head, from the brain which is in it, flows

sense and motion into the whole body and all its members; therefore it is necessary that they have connection to the head, and the bonds so binding the members to the head, so that they receive sense and motion from it, are called nerves by the Philosophers. Thus the liver is a principal member, which ministers nutritive chyle drawn from the stomach to all the members through the ways by which the members are bound to it, which are called veins. Similarly the heart is a principal member, because it flows life and pulse into all; therefore all members are bound to it, and the ways by which they are bound to the heart are called arteries, through which life and pulse flow to them.

Another communication is of simple members with one another. I call simple those which are simply members and do not have offices by which they flow upon others, such as foot, hand, etc. For these communicate in the body because the foot does not walk for itself alone, but for all the other members. So it is concerning the eye, ear, mouth, and all other members, that any one of them serves the whole body.

The third communion in the body is that by which its powers communicate with heavenly powers, without which they cannot fulfill their offices, just as the natural heat in the liver would not digest food into the form of members unless it were aided by heavenly power, but rather would reduce the food to ash and consume it. Similarly the heat of the heart would not be life-giving, but rather burning and destructive of substance, unless it were informed by heavenly power unto life. Similarly the animal spirit in the head, having life and motion of light, would not carry the forms of cognition to imagination, memory, and intellect unless it communicated and came together with heavenly powers.

These three communions are especially in the human body, and according to their mode there are three in the mystical body. The first of these is from the connection of obedience and authority which we have with the noble members of the Church, which are the Pope, Patriarchs, Bishops, and other lower prelates descending according to order, by whose office grace is flowed into the mystical body unto spiritual sense and motion of merits and spiritual nourishment, which is in the word of doctrine and the Eucharist and similar things. Another is the communion of fellowship and charity, by which the faithful communicate with one another, not having prelacy over one another in works of charity, justice, mercy, and the like. The third is that by which the whole militant Church communicates with the triumphant in heaven, by whose aid it is supported and by whose suffrages it is assisted, and in whose joy it offers the victim of praise to God; for thus it is said that there is one dove ^[1], that is, the Church, whether it dwells in heaven or on earth. But everyone who belongs to the body of the Lord ought to be in these communions of the saints. Schismatics and heretics cut the first. False Christians violate the second by evil example. The damned do not belong to the third in any way, and therefore such persons do not belong to the oblation of this sacrament.

Blessed Gregory, the organizer of the Canon, touches these three communions, in which the sacrifice of this sacrament is offered and outside which it is not offered, in the first three little chapters placed in order. For the first is touched in Thee therefore. But the second in that chapter which begins, Remember, O Lord, thy servants. But the third is touched in that which begins, Communicating, etc.

In the first of these three things are said. The first of these is that God is supplicantly entreated there to accept the offered victim. Second, the perfecter of sanctity professes that it is offered in communion. Third, the very mode of that communion is described.

In the first of these, three things are still said. In the first of them, that the victim is offered and prayers are extended, is expressed. In the second, the mode of supplication is intimated. And in the third, what is sought from him is expressed.

Therefore he says: Thee therefore, and it is continued to the Sanctus which has been sung. Since the perfecter of all sanctity is holy in the unity of the Trinity, and all earth and heaven have been filled with thy glory through this sacrament, therefore we ask thee; for thou hast given the reason and cause of asking thee through this, that thou hast filled heaven and earth with thy glory through the sacrifice.

And this is what is said:

[Marginal label: God the most clement Father.] 3. Thee therefore. But the most clement one is prayed to: for clemency is the virtue which makes one ready to grant and ready to pardon concerning the malice which has been committed against him, and this is done in the sacrament which is offered for the pardon of sins. Matthew 26:28: Which will be poured out for many unto remission. Joel 2:13: He is benign and merciful, patient and of much mercy, and ready to grant concerning malice. Thou who by paternal power formest us, by paternal affection thinkest most sweetly about us, by paternal providence ordainest us heirs of thy goods, by paternal discipline instructing us sanctifiest us usefully. For nothing except paternal power forms us to his image, because it belongs to no power in heaven or on earth to form one born to its own image, except to paternal power. Isaiah 64:8: Now, O Lord, thou art our father, but we are clay; and thou art our maker, and we all are the works of thy hands. Ecclesiasticus 17:1 and 2: God created man from the earth, and made him according to his image... And according to himself he clothed him with virtue. But we are formed when we are united and incorporated in the sacrament to the invisible image of God, that is, to the Son, bearing his image, according to Colossians 1:15, who is the image of the invisible God.

Concerning our formation to him it is said, 1 Corinthians 15:49: As we have borne the image of the earthly one, let us bear also the image of the heavenly one. And above, verse 48: As is the earthly one, such also are the earthly; and as is the heavenly one, such also are the heavenly.

Concerning the sweetness of the affection of the Father which he displayed especially to sons in the sacrament, it is said, Wisdom 16:20 and 21, where it is said thus concerning the preparation of this sacrament: Thou furnished them prepared bread from heaven without labor, having every delight in itself and the sweetness of every taste. For thy substance showed thy sweetness which thou hast toward sons, and, serving the will of each one, was changed into that which each desired. Hence also here this bread is called the bread of sons, which is not to be cast to dogs ^[2], that is, to unclean sinners.

Concerning our ordination into heirs, which we are made in the sacrament when we are incorporated into his body and are made true heirs, we are given to drink of the spirit which is breathed forth from his blood, as the Apostle says, Galatians 4:6: Because you are sons, namely of God, God sent the Spirit of his Son into your hearts crying: Abba, Father ^[3]. And, Romans 8:18: But if sons, also heirs: heirs indeed of God, and coheirs of Christ. For this could have happened in no more fitting way than that through the sacrament we are truly incorporated into the heir.

Concerning the discipline which sanctifies us by instructing us, it is said, Hebrews 12:9 and 10: Shall we not much more obey the Father of spirits, and live? And they indeed for the time of a few days instructed us according to their own will; but this one unto that which is useful in receiving his sanctification. This, indeed, we receive in many modes, especially in the mode of the sacrament in which through the spirit we are united to him who never withdrew from the discipline of the Father.

4. Thee therefore, most clement Father, through Jesus Christ thy Son our Lord, as through the mediator and pontiff of our priesthood; because as God made man he mediates, and therefore he is called Jesus; and as man deified he mediates, and therefore he is called Christ; and he places his hand upon thee through the identity of the nature which he received from thee through generation, and therefore he says thy Son; and he places a mediating hand in us, divinity, and the divinity owed to us through conformity with our nature, and therefore he is called our Lord, so that thus, as true and in the full name, he may be a pontiff assisting us, as is said in Hebrews 8:1 and 9:11.

Thee therefore thus through him we ask as suppliants. He touches the mode of prayer in the one praying, because he says suppliants; but in the prayer, because he says, we ask and seek, as suppliants indeed and bowed down before thy propitiation. Ephesians 3:14 and 15: For this reason I bend my knees to the Father of our Lord Jesus Christ, from whom all fatherhood in heaven and on earth is named. And therefore the priest in

this mode inclines as one bowed down before the altar. Isaiah 2:11: The lofty eyes of man have been humbled, and the height of men will be bent down; but the Lord alone will be exalted.

We ask. Asking is the inclination of him who is asked by him who asks unto the consent of hearing. But petition is the expression of the thing desired to be done, from him who is entreated and will hear. Tobit 12:4: I ask thee, my father, that thou ask, etc. Philippians 4:6: In every prayer and entreaty, with thanksgiving, let your petitions become known before God.

That thou hold them accepted. What is sought here from the most clement Father is touched, saying: That thou hold them accepted, by acceptance, because although those gifts are from the fruits of the earth, and in them thy faithful are offered to thee, and in this respect they seem unworthy of thy majesty, nevertheless because what is offered to thee through thy Son who instituted this, we ask that in honor of him it be acceptable to thee. Psalm 50:21: Thou wilt accept the sacrifice of justice, oblations and holocausts. For the offerings of the Law were never acceptable to thee, as thy Prophet says: Sacrifice and oblation thou wouldest not, but a body thou hast fitted to me, another translation says ^[4]. Isaiah 1:11: To what purpose is the multitude of your victims to me? says the Lord. I am full. The holocausts of rams, and the fat of fatlings, and the blood of calves, and of lambs, and of goats, I have not willed. There the Gloss says: I never willed them.

Therefore, since thou rejectest those things as not acceptable to thee, we ask that thou hold these things, in which there can be nothing except what is acceptable, as accepted through thy Son instituting this, and that thou bless them, by pouring the blessing of thy power and grace into them, so that they may be fit for so great a sacrifice; for it is not ours to bless, but thine, and ours it is to invoke thee so that thou bless. Numbers 6:27: They shall invoke my name over the sons of Israel, and I will bless them.

5. But what the things are which we ask to be blessed, he expresses when he says: These gifts, these presents, etc. That which we offer is considered in three ways, namely as flowing into us from the liberality of God, and thus it is called a gift, because, as the Philosopher says, a gift is an unreturnable giving. It can also be considered as accepted by us, and thus it is called a present, because the gift belongs to the giver, the present to the receiver. Ephesians 4:8: He gave gifts to men. Esther 2:18: He bestowed presents according to royal magnificence. But it is called sacrifice according as it is offered by us to God and consecrated by God. Psalm 53:8: I will voluntarily sacrifice to thee. But things offered at the altar are gifts of God, as David says, 1 Chronicles 29:14: What we have received from thy hand, we have given to thee. Nor can anything be offered except gifts of God, because things unjustly acquired and shameful gains cannot be offered, as has been said in the preceding things. Nor can they be offered unless they are your presents, because presents are voluntary, and these can be placed in God's treasuries and no others. Psalm 44:13: The daughters of Tyre will entreat thy face with presents. The daughters of Tyre are souls in the straits of this age and in labor, either acquiring or possessing those things which ought to be offered to the Lord. Matthew 2:2: We have come, namely with presents, to adore him. Therefore just as from this, that the things offered are gifts of God, they are good; and from this, that they are presents, they are voluntary and devout; and from this, that they are sacrifices, they are holy.

[Marginal label: The Son of God as gift, present, sacrifice.] Thus also the Son of God, who is prayed to come into these gifts and presents and sacrifices, is called the gift of the Father and was given to us. Isaiah 9:6: A Son has been given to us. Romans 8:32: He who did not spare even his own Son, but handed him over for us all. But from this, that he offered himself, he is a present. Isaiah 53:12: Because he handed over his soul unto death, and was reckoned with the wicked, and he bore the sins of many, and prayed for the transgressors, namely that they might not perish. And in the same place, verse 7: He was offered because he himself willed it. But in this, that he was offered by himself and by the pontiffs to the cross, he is a sacrifice, which Pilate also confessed, saying: Thy nation and thy pontiffs handed thee over to me ^[5], supply, to be crucified.

Thus therefore both those offering, and the things offered, and he who is signified to be offered there sacramentally to the Father, are gifts and presents and sacrifices. But the cross is made over each of these, because the power of sanctification is understood to proceed in the virtue of the cross from the perfecter of sanctity, who stands in the place of God at the altar, into the whole offered thing, whether it is the sign, as bread and wine, or what is signified, as those offering are received from vow in their offerings, or whether it is he who is supplicated to be offered there sacramentally. And these three crosses are similarly on account of the threefold difference which has been said. And what some say, that they are on account of Christ's mockeries, by which he is read to have been mocked before the Pontiffs and before Herod and before Pilate, is derision, because no mention of this is made in the text.

But the sacrifices are called holy, because they are sanctifying by their own power, not empty of sanctity like the sacrifices of the Old Testament, nor are they unclean, stained by the blood of animals; and therefore they are clean with every holiness, as such things ought to be the vessels of the highest deity containing deity. Isaiah 52:11: Be cleansed, you who carry the vessels of the Lord. Hence the priest Abimelech, 1 Kings 21:4, said to David in figure of this sacrifice: I do not have common breads to eat, but only holy bread. For common bread is lay bread, which is not entrusted to priests in sacrifice, but bread sanctified to God and to be ministered to the holy.

They are also called unlibated, that is, not tasted, because to libate is the same as to taste, and therefore they are called unlibated because they have not been applied to human use, lest they contract some contagion by the hands or taste of those libating them. But this does not seem to fit, because, Numbers 29:11 and following, libation vessels are commanded to be made by which certain sacrifices are libated ^[6], so that they may be worthy to be offered to God; and from this perhaps it seems to someone that those things too ought first to be libated. To this it must be said that libation vessels are made for libating those things in which there is suspicion of corruption and contagion, which is not in the sacrifice of the new grace, because, clean with all purity, that sacrifice has no suspicion of contagion and stain, especially with respect to him who is prayed to come so that he may be offered as sacrifice. And therefore libation vessels would be harmful here, because they would introduce suspicion of some contagion; and therefore in the Old Testament nothing is found concerning an unlibated sacrifice, because nothing was unlibated, but by a likeness it is said of the lamb, Exodus 12:3, that it will be male, yearling, without blemish. And therefore Peter says, 1 Peter 1:19: With the precious blood as of an immaculate Lamb, Christ.

But concerning these offered species, that is, wheat and wine, it is said, Zechariah 9:15 and following: Drinking, they will be inebriated as with wine, and they will be filled as bowls, and as horns of the altar. And the Lord their God will save them on that day, as the flock of his people, because holy stones will be lifted up over his land. For what is his good, and what is his beautiful thing, except the wheat of the elect and wine bringing forth virgins? These things are understood concerning the sacrament of the altar: because those drinking the chalice of the Lord are inebriated unto forgetfulness of themselves and of earthly things, as with wine which gladdens God and men; and by this chalice they are filled with devotion as certain spiritual bowls, whose inmost parts the blood of the Lord pours into and thus fills with every odor of devotion. And sanctified and strengthened by these sacraments, they become horns of the altar for winnowing everything that does not fight for God. And thus by the salvation of the sacrament the Lord their God will save them on the day of the new grace, because then the sun shines brightly for the purgation of darkness. But he will save them as the peculiar flock of his people, for whom he has prepared food from himself. For holy stones, that is, the solid and living and precious ministers of the New Testament, are then lifted up into dignity over the land of the Church, to whom by the merit of dignity the sacraments of perpetual sanctity are entrusted. And he determines this refreshment in the unlibated sacrifice, saying: For what is his good? the good, I say, of every good, which makes all things good, without which nothing is good. And what is his beautiful thing, which cleanses all things and makes all things beautiful, except wheat, which must be enjoyed with whole

love and to which alone one must cling? But it is of the elect who have been separated from the mass of perdition through the grace of vocation and divine election, who were elected before the constitution of the world, as is said, Ephesians 1:4, in him of whom it is said, Song of Songs 5:10: My beloved is white and ruddy, chosen out of thousands. But this wheat is the unlibated sacrifice which was never libated for the taste or use of one alien from God. Apocalypse 2:17: To him who conquers I will give hidden manna, and I will give him a white stone, and on the stone a new name written, which no one knows except the one who receives it. But the blood of Christ is the wine bringing forth virgins, that is, virgin minds; and it would not germinate these, so virginal, with every germ of virtue, unless it itself also were virginal; and therefore wholly unlibated.

7. In the first place, which we offer to thee, etc. Here he touches the first communion in which the sacrifice must be offered. And what he says, In the first place, notes the order of this communion to the other communions. For this communion is first among them, according as the ointment drops from the head into the beard and through the beard into the hem of the garment and the fringes of the whole Church.

But he touches this communion under threefold teaching, namely of generality, sublimity, and orderability.

Therefore he says: In the first place, because that communion is first in the mystical body, and therefore according to the order of charity it must first be offered for it and in it. Song of Songs 1:4: The king introduced me into the wine cellar; he ordered charity in me. 1 Timothy 2:1 and following: Therefore I beseech first of all that obsecrations, prayers, postulations, thanksgivings be made for all human beings; for kings and all who are in sublimity, namely established there; that we may live a quiet and tranquil life in all piety and chastity. For this is good and acceptable before God our Savior, who wills all human beings to be saved and to come to the knowledge of truth.

Which we offer to thee: for we offer only to thee, because it is to thee alone, most clement Father, that offering must be made. Exodus 20:5: Thou shalt not adore them, namely idols, nor worship them. I am the Lord thy God.

We offer, that is, we carry by extending and lifting up to thee, so that just as we said, Hearts on high, we have them to the Lord, so extending ourselves to thee we lift up the oblation to thee, Lord, most clement Father, by the elevation of hearts and extension of hands. Leviticus 9:21: Aaron separated their breasts and right shoulders, lifting them before the Lord. Breasts indeed for the elevation of heart, but right shoulders for the perfection of work, lifting by intention and devotion before the Lord. For thus also Moses stood before the Lord with arms extended into heaven when Israel fought against Amalek; but Aaron and Hur were sustaining his arms, because the power of prayer in one part lifts in the place of Aaron, and charity in the other lifts in the place of Hur; and thus the people of God conquers the perfecter of sanctity in prayer^[7].

8. For thy holy Church, etc. Here that first communion is expressed generally, because no communion is outside the Church. For by a Greek name Ecclesia, and also by a Latin name, is called convocation; and because voices and convocations belong only to rational animals, and among rational human beings there are none except the faithful hearing the rational word of faith and perceiving it within, therefore the Church is called the congregation of the faithful. The congregation of others is called synagogue, which sounds like bringing together; and because irrational things are led one another by another's drawing, therefore synagogue is among those who come together irrationally. Apocalypse 2:9: Behold, I will give from the synagogue of Satan, who say that they are Jews and are not, but lie. Hence gatherings of heretics and schismatics and sinners are not in the Church. Ecclesiasticus 21:10: A synagogue of sinners is now collected. Psalm 15:4: I will not gather their assemblies from bloods. But concerning the Church it is said, Psalm 34:18: I will confess to thee in a great Church; in a weighty people I will praise thee. The people of the Church is said to be weighty by maturity of virtue; and they are those alone who cultivate reason, and understand rational voices of God, and hear his calling.

This Church is called holy because it is sanctified by the Holy Spirit, as was said in the preceding things in the exposition of the Symbol ^[8]. 1 Peter 2:9: You are a holy nation, a people of acquisition, that you may announce the powers of him who called you out of darkness into his marvelous light.

It is called Catholic because its principles are generally true without exception, and because they have been diffused and are to be diffused everywhere in the lands, as was said in the preceding things. Hence the Church herself cries, saying: From the ends of the earth I have cried to thee ^[9]. Isaiah 24:16: From the ends of the earth we have heard praises, the glory of the just one.

9. Therefore in the communion of this Church we ask, saying, which, namely the Church, to pacify, that is, to place in threefold peace, namely of time, of breast, and of eternity; to guard from evil running upon it and in good contributing to both lives. Psalm 16:8: Keep me, O Lord, as the pupil of the eye; protect me under the shadow of thy wings. For the pupil is guarded lest something fall in which troubles it; and it is guarded in the clearness of its sight, lest it lose its proper power. But the shadow is the protection of the Lord under the wings of his truth and power, so that we may be illuminated by truth and perfected by power unto the good.

To unite, that is, to reduce to one. This one, I say, is what is common through every order of the ranks of the Church, by which it is ordered to one head in heaven, which is God, and on earth, which is the vicar of God. Acts 4:32: The multitude of believers had one heart and one soul. Psalm 110:1: I will confess to thee, O Lord, in my whole heart, in the council of the just and congregation. For this congregation and union shines forth in heaven, is shown in natures, is exemplified in the works of Christ, is commanded in the divine laws, and is observed in the whole mystical body of Christ. For in heaven Angels are ordered to Archangels, Archangels to Principalities, Principalities to Powers, Powers to Virtues, and Virtues to Dominations, and Dominations to Thrones, and Thrones to Seraphim, and Seraphim to Cherubim, and Cherubim are ordered according to the order of obedience and illumination. And the very multitude of Angels which is in any company is united to one person who stands before the others in that order; and therefore it is called the order of heaven, because every order is a relation of many differing in grades to one. Job 36:33: Dost thou know the order of heaven, and wilt thou set its reason on earth? This is shown in natures, where many little branches are set to rods, where many rods are set to a branch, where many branches are fixed to one trunk, where many trunks are fixed to one root, so that all may become companions and sharers of the sap which is in the root. Romans 11:17: Thou hast been made a companion of the root and fatness of the olive. Thus many cranes follow one in lettered order. Thus many members in one body perceive the benefit of one head. Romans 12:4 and 5: For as in one body we have many members, but all the members do not have the same act, so we many are one body in Christ. In the works of Christ this union is exemplified, because the work of Christ is always to gather scattered things into one, but the work of the devil is to divide and scatter ordered things. This is what is said, John 10:11: There will be one sheepfold and one shepherd. Matthew 12:30: He who is not with me is against me, and he who does not gather with me scatters. This is commanded in the divine laws, because as blessed Dionysius says: The law of divinity is to reduce the first things through the middle things, and the last things through the middle things. But such a reduction of the last to the middle and of the middle to the first cannot exist except in order to one first thing. Therefore just as the law of divinity is the descent of illuminations and charisms from one, so reduction is to one; for this law, just as it moves and binds superior things to providence and care for inferior things, so it binds inferior things to obedience to superior things, so that in this way all things are connected. Psalm 47:14: Distribute its steps ^[10], so that you may tell it to another generation. Daniel 10:11: Stand in thy rank. For thus by eight ranks one ascends to the temple and worship of divinity, as is said, Ezekiel 40:49, namely by Papacy, Patriarchate, Primacy, Archbishopric, Episcopate, Abbacy, reverence, provostship, deanery, parochial care; for we comprehend the care of archdeacons under provostship. For this is observed in the whole mystical body of Christ, which is the Church, in which all things that are entrusted to Peter's keys are reduced to one. Matthew 16:19: I will give thee the keys of the kingdom of heaven, and whatever thou shalt bind upon earth will be bound also in

heaven, and whatever thou shalt loose upon earth will be loosed also in heaven. And above, verse 18: And the gates of hell will not prevail against it. Behold heaven hangs over the keys, because they are called keys of heaven. Earth is subjected to the keys, and whatever they bind or loose on earth is counted bound or loosed before God. Hell is comprehended in the power, because it does not prevail to hold the one whom the key wills to draw out from hell. This key is entrusted to one, so that the fullness of power may be shown in one, and may be entrusted into others from him according to the part of solicitude to which they are called. Isaiah 22:22 and following: I will give the key of the house of David upon his shoulder; and he will open, and there will be no one who shuts; and he will shut, and there will be no one who opens. And I will fasten him as a peg in a faithful place, and he will be for a throne of glory to the house of his father. And they will hang upon him all the glory of the house of his father. But he is called a peg because the whole tabernacle of the Church hangs over him. But the whole glory would not be suspended on him unless by disposition and patronage and governance he had all the glory of the Church, which is the house of God his father. And why should I speak long? The Trinity itself guards this union, in which the Father by the order of nature is the principle of the whole divinity, the Son received all things from the Father alone through generation, and the Holy Spirit received all things from the Father and the Son through the common spiration of the Father and the Son.

10. Therefore by this union we ask, O Father, that thou wouldest will to unite the Church and rule it. To rule is to direct each one by legal and canonical rules and principles unto the explication of his office. Psalm 44:7: A rod of direction, the rod of thy kingdom. In the rod the power of rule is signified, but in the straightness of the rod are signified the precepts and legal principles by which one must be ruled. Hence, Exodus 4:17, when the Lord sent Moses to rule the people, he said: Take also this rod in thy hand, with which thou shalt do signs.

Therefore these four things which we pray for are thus distinguished: two are according to withdrawal from evil, and two according to order toward good.

According to withdrawal from evil in two ways. For there is an evil inflicted outwardly upon the Church, attacking it, and there is an evil rising inwardly and taking away good. Against the evil attacking outwardly the tranquility of the Church, we seek pacification. Esther 12:2: That, without any terror, passing life in silence, they might enjoy the peace desired by all mortals. But against the evil done by us, taking away the good of the Church, seeking we say, to guard. But this evil is sin, from which we pray to be guarded by grace, because unless the Lord guards the city, he who guards it watches in vain ^[11]. Wisdom 10:12: He guarded him from enemies, and protected him from seducers.

But the other two are in order to good, which is taken in two ways, namely in participation of the good of the Church, or in perfection of the good of the person. And so that we may receive the good of the Church, we say, to unite, because the good of the Church is not received except in union with the members of the Church. Psalm 118:63: I am a sharer with all who fear thee and keep thy commandments. But in the perfection of the good of the person we need divine rule, so that we may fittingly and rightly tend toward the proper good of each person; and therefore we say, to rule. Apocalypse 7:17: The Lamb who is in the midst of the throne will rule them and lead them to the fountains of waters of life. But all these things descend according to order from the head into the body, because the pacification of the Church is in prelates as in those preserving the Church from the incursion of evils. And therefore they ought to set themselves as a wall for the Church and receive in themselves the blows and assaults of enemies, as is said, John 10:11: The good shepherd gives his soul for his sheep. And therefore the Lord reproaches certain persons, Ezekiel 13:5: You have not gone up against them, nor opposed a wall for the house of Israel. Similarly guardianship is referred to prelates, because they are the guardians of the Church, as is said, Isaiah 62:6: Upon thy walls, Jerusalem, I have established guards; all day and all night they will not be silent. Union also is in them, because from them flow the charisms by which we are united. Hence, Ephesians 4:3: Careful to keep the unity of the spirit in the

bond of peace. But the whole kingdom is in their hands. Acts 20:28: Attend to yourselves and to the whole flock in which the Holy Spirit has placed you as bishops, to rule the Church of God, which he acquired by his blood.

11. Therefore, signifying the first communion, we say: Which thou wouldest deign to pacify, guard, unite, and rule; because it belongs to thy gracious dignity that he does this, and not to our merit. Psalm 113:9: Not to us, O Lord, not to us, but to thy name give glory.

In the whole world: because, as we have said, the Church either has been diffused or is to be diffused in the whole world, just as it has been called from all the ends of the lands. And this is signified, Acts 2:5, because when the Apostles began to preach in the languages of all, there were dwelling in Jerusalem men of God from every nation that is under heaven. Isaiah 49:6: I have given thee as a light of the nations, that thou mayest be my salvation unto the end of the earth. Acts 1:8: You will be witnesses to me in Jerusalem, and in all Judea and Samaria, and unto the end of the earth.

12. Together with thy servant our Pope N., etc. He touches the official members from whom this unity principally flows. And this is what he says: Together. And it is an adverb which is the same as simultaneously, and it notes the association of the head with the body. But he is called servant because service belongs to the ecclesiastical ministry of this sacrifice. But he is called Pope because he is father of fathers, and successor of Peter, vicar of Jesus Christ. But he is called ours because through him this communion is flowed into us; and therefore the oblation has no force if it is cut or separated from the union of order and obedience to the Pope. Hence Pope Leo the Great says: As the grace of God willed the worship of divine religion to shine out into all peoples and all nations, so our Lord Jesus Christ, Savior of the human race, instituted that the sacrament of this divinity should be placed principally with the most blessed Peter, highest of all the Apostles, and that from him, as from a certain head, he should will his gifts to flow into the whole body, so that he would understand himself to be outside the mystery who had dared to withdraw from the solidity of Peter. For he willed to name this man, assumed into the fellowship of divine unity, what he himself was, saying: Thou art Peter, and upon this rock I will build my Church ^[12]. And therefore the name of the Pope, as of him from whom this communion of the Church's unity flows, must be expressed here. Hence Pope Pelagius says: They are separated from the communion of the whole world who, by any dissension, do not according to custom repeat the name of the Apostolic Pontiff among the sacred mysteries.

And our bishop N. In the second rank, because our bishop is as a channel through whom the communion of unity descends into us from the first head, the Pope, just as the ointment first descends from the head into the beard which adheres to the head, and from the beard drips into the upper parts, and from the upper parts into the middle parts, and flows down to the hem and fringe of the garment ^[13]. For although the Pope and Bishops are constituted over human beings, and in this they are in the place of the perfecter of sanctity, nevertheless they too are human beings and fragile; and therefore they need prayer to be made for them, and they need it even more than others, because the more the Church leans on them, the more they need the greater aid of grace, because the devil lies in wait for them more than for others. Hence, Lamentations 1:5: Her enemies have been made in the head, and her enemies have been enriched.

And our king N. Here also in exterior matters to be defended and ruled, he supplies service to the unity of peace and communion of the Church, and the rectitude of justice and peace flows from him into us. Hence we find that holy Jeremiah wrote by the hand of Baruch his notary. Thus Baruch says, 1:11: Pray for the life of Nabuchodonosor, king of Babylon, and for the life of Balthassar his son, that their days may be as the days of heaven. Hence also the Lord, Luke 22:38, when it was said, Behold two swords here, said: It is enough. Because the savagery of some persons raging in the Church is to be restrained by the material sword; the contumacy of others opposing themselves to the unity of the Church is to be struck by the spiritual sword. And therefore prayer must be made especially for those persons to whom the use of God's swords has been entrusted, because they contain the unity of the Church, as was shown above in the authority of the Apostle

to Timothy.

13. But to these as simple members all are joined when it is said: And all the orthodox. Orthodox is said from the Greek νόθος, which is right, and δόξα, which is doctrinal rule, that is, those who hold the right and sound doctrine of faith, as is said, Galatians 6:16: Whoever have followed this rule, peace upon them, and mercy, and upon the Israel of God.

And to the worshippers of the catholic and apostolic faith, that is, of the universal faith founded by the Apostles, whose symbol we have expounded. But worship is service due to God and to such faith, which service is called θεοσεβεία or αἰεβεςυε, that is, service of God or good service; this worship is displayed by sacrifices in prayer and in good works, as we have said in the preceding things. For all worshippers of such faith are in the city of the Church, that is, in the unity of ecclesiastical citizens; and therefore prayer must be made for them in the oblation of the sacrament. Jeremiah 29:7: Seek the peace of the city to which I made you transmigrate, and pray for it to the Lord, because in its peace there will be peace for you.

Some say that this prayer which we have expounded was made by Pope Pelagius, and that at one time it alone and no other was set before the confection of the sacrament, because blessed Peter, saying the first Mass at Antioch, is said to have said only three prayers in the Mass: one before the confection, the one which he said in the confection, and the Lord's Prayer after the confection of the sacrament. But some say that blessed Gregory made it.

Notes

[1] Song of Songs 6:8. (*Cantic. VI, 8.*)

[2] Matthew 15:26. (*Matth. XV, 26.*)

[3] Compare Romans 8:15. (*Cf. ad Roman. VIII, 15.*)

[4] The Vulgate has, Psalm 39:7: Sacrifice and oblation thou wouldest not; but ears thou hast perfected for me, etc. (*Vulgata habet, Psal. XXXIX, 7: Sacrificium et oblationem noluisti: aures autem perfecisti mihi, etc.*)

[5] John 18:35. (*Joan. XVIII, 35.*)

[6] Compare 1 Maccabees 1:23. (*Cf. I Machab. I, 23.*)

[7] Compare Exodus 17:11 and 12. (*Cf. Exod. XVII, 11 et 12.*)

[8] Compare above, Tractate II, chapter 9 at article 9. (*Cf. supra, Tract. II, cap. 9 ad artic. IX.*)

[9] Psalm 60:3. (*Psal. LX, 3.*)

[10] The Vulgate has houses. (*Vulgata habet domos.*)

[11] Psalm 126:1. (*Psal. CXXVI, 1.*)

[12] Matthew 16:18. (*Matth. XVI, 18.*)

[13] Compare Psalm 132:2. (*Cf. Psal. CXXXII, 2.*)

Tractate III, Chapter VII opening

CHAPTER VII.

On the second communion.

1. Remember, O Lord, etc. Here the second communion of the mystical body is touched, by which any member communicates actions and utilities to any fellow member.

But three things are touched here. The first is for whom and for what sort of persons prayer is made here. The second, what is sought for them. The third, what is alleged for being heard.

In the first of these two things are set down, namely for whom prayer is made, and for what sort.

In the first he does two things, namely special memory and common memory.

[Marginal label: For whom is prayer made?] Therefore he says: Remember, O Lord, not because God ever forgets anyone, but because what is in us through suffering we attribute to God by effect. For in us memory is a reflexive potency, which makes a thing previously known stand before the eyes of the heart through the return of knowledge to it as if it were present, because it leads back the image of the past to knowledge. And in this way God does not remember, because he does not have a nature composed, bent back from here to there and from there to here, since all things are present to him. But rather, when at some time he does not apply the effect of grace to someone, God seems to have forgotten him; and when afterward he again gives grace, he seems to have turned the knowledge of good pleasure toward him; and thus we say that he is mindful. Isaiah 38:3: I beseech, O Lord, remember, I pray, that I have walked before thee in truth and with a perfect heart, and that I have done what is good in thy eyes. Psalm 105:4: Remember us, O Lord, in the good pleasure of thy people; give us life in thy salvation. God neither forgets nor remembers otherwise than we have said. Hence Job 10:13: Although thou hidest these things in thy heart, nevertheless I know that thou rememberest all things. Therefore in this way, through the application of grace, remember, O Lord, who art rich in mercy and the wealthy possessor of every grace.

Of thy servants, concerning whom, because of the dignity of sex, there is memory first. And of thy handmaids, because otherwise, unless through service of divine worship, they are not referred to the unity of the Church.

N. Here the living are to be named, yet especially and in the first place those who brought their oblations to the altars and in this acknowledge themselves to be servants. Hence when Solomon sought that wisdom be sent to him from the seat of divine greatness, so that it might be with him and labor with him, through which he might know what was acceptable before God at every time, standing immediately he joined service, Wisdom 9:5, saying: Because I am thy servant and the son of thy handmaid, namely of the Church, through whom I was born for thy services. And David in Psalm 115:16: O Lord, because I am thy servant; I am thy servant and the son of thy handmaid.

2. Afterward in the common memory of the living there is added: And of all standing around, and now exhibiting themselves to the sacrifice, so that they themselves, mixed into the sacrifice, may be offered to thee. Romans 12:1: I beseech you, brothers, by the mercy of God, that you present your bodies as a living victim, holy, pleasing to God, your rational service.

But what sort those are who are held in the memory of the oblation, he adds, saying: Whose faith is known to thee, through which they are received into the unity of the sacrament; because faith working through love purifies them, so that they may be offered to thee in that oblation which in its purity carries the purity of the mystical body. Acts 15:9: Purifying their hearts by faith. For faith which rests on truth unites them to the sacrament of truth. But charity, through which faith works, perfects them for the power of the sacrament, so that they may be united to thee by truth and power through intellect and affection. For this faith is known to thee through approval. 2 Timothy 2:19: The Lord has known those who are his. John 10:14: I know mine, namely sheep, and mine know me.

And known is the devotion, which devotion they showed by offering themselves and their things. Psalm 65:13 and 14: I will render to thee my vows which my lips distinguished. For devotion is fervor of heart, as Ambrose says, by which one promises himself or his things to God by his own will. And from this it is clear that prayer is made especially for those things which are offered.

Hence there follows: For whom we offer to thee. This corresponds to what he had said: Whose faith is known to thee, because they are referred to the gift which is offered by the priest only by faith. For the priest as perfecter of sanctity offers for the people and for himself, as is said, Hebrews 5:3: Therefore he ought, just as for the people, so also for himself, to offer for sins. But what he says, We offer, notes the unity of the mystical body, which offers the saving victim in the whole multitude of the faithful and in the service of the

whole clergy.

3. But what follows: Or who offer to thee, corresponds to what he said: And known is the devotion. For by a special vow those who bring themselves and their things to the altar offer. And therefore they too are especially contained and offered in the oblation of the altar, because just as the priest offers by mysteries, so they offer by spiritual vow; and therefore there is special remembrance of them. Hence Innocent II, in a certain letter of his sent to a certain priest who was making consultation concerning those for whom memory should be made in the oblation of the Mass, shows this. But he says thus: It is superfluous that before you have yet offered someone's victim, you should announce his name, although nothing is unknown to him. Therefore the oblations must first be commended, and then the names of those whose oblations they are must be proclaimed and named among the sacred mysteries, so that among those things which we set before in the mysteries themselves, we may open a way for future prayers.

Therefore this prayer is made especially for those offering, and consequently for others; and therefore the people must be admonished to offer, because through oblations, by special vow, the one who offers is joined to the victim. He offers by vow the victim which the priest offers by mystery. Therefore this is what he says: Or who offer to thee this sacrifice of praise. But it is called sacrifice because it makes things sacred; but it is called of praise because there is nothing in it except what belongs to praise and beauty and honor. Psalm 49:23: The sacrifice of praise will honor me, and there is the way by which I will show him the salvation of God. For there was never a way to salvation through any sacrifice except through this one.

[Marginal label: What is sought?] 4. But what is prayed for these persons named in the sacrifice is opened when there is added: For themselves, etc.

But he says three things, namely the persons with things adhering to the persons, and what pertains to the part of the person which is soul, and what pertains to the part of the person which is body.

Concerning the first he says: For themselves, because we offer, and they themselves offer for themselves, because principal place is granted to each one in the order of love. 3 Kings 17:13: Make for me first from the meal a little hearth-baked loaf, and bring it to me; but afterward thou shalt make for thyself and thy son.

And for all belonging to them. These are things adhering to the person, such as friends joined by blood and by benefit, and temporal goods which have been granted as an aid to life; for although the Lord says: Seek first the kingdom of God and his justice, and all these things will be added to you ^[1], nevertheless temporal things, insofar as they sustain in the service of God and are aids to virtue, can be sought. And thus Solomon says in Proverbs 30:8: Grant to my living what is necessary. Therefore thus we pray here for friends and things necessary for the service of God, just as the centurion prayed for his servant, Matthew 8:6, and was commended. Thus also the patriarch Jacob, Genesis 28:20 and 21, prayed for necessities when he said: If God shall be with me, and shall guard me on the way by which I walk, and shall give me bread to eat and clothing to put on, and I shall return prosperously to the house of my father, the Lord will be my God. Thus the Lord taught us to pray, Matthew 6:11, saying: Give us this day our daily bread.

4. For the redemption of their souls, that is, with respect to what we need according to the soul. For the redemption of the soul is by grace and virtues from sin, but by the blood of Christ from original debt, and by beatitude it is from these miseries which are caused by this exile and prison-house of the body in which we are.

And concerning the first redemption it is said in Psalm 71:14: From usuries and iniquity he will redeem their souls. For increasing usuries are the sins accumulated after the first deception of the devil, from which usuries and iniquity God redeems through grace and the conferral of virtues. For thus, according to the wise man, the redemption of a man's soul is his own riches of virtues. Thus the wife of the prophet redeemed herself from her creditors through the pouring and multiplication of oil into empty vessels ^[2].

Concerning the second redemption it is said in Psalm 129:7: With the Lord is mercy, and with him copious redemption. Hosea 11:14: From the hand of death I will free them, from death I will redeem them. Psalm 48:16: Nevertheless God will redeem my soul from hell, when he shall receive me.

Concerning the third redemption it is said, Isaiah 35:9 and 10: Those who have been freed shall walk. And the redeemed of the Lord shall return, and shall come into Sion with praise; and everlasting joy shall be upon their head; they shall obtain joy and gladness, and pain and groaning shall flee.

For the hope of salvation, etc. This pertains to the body, and two things are sought: for it is offered for the sick for the hope of salvation, and for the healthy it is offered for the hope of their soundness. We seek health for the sick, so that they may be stronger in the service of God, just as the Lord also healed many in the body. But that health is properly called salvation when, from infirmity of both soul and body, it separates salvation, as John 5:14 says: Behold, thou hast been made whole; now sin no more, lest something worse happen to thee. Psalm 102:3: Who is propitiated toward all thy iniquities, who heals all thy infirmities, etc. There is also a certain hope of salvation in escaping the plots of enemies, as is said in Psalm 21:22: Save me from the mouth of the lion, and my humility from the horns of unicorns. Daniel 13:62: Innocent blood was saved on that day. Concerning these together it is said: The Lord preserve him and give him life, and make him blessed on earth, and not hand him over to the soul of his enemies. May the Lord bring help to him upon the bed of his sorrow^[3].

And of their soundness. Soundness is called the integrity of perfect health, and we seek this for the healthy in the oblation of this sacrifice, because unless God preserves it, health will not stand, because it is built upon a weak foundation, which is the continual struggle of hot and cold, wet and dry, light and heavy, hard and soft, and the other contrarieties which are in the body. And this is sought in Psalm 15:1: Preserve me, O Lord, because I have hoped in thee. And again, Psalm 70:9: Cast me not off in the time of old age, and when my strength shall fail, do not forsake me. Wisdom 16:12: Neither herb nor poultice healed them, but thy word, O Lord, which heals all things.

[Marginal label: What is alleged for being heard?] 5. They render their vows to thee. He touches the reason for being heard: because they render to thee their vows, which by their own vow and not by obligation of any necessity they have offered in themselves and in their own things to the altar. Psalm 75:12: Vow, and render to the Lord your God, all you who around him offer presents. Because, as is said in Proverbs 20:25: It is ruin for a man to vow holy things, and after vows to draw back. Hence Augustine says that to vow belongs to will, to render belongs to necessity. Therefore the vows by which they have devoted themselves they render to the holy altar.

To the eternal, living, and true God. For there are gods by participation in divine power, made gods as was said to Moses, Exodus 7:1: Behold, I have established thee as God to Pharaoh. And in Psalm 81:6: I have said: You are gods, and all sons of the Most High. And these are true and living, but not eternal; hence concerning these it is said in Psalm 81:7: But you shall die like men, and shall fall like one of the princes. John 10:35: If he called them gods, to whom the word of God was made.

There are also gods who usurp the glory of divinity, such as demons; and therefore it is said to Christ, Matthew 4:9: All these things I will give thee, if falling down thou wilt adore me, supply, as God. Hence the Lord answered him: The Lord thy God shalt thou adore, and him alone shalt thou serve. Psalm 95:5: All the gods of the nations are demons, and those are eternal with respect to lacking an end, and they are living, but not true.

There are also gods by naming alone, as wooden and stone and metal idols. Hosea 14:4: We will say no more: Our gods are the works of our hands. And those gods are neither eternal, nor living, nor true.

Therefore for the exclusion of all these it is said: To the eternal, living, and true God, concerning whose eternity it is said, 1 Timothy 6:16: Who alone has immortality. Because, as the Gloss says there: True immortality is true eternity and immutability. Concerning life it is said, 3 Kings 17:1: The Lord God of Israel lives, in whose sight I stand. Concerning truth, John 3:33: He who has accepted his testimony has sealed that God is true.

This therefore is the second communion.

Notes

[1] Matthew 6:33. (*Matth. VI, 33.*)

[2] Compare 4 Kings 4:1 and following. (*Cf. IV Regum, IV, 1 et seq.*)

[3] Psalm 40:3 and 4. (*Psal. XL, 3 et 4.*)

Tractate III, Chapter VIII

CHAPTER VIII.

On the third communion.

1. Communicating, etc. Here the third communion is touched. And three things are said in it: namely the mode of communion, and those to whom the communion itself is directed, and how this communion descends from the blessed into the militant Church.

Therefore it is said: Communicating. This communion is more hidden than the two preceding ones; and therefore in the expression there is first set forth how we communicate with the saints in the homeland in the sacrament of the altar, because what they receive in the truth of the thing, we frequent in sacramental species. For communion is the perception of one and the same thing, in which those who communicate are united, although they participate in that one thing in diverse ways. For thus in the Symbol we say: I believe in the communion of saints. Hebrews 13:16: Do not forget beneficence and communion; for with such victims God is won over. Acts 2:42, concerning the faith of converts, says: They were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread and prayers.

For this communion is not of earth only, but in it we also communicate with heaven; and therefore we add: And venerating the memory. For the memory of the saints is to be venerated, from whom, while they lived, we received this communion, and by whose patronages we stand in it. For this is not new, because, Exodus 32:13, Moses also alleged the memory of the fathers before God, so that he might turn away his wrath, saying: Remember Abraham, Isaac, and Israel. And after a few words there follows, verse 14: And the Lord was appeased, so that he did not do the evil which he had spoken against his people. Similarly, 3 Kings 11:12 and 13, thus the Lord was speaking to Solomon: I will not do it in thy days, for David thy father's sake; from the hand of thy son I will tear it away, namely thy kingdom. Nor will I take away thy whole kingdom, but I will give one tribe to thy son, for the sake of David my servant and Jerusalem which I have chosen. Therefore relying on this authority, the Church places martyrs and Apostles most dear to God in the supplication of holy communion. For the Apostle says, Romans 9:8: Those who are sons of the promise are accounted in the seed.

2. In the first place, she who deservedly is always placed first, because she is designated by the second propitiatory, Exodus 27:34, in which God appeared bodily so that he might be propitiated, and toward which all Angels look with faces turned, so that from her they may receive illumination of splendor, which has two excellences. The first of these he touches, saying: Of the glorious ever-virgin Mary. But she is glorious because she was so virgin in her whole mind and body that she alone was unlibated by every concupiscence; and concerning her it is said, Tobit 3:16 and 17: Thou knowest, O Lord, that I never desired a man, and I have kept my soul clean from every concupiscence. I never mixed myself with those who play, nor with

those who walk in levity did I offer myself as a sharer. Again she is rightly glorious because she first vowed celibacy to God, bringing the cleanness of Angels to earthly persons, and acting manfully the victory of flesh and blood, triumphing over the first enemy of chastity.

And concerning the first it is said, Song of Songs 2:5: Support me with flowers, surround me with apples, because I languish with love. For she languished so greatly with desire for the heavenly spouse in tenderness of love that she could be consoled by no carnal love, but, supported by the flowers of heavenly cleanness, she gave virgins the way and example in celibacy, and was surrounded by the fragrant apples of the cleanness of paradise. Emulous of the angelic integrity of the first incorruption, in which virgins were made by God, she disdained marriages and allurements of carnal commerce, whom afterward many choirs of virgins followed. And another translation of the Septuagint hints this in the same place thus: I saw the bride like a dove ascending above the streams of waters, whose inestimable odor was exceedingly in her garments, and as the days of spring flowers of roses and lilies of the valleys surrounded her. For she was beautiful in virginity, a dove adorned with simplicity. Concerning her as concerning Judith 10:4 it is said: Every composition depended not on lust but on virtue. She ascended above streams of waters to the disdain of virginity, trampling the flow of concupiscence and reaching by every virtue; in the garment of her way of life the inestimable odor of the fruits of paradise was fragrant, because she meditated on and showed nothing except divine and angelic integrity. Flowers of roses surround her in the redness of martyrs who, in imitation of her, wished to suffer all things rather than lose virginity; around her are lilies of the valleys, those conserving the lily of virginity in humility without the sword of a persecutor. She triumphs over the enemy of chastity in herself and in her own, because in her is verified what the Lord foretold in honor of his mother: She shall crush thy head ^[1]. For she was safe from the bending of the tail and the harm of the twisted and levered body, who immediately in the beginning, before every wound of lust, crushed and excluded the head of the dragon.

Again she was a glorious virgin, who alone was prepared clean enough for the Son of God; for it was fitting that she shine with that purity than which under God none greater could exist, she into whom the whole divinity poured itself. Wisdom 7:25: Therefore she reaches from end to end, namely everywhere because of her cleanness; and therefore nothing stained runs into her ^[2]. Therefore it is said, Isaiah 7:14: Behold a virgin, or alma kept from every stain, shall conceive and bear a son ^[3]. She is ever virgin before birth, in birth, and after birth, as is said, Ezekiel 44:2: This gate which thou hast seen shall be shut; it shall not be opened, and a man shall not pass through it, because the Lord God of Israel has entered through it.

Mother of God, etc. And therefore according to the council she must be called Θεοτόκος and not Χριστοτόκος: for her son is therefore called Emmanuel, because he is true God and true man, and she is mother of the person of the Son, who in two natures is true God, Son of the eternal Father, whom, just as the Father begot according to divinity without corruption from eternity, so the virgin mother begot the same true God according to humanity in time without any diminution of virginity. For this reason the mother's generation is a unique and special example of the eternal Father's generation. For this reason Isaiah cries, 66:7 and 8: Before she travailed, she brought forth; before her birth-pangs came, she brought forth a male. Who has ever heard such a thing? and who has seen anything like this? For the time in which other women give birth is that after corruption the conceived seed is formed, and after the weight and anguish of the womb they give birth to a son wrapped in the misery of the mother with great pains. For this reason therefore it is said: Mother of God and of our Lord Jesus Christ, that is, of the mediator of God and human beings in grace, and of us by conformity of nature; and concerning these things enough has now often been said.

3. Hence it is said: But also of the blessed Apostles, because they were the founders and preachers of our faith, as is said in Psalm 86:1: Its foundations are in the holy mountains, in those mountains from which help will come to me ^[4]. Apocalypse 21:14: And the wall of the city had twelve foundations, and in them the twelve names of the twelve Apostles of the Lamb. These are the twelve chosen stones from the midst of the Jordan, on account of the solidity of their faith ^[5]. These are the twelve oxen beneath the bronze sea, on

account of their labor in the spiritual harvests prefigured under the figure of oxen ^[6]. These are the twelve fountains found in Elim ^[7], called fountains on account of the most true flow of their doctrine. These are the twelve gates of the city ^[8]. They are called gates because through them there is entrance into the Church. The Lord chose them and said to them: I chose you that you may go and bring forth fruit, and that your fruit may remain ^[9]. These are our princes in this communion, deservedly to be placed before all others with Abraham toward God.

And of thy martyrs, who were witnesses of our faith, because martyr in Greek is witness in Latin. Concerning these it is said, Hebrews 2:3 and 4: Which salvation, namely, when it had begun to be narrated by the Lord, was confirmed unto us by those who heard, God bearing witness by signs and wonders and various powers and distributions of the Holy Spirit according to his will. But Patriarchs and Prophets are not placed here, because they descended to limbo, awaiting there with happy hope the consolation of redemption. Nor are Confessors placed here, because the Church is not so certain concerning their merit; and therefore Leander in the order of his Canon which he left to the Church of Seville makes offering for Confessors, and not in veneration of the memory of Confessors.

Of Peter, who was the highest and head of the Apostles, to whom were given the keys of the kingdom of heaven, who was the confirmer of the others after he rose again from the threefold denial with respect to the Lord; of whom Christ said, Luke 22:32: Thou, once converted, confirm thy brothers; whose successor still has to confirm the whole Church, and therefore Peter was named from rock, because in the Syrian tongue petros is interpreted rock.

And of Paul, who was chosen not by men nor through man, but through Jesus Christ, and was added by merit to the rank of the Apostles, so that he might be a vessel of election to bear the name of the Lord before nations and kings and sons of Israel ^[10]. He is caught up into the third heaven and into paradise, so that he might hear secret words which it is not permitted for human beings to speak ^[11]. Yet he speaks those things which belong to wisdom among the wise and perfect, and after so great a height of contemplation he arranged the bed of those joined in marriage. He glories in tribulations ^[12]. He is not ignorant of the thoughts of Satan ^[13]. He labored more abundantly than all. He attributes all things to grace ^[14]. And finally for the faith he triumphs by the sword, after death bearing witness to the faith, as is read in the history of his passion.

Of Andrew, who, coming to Christ by the voice of John, led his brother Peter to him.

Of James the Greater, who held primacy among the Apostles in this respect, that he was the first among them crowned with martyrdom, as is said in Acts 12:2 concerning Herod: But he killed James, the brother of John, with the sword.

Of John, who was the beloved disciple of the Lord, who was present at the transfiguration, who at supper reclining above the breast of the Lord, as Bede says, drank the streams of the Gospel from the sacred fountain of the Lord's breast itself, and therefore wrote more loftily than the others concerning the deity of the Word; to him, a virgin, Christ the virgin commended the Virgin Mother on the cross.

Of Thomas, who by the touch of Christ after the resurrection was so strengthened in the faith of Christ that he in no way doubted further.

Of James the Lesser, who was the first Bishop of Jerusalem, so similar to Christ in the configuration of the body and imitation of religion that he deserved to be called brother of the Lord by the Apostles.

Of Philip, who was instructed concerning the divinity of the Father and the Son, and deserved to hear instruction concerning that bread with which Christ wished to feed the crowds ^[15].

Of Bartholomew, who alone among the Apostles is said to have been both noble and a philosopher, whence he also wrote a Gospel, concerning which Dionysius remembers, saying that in the proem of his Gospel he said: The Gospel is brief and long.

Of Matthew, who from being a tax collector was made both Apostle and Evangelist for the hope of penitent sinners, and distributor of spiritual talents, and preparer of God's banquets^[16].

Of Simon, who was brother of James the Lesser, who is called Cananaean from the zeal which he had for the Christian religion.

And of Thaddaeus, who, Judas Thaddaeus, was called little-heart by the Apostles because of diligent guarding of the heart. But he was the third brother of James, the brother of the Lord, and of Simon the Cananaean. The Lord chose these twelve, eleven on earth and the twelfth, Paul, from heaven.

4. To these he also joins certain martyrs concerning whose faith and cause of martyrdom there existed undoubted certitude. But the Church does not place many here, because in ecclesiastical history it is read that heretics sometimes suffered with martyrs, since at that time the Church could not have synods and visitations and examinations because of the persecutions of tyrants. But at the beginning she places distinguished martyrs whom the Roman Church had and has in her bosom, saying: Of Linus, who was Pope, triumphing for Christ through very many kinds of torments. Of Cletus, who also was Pope, with many sufferings and very clear signs. Of Clement, who also was Pope, disciple and attendant of Peter, writing in twelve books all the acts of Peter. Of Sixtus, Pope and martyr, who ordained that in the very solemnities of Masses the Sanctus and Agnus Dei be sung. Of Cornelius, whose martyrdom was undoubted among the holy Fathers Augustine and Ambrose. Of Cyprian, whose faith was so great that, when his condemnation had been read by the notary in the Roman consistory, he publicly cried, Thanks be to God, in whose heart the figure of the cross is said to have been depicted in the appearance of gold as testimony of faith. Of Lawrence, who, existing as Archdeacon of the Roman Church, sustained the pyre with certain and undoubted faith, so that he was roasted alive in the presence of the emperor Decius. He also scattered and gave with a large hand the resources of the Church to the poor; therefore his justice remains forever and ever. Of Chrysogonus, whose faith was wondrous, so that rejoicing willingly he underwent the punishments of death. Of John and Paul, who were chief officers of the imperial court, and proved by great signs and public confession against Julian the Apostate that they were glorious martyrs. Of Cosmas and Damian, both of whom were physicians who gave medicine freely, curing human beings more by the power of the cross and faith than by herbs or poultice.

And of all thy saints, in common, whose names are known to God.

By whose merits and prayers thou wouldest grant: because the merits of their supererogation can also aid others. But prayers always give suffrage; for this can be said concerning them which is read concerning Jeremiah, 2 Maccabees 15:14: This is the lover of the brothers and of the people of Israel; this is he who prays much for the people and the whole holy city, Jeremiah, prophet of God.

That in all things, to be understood, believed, done, and desired, we may be fortified, O Lord, by the aid of thy protection or defense against all plots of visible and invisible enemies. For having thy aid and the aid of thy saints, we shall stand secure, saying: My help is from the Lord, who made heaven and earth^[17].

Therefore this is the third communion, by which the Church communicates with heaven.

Notes

[1] Genesis 3:15. (*Genes. III, 15.*)

[2] Wisdom 7:25. (*Sapient. VII, 25.*)

[3] Isaiah 7:14. (*Isa. VII, 14.*)

[4] Psalm 120:1. (*Psal. CXX, 1.*)

[5] Compare Joshua 4:20. (*Cf. Josue, IV, 20.*)

[6] Compare 3 Kings 7:25. (*Cf. III Regum, VII, 25.*)

[7] Compare Exodus 15:27. (*Cf. Exod. XV, 27.*)

- [8] Compare Apocalypse 21:12. (*Cf. Apocal. XXI, 12.*)
- [9] John 15:16. (*Joan. XV, 16.*)
- [10] Compare Acts 9:1 and following. (*Cf. Act. IX, 1 et seq.*)
- [11] Compare 2 Corinthians 12:1 and following. (*Cf. II ad Corinth. XII, 1 et seq.*)
- [12] Compare Romans 5:3. (*Cf. ad Roman. V, 3.*)
- [13] Compare 2 Corinthians 2:11. (*Cf. II ad Corinth. II, 11.*)
- [14] Compare 1 Corinthians 15:10. (*Cf. I ad Corinth. XV, 10.*)
- [15] Compare John 14:8 and following; compare John 6:5-13. (*Cf. Joan. XIV, 8 et seq.; cf. Joan. VI, 5-13.*)
- [16] Compare Luke 5:27 and following. (*Cf. Luc. V, 27 et seq.*)
- [17] Psalm 120:2. (*Psal. CXX, 2.*)

Tractate III, Chapter IX

CHAPTER IX.

On the petition by which the oblation is sought to be accepted.

1. This oblation therefore. In this threefold communion, communicating with Christ and all the good, we ask that our oblation be accepted, intending two things, namely that we be accepted and the mode by which all of us may be accepted. And we express this mode there: Which oblation thou, O God.

But in the first prayer we say three things, namely how this oblation is referred to us, and what we ask to be accepted in it, and what we ask to be done for us by God accepting us in the oblation.

Therefore he says: This oblation therefore, because, namely, it is offered in the communion of all saints, who can never not be accepted. Therefore this, and here a nod ought to be made by the priest by inclination of the head toward the host shown, of service. This is said for the clergy, because just as there is service of a king in chamberlains and servers and cupbearers and marshals and dukes and other ministers of the royal court, so there is service of God in the temple consecrated for oblations, and this service is of doorkeepers, candle-bearers, exorcists, acolytes or readers, subdeacons, deacons, presbyters, Bishops, etc.; and this service is called *θεοσεβεία* or worship of God. And just as victory does not belong only to the king, but to all those who contribute something to victory in the service of the king, so the oblation does not belong only to the priest, but to all those who contribute and do something for the oblation in the service of God in the temple. For in the army of a king one cooks for the army, another prepares arms, a third saddles horses, a fourth prepares soldiers, a fifth orders battle-lines, a sixth fights, a seventh restrains those going ahead, an eighth bends those at the rear back to the help of the first; and the victory exists through the diverse mode of all of them, because if any one of them is lacking, the king will not obtain victory. So in the oblation the doorkeeper keeps clean the temple in which the oblation is; the candle-bearer drives away visible and invisible darkness; the exorcist excludes the force of the demon, lest he be able to impede those communicating from the perception of communion; the acolyte expounds the truth of faith; the subdeacon brings in the matter of the victims to be immolated for the sacrament; the deacon arranges the oblation and the corporal cloths on the altar; but the priest as perfecter of sanctity perfects the oblation. And therefore in some way the oblation belongs to all clerics. And attending to this Gregory says: This oblation therefore of our service, that is, to the perfection of which our whole service is ordered.

But also of thy whole family. This is added for the lay people, who, as has often been said, are in the oblation of the altar through vow; and thus the whole army of the Church is in the oblation. For this reason it is said, Song of Songs 6:9, that the Church is terrible as an ordered battle-line of camps. Genesis 32:2: These are the camps of God. 1 Kings 5:11: Send away the ark of the God of Israel, and let it return to its place, and let it not kill us with our people. And of all these, in a differing mode, is the oblation.

Once this has been had, whose oblation it is, the perfecter of sanctity seeks acceptance of this oblation in all these, as Gregory says, so that no one's vow be void, no one's petition empty. And this is what is said: We beseech, O Lord, that, appeased, thou accept: appeased, I say, by the service of the clergy and the vow of the whole people; accept, that is, receive, for all for whom it is offered. Malachi 3:4: And the sacrifice of Judah and Jerusalem will please the Lord, as the days of the age and as the ancient years. For Judah, which is interpreted confessing and glorifying, signifies the clergy confessing the confession of truth in preaching and glorifying in praise. But Jerusalem signifies the people, whose sacrifice pleases God by acceptance as the days of the age, that is, as the sacrifice offered by the saints from the days of the age; and that one pleases as the ancient years, which are eternal years, which will not fail, that is, as it is accepted from eternity in the preordination of God.

2. And our days. This is what is sought to be furnished to us by God accepting. But two things are sought, one pertaining to time, and the other pertaining to eternity. To time belongs what he says: And our days, granted to this life, in which many troubling things arise. Ephesians 5:16: Redeeming the time, because the days are evil. Genesis 47:9: The days of my pilgrimage are few and evil.

In thy peace, because that alone is secure, and it is threefold: of time, of breast, and of eternity. Dispose, because it belongs to thy wisdom alone both to foresee evils about to arise and to dispose us in them toward thy peace. Wisdom 8:1: She reaches strongly from end to end and disposes all things sweetly.

Then he touches what belongs to eternity in two ways, namely according to avoidance of eternal evil and according to attainment of eternal good. Concerning avoidance of evil it is said: To be snatched from eternal damnation, through indulgence of mortal sin. Psalm 9:19: The patience of the poor will not perish forever. Concerning the second he says: And command us to be numbered in the flock of thy elect, who by the grace of final and special election have been separated from the mass of sinners; because that one true flock is certain in the predestination of the Father. Psalm 146:4: He numbers the multitude of the stars and calls names to all of them. For this is said concerning the elect, whose names are written in the book of life; for they are not written there by present justice, but by the grace of final election. This is signified, 1 Esdras 10:1 and following, where those who could not find their genealogy were separated from the people of the Lord, because they were not written in the number of the saints.

But what follows: Through Christ our Lord, is the conclusion to which no one responds Amen, as in the other conclusions of the secrets, except the Angels who are said to be in the ministry.

Tractate III, Chapter X

CHAPTER X.

On the mode by which the oblation is sought to be accepted.

1. Which oblation, etc. Here he touches the mode by which the oblation is sought to be accepted. But he touches two things, namely the fivefold mode and in what this mode is completed.

Therefore he says: Which oblation, of the clergy and people, thou, O God, to whom alone offering must be made, because thou said, Exodus 20:3: Thou shalt not have strange gods before me.

In all things, in the ranks of clergy and people, we beseech, that is, we ask, excepting no one from prayer. Wisdom 6:8: He made the small and the great, and equally there is care to him concerning all.

[Marginal label: Difference between the oblations of the Old and New Testament.] Blessed. There were five things in the ancient oblations, for the exclusion of which these five are said here; for the ancient oblations were empty of grace, and therefore no blessing flowed from them. The ancient oblations were not inscribed for an eternal memory, but rather invented by human beings and ordained by God lest they be made to idols.

The ancient oblations also were not ratified, because they were disapproved by much reason, and because, having been convulsed, they were irrational, and never accepted according to the heart of God. And therefore he says five contrary things concerning this one: Blessed, that is, full of the blessing of grace. Deuteronomy 33:5: And he turned his curse into thy blessing, because he loved thee. Ecclesiasticus 39:27: His blessing overflowed like a river, etc.

Inscribed, among the most acceptable gifts of God for the eternal memory of so great a thing. Habakkuk 2:2: Write the vision and explain it on tablets, so that he who reads it may run through it. Apocalypse 3:5: I will not delete their names from the book of life.

Ratified. Ratified is firm, what cannot be convulsed by any reason; for that oblation will never suffer rejection, and will never be convulsed, because, as the Psalmist says, Psalm 109:4: The Lord has sworn, and it will not repent him: Thou art a priest forever according to the order of Melchizedek. For the oblation is so ratified that on account of it the priesthood which, as we have said, is his service, remains forever, to which no other priesthood will ever succeed. Hebrews 7:24 and 25: But this one, because he remains forever, has an everlasting priesthood. Hence he can also save forever those approaching God through himself, always living to intercede for us.

But three crosses are made here so that these things may be signified to proceed into the host from the first perfecter of sanctity, whose vicar stands at the altar.

Rational, because it is full of every reason that the blood of Christ cleanses the defiled. But it was wholly irrational that the blood of goats or bulls or lambs should cleanse anyone. Hence, Hebrews 9:13 and 14: For if the blood of goats and bulls, and the ash of a heifer sprinkled, sanctifies the defiled unto cleansing of the flesh, how much more will the blood of Christ, who through the Holy Spirit offered himself immaculate to God, cleanse our conscience from works of death, to serve the living God?

And thou wouldest deign to make it acceptable, because in those things nothing was acceptable, as was shown in the preceding things. But this one has the account of acceptance from union with him to whom it is offered.

But in these two things crosses are not made, because this oblation is rational and acceptable from itself; but it has blessing and inscription and ratification from the Father, who is the first perfecter of sanctity, and the priest signifies this to proceed into it by the cross which he makes threefold.

2. For us. Thus the construction must be ordered: Which oblation blessed, etc., that is, which is blessed and inscribed, etc., thou, O God, in all things, we beseech, wouldest deign to make such that for us, that is, for the usefulness of our incorporation, so that we may be incorporated into thee, it may become body, unto incorporation, and blood, from which thy spirit breathes the Holy Spirit flowing into us, by whom we may live in thee; because incorporated into thee we shall live by thy spirit. And on account of this two crosses are again made, so that the power of our incorporation and the power of our vivification may be noted to proceed from God into the sacrament. John 6:57: He who eats my flesh and drinks my blood remains in me, as incorporated into me and associated to my spirit, and I in him, as head in members and life in living beings.

Of thy most beloved Son, because it was of excessive love that thou gavest him thus to us in the sacrament. For this reason also this sacrament is called the sacrament of charity; for thus it is said, Colossians 1:13 and 14: Who rescued us from the power of darkness and transferred us into the kingdom of the Son of his love, in whom we have redemption through his blood and remission of sins.

Of our Lord, who has perfect possession of all resources of the good and beautiful. Jesus Christ, who is true mediator in us and in thee, placing the hand of true mediation.

But here some say absurd things, saying that because Christ was sold for thirty pieces of silver, which are three tens, therefore the first three crosses are made; and because there was buying and selling there,

therefore the two second crosses are made. Others add that because Christ was sold to three kinds of human beings, namely priests, scribes, and Pharisees, therefore three crosses are made, and because of buying and selling the two second crosses are made. Others say that because Judas the betrayer received the morsel of bread after Satan entered into him, and thus was cursed, therefore by opposition the oblation of the Church is called blessed. And because he was proscribed from the company of the faithful, therefore by opposition that oblation is called inscribed. And because his deed was not ratified, but void, therefore by opposition that oblation is called ratified. Because it lacks every reason, therefore by opposition the oblation is called rational. And because the deed of Judas was condemned, so that he hanged himself by a noose, therefore by opposition it is called acceptable. We reckon these and things of this sort to be ravings and of illiterate persons who profess themselves teachers through insanities and trifles, and by their teachings make theology detestable.

Tractate III, Chapter XI opening

CHAPTER XI.

On the things perfecting the confection of the sacrament. And first, on the perfection of the sacrament of the body.

1. Who the day before, etc. Here, after the sanctification of the host by which fitness for transubstantiation is conferred on the host itself, he touches the perfection of the sacrament.

But it has two parts: in the first of which the perfection of the sacrament of the body is touched, and in the second the perfection of the sacrament of the blood is touched, there, In like manner.

Concerning the first, eight things are introduced in order. In the first of these is touched the time at which Christ celebrated this sacrament. In the second, how by the touch of his divine hands he conferred transubstantiality on the matter of the sacrament. In the third, he shows how this sacrament is to be offered to the Father. In the fourth, how he gave thanks for so great a gift and benefit. In the fifth, how he flowed forth the blessing of every grace into this sacrament. In the sixth, how he signified that this must be broken according to the measure of each one. In the seventh, how he instituted that this sacrament must be frequented by the disciples. In the eighth, how he expressed the form of sanctification.

[Marginal label: The time when Christ instituted the sacrament.] Therefore he says: Who the day before, that is, on the prior day, before he suffered, that is, on the fifth feria in the night in which he was handed over, after which he suffered on Parasceve, that is, on the sixth feria. But on that night the moon was fourteenth, and there was no leaven in the houses of the Jews; and therefore he is proved to have celebrated with unleavened bread. Exodus 12:15: For seven days you shall eat unleavened bread, and there shall be no leaven in your houses. For this fits the thing signified. 1 Corinthians 5:7 and 8: For Christ our Pasch has been immolated. Therefore let us feast, not in the old leaven, nor in the leaven of malice and wickedness, but in the unleavened breads of sincerity and truth. Concerning this time the Apostle says, 1 Corinthians 11:23 and 24: Because the Lord Jesus, on the night in which he was handed over, took bread, and giving thanks broke it.

Concerning the second he says: He took bread, unleavened from pure wheat, into his holy hands, that is, sanctifying hands, and venerable, on account of deity united to the hands, so that by the touch of his holy and divine hands he conferred on such matter of the sacrament that it could at every time be transubstantiated into the body of Christ, just as by the touch of his most clean flesh he conferred regenerative power on waters; for the creature receives such power at the touch of the Creator. And this was signified, John 6:11, where Jesus took into his hands the loaves with which he wished to feed the crowds. Hence it is said, Song of Songs 5:14: His hands are rounded, golden, full of hyacinths. They are called rounded, that is, moveable for all operations; golden, because in all their operations the power of deity shines, divinely changing everything

that the hands touch. But they are called full of hyacinths, which is of heavenly power and color, because in all works it indicates heavenly life and intention.

2. And with his eyes lifted up to heaven. The third is that in which he signifies that this oblation must always be lifted into heaven, because both the priest himself and the host thus ascended for us to the Father in heaven. Hebrews 9:24: For Jesus did not enter into holy places made by hand, copies of the true, but into heaven itself, so that he may now appear before the face of God for us. And this is: To thee, God according to humanity, his Father according to divinity, but almighty on account of the power of transubstantiation, because it is rooted in the omnipotence of God; because, as is said, Luke 1:37: No word will be impossible with God. And therefore he said, John 20:17: I ascend to my Father and your Father, my God and your God.

Giving thanks to thee. The fourth is this: for it was worthy to give thanks concerning so great a gift, concerning so excellent a grace, concerning so effective a food, concerning so worthy a sacrament. John 11:41 and 42: Father, I give thanks to thee, because thou hast heard me. But I knew that thou always hearest me. 2 Corinthians 9:15: I give thanks to God for his unspeakable gift.

He blessed. The fifth is this, because he poured the fullness of every grace into the sacrament, so that what is said in Ecclesiasticus 44:25 may be true concerning the sacrament: He gave to him the blessing of all nations. But some here say that he blessed with a certain sign of the hand. Others say that it was by a hidden word, by which he also transubstantiated the bread into his body. Others say that he transubstantiated by the power of divinity without sign and word, because Christ did not need to use bodily signs and words, as one who had the power of excellence, and not as a minister using a key. But because none of these is proved by any Apostolic authority, and the first exposition has no doubt, therefore the first is more pleasing among these. For God is said to bless when he flows grace in, as is said, Numbers 6:27: They shall invoke my name over the sons of Israel, but I will bless them. Psalm 113:15: Blessed are you by the Lord, who made heaven and earth.

He broke, after he had transubstantiated the bread into his body, and this breaking is in the sacramental forms alone and not in the body of Christ. For this is a special breaking in which the power of deity is known, that the form of bread is broken and the body remains whole. Luke 24:35: They knew him, namely the Lord, in the breaking of bread. Those hungry for Christ always sought this, as is said, Lamentations 4:4: The little ones asked for bread, and there was no one to break it for them. Little ones are called all those who before Christ were found weak for this breaking. But why he broke it will be shown later.

And he gave it to his disciples. He gave it as a gift, as is said, Matthew 10:8: Freely you have received, freely give. Wisdom 3:14: To him will be given the chosen gift of faith and a most acceptable lot in the temple of God. But he gave only to his disciples, signifying that an unworthy person ought not approach. 1 Corinthians 11:29: He who eats and drinks unworthily eats and drinks judgment to himself. And in the same place, verse 27: Whoever shall eat this bread or drink the chalice of the Lord unworthily will be guilty of the body and blood of the Lord. And therefore in confession the unworthy person ought to be forbidden, and if publicly he approaches among others, the priest extends it to him because he betrays no one, but that man then seizes it, just as the Lord did not prohibit Judas approaching among the others.

Saying: Take, unto office. Luke 22:19: Do this in memory of me.

And eat of this, all of you, disciples, so that all of you may be incorporated into me and associated to my spirit, because otherwise you cannot be offered to God the Father.

[Marginal label: Form of the consecration of bread.] For this is my body. This is the form of the sacrament, which every priest thereafter had to use, and it is contained in the Gospel ^[1]. For in this form the uncreated Word descends into the created word, and by his invisible power works the transubstantiation of bread into the body of Christ, just as also from the beginning in the Word every creature was instituted and made. John

1:3 and 4: All things were made through him, and without him nothing was made that was made. In him was life, and the life was the light of men. Hebrews 1:3: Carrying all things by the word of his power.

Notes

[1] Compare Matthew 26:26; Mark 14:22; Luke 22:19. (*Cf. Matth. XXVI, 26; Marc. XIV, 22; Luc. XXII, 19.*)

Tractate III, Chapter XII opening

CHAPTER XII.

On the confection of the sacrament of Christ's blood.

1. In like manner after supper was ended, etc. Here after the confection of the sacrament of the body, he touches the confection of the sacrament of the blood.

And concerning this he touches seven things in order, namely the time of institution, the touch of the power of transubstantiation, the gratefulness of thanksgiving, the outflow of blessing, the office of institution, the form of blood, and the effect of sanctification.

Concerning the first of these it is said: In like manner, because with like goodness and charity and virtue. For goodness made him communicate blood, because, as Dionysius says, it belongs to the good to bring forth good things. Charity made him redeem us by blood, as is said, Jeremiah 12:7: I have given my beloved soul into the hand of its enemies. But divine virtue made wine to be converted into blood, as is said, John 6:56: My flesh is truly food, and my blood is truly drink.

After supper had been taken, after each supper, namely that of the typical lamb and that of his body; for last, after all foods, he handed down this sacrament, so that he might impress it more closely upon the memory of the disciples. 1 Corinthians 11:26: As often as you shall eat this bread and drink the chalice of the Lord, you shall announce the death of the Lord until he comes. But although Christ did this for the stated reason, nevertheless on account of reverence for the sacrament it was instituted by the Apostles that this sacrament be received by the faithful with fasting mouth, unless the necessity of infirmity should require otherwise, just as the Apostle reproved certain persons, 1 Corinthians 11:20 and 21, because they received the sacrament of Christ not fasting, saying: When you come together into one, it is now not to eat the Lord's supper; for each one takes his own supper beforehand to eat. And one indeed is hungry, but another is drunk.

Taking also this excellent chalice. It is called excellent because it is bright beyond others; and therefore concerning the chalice of the Old Testament, as not sufficiently bright, he said, Matthew 26:29: I will not drink henceforth of this fruit of the vine. But concerning this one he says: Until it be fulfilled in the kingdom of God, that is, in the confirmed power of the Church. And therefore, Matthew 26:29, he said: Until that day when I shall drink it with you new in the kingdom of my Father. For he daily drinks this excellent chalice and imbibes it for himself in his members. Psalm 22:5: My inebriating chalice, how excellent it is! But chalice is so called as a warm drink, because it kindles with the heat of charity. Psalm 115:13: I will take the chalice of salvation and call upon the name of the Lord.

Into his holy and venerable hands. This is expounded as above, because by the touch of his hand he conferred upon wine that it might always be able to be converted into his blood.

Likewise giving thanks, concerning the redemption of the human race through blood. For he desired this to such an extent that even in the passion of the cross he poured out his blood with joy. Hence the Apostle, Hebrews 12:2: With joy set before him, he endured the cross, despising shame.

He blessed it, with every blessing of grace, from which the blessing of salvation would flow forth to all of us. Genesis 24:35: The Lord has blessed my lord exceedingly, and he has been magnified.

Here, moreover, a cross is made so that it may be signified that this blessing flows from the first perfecter of sanctification, the heavenly Father, into the sacrament. But whether he blessed with a sign, or with a word, or by the virtue of his divinity without a word transubstantiated the wine into his blood, as certain say, has not been proved; and therefore the first mode of exposition seems better to us.

He gave, he did not sell, he did not pay back, but gave as a gift, that is, he gave freely. Hence, 1 Corinthians 11:23: For I received from the Lord what I also handed on to you.

To his disciples, who alone were worthy. Matthew 7:6: Do not give what is holy to dogs, nor cast your pearls before swine.

Saying, instituting the office of the sacrament: Take, for the office. 1 Corinthians 4:1: Let a man so regard us as ministers of Christ and stewards of the mysteries of God.

And drink, for incorporation into me. Ecclesiasticus 24:29: Those who eat me shall still hunger, and those who drink me shall still thirst. From this, the chalice of blood, all, without distinction. Acts 10:34: In truth I have found that God is not an acceptor of persons.

[Marginal label: Form of the consecration of wine.] 2. For this is the chalice of my blood. It is read intransitively. This is the chalice which is my blood, which is truly drink for the redemption of sins. Hebrews 9:22: Without shedding of blood there is no remission. Apocalypse 1:5: Who loved us and washed us from our sins in his blood. And because no one is washed from sins unless he is washed within, because sin stains within, therefore it is necessary that the blood be drunk, so that it may wash within. And up to this point, in my judgment, the form of the sacrament is terminated, because the form of the body also extends so far and no further.

But concerning the effect of the blood, which above we placed in the seventh place, he introduces four things: the first of which is that it witnesses the inheritance to us; the second, that it declares faith in mystery; the third, that it is remissive of sins; the fourth, that it brings the death of Christ back to memory.

Concerning the first he says: Of the new and eternal Testament. But he says new because it is new in rite and effect. Apocalypse 21:5: He who sat upon the throne said: Behold, I make all things new. Isaiah 65:17: For behold, I create new heavens and a new earth, and the former things shall not be in memory and shall not ascend upon the heart. Leviticus 26:10: When new things come upon you, you shall cast away the old. But it is called eternal because it will never receive a superordination of another testament or sacrament, as it was superordinated upon the sacraments of the old law. Jeremiah 31:40: The holy thing of the Lord shall not be plucked up, and it shall not be destroyed any more forever. Isaiah 55:3: I will make with you an everlasting covenant. Hebrews 10:14: By one oblation he has consummated forever those sanctified. And therefore it is called a testament, because in blood he confirmed all the promised things testified. Hebrews 9:17: A testament is confirmed among the dead; otherwise it is not yet valid while he who made the testament lives. Therefore, Zechariah 9:11, it is said: Thou also, in the blood of thy testament, hast sent forth thy prisoners from the pit in which there is no water. For this he had promised, that he would lead the bound out of the pit of misery through blood.

Mystery of faith. Mystery is said from the Greek μύστης, which is secret, because it was secret how in death he would perfect eternal life and in blood sanctity. And therefore to many wise men of this world it seemed folly. Hence he says, Isaiah 24:16: My secret to me, my secret to me. Job 28:11: He has searched the depths of rivers and brought hidden things into light. For the rivers are the streams of wounds, whose wisdom is profound: how the world has been redeemed by the blood of Christ. And in this depth all the mysteries of faith have been revealed.

Thus, therefore, it is the blood of the eternal testament and the mystery of faith. Hebrews 13:20: But the God of peace, who brought back from the dead the great shepherd of the sheep, in the blood of the eternal

testament, our Lord Jesus Christ.

Which, namely the blood, for you, disciples, who nevertheless are perfecters of sanctity, because, as we have said, the bishop and the priest also need the blood of redemption; and for many, namely for the good efficaciously, yet for all it was poured out sufficiently. And these words are contained in Luke 22:20.

Unto the remission of sins, because the seat of the soul is in the blood, which is the price of redemption. 1 Peter 1:18 and 19: You were redeemed not with corruptible gold or silver from your vain conversation of paternal tradition, but with the precious blood as of the immaculate lamb, Christ.

As often as you shall do these things, by devoting the sacrament at the altar, unto memory of me going away to the passion, you shall do it. Lamentations 3:19: Remember my poverty and my transgression, the wormwood and the gall. And the Prophet answers, verse 20: Remembering I will remember, and my soul will waste away within me.

We have gone through these things briefly concerning the confection of the sacrament, because after the office of the Mass we shall make a special long treatise concerning this, in which we shall place the sacrament itself in six genera, namely in the genus of grace, in the genus of gift, in the genus of food, in the genus of communion, in the genus of sacrifice, and in the genus of sacrament ^[1]. And we shall place the species of each genus, and the proper differences and effects, and shall investigate them subtly. And that treatise will fill out at length whatever has here been passed over briefly; for if that treatise had been placed here, many things would have had to be said which would not have seemed to pertain much to the office of the Mass.

Notes

[1] Compare the immediately following treatise, On the Eucharist, especially Distinction VI. (*Cf. tractatum proxime sequentem, De Eucharistia, Distinct. VI praecipue.*)

Tractate III, Chapter XIII

CHAPTER XIII.

On the elevation and on those things perfecting it. And first, what Christ perfected in himself.

1. Whence also mindful, O Lord, etc. Here is placed the part of this Canon in which, after the sanctification of the host and after the confection of the sacrament, there is touched upon the elevation and presentation to the sight of God in heaven of the perfected sacrament together with all those communicating in the sacrament.

It has three parts: in the first of these there is touched upon the sacraments perfecting this elevation. In the second, upon the very mode of elevation, there: We humbly beseech thee. In the third there is made a supplication for those who are to be elevated in the sacrament, there: Remember also, O Lord, etc.

Moreover, the first of these parts is divided into two parts: in the first are set down the things elevating the sacred host which Christ perfected in himself. But in the second are set down the things which were done in figure and type of the sacrament, there: Upon which with a propitious. Hence the three prayers which are set down here in order are thus ordered, because in the first is touched the oblation of human beings elevating the host by the power of the sacraments; in the second, a supplication of the intercession of the fathers for elevation; in the third, with the oblation, the ministry of the Angels.

In the first of these three things are indicated, namely whose oblation it is, the memory of those elevating the host, and the very oblation of elevation to God.

Concerning the first he says: Whence also mindful, etc. The construction is to be ordered thus: Whence, O Lord, we, the priest and clerics thy servants, who have received the service of our orders for offering these

things. Isaiah 61:6: But you shall be called priests of the Lord; ministers of our God, it shall be said to you.

But also thy holy people, which is imbued and consecrated with the sacraments; catholic, believing the Catholic faith in heart and confessing it with mouth and showing it in deed. Concerning the first two it is said, Romans 10:10: With the heart one believes unto justice, but confession with the mouth is made unto salvation. But concerning the third confession it is said, James 1:25: Not becoming a forgetful hearer, but a doer of the work, this one will be blessed in his deed. And therefore it is said, 1 Corinthians 12:3, that no one can say, The Lord Jesus, except in the Holy Spirit. And there the Gloss of Ambrose says that he who says The Lord Jesus in the Holy Spirit says it with heart, mouth, and deed. We, I say, thy servants and thy people, mindful of the so blessed passion, etc., of the same Christ thy Son, the same one whose body and blood we confect.

2. Thus therefore the construction is to be ordered: Mindful, of whom forgetfulness must never be had. Psalm 62:7 and 8: Thus I was mindful of thee upon my bed; in the morning I will meditate on thee, because thou hast been my helper. Psalm 136:6: Let my tongue cleave to my jaws, if I do not remember thee.

Of the same Christ, mediator of God and men, of whose body and blood we partake, so that, incorporated in Christ, we remain, as he himself says, John 6:57: He who eats my flesh and drinks my blood remains in me, and I in him. John 15:4: As the branch cannot bear fruit from itself unless it remains in the vine, so neither can you unless you remain in me.

Of thy Son, consubstantial with thee, so that thus through him we may have access to thee. Romans 5:1 and 2: Let us have peace toward God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand, and we glory in the hope of the glory of the sons of God. For on account of this, as Augustine says, he united the sacrifice and the one offering it with the Father, so that those approaching through the sacrifice and the one offering it should not halt, but should approach all the way to the Father. For he is the true chamberlain and true doorkeeper, who introduces to the secrets of the Father. Genesis 43:16: Bring the men into the house, and kill victims, and prepare a banquet, because they are to eat with me at noon, that is, they are to be refreshed with the sweetness of my deity in full light and fervor of charity. John 10:9: I am the door. If anyone enters through me, he shall be saved; and he shall enter and go out and find pastures. And in the same place, verse 3: To him the doorkeeper opens, where the Gloss of Augustine says that Christ the mediator is the door and the doorkeeper introducing the faithful to the Father.

Of our Lord, who is rich in resources toward all. Romans 10:12: The same Lord of all, rich toward all who invoke him.

Of our God, because unless he were God, he would not bring us all the way to thee through his host. John 1:18: No one has ever seen God; the only-begotten Son, who is in the bosom of the Father, he has made him known.

[Marginal label: Sacraments elevating the host.] 3. Of the so blessed passion. For these are the sacraments of Christ by which he elevates us: the first absolves from the infirm; the second elevates to the glory of blessedness; the third lifts up to the place of the blessed.

And this is: So blessed, that is, of so excellently beatifying a passion, which absolved the dead from the chains of death. Matthew 27:52 and 53: When Christ was dying in the passion, the tombs were opened, and many bodies of the saints who had slept rose and came into the holy city and appeared to many. Thus therefore the death of Christ loosed the dead in the depths, so that they could be elevated. Psalm 145:7: The Lord looses the fettered; the Lord enlightens the blind. Hence those already loosed, rejoicing, say: Thou hast broken my bonds; to thee I will sacrifice a host of praise and will call upon the name of the Lord^[1].

And also from the lower regions, which had held many swallowed up in soul, and many more in guilt through evil merit by which they deserved to descend to the lower regions. Psalm 48:16: Nevertheless God

will redeem my soul from hell, when he shall receive me.

Of the resurrection, by which he rose and made others rise with him, some in reality, and some in certain and happy hope. Isaiah 26:19: Thy dead shall live; my slain shall rise. 1 Corinthians 15:22 and 23: As in Adam all die, so also in Christ all shall be brought to life: but each one in his own order: Christ the first-fruits; then those who are Christ's, who have believed at his coming. And thus in him we rise from the death of soul to justification, and from the death of body to glory. Romans 4:25: Who was handed over for our offenses and rose for our justification.

But also into the heavens. He touches the third sacrament elevating us, and he says heavens in the plural, because although Christ ascended to the right hand of the Father above all the heavens, as is said, Ephesians 4:10, nevertheless he ascended into all the heavens of all through each of the orders, because to all and to each he brings in and has brought in and will bring in his illuminations forever. And therefore there are ten days on which the ascension is celebrated, because he climbed the nine heavens of the Angels, and thus on the tenth day sat at the right hand of the Father. Psalm 17:17: His going out is from the height of heaven, and his course is to its height; nor is there anyone who hides himself from its heat.

Of the glorious ascension, because whatever he did and said he made credible. Psalm 92:4 and 5: Wondrous is the Lord on high. Thy testimonies have been made exceedingly credible.

Of the ascension, which makes us, incorporated into Christ in the host, ascend into heaven. Micah 2:13: He who opens the way shall ascend before them. John 14:2: If it were otherwise I would have told you, because I go to prepare a place for you.

[Marginal label: Oblation of the host.] 4. We offer. He touches the third thing, which is the oblation of the host into heaven by the priest with the clergy and people; and therefore he says in the plural, we offer. Hebrews 13:15: Through him, namely Christ, let us always offer a host of praise to God.

To thy excellent majesty, which, although it is bright in all things, nevertheless is excellent, that is, bright beyond others in the heavens and the glory of the blessed, where it has nothing of obscurity mixed in, where in the unequal brightness of the saints it exists through joy, as Augustine says. Hence, Matthew 11:43: The just shall shine like the sun in the kingdom of their Father.

From thy gifts, which we have received from thee. But gift, since it is an unreturnable giving, is set down for gratuitous gifts, among which the gift of the sacrament of the Eucharist is most powerful.

And from things given, which by a common name are called givens, which are natural givens, such as the sacramental species of the fruits of wheat and wine with all clergy and people, who are signified to be offered in them. James 1:17: Every best given and every perfect gift is from above, descending from the Father of lights. For he accepts these things which he himself gave, because those things are good and full of the spirit of grace. Luke 11:13: If you, though you are evil, know how to give good gifts to your children, how much more will your Father from heaven give a good spirit to those asking him?

A pure host. These five things which are said here are divided into two, so that the first three are things perfecting the host's every suitability for elevation into heaven. But the other two are things signifying the communion of the people with Christ in this sacrifice.

Therefore he says: A host, which already is offered elevated to the door of heaven. Pure, that is, purifying us from the tinder of original sin, as 1 Timothy 1:5 says: Charity is from a pure heart, and a good conscience, and unfeigned faith. For thus Christ, the font of purity, purifies in the host.

A holy host, that is, giving the virtue of all holiness, in which the Holy of Holies is contained. John 17:19: For them I sanctify myself.

An immaculate host, that is, wiping away from us an actual stain, because the immaculate Lord is contained in it, who is a lamb without stain. Ephesians 5:27: That he might present to himself a glorious Church, not having stain.

But in these things the priest makes three crosses, so that here he may show that the fullness of blessing proceeds from the first perfecter of sanctity into the mystical body, which is offered there in the true body as in a sign.

Holy bread. He touches those things which belong to communion. For it is said, 1 Corinthians 10:17, that many of us are one bread, one body, namely in Christ, all who partake of one bread; and thus it is called bread by similitude, because the substance of bread which was there has already been transubstantiated into the body of Christ and is not there. This bread is called holy because it must be communicated to the holy and not to the unclean. 1 Kings 21:4 and 5: I do not have common loaves at hand, but only holy bread; if the boys are clean, especially from women, then they will be able to eat them because of necessity. And David answered the priest and said to him: Indeed, if it is a question of women, we have kept ourselves from yesterday and the day before, that is, from the past of the law and from the past of natural reason; and the vessels of the boys were holy, that is, the bodies in which the holy bread is to be placed. And he added: Moreover this way is polluted, but even it today will be sanctified in the vessels. For the way of this life has pollution, which must be sanctified by the continual remedies of the sacraments of the Church, so that we may worthily communicate in the holy host.

This bread is called of eternal life because it nourishes unto eternal life. John 6:33: The bread of God is he who descends from heaven and gives life to the world. And in the same place, verse 59: He who eats this bread shall live forever. Ecclesiasticus 15:3: He fed him with the bread of life and understanding.

And the chalice, from which breathes the spirit to whom we communicate through the blood of Christ; and because the blood, by washing, saves from sins and peril, therefore there is added: Of perpetual salvation. 1 Corinthians 11:13: For in one Spirit we were all baptized into one body, whether Jews or Gentiles, whether servants or free, and we have all been given to drink in one Spirit. 1 Corinthians 10:4: They all drank the same spiritual drink, for they drank of the spiritual rock that followed them; and the rock was Christ.

But what certain persons say, that five crosses are made here because of the five wounds, I count a mockery. But here it must be attended that, although the priest, the perfecter of sanctity, says all the prayers with arms extended in the form of a cross, so that he may give the people the sign of the cross of Christ, so that the truth may answer to the figure, because Moses prayed in this way ^[2], and so that he may be prepared to receive all into the embrace of charity, as is said, Isaiah 65:2: I have stretched out my hands all day to an unbelieving people; nevertheless he says this prayer with hands stretched out on high, the arms extended more than in other prayers, so that he may signify the elevation of the host, which we say must be elevated into heaven by intention, as though he were saying: The elevation of my hands is the evening sacrifice, which was elevated into heaven by Christ in the evening of the world. And he makes this extension and elevation of hands until the signs which are made here; then he draws them back so that he may make the crosses for the signification of those things which we have said.

This, therefore, is the first elevation of the host.

Notes

[1] Psalm 115:16 and 17. (*Psal. CXV, 16 et 17.*)

[2] Compare Exodus 17:12. (*Cf. Exod. XVII, 12.*)

Tractate III, Chapter XIV

CHAPTER XIV.

On those things which were done in figure and type of the sacrament.

1. Upon which with a propitious, etc. This is the second part, in which the elevation of this host is sought through memory of the acceptance of the figures made from heaven.

But two things are contained here: in the first of which that which is sought is expressed; in the second, the figures received from heaven are commemorated.

In the first four things are indicated: in the first of which the first regard from heaven to be had upon the host to be elevated is signified. Secondly, the mode of the one looking down from above is described. Thirdly, the regard is sought. And fourthly, the acceptance by the one inspecting of the host regarded.

Therefore he says: Upon which, namely the gifts and given things offered to thee. And by the fact that he says upon, he marks the heavenly regard about to come from above. Psalm 79:15: Look down from heaven, and see, and visit this vine, namely my vine, offered to thee by thy blood. Isaiah 66:1: Heaven is my seat, but the earth is the footstool of my feet. And after a few words, verse 2: But to whom shall I look, except to the poor little one and the contrite in spirit, and the one trembling at my words? For Christ was poor when he was offered naked; contrite in spirit, when with voluntary spirit he was wholly crushed by blows and stripes and wounds for us. Isaiah 53:5: He was crushed for our crimes. But he trembled at the words of the Father when, offering himself, he said: Not my will, but thine be done ^[1].

And we offer this host, and ourselves in the host; and therefore we ask thee to look upon those things from above, with a propitious and serene countenance. Propitious indeed in the ease of remission of the sin for which the host is offered. Jeremiah 31:34: I will be propitious to their iniquity, and their sin I will remember no more. But serene, because benignity and gladness make a serene face. And he says this because of the good who are offered in the host. Hence Christ said two things when offered for us. First, Luke 23:34: Father, forgive them, for they know not what they do: behold propitiation. He also said: Father, into thy hands I commend my spirit ^[2], that is, the spirit of the saints: behold the serenity of countenance. And concerning this it is said in Psalm 66:1: May he illuminate his countenance upon us: behold serenity; and may he have mercy on us: behold propitiation. But this is taken from Numbers 6:25, where it is said thus: May the Lord show his face to thee and have mercy on thee. For the face of God is always serene, and his mercy makes it propitious. And in the same place, Numbers 6:26: May the Lord turn his countenance toward thee and give thee peace.

That thou wouldest deign to regard, namely with the eye of love, because where love is, there is the eye. Ecclesiasticus 36:1: Have mercy on us, God of all, and look upon us, and show us the light of thy acts of mercy.

And to hold them accepted, for all things which are offered in that host. Psalm 50:21: Then thou shalt accept the sacrifice of justice, oblations and holocausts. This is what made the justice of satisfaction for all.

[Marginal label: Commemoration of the figures.] 2. As thou didst deign to hold accepted, etc. Behold the commemoration of the figures, of which always one manifests more of the truth of the sacrament than another. For the first manifests the passion of the one offered; the second, the dignity of the only-begotten one offered; the third, the rite and the truth.

Therefore he says: As. But this does not state equality, because ours is much more acceptable than that, and that was not accepted except in faith of this one; and therefore the adverb marks a relation of regard to the type, and thus it marks not equality, but such a likeness as can exist of a type to the truth.

Thou didst deign to hold accepted, through a regard made from heaven, because they were types of this our sacrifice, the gifts which Abel received from thy gifts as one offering, as is said, Genesis 4:4: Abel also offered of the firstlings of his flock and of their fat. Thy boy, in obedience and purity and not in sense. 1 Corinthians 14:20: Do not become children in senses, but be little children in malice; yet be perfect in senses.

Just, justified through faith in this sacrament. Romans 5:1: Justified by faith, let us have peace toward God. Abel, in whom this lamb was first slain. Apocalypse 13:8: The lamb who was slain from the origin of the world.

And the sacrifice of the Patriarch, who is the prince of the fathers, is signified in this, that he himself is the first way of believing in whom the grace of adoption is. Of Abraham, father of many nations, which now offer to thee in the sacrifice. Of Abraham, who offered to thee his only-begotten, but for the only-begotten killed a ram, because in this sacrifice it is not signified that the deity of thy only-begotten, which is offered to thee, is slain, but that the humanity signified by the ram is killed and immolated. And thus, as it is written, Genesis 4:4: The Lord looked upon Abel and upon his gifts, so it is written that from heaven thou calledst Abraham, saying, Genesis 22:16 and 17: By myself I have sworn, says the Lord: because thou hast done this thing and hast not spared thy only-begotten son for my sake, I will bless thee, etc. ^[3]

And what the first, because highest, priest offered to thee, giving sacred things, or thy sacred dowry, Melchisedech, which is interpreted king of justice and king of peace according to the Apostle, Hebrews 7:1 and following: of whom it is said, Genesis 14:18 and 19: But Melchisedech, king of Salem, bringing forth bread and wine, for he was priest of God Most High, blessed him. Hebrews 7:1 and following: Melchisedech, king of Salem, ... without father, without mother, without genealogy: ... but likened to the Son of God, he remains a priest forever.

A holy sacrifice, with respect to the fullness of grace and the abundance of virtues. John 3:34: For God does not give the Spirit by measure, supply, to the Son who is contained in the sacrifice. An immaculate host, with respect to innocence and immunity from sin. 1 Peter 2:22: Who committed no sin, nor was guile found in his mouth.

And note that those three types are brought from the natural law, because those were always accepted in the faith of the fathers. But the hosts of the law of Moses were never accepted, but were tolerated by God for a time, so that they might be immolated to God rather than to idols, because the carnal people was prone to immolate these things to idols. And Peter the Apostle says this in the book which is called the Itinerary of Clement. Psalm 49:13 and 14: Shall I eat the flesh of bulls, or drink the blood of goats? Immolate to God the sacrifice of praise, and render thy vows to the Most High.

And concerning this it has been said in what came before, and many things concerning this are contained in the final treatise ^[4].

Notes

[1] Luke 22:42. (*Luc. XXII, 42.*)

[2] Luke 23:46. (*Luc. XXIII, 46.*)

[3] Compare Genesis 22:13 and following. (*Cf. Genes. XXII, 13 et seq.*)

[4] Compare the immediately following treatise, On the Eucharist. (*Cf. tractatum proxime sequentem, De Eucharistia.*)

Tractate III, Chapter XV

CHAPTER XV.

On the very mode of elevation.

[Marginal label: Supplication that the host be lifted up by the command of God and by the ministry of the Angels and be carried into the altar of God.] 1. We humbly beseech thee, etc. Here, after the sacraments by whose power the host is elevated to God, there is touched upon the mode of its own lifting up, by which, with all things pertaining to the host, it is lifted up to God into heaven.

But five things are touched here in order: the first of which is the imploring that it be lifted up by the command of God; the second, that it be elevated by the ministry of the Angels; the third, that it be carried into the altar of God; the fourth, that those communicating with him and in him in the sacrament be carried to heaven; the fifth, that, thus carried into heaven, they be filled with the blessing of grace.

But the perfecter of sanctity says this prayer bent forward and inclined before the altar, so that by the body he may show the humility of the mind through bending forward and inclination, attending to what is said, Ecclesiasticus 35:21: The prayer of one humbling himself will pierce the clouds; and until it draws near he will not be consoled, and he will not depart until the Most High looks upon it. This, therefore, is what he says: We humbly beseech thee, almighty God, because the carrying of the oblation to heaven is the effect of omnipotence.

Command these things to be carried, because without the command of God nothing of this was done, because the command of God perfects all things. Psalm 31:9: He spoke, and they were made; he commanded, and they were created. But he says to be carried so that the bearing to heavenly things may be perfected, because many begin and do not perfect. But this bearing is perfected in perseverance. Matthew 24:13: He who perseveres unto the end, this one shall be saved.

By the hands, that is, by the operations of thy holy Angel. He does not here say Angel for one Angel or for one choir of Angels, but for all. For all heavenly essences, as blessed Dionysius says, are called Angels. And it is said, Daniel 7:10: Thousands of thousands ministered to him, and ten thousand times a hundred thousand stood by him. But this must be understood especially to be done in the sacrament of the altar. Hence blessed Gregory says: Who of the faithful could be in doubt that, in the very hour of immolation, at the voice of the priest the heavens are opened in that mystery of Jesus Christ, the choirs of Angels are present, the lowest things are joined to the highest, earthly things to heavenly things, and one thing is made from visible and invisible things? Thus, therefore, it is carried by the hands of the holy Angel of God.

Into thy sublime altar. Here he alludes to what was commanded, Exodus 37:25 and 26, where an altar wholly of gold is commanded to be made in the temple before the holy of holies, to which the Pontiff entered with the incense of fragrance and burned it.

In the sight of thy divine majesty, which looked from the propitiatory, which was within the holy of holies, toward that incense. Hence that altar, radiant with gold, is the beatitude of the Son of man shining with divinity, to whom they join our sacrifice; and, joined to him, it is in the golden altar, which is always brought forward in the eyes of the Lord. Hence Gregory, treating that verse of Psalm 117:27, according to the translation of Aquila: Establish a solemn day in gatherings ^[1], even to the horn of the altar, says thus: The solemn day for the Lord is the compunction of our heart; but then the solemn day is established in gathering, when the mind is moved continually in tears for love of him. As though if we were to say: How long shall we do these things, how long shall we be afflicted in tribulation? immediately he adds the limit to which it must be done, saying: To the horn of the altar. Indeed the horn of the altar is the exaltation of the interior sacrifice; when we have come there, there is now no necessity that we make a solemn day for the Lord from our lamentation. These are the words of Gregory. But it is certain that the interior sacrifice of a troubled spirit is not exalted unless incorporated into the sacrifice of the altar. Concerning this Augustine says thus upon the same Psalm: There is a certain invisible altar, to which the unjust person will not approach. He alone approaches who approaches securely to it. There he finds his life who at this visible altar discerns his cause. Therefore on earth this solemn day, on which the Lamb was slain, does not suffice; but establish it in the dense places of the Scriptures, searching lofty and secret things until you come, with minds exalted by God, all the way to his divinity. And what else shall we sing there except praises? What else shall we say except, Thou art my God, and I will confess to thee; thou art my God, and I will exalt thee? We shall not say those things with the noise of words, but love adhering to him cries out that voice by itself. For our love is our voice. Thus, therefore, it is carried into the sublime altar of God, when all who are in the sacrifice adhere to

the deity of Christ existing in the sight of the majesty of the Father. Psalm 42:4: I will go in to the altar of God, to God who gives joy to my youth ^[2].

2. That as many as, from the service of the clergy or the vow of the people, from this participation of the altar, by metonymy, that is, by communion in the sacrifice of the altar. And here the priest kisses the altar, so that he may show himself a participant with all those offering the sacrifice of the altar. Psalm 118:63: I am a participant of all who fear thee and who keep thy commandments, O Lord.

The sacrosanct body of thy Son, consubstantial with thee and therefore offered in thy sublime altar, incorporating us into himself, and the blood, giving us to drink in one spirit, we shall have received, by communicating with him in body and spirit; may we be filled with every blessing, he filling us with thy blessings, heavenly, that is, of heavenly goods, and with grace, which makes its possessor pleasing and renders his work pleasing. And concerning blessing indeed it is said, Deuteronomy 33:23: Nephthali shall enjoy abundance and will be full of the blessings of the Lord. But Nephthali is interpreted breadth, and signifies him who has been broadened in the communion of charity. But concerning grace it is said, John 1:16: From his fullness we all have received, and grace for grace.

But here, when body is said, a cross is made over the body, so that it may be signified that the fullness of blessing proceeds from the first perfecter of sanctity into the mystical body. And when blood is said, another cross is made, so that it may be signified that grace proceeds into the same mystical body. And when every blessing is said, a cross is made before the face of the priest, so that it may be signified that this same grace flows from God into the priest as into an infirm man who offers for himself and for the people. But what certain persons say here, that by the kiss of the altar which the priest here makes is signified the kiss of Judas by which he betrayed the Lord, and that by the two crosses which are made over the body and blood are signified the bonds and draggings by which the Lord was dragged to Annas the pontiff, and that by the cross by which the priest signs his face are signified the spits with which the Lord was spat upon, is wholly profane and abominable to all the faithful.

3. But what follows: Through the same Christ our Lord, is the conclusion often expounded, to which no one responds Amen in place of the unlearned person, because here, as in other conclusions of the secrets, this is left to the Angels who attend the sacrament, as blessed Gregory says. Hence, Tobit 12:12: I offered thy prayer to the Lord. And Daniel 9:23, the Angel Gabriel said: From the beginning of thy prayers the word went forth; but I have come to show thee, etc.; and in all these things no one is my helper except Michael our prince. Hence Gregory says: In the very hour of immolation, when the heavenly ministers stand by, Christ, so that he may consecrate the things proposed, must be believed to be present. For it is not marvelous that Angels minister in this sacrament, who, as is said, Hebrews 1:14, are all ministering spirits sent for ministry. For as Augustine says: These are the presents, these are the gifts established above every glory, by which almighty God, refreshing his faithful with the glorious body of his Son, brings them to life, sanctifies them, and prepares them for eternity. Through these he fills the hearts of all the faithful with blessing and grace, granting chastity to bodies, faith to minds, purity to thoughts. Through these by mercy he guards his own, confirms them in hope, fortifies them with charity, so that by participation in so great a Lord they who receive God within themselves may deserve to be made his temple.

Concerning this same sacrament Ambrose says thus: Christ is the food of the Church, Christ is drink; the flesh of God is food, and the blood of God is drink; Christ is daily ministered to us. This food does not fatten the body, but strengthens the heart of man. This is the bread of life. Therefore he who eats life cannot die. Come to him and be satisfied, because he is bread. Come to him and drink, because he is a font. Come to him and be enlightened, because he is light. Come to him and be freed, because where the Spirit of the Lord is, there is liberty. Come to him and be absolved, because he is the remission of sins. But the body of our Lord Jesus Christ is the request of divine reconciliation and eternal protection. Take for thyself a memorial, receive for thyself the Lord Jesus into the lodging of thy mind; for where the body is, there is Jesus.

Notes

[1] The Vulgate has in the dense places. (*Vulgata habet in condensis.*)

[2] Psalm 117:28. (*Psal. CXVII, 28.*)

Tractate III, Chapter XVI opening

CHAPTER XVI.

On the supplication for those who are to be elevated in the sacrament. And first, for the dead.

[Marginal label: Supplication for the departed.] 1. Remember also, O Lord, thy servants, etc. Here there is touched specially upon those who in the host offered to God are offered to heaven; and because the dead must be aided more quickly, therefore he first touches upon the dead, and afterward upon the living, there: To us also sinners, etc.

Concerning the dead also he touches in two ways, namely in special and in common, there: To these and to all, etc.

In special he indicates three things, namely the supplication of memory, the piety and profession of the dead, and the designation of the dead by names.

Therefore he says: Remember also, O Lord, that is, not as concerning those of whom thou dost will to have no memory and no knowledge, of whom the Psalmist says, Psalm 15:4: I will not remember their names through my lips. And Matthew 7:23: And then I will confess to them: Because I never knew you. For those are not in the memory of God who are not in the book of life, of whom it is said: In thy city thou shalt reduce their image to nothing ^[1]. Therefore let them not be such, but let them be in thy knowledge, as he said, Exodus 33:12: I knew thee by name; for thou hast found grace before me. But what the memory of God is has been said in what came before.

Of thy servants and handmaids, who served thee in obedience to the commandments, because concerning those who never wished to serve, there is no remembrance before God. 2 Timothy 2:19: The Lord has known those who are his. John 10:14: I know mine, and mine know me.

Who have gone before us with the sign of faith. He touches the piety and profession of the dead. But they have gone before us by dying with the sign. But with the sign of faith means by receiving the sacraments of faith venerably and reverently. Concerning them there is also hope before the Church, and for them she intercedes. 2 Maccabees 12:42 and following: The most brave Judas, a collection having been made, sent twelve thousand drachmas of silver to Jerusalem, that sacrifice might be offered for the sins of the dead, thinking well and religiously about the resurrection; for unless he hoped that those who had fallen were going to rise, it would seem superfluous and vain to pray for the dead. For this is the first resurrection, that the soul rises from the sins in which it is detained. And the second resurrection is of bodies from tombs. And concerning this same faith of suffrage for the dead it is said, Apocalypse 20:5 and 6: This is the first resurrection. Blessed and holy is he who has part in the first resurrection: over these the second death has no power, because they will not be damned eternally.

And they sleep in the sleep of peace. For the death of the pious is sleep, because hidden life acts more in the sleeping person than in the waking person, but manifest life alone is bound in him; and so it is in those who have died with the sign of faith. In these, the life of grace acts more than in the living, but manifest life operating in the body is bound in them until the resurrection of bodies. Hence, John 11:11: Lazarus our friend sleeps. Luke 8:52: The girl is not dead, but sleeps. Psalm 126:2 and 3: When he shall have given sleep to his beloved, behold the inheritance of the Lord, sons; the reward, the fruit of the womb. Therefore these sleep in the sleep of peace, because if they are in the kingdom of perfection, they have received peace, saying: In peace, into the same, I shall sleep and rest ^[2]. Apocalypse 14:13: Now already the Spirit says that they should

rest from their labors. But if they are in purgatory, then with certain expectation in the peace of the heart they await the end of their purgation and liberation from punishments and places of punishments.

And from this word it seems to be indicated that souls in purgatory are not afflicted by the ministry of demons, because with demons they would not have the sleep of peace; but they are purged through themselves just as gold is purged and glows red in fire. 1 Corinthians 3:13: Of what sort each one's work is, the fire will prove. And below, verse 15: If anyone's work shall burn, he shall suffer loss, but he himself shall be saved, yet so as through fire. Hence I also do not think that demons carry souls to be purged to places of punishments, because souls are holy; and David says in Psalm 73:19: Do not hand over to beasts the souls confessing to thee, that is, thou shalt not hand them over to the power of demons to be afflicted, who are beasts as if called ravagers; and do not forget unto the end the souls of thy poor, because when they have been purged thou shalt lead them out from the places of punishments; but rather, by the weight of venials which souls carry with them when leaving the body, they tend more deeply and less deeply to places

of punishments according to the diversity of the venials which they carry with them, just as heavy things of diverse weight tend downward. And therefore, Zechariah 5:7, iniquity is said to sit upon a talent of lead. And in Psalm 36:5 it is said of sins: And like a heavy burden they have been made heavy upon me. Therefore suffrages avail for these.

N. and N. And here special mention is made of certain departed persons, and especially of those for whom oblations have been made at the altar, because their vows are in the sacrifice, as we have said in what has gone before.

2. And after the mention of special persons, whom the perfecter of sanctity, standing at the altar, recalls by thought alone and not by vocal word, he proceeds in common, saying: To these, O Lord, whom we have designated in special remembrance, and to all who rest in Christ, that is, in the signs of the faith of Christ, from the labors of exterior life. Job 3:17: Those wearied in strength have rested. And in the same place, verse 13: For now, sleeping, I would be silent, and I would rest in my sleep.

A place of refreshment, because they are not already in places of refreshment, in which they may be cherished by divine consolation. And he alludes to what is said, Zechariah 9:11: Thou, in the blood of thy testament, hast sent forth thy bound ones from the pit in which there is no water. This is the refreshment of divine consolation, and this has been said with respect to the affliction of fire. Therefore they are not among those for whom no refreshment gives aid. Luke 16:24: Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, to cool my tongue, because I am tormented in this flame. And Abraham answered after some words, verse 26: Between us and you a great chaos has been fixed, so that those who wish to cross from here to you cannot, nor can they pass from there to here. For that most profound chaos is the immobility of the divine sentence, which permits none of the saints in the homeland to cross by a suffrage of compassion to bring help into the hell of the damned, nor permits any of the damned, by adoption of refreshment, to pass freed to the place of the blessed.

This, therefore, is the place of refreshment, this the place of light, against the fact that those who are purged in purgatory are in darkness. This light is chiefly in the open vision of God, of which it is said, 1 Timothy 6:16: He inhabits inaccessible light. But concerning the darkness it is said, Wisdom 17:20: They were heavier darkness to themselves. Yet because they have the inward glowing light of faith, by the merit of that light, having at some time been purged, they will go out to the fruition of eternal light. Micah 7:8 and 9: I shall rise when I sit in darkness; the Lord is my light. I shall bear the wrath of the Lord, because I have sinned against him, until he judges my cause and makes judgment for me. He will lead me into light; I shall see his justice.

This is also called a place of peace, because souls in places of punishments do not have peace from one afflicting them externally, as is said, Baruch 3:3: If thou hadst walked in the way of God, thou wouldest

surely have dwelt in everlasting peace, that is, in the place of the blessed, where, as is said in the same place, verse 17, there is light of the eyes, and peace, namely of Christ, which they find who perfectly keep the commandments; because as the Psalmist says, Psalm 18:12: In keeping them there is much reward. Psalm 118:165: Much peace to those who love thy law. But this peace which after the disturbance of purgation is prayed for all souls is the peace of heavenly Jerusalem, concerning which Augustine says in book XIV of *The City of God*: The peace of the heavenly city is the concord of enjoying God, and one another in God.

That thou wouldest pardon, that is, that from thy goodness thou wouldest grant indulgence, we pray, all of us who offer sacrifice to thee, whether by service or by vow, saying with the Psalmist, Psalm 142:2: Enter not into judgment with thy servant, O Lord, because no living person will be justified in thy sight. And Daniel 9:18: For not in our justifications do we prostrate prayers before thy face, but in thy many acts of mercy. And therefore we pray that from indulgence thou wouldest give to the departed a place of refreshment, light, and peace.

Through the same Christ our Lord, who freed the departed in his faith from the places of punishments.

[Marginal label: What the suffrages of the Church are for.] 3. But here it must be noted for whom and for what the suffrages of the Church are useful, and what the suffrages are, and how they are to be done.

And concerning the first Augustine distinguishes four orders of the dead, namely the very bad, the very good, the moderately good, and the moderately bad.

The very bad are those who ended life in a desperate life, saying by word of mouth, or by the perfidy of the heart, or by deed of work, that saying of Job 21:14: They said to God: Depart from us, and we do not want the knowledge of thy ways. For even if they did not say it by word of mouth or by faith of heart, nevertheless by every deed they cried aloud that saying of the Apostle, Titus 1:16: They confess that they know God, but by deeds they deny him. Therefore Jews and pagans and heretics say that by perfidy of heart; blasphemers say it by word of mouth; false Christians say it by deed of work. Therefore the suffrages of the Church do not profit those persons, because, as Augustine says: While they lived, they made themselves not worthy, but rather unworthy, that such aids of salvation could profit them.

But the very good are those holding the state of purity and stained by no filth of the world, such as those who say with the Apostle, Philippians 1:21: To me to live is Christ, and to die is gain. And after a few words, verse 23: I am constrained by the two, having a desire to be dissolved and to be with Christ, a much better thing. But they ought to say this by devotion of heart, and truth of mouth and intention, and deed of work, because if even some small thing adheres to them from this earthly and contagious inhabitation, Augustine says that what a drop does in a furnace, such a small venial thing does in such a just man. For it is consumed by the heat of most fervent charity. Therefore these, as Augustine says, are so good that they do not need such remedies.

But the moderately good are those who either are without mortal sin, like the innocent, or have made their mortal sins venial through compunction and confession and satisfaction, and have lived by adhering to good works and by obedience to the commandments and decrees of the Church, yet have not held the perfect life of the counsels. Therefore many venial things from earthly contagion have adhered to them, which nevertheless are light and idle and neglected, and not sufficiently devout, good, perfect things. And these indeed have things burnable in purgatory, but they do not have great and notable resistance to the fire; and therefore they are not called wood, hay, and stubble ^[3].

But the moderately bad are those who indeed have the keeping of the commandments and have changed their mortal sins into venial sins through penance, but nevertheless by custom and solicitude of secular care for houses and wives and children they have committed and daily commit many things that are not mortal, yet greatly draw back from the service and solicitude of God and from the fervor of charity and devotion, and

strongly tend downward and ensnare in concupiscence of the flesh and cupidity of things, yet short of God and the divine precept; these have notable resistance to the fire before they are burned. And therefore those persons build wood, hay, and stubble upon the foundation of faith: wood in greater things burning longer, hay in middling things, and stubble in the least, yet ordered to fire. And the suffrages of the Church profit those two genera of the dead. And thus the first point is clear, namely for whom suffrages profit. Hence Augustine says: If I knew my father were in hell, I would pray no more for him than for the devil. For those, as we have said, are beyond the chaos of divine mercy, and there will be no remembrance of them unto good [4].

[Marginal label: For what they are useful.] 4. But for what they profit, Augustine again speaks, saying that for those whom they profit, they profit either for this, that their liberation be swifter, or that their damnation be more tolerable. But for the moderately good and the moderately bad they profit so that their liberation be swifter; and therefore so many suffrages can be made for one person that immediately in a moment he is freed; and therefore in this case alone the condition of the rich person is better than that of the poor person, because he has the means by which suffrages may be made for him. Hence Proverbs 13:8 says: The redemption of a man's soul is his riches. But what Augustine says, that they profit for this, that their damnation be more tolerable, is understood in diverse ways by great Doctors. For Praepositivus says that because of this word suffrages profit the very bad damned in hell, but not for liberation; for he said that the first thing which is done for such a person takes away so much punishment, or a part of punishment, from the damned, but the following suffrage does not take away as much as the first in the measure of quantity, but takes away as much in proportion; and because their punishment, taken extensively according to the mode of a divisible continuum, is divisible to infinity, that punishment is never ended by suffrage, and yet by every suffrage it is made more tolerable. He gave the example of this in a continuous line: if it is divided by equal things in quantity of measure, as by two equal parts, or three, or five, and so afterward by equal parts in measure, then without doubt the division will stand and the line will be ended, because such parts are not infinite in it. But if it is so divided that first it is divided by two or by three, and so afterward the remainder is again divided by two or by three, which are halves or thirds of the remainder, not equal to the first except in the proportion of the remainder, the division will never stand but proceeds to infinity, because the definition of a continuum is to be divisible to infinity. Therefore he said that by such a division a division of punishments is made from the damned through the suffrage of the Church. But let Praepositivus be asked what the cause is that the second suffrage takes away less in the quantity of punishment than the first, since in every nature two things acting equally take away and cast out from the passive subject; and he will not be able to assign a rational cause. Moreover, the second ought to take away more than the first, because that punishment, diminished by the first, can resist the second less than the first.

And therefore we say that this opinion is a fiction. Therefore the Parisian Cantor and Stephen of Canterbury said that in truth the second takes away as much in the measure of the quantity of punishment as the first, and that punishment can be taken away totally from a damned person through a multiplied suffrage of the Church, but that the totally suspended punishment slips back again without end, because he is not freed except by grace, of which a damned person is not susceptible. But these confirm this by the saying of John Chrysostom, who distinguishes that there is a twofold mercy of God, namely liberating and relaxing. The liberating is that which, pardoning entirely, liberates; and this, as he says, is not over all the works of God, because it is not over the damned. But there is a relaxing mercy, because, punishing short of what is deserved, it relaxes part of the punishment in every judgment and never the whole; and he says this is over all the works of God, even over the damned. And thus that saying of Psalm 144:9 can be understood: And his mercies are over all his works. And that saying of Psalm 24:10: All the ways of the Lord are mercy and truth. And that saying of James 2:13: Mercy exalts itself above judgment. But we ask these what the cause is that someone already freed slips back into punishment, because before a just judge, if someone has satisfied for a guilty person and the judge has accepted the satisfaction, it is altogether unjust to call the guilty person back

again into punishment; and they can assign no fitting reason for this. Moreover, the authorities of the Canon are against that opinion; for it is said, Job 15:30 and 31, concerning the damned person: He shall not depart from darkness; flame shall dry up his branches, and he shall be taken away by the spirit of his mouth. Deceived by empty error, he will not believe that he must be redeemed by any price. Proverbs 6:34 and 35: Because the jealousy and fury of a man will not spare in the day of vengeance; nor will he yield to anyone's prayers, nor accept many gifts for redemption.

Therefore after these came the great doctor William of Auxerre, and he said that certainly the punishment of fire is not diminished nor suspended from the damned by the suffrage of the Church, yet it profits so that their damnation be more tolerable, because it strengthens the sufferer so that, with strength strengthened, he may bear the burning of the fire more lightly. Of this he gave an example: as when someone burdened by a great weight is weakened by weariness; if someone pours cold water on his face, he does not lessen the weight at all, and nevertheless strengthens and refreshes him for sustaining it more lightly. And in this sense he said that the rich man sought the suffrage of a drop of water so that he might be refreshed. But it is very marvelous how what he says can even be imagined, since Abraham says that the chaos is so great ^[5] that even the least suffrage of compassion cannot be derived from the saints to the damned. Moreover, it is certain that nothing can relieve the punishment of a damned person except the diminution or remission of sin, because nothing makes the soul passible by fire except sin; but sin is neither remitted nor diminished except through grace. But according to the Catholic faith the damned are not susceptible of grace, because Damascene says that it must be known that what fall is in Angels, death is in human beings; and just as Angels after the fall are not reparable or susceptible of grace, so neither are human beings after death.

And therefore in our times all theologians flourishing in doctrine abhorred these opinions and said that if suffrages profit the damned, they profit them in the other part of punishment, and not in the whole. For the damned are assigned to fire and the worm of conscience, as is said, Isaiah 66:24: Their fire shall not be extinguished and their worm shall not die. And therefore they profit nothing for the mitigation of the fire, but the worm of conscience gnaws concerning three things, namely concerning sin committed, and concerning the good omitted by oneself, and concerning the good of which one could have been the cause so that it would be done by another and was not done. Therefore they say that it is not mitigated concerning the first two, because these two are past and necessary, but concerning the third it both grows and is mitigated. For if by his evil he is a cause of evil in another, the worm grows as often as that evil grows and is spread into others whom it involves; and in this sense Ambrose says that the punishment of Arius is unknown, because it is not known how many are to be subverted by his error. But if he was a cause that good be done through another, the worm decreases as often as that good is multiplied; and with respect to this alone the suffrage of the Church profits the damned. And because this has a Catholic reason, I think it is to be held. And therefore it is said, Ecclesiastes 9:10: Whatever thy hand can do, work urgently, because neither work, nor reason, nor wisdom, nor knowledge will be in the lower regions to which thou hastenest.

[Marginal label: What suffrages, and by whom done, are useful.] 5. But as to the question what suffrages avail for the dead, Gregory says in the Dialogues that alms, vigils, and prayers, and the other good things of the Church are suffrages; yet the departed, appearing to the living, most of all ask that the oblation of the sacred host in Mass be made for them, because it freed from hell the fathers detained in limbo when it was offered on the altar of the cross, as we have said in what has gone before.

And as to the question by whom they are to be done, because it is written, John 9:31: God does not hear sinners. It must be said that they ought to be done by all, both just persons and sinners, because they are not received by God in the charity of the living, but in the charity of the departed, who are the cause that these things are done by the living. For if the just person who would perform them were sought, since no one knows whether he is worthy of hatred or love ^[6], the whole thing which the Church does concerning suffrages of the departed would be called into doubt.

Thus, therefore, with such faith the Catholic Church offers for all the departed, because concerning each one it presumes that he is in the place of those to be purged, since it cannot be certain to her concerning anyone's final impenitence, because God alone knows the hearts of those dying. Therefore the Church knows that saying of the Lord, Ezekiel 18:21 and 22: If the impious man shall do penance for all his sins, ... I will not remember all his iniquities which he has worked. And the Church piously believes that many, even after the setting down of speech, groan over their sins unto saving penance. Nevertheless for the excommunicated and publicly condemned the Church is accustomed to pray only silently in the heart and not publicly.

Therefore let these things have been said briefly concerning the memory of the departed.

Notes

[1] Psalm 72:20. (*Psal. LXXII, 20.*)

[2] Psalm 4:9. (*Psal. IV, 9.*)

[3] Compare 1 Corinthians 3:12. (*Cf. I ad Corinth. III, 12.*)

[4] In the same place. (*Ibid.*)

[5] Compare Luke 16:26. (*Cf. Luc. XVI, 26.*)

[6] Ecclesiastes 9:1. (*Eccle. IX, 1.*)

Tractate III, Chapter XVII

CHAPTER XVII.

On the supplication or elevation of the living in the host.

[Marginal label: Who and of what sort are offered to God in the host?] 1. To us also sinners, etc. Here the elevation of the living to God in the host is touched. But three things are said here, namely who and of what sort are offered to God in the host, and for what purpose. The second begins there: With thy saints. The third, there: Into whose fellowship, etc.

In the first of these three things are said, namely who, of what sort, and how.

Therefore he says: To us also sinners, who intercede for others, although we ourselves need this grace more. Hebrews 5:3: Just as for the people, so also for himself he ought to offer for sins. For Jacob said, Genesis 30:30: It is just that sometime I should provide also for my own house. For he says sinners, because it is said, Proverbs 18:17: The just person first, namely from the beginning of the prayer, is accuser of himself. Hence also the priest in this prayer lifts his voice somewhat and strikes his breast, because the striking, by the fact that it is a blow bringing affliction, signifies the labor of satisfaction. But by the fact that there is sound, with the sound of the voice it signifies confession. But by the fact that it is with groaning, it signifies the compunction of contrition. But what certain persons say, that this elevation of the voice signifies the death of Christ with a cry on the cross, I count a mockery, because the priest cries in a low voice and Christ cried aloud, and for that reason no mention is made of the cry of Christ.

To thy servants. Behold of what sort they are, because servants by obedience; and hoping in the multitude of thy mercies, by the hope which they have for pardon. For such persons, already incorporated into Christ, are offered with him to the Father into heaven, to the sublime altar, as we have said. Hence Christ said, John 12:26: And where I am, there also my minister shall be. But a minister is a true servant. Concerning mercy it is said, Lamentations 3:22: The mercies of the Lord, because we have not been consumed, because his mercies have not failed. But a multitude of mercies is said because it exists in many things and for many things which we need. Isaiah 63:15: Where is thy zeal and thy strength, the multitude of thy inward parts and of thy mercies? Psalm 31:5: The earth is full of the mercy of the Lord.

Some part. Behold how: some part worthy of merits and of thy largess. Colossians 1:12: Giving thanks to God the Father, who has made us worthy for a part of the lot of the saints in light. And thus in Psalm 15:5 it

is said: The part of my inheritance. And thus it is said in the same place, verse 6, that the cords measuring the parts of our lots in beatitude have fallen to us in excellent parts of eternal inheritance.

And fellowship, because from the fellowship of the saints the good things of each one are made common to all in beatitude. Psalm 86:7: As of all rejoicing, the dwelling is in thee.

That thou wouldest deign to give, because all things are gifts of God, and no one pours anything from his own into good things. Hence the verses: Whatever thou hast of merit, prevenient grace gives. God crowns nothing in us except his own gifts. 1 Corinthians 4:7: What hast thou that thou hast not received? But if thou hast received, why dost thou glory as if thou hadst not received?

2. With thy saints. Behold with whom: and the Church touches only those concerning whose faith and beatitude she has been sufficiently certified, and she touches others only in common. With Apostles not elected by the Lord, but rather by lot or another sign of the Holy Spirit; and with martyrs, witnesses of the faith.

With John. I think this is John the Baptist, who is a martyr, as is held, Matthew 14:10, and thus he is placed among the martyrs; concerning him Christ said, Matthew 11:11: There has not arisen among those born of women one greater than John the Baptist. He is the end of the law and prophecy and the beginning of the Gospel. Hence, Matthew 11:13: All the prophets and the law prophesied until John. And above, verse 12: But from the days of John the Baptist until now, the kingdom of heaven suffers violence, and the violent seize it.

With Stephen, who because of the privilege of virginity was first set over widows and virgins by the Apostles, as is read, Acts 6:5. He had the proclamation of sanctity. Hence, Acts 6:8: But Stephen, full of grace and fortitude, did wonders and great signs among the people. And in the same place, 7:55: When Stephen was full of the Holy Spirit, looking into heaven, he saw the glory of God. Because of sanctity and wisdom he was a refuter of error and an unconquered defender of truth. Acts 6:10: They could not resist the wisdom and the Spirit who spoke. Through death by stones he was a witness of faith, and he saw Jesus prepared in heaven to receive him. Acts 7:56: Behold, I see the heavens opened, and the Son of man standing at the right hand of God. Because of excessive charity he prayed to the Lord for those stoning him, and obtained the conversion of Paul, who was stoning him. Acts 7:59 and 60: And they were stoning Stephen, invoking and saying: Lord Jesus, receive my spirit. And with knees set down, he cried with a loud voice, saying: Lord, do not establish this sin against them, etc.

With Matthias, who, as is said, Acts 1:23 and following, was elected by lot into the apostleship, so that he might receive the place of ministry and apostleship from which Judas had transgressed, so that he might be a witness of the resurrection of Christ. But that lot, as blessed Dionysius says, was nothing except the obtaining of a sign by which the Holy Spirit showed that he and not another was to be assumed. Acts 1:26: The lot fell upon Matthias, and he was numbered with the eleven Apostles.

With Barnabas, who also by the sign which the Holy Spirit gave was set apart for the office of apostleship with Paul. Acts 13:2: The Holy Spirit said: Set apart for me Saul and Barnabas for the work to which I have taken them. He was the first Apostle of the nations with Paul, and therefore he is especially to be honored by the remnants of the nations. Acts 13:46 and 47: Then Paul and Barnabas said boldly, namely to the Jews: It was necessary that the word of God be spoken first to you; but because you reject it and judge yourselves unworthy of eternal life, behold, we turn to the nations; for thus the Lord commanded us: I have set thee as a light of the nations, that thou mayest be for salvation to the end of the earth ^[1].

With Ignatius, who was a most glorious martyr, contemporary of the Apostles, attendant of the blessed Virgin, who, condemned to beasts and brought to Rome, prayed that the saints should not fail in his passion. He protested in the theater that he was punished not as a wrongdoer but as a disciple of Christ. The beasts which by the power of God were made gentle to him he provoked against himself, so that he might be

devoured. He publicly spoke these words: Let fire, cross, beasts, breaking of bones, division of members, torments of the devil come upon me, that I may enjoy Jesus. And Ignatius himself writes all these things in the epistle which he directed to the Romans. When he was in the teeth of the lion, he said with a loud voice: I am the wheat of Christ; I am ground by the teeth of beasts, so that I may be found clean bread. As Dionysius writes about him, he had nothing else in his mouth except these words: My love has been crucified. He wrote many praises in diverse epistles concerning the Mother of God, whose chaplain he was. When his fiery heart had been divided into many parts, the name of Christ was found written in each part with golden letters, as is held in the Martinian Chronicle under the emperor Trajan, in the year of the Lord 96. He suffered at Rome, but rests at Antioch in the basilica consecrated to his name in the suburb of the city.

With Alexander, who was Pope of city and world, and having suffered with Eventius and Theodolus, rests at Rome at Saint Sabina in the high altar.

With Marcellinus and Peter, who were companions of indivisible passion and faith, whom the same faith and passion made brothers.

With Felicity, whose faith was wondrous, so that she offered her seven sons to passion for Christ like the mother of the Maccabees.

With Perpetua, who by the privilege of chastity and faith merited to be crowned by martyrdom.

With Agatha, whom, when her breasts had been cut off, Peter himself, the prince of the Apostles, consoled in prison and provided the benefit of full healing.

With Lucy, who, with her patrimony scattered and marriage-bed despised, fought for Christian faith and religion and triumphed through martyrdom.

With Agnes, or Agneta, whose authority is so great that Ambrose himself, doctor of truth, writes her passion, and Augustine is read to have solemnized her on the day of her passion with Mass and sermon.

With Cecilia, who always bore the Gospel of Christ in her breast and was free from divine conversations and prayer neither by day nor by night. She subdued her virginal members with haircloth. She called Tiburtius and Valerian, her spouse, to the crown of martyrdom. Finally, having overcome the flames of the baths, she merited martyrdom by the cutting off of her head, and she foretold that peace had been granted to the saints by the merit of her martyrdom.

With Anastasia, whose alms merited for her the palm of martyrdom itself.

And generally with all thy saints, whose faith and merits are known to God. Concerning them it is said, Job 25:3: Is there any number of his soldiers? and over whom will his light not rise?

3. Into whose. He touches how he seeks that those whom he offers be received into the sublime altar, because into the fellowship of the saints whose reception to glory is undoubted, saying: Into the fellowship of which saints, may we who are offered in the host be received, so that we may obtain the same lot of beatitude. Ephesians 1:18: That you may be able to comprehend with all the saints what is the breadth and length and height and depth. In these dimensions consists the lot of our inheritance.

Not as an appraiser of merit. Because, as is said, Isaiah 64:6: And we have all become as one unclean, and all our justices as the cloth of a menstruating woman. Therefore we cannot presume anything from the estimation of merits.

But as giver of pardon, we ask, O Lord, because the whole is from thy indulgence and liberality, admit us, so that we may be numbered in their fellowship. And this is what David says: Do kindly, O Lord, in thy good will to Sion, that the walls of Jerusalem may be built ^[2]. As if he were saying: Unless thou dost kindly by thy good will, that the walls of Jerusalem may be rebuilt from living stones.

Through Christ our Lord. This has often been expounded.

This, therefore, is what he says: that the living are to be offered in the oblation; and thus concerning the dead and the living to be offered in the oblation it has been treated, as we have said.

Notes

[1] Isaiah 49:6. (*Isa. XLIX, 6.*)

[2] Psalm 50:20. (*Psal. L, 20.*)

Tractate III, Chapter XVIII

CHAPTER XVIII.

On the works of the Holy Trinity in the confection of the body of the Lord.

1. Through whom all these things, O Lord. This is the conclusion of the whole Canon, and here are concluded those things which, concerning the confection of the body of the Lord, are works of the Trinity.

They are divided into two parts, so that in the first are those things which are on the part of the sacrament, but in the second are contained those things which are on the part of the persons working in the sacrament, there: Through him.

But on the part of those things which are in the sacrament, four things are said, which have been manifested in order in the letter.

Therefore he says, Through whom, as through the mediator who made himself the reality of so great a sacrament, all these things, both those offered from fruits and those concerning those who are offered in the oblation of the sacrament, always, so that they may be offered at every time, good, because whatever things are from the good are good. Genesis 1:31: God saw all things which he had made, and they were very good.

Thou dost create through the nature which thou didst institute, and therefore they lack fault. For Augustine says: Because he is good, we are; and insofar as we are, we are good. For as Dionysius says, it belongs to the good to bring forth the best things. And because that goodness of the creature has been placed in every creature, therefore no cross is made over this word.

But these things, which have been created in the sacrament for the fruit of all by thee, the best God, thou dost sanctify, while thou makest them suitable for the holiness of the sacrament. 1 Timothy 4:5: But it is sanctified by the word of God and prayer.

Thou dost vivify, because thou dost transubstantiate them into the living and glorious and divine body. Ezekiel 47:9: And every living soul that creeps, wherever the torrent shall come, shall live. For thus the Son of God says, who has life in himself, John 14:19: I live, and you shall live. And John 10:28: I give them eternal life, and they shall not perish.

Therefore with respect to the species of the sacrament he sanctifies; but with respect to the contained reality which is the reality of the sacrament, he vivifies, and this is the true and living body of Christ which he drew from the Virgin. But with respect to the reality of the sacrament thou dost bless, because this is the contained and signified reality providing grace to all. Psalm 127:8: The blessing of the Lord upon you. We have blessed you in the name of the Lord.

But with respect to the liberality of the giver of this sacrifice, he says: And thou dost provide for us. For he himself is prepared to give all things to all more superabundantly than we ask or understand, because by his liberality he is the giver of all good things.

These, therefore, are on the part of the sacrament.

But in all these, except in the first, which God does for himself without us, and except the last, which again God does by his own goodness, a cross is made, so that the virtue of the cross may be understood to do it, and because this virtue is understood to proceed from the first perfecter of sanctity in sacramental things. Psalm 144:16: Thou openest thy hand and fillest every animal with blessing. For with free hand he bestows his blessings.

2. Through him. Here he touches the indivisible and yet appropriated operations of the Trinity in the sacrament. First he touches the operation which belongs to the Son when he says, through him, which marks the middle cause. For one mediator is the Lord Jesus Christ. 1 Timothy 2:5: One God, and one mediator of God and men, the man Christ Jesus, through whom all these things have been perfected as through himself mediating them.

With him. This is attributed to the Father, who always works the works of redemption with the Son, so that consensus between the Father and the Son may be noted, as he himself says, John 5:19: Whatever he, namely the Father, shall have done, these things the Son also does likewise. Hence he also says, John 14:10: But the Father remaining in me, he does the works.

In him he says because of the Holy Spirit, because in his goodness all works are perfected. And it is said in him, because of containment. Hence, Romans 11:35: Since from him, and through him, and in him are all things; to him glory forever. Amen.

Is to thee, God the Father; in this utterance a cross is made before the chalice, so that it may be signified that in the Father is the authority of the whole divinity. But he says almighty, because that all these things be perfected as in a mystical body belongs to the omnipotence of God the Father. For omnipotence is attributed to the Father, because perfect power does not will to be from another, but from itself.

In the unity of the Holy Spirit; and a cross is made through the whole chalice, so that the containment of the Holy Spirit may be signified. 2 Corinthians 13:13: May the communication of the Holy Spirit be with all of you.

All honor, which, as we have often said, is owed to virtue. And glory, which is owed to the whole proclamation of the Trinity, because, as Augustine says, glory is clear knowledge with praise, which alone is clear in the knowledge of the Holy Trinity. 1 Timothy 1:17: To God alone honor and glory forever and ever. Amen. But this God, as Augustine says, is God the Trinity.

Forever and ever. This has often been expounded. Psalm 82:5: They will praise thee forever and ever.

But here the choir responds Amen, because the priest says this publicly on account of what follows. But this is the second secret, which, as we have said, is said under silence for this reason, lest that from which the people might receive an occasion of ruin be disclosed.

3. But what certain persons say, that this secret silence signifies that which the Lord had with the disciples when, after the discourse was ended, he prayed a third time, we do not believe, and we count it a mockery, because no mention at all is made of this in the letter; and therefore we pass over such expositions. But so that the priest may remain in devotion, therefore there must be silence, and so that secrets may not be disclosed to dogs, that is, to the unlearned, therefore we think that this silence and the other things have been ordered.

But that the whole conclusion of the Canon is finished here is clear from the fact that all things which pertain to the sacrament, namely with respect to the suitability of the matter, with respect to the confection of the sacrament, and with respect to the elevation of those offered, have now been duly perfected. But the things which follow pertain to the distribution and to the communion of the sacrament, as we said at the beginning when we divided the Canon into parts.

Tractate III, Chapter XIX

CHAPTER XIX.

On the stirring up of desire for seeking the heavenly bread, and on the premising of the institution of the Lord's Prayer.

1. Let us pray: warned by saving precepts, etc. In this conclusion the perfecter of sanctity, standing at the altar as if the heavenly bread has now been confectioned, with a loud voice forewarns all to seek this bread, attending to the fact that in desire it was first long desired beforehand, although there was no one who could give and break it for those hungering, as, Lamentations 4:4: The little ones sought bread, and there was no one who would break it for them. But in this mode it is hoped from the benignity of the Lord that by his own powers indeed, but by the hands of the priest, it may be broken and distributed to each one according as is fitting; and therefore to stir up this desire the priest raises his voice in this prayer.

And therefore here he does two things: for he stirs up desire for seeking the heavenly bread when he says in common: Let us pray, knowing what is said, James 5:16: The assiduous just prayer avails much. He attends to the benignity of divine largess, which is easily inclined to the consent of those praying, because he promised, Exodus 16:48: In the morning you shall be filled with breads, and you shall know that I am the Lord your God. For in the morning he heard according to the vow, who often anticipates by hearing the one seeking and praying.

Therefore for this reason he cries, Let us pray. But in the prayer he does two things. He premises the divine institution of prayer, lest he be judged rash in the petition of so great a thing, and consequently he introduces the Lord's Prayer.

In the premising of the institution he does two things: for he alleges the obligation of the precept and shows the divine institution of the teaching.

Concerning the precept he says: Warned by saving precepts. For a precept is of necessary obligation. But this precept is Matthew 6:9, where the Lord says: But you shall pray thus. Luke 18:1: Since one ought always to pray and not to fail. For there is the Apostolic precept, Colossians 4:2: Be instant in prayer, watching in it. But these precepts are saving, because prayer is saving, saving man from all evils. James 5:15: The prayer of faith will save the sick person, and if he is in sins, they will be remitted to him. Hence, Wisdom 18:21, when the pontiff prayed for the people, it is said thus of him: The blameless man hastening to pray for the peoples, bringing forth the shield of his service, prayer, and alleging supplication through incense, resisted wrath and set an end to the necessity, showing that he is thy servant. By this saving precept for praying we are warned and forewarned by the most benign God, who always warns us concerning saving things. Hebrews 12:10: But this one, namely the Son of God, educates us toward what is useful in receiving his sanctification. Isaiah 30:20 and 21: Thy eyes shall be seeing thy teacher, and thy ears shall hear the word of one warning behind thy back.

2. And by divine institution. He touches the institution of the prayer itself concerning the heavenly bread, which is of divine authority. And the sense is: And we, formed by divine institution, that is, by the instruction by which he instructed us so that we might know to seek those things which befit salvation, because as is said, Romans 8:26: What we should pray for as we ought, we do not know; but the Spirit himself asks for us with unutterable groanings, that is, teaches us to ask. And therefore Christ, full of the Spirit of God, knowing what one ought to pray, instructed and formed us for these petitions of prayer. And in this affection the disciples said to the Lord, Luke 11:1: Lord, teach us to pray, just as John also taught his disciples. And then in the disciples Christ instructed all of us for praying these things.

Thus, therefore, instructed by so authoritative a discipline, we dare to say, for now knowing what and from whom we ought to seek, neither will that be said to us which, Matthew 20:22, is said to the sons of Zebedee:

You do not know what you seek; nor shall we suffer repulse with Paul not knowing what he sought, 2 Corinthians 12:8 and 9, saying: Because of this I prayed to the Lord three times that it depart from me; and he said to me: My grace is sufficient for thee. And because we have now been made worthy by the preceding sanctification of this office and by the oblation of the sacrifice in which we have been offered to God, that saying of the book of 2 Maccabees 9:13, which was said to most impious Antiochus, will not be said to us: But the wicked man prayed to the Lord, from whom he was not going to obtain mercy.

Thus, therefore, prepared by the precept and institution of the precept, we dare to say: Our Father, etc.

Tractate III, Chapter XX opening

CHAPTER XX.

On the Lord's Prayer itself.

1. Our Father, etc. In this Lord's Prayer two things are said, namely the capturing of benevolence toward him from whom something is sought, the thing which is sought, and the petitions themselves. For the petitions begin where it is said: Hallowed be thy name.

But the capturing of benevolence has two things: for we capture benevolence by alleging the sweetness of the affection of him from whom we seek, and by alleging the worthiness of the things to be sought, because we propose to seek nothing except heavenly things, and good things which the good Father by his own worthiness freely desires to be sought from himself. And we do this by saying: Who art in heaven.

Therefore the first thing is what we say in capturing benevolence from the person from whom we seek: Our Father.

For we say Our Father so that the beginning of the prayer may grow sweet in the name of Father. Wisdom 16:21: For thy substance showed thy sweetness which thou hast toward sons. For the name of father is a most sweet name in the mouth of a son, if the son, in the Spirit who proceeds from the Father into the Son, names and invokes the Father. Galatians 4:6: But because you are sons of God, God has sent the Spirit of his Son into your hearts, crying: Abba, Father. Thus in the mouth of the son the name of my father is under the tongue, melody in the ear, and jubilation in the heart. Thus the Son named the Father, Mark 14:36: Abba, Father, all things are possible to thee. Thus the Son invoking the Father in the Spirit of love, who proceeds from the Father into the Son, is made one in spirit and concordant. 1 Corinthians 6:17: He who adheres to God is one spirit, namely with him.

[Marginal label: Father, a name of sweetness and formative virtue.] But father is not only a name of sweetness, but also of formative virtue; for the virtue of a father, even a carnal one, which drips from the sweetness of nature into the mother when she receives the sweetest drop and conceives, has in itself a formative virtue by which it forms the blood of the mother into offspring, and the son of the father, and perfects the human being to the perfect likeness of the father unless the inequality and disobedience of the matter, in which it operates the formation, stands in the way. But since the name father expresses this virtue and is imposed from this virtue, it is certain that no carnal father has this virtue from himself, nor is he the first principle of so notable a virtue; rather this virtue is a certain image and example in human beings, and the exemplar, principle, cause, and archetype is in the first Father, just as every word receives its virtue from what is prior in its own order, which is its principle according to nature. Hence it is said, Ephesians 3:14 and 15: For the sake of this thing I bend my knees to the Father of our Lord Jesus Christ, from whom all paternity in the heavens and on earth is named. Treating this word, blessed Dionysius says that every paternity from which fathers and sons of gods and of human beings exist is from the patriarchia elevated above all paternities. The wise and pious mother of the seven brothers, praiseworthy beyond measure and worthy of the memory of the good, considered this, 2 Maccabees 7:22 and 23, saying to her sons: I do not know how

you appeared in my womb; for I did not give you spirit and soul and life, nor did I myself join together the members of each one, but rather the creator of the world, who formed the nativity of man and found the origin of all things, will restore to you again spirit and life with mercy.

Therefore according to this, God is the first father, having divine immaterial virtue before all and above all, immaterially forming us to his image and likeness; for a virtue is not perfect unless it brings a shaped image to the perfect likeness of the father. For if an image has been drawn very well with suitable lines to the configuration of the father's countenance, and yet the matter is rough and discolored, lacking the due color and life and spirit, it is not said to be perfect formative virtue. But it is perfect when it is fitting both in figure, and in the filling of becoming richness, and in beauty of color, and in cheerfulness of spirit, and in vigor of virtue, and in the acts and movements and pulses of life. Hence it is that it is not said: Let us make man only to our image, but there is added, to likeness ^[1], so that just as he bears the image in natural powers, namely memory, intelligence, and will, so he may bear the likeness in this: that memory be without forgetfulness, retaining knowledge of God, like a certain immutability of eternity; and intelligence be full of the light of divine truth kindling and glowing, as is said of it, Wisdom 7:26, that it is the brightness of eternal light, and the spotless mirror of the majesty of God, and the image of his goodness. And above, verse 25, it is also called a certain sincere emanation of the brightness of almighty God; and the will be wholly burning with desire of paternal charity, so that with the Apostle, 2 Corinthians 5:14, we may say: The charity of Christ urges us. And that saying of the same Apostle, Romans 5:5: The charity of God has been poured out in our hearts through the Holy Spirit, who has been given to us. And in the heart let nothing

pulsate unless the life of God the Father pulsates, as is said, Deuteronomy 4:4: You who adhere to the Lord your God all live unto the present day. For it is shameful if so great a virtue of the Father, from the drop of the sweetness of his heart, should form a dead image. For this is cast away in the sight of men as a useless abortion. The living and natural Son intends this, when he said to all sons in the disciples, John 14:19: You see me, because I live, and you shall live. John 5:26: As the Father has life in himself, so he has given also to the Son to have life in himself.

But the fittingness and grace of color is in the beauty of virtue, so that we may be of one color with the Angels, and with him of whom it is said, Canticles 1:15: Behold, thou art beautiful, my beloved, and comely. For all our glory and comeliness according to the Psalmist, Psalm 44:14, is from within. Judith 10:4: To whom also the Lord gave splendor, since all that adornment depended not on lust, but on virtue.

But the Spirit breathing in us is the Holy Spirit proceeding into us from our Father, just as in every nature the natural spirit of a son proceeds into him from the father. Hence, Genesis 2:7: He breathed into his face the breath of life. Thus the whole Trinity, God, is our father. Isaiah 64:8: Now, O Lord, thou art our father, but we are clay; and thou art our maker, and all we are the works of thy hands. Thus according to the Psalmist, Psalm 32:15: He formed our hearts one by one, and he understands all our works; as is said, Ecclesiasticus 17:1 and 2, that God created man from the earth, and made him according to his image. And according to himself he clothed him with virtue.

This, therefore, we say when we say: Our Father. For he is ours, if we bear his image in the mode which has been stated. Hence of certain persons who do not bear his image it is said in Psalm 17:46: Alien sons have lied to me; alien sons have grown old, and have limped from their paths. For one is alien in an alien countenance, which the concupiscence of the flesh has deformed into the countenance of harlots, of carnal foulness and corruption. Romans 9:8: Not those who are sons of the flesh, these are sons of God, but those who are sons of the promise are reckoned in the seed; supply, the divine seed. Genesis 21:10: Cast out this handmaid and her son, for the son of the handmaid shall not be heir with my son Isaac. Hence it is said, Galatians 4:31: We are not sons of the handmaid, but of the free woman. For the concupiscence and wantonness of the handmaid deforms even the seed of God into an alien and ignoble countenance.

They also are alien who by the cupidity of the age are transformed into the countenance of the world, and are called sons of this age, Luke 16:7: The sons of this age are wiser than the sons of light in their generation. Thus happens what Jeremiah laments, Lamentations 4:2: The renowned sons of Sion, clothed with first gold, how have they been reckoned as earthen vessels, the work of the hands of the potter! For the splendor of divine gold shone in the countenances of the sons of God. But now, conformed to earthly things by cupidity for things and ambition for honor, they display nothing except that they are earthen and clay vessels and the work of the potter's hand, who treads flowing clay and makes vessels of earthly cupidity and capacity. Nahum 2:10: The faces of all are like the blackness of a pot.

There are likewise those who display the countenance of the devil, concerning whom the Truth says, John 7:44: You are of your father the devil, and you wish to do the desires of your father. For these, by the very cruelty of anger and envy and acedia, that is, sluggishness, toward every good have assumed the face of the devil, and are horrible. Job 41:13: Want will go before his face.

Concerning all these alien faces which have deformed the face of the heavenly Father, there is one sentence of God. Job 40:7, where the Father speaks to the true and natural Son, saying: Crush the impious in their place, and hide them in the dust, and sink their faces into the pit, that is, into the abyss of eternal perdition. For all these are alien.

But concerning true sons it is said, 1 Corinthians 15:48 and 49: As the earthly one is, such also are the earthly; and as the heavenly one is, such also are the heavenly. Therefore, as we have borne the image of the earthly one, let us also bear the image of the heavenly one.

Thus, therefore, and by such virtue God the Trinity is called Our Father, if we are formed from virtue, and conformed to his true Son, and are inspired in the Holy Spirit.

[Marginal label: Capturing benevolence from the worthiness of the thing sought.] 2. Who art in heaven. The capturing of benevolence is from the worthiness of the thing sought. For therefore we say, Who art in heaven, although nevertheless we know that he is everywhere, because where the father is, there are the goods which are sought from him. Therefore we signify that we intend to seek from him the heavenly goods in which he himself shines forth in heaven; and all these he gives willingly, because it befits him to give such things to those sons seeking them, and they are things that will remain forever, and they make sons most rich, confer goods upon them, and exalt them.

For that it befits him to give this gift of heaven is clear from this, that to think about small things does not belong to the magnificence of his liberality which he has toward sons. The Son signified this when he says to those seeking earthly things, John 16:24: Until now you have not asked anything in my name. As if he were saying: Like earthly persons you have up to this point sought earthly things, which in comparison with heavenly things are nothing at all. For he is the king of heavenly things, which is what Assuerus is interpreted to mean, concerning whom it is said, Esther 2:18, that he bestowed gifts according to principal magnificence, that is, things which befitted the magnificence of so great and so glorious a prince. But these things that confer are useful to those who seek them. Hence it is said, 1 Corinthians 12:7: To each one is given the manifestation of the spirit unto usefulness. But the manifestation of the spirit is called the gift which the Father manifests to the Spirit in the very usefulness of the gift. Hence he says, Luke 11:13: If therefore you, though you are evil, know how to give good gifts to your sons, how much more will your Father from heaven give a good spirit, that is, a useful gift of the Spirit, to those who ask him.

These are abiding and eternal goods, because heaven is the incorruptible place of God, as the Philosopher says, even according to the opinion and assertion of all. Hence, 1 Peter 1:3 and 4: Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy has regenerated us unto a living hope, through the resurrection of Jesus Christ from the dead, unto an incorruptible, undefiled, and unfading inheritance, kept in heaven. Hence it is that the Lord himself says, Matthew 6:20: Lay up for yourselves

treasures in heaven, where neither rust nor moth destroys, and where thieves do not dig through nor steal.

These make sons most rich, as is said, 1 Corinthians 1:5 and 7: In all things you have been made rich in him, in every word and in every knowledge, so that nothing is lacking to you in any grace; as is said, 2 Chronicles 9:22, that Solomon was magnified above all the kings of the earth before riches and glory. Thus it is said of the saints, Ecclesiasticus 44:6: Men rich in virtue, having zeal for beauty.

These are the things promoting and exalting the sons of so great a father to every honor. Genesis 31:1: Jacob took all things which belonged to our father, and enriched from his resources, he has become renowned. For those unhappy persons, exchanging earthly things for heavenly things, neglected this substance in the gifts of the highest Father, which spiritual and wise Jacob merited; and taking it from the hand of his father he was made of renowned honor. For thus he crowns sons with glory and honor, and sets them over the works of his hands, as the Psalmist says, Psalm 8:6. For glory and riches are in the heavenly house, and not in the earthly. Proverbs 6:18: With me are riches and glory, proud riches, that is, supernal, that is, excellent riches, and riches exalting in honor all to whom they are given.

3. Hallowed be thy name. This is the first among the seven petitions.

But the name which we here ask to be sanctified is this which so great a Father generates in us. For a human father generates a human being, and by his very generation gives him this name, that he is called man in truth, just as he also is a man. So God the Father generates God, and by his very generation gives to the one born that he is called God, and is God. For he generates us through grace, by forming his deity in us, and the seed of this generation is the word in the intellect and grace in the affection. But that he would not generate in this way, he himself says, Isaiah 66:9: Shall I, who give generation to others, myself be sterile? says the Lord. As if he were saying: I shall not be sterile. But thus the offspring formed by God the Father according to participation in the divine image and virtue is truly called God. Hence, John 10:35: He called those gods to whom the word of God was made. And the sense of the word is that it is thus in the generation of the sons of God as it is in the generation of a human being according to nature. For when the seed of a man conceived in the womb has now been made, through the effect and operation of good and efficacious seed, then that which has been made is called a human being and is one. Therefore, since the speech of God or Word of God is the seed of God, when the Word in effect and operation has now been made and perfected in the operation of the seminal Word of God, then that which has been made and perfected and constituted by such an effect and operation is called God according to participation in divine virtue. For he is truly God who is called God participatively, as we remember having said in what has gone before. Thus therefore is understood what he says, that he called those gods to whom the speech of God was made, and Scripture cannot be dissolved ^[2]. Psalm 81:6: I have said: You are gods, and all sons of the Most High. Thus it is said to Moses, Exodus 7:1: I have established thee as God of Pharaoh. Thus also Christ, arguing against the Jews, said: Him whom the Father sanctified and sent into the world, do you say: Thou blasphemest, because I said: I am the Son of God ^[3]? As if he were saying: You say this irrationally and falsely; for through such a generation we are conformed to the Son whom the Father, having sanctified him, sent into the world, and we have the name of sons of God, and participation in deity, and conformity to the true Son, as is said, Romans 8:29 and 30: Those whom he foreknew, he also predestined to become conformed to the image of his Son, that he might be the firstborn among many brothers. But those whom he predestined, these he also called; and those whom he called, these he also justified; but those whom he justified, those he also glorified. And a little before he said: Those whom he foreknew to become conformed to the image of his Son, that he might be the firstborn among many brothers. This is what John says, 1 Canonical Epistle 3:1: See what charity the Father has given us, that we should be named and be sons of God.

4. Therefore this name, that we are named and are gods and sons of God, is sanctified when it is both corrected and confirmed. And this again is taken according to the likeness of the name inborn in us through nature; for this name, man, which is born in us through a human father, first flows in from nature, poured

forth from the womb, and is unclean and weak. Unclean indeed, because it has drunk in and had infused into itself the unclean humor of the womb; hence the bodies of those born are moist with a foul humor and become scabby and very soft. On account of this the wise physician has instructed that the bodies of those born be sprinkled with salt, or frequently washed with salty or sulphurous water, for drying. Moisture is also weak in infants; and therefore little by little with more solid food from day to day, as is suitable to the age, they are instructed to be strengthened, until, when the members have been perfected in dryness and quantity, they receive the perfect virtue of man and of their father, the moisture of the foul womb being gradually digested and dried, and the members being brought back to virtue through solid nourishment. In every same mode the name of God, inborn in us from divine generation, is cleansed and strengthened in us. For the foul humor of concupiscence must be dried in us, which we contracted from the foul womb, concerning which the Psalmist says, Psalm 50:7: For behold, I was conceived in iniquities, and in sins my mother conceived me. Hence the Lord reproaches certain persons not cleansed in this way, Ezekiel 16:3 and 4: Thy root and thy generation are from the land of Canaan; thy father was an Amorite, and thy mother a Hittite. And when thou wast born, on the day of thy birth, thy navel was not cut; and thou wast not washed with water unto salvation, nor salted with salt, nor wrapped in swaddling clothes; for foul seed, flowing with the humor of concupiscence, is from Canaan. Hence, Daniel 13:56: Seed of Canaan, and not of Judah, beauty deceived thee, and concupiscence subverted thy heart. And the worst womb, full of madness, is the womb of the Hittite woman, which is interpreted mad, and those who are poured forth from it. That womb continually pours in madness, unless it is cut off by the sword of most severe strictness. And such an offspring has not been washed by the water of the saving bath, nor salted by the salt of wisdom, nor wrapped in the cloths or bands of discipline; and therefore what is born thus is wholly cursed and unclean, and in no way sanctified or cleansed. But if it is cleansed and washed by the saving water of the sacraments and tears, and salted with the salt of discretion, and cut off from the womb of concupiscence by the sword of most severe strictness, then certainly it is dried and cleansed; therefore it is sanctified, because holy is the same as clean. Hence in figure of this it is said of Mary, Luke 1:35: What will be born from thee as holy will be called the Son of God. And thus the name of God is sanctified when that which is inborn in us from God is cleansed from uncleannesses, as is said, Ezekiel 36:25: I shall pour clean water upon you, and you shall be cleansed from all your defilements. Psalm 50:9: Thou shalt wash me, and I shall be made whiter than snow.

It is also confirmed from day to day, until what is inborn in us concerning divine form and name is perfected in virtue and operations, because a name follows form, since each thing is denominated from form; and therefore after milk more solid food is ministered, and again after that a still more solid food, and so thereafter until the members are strengthened for perfect operations. And so it is in divine generation. Hence, 1 John 3:2: Dearest ones, now we are sons of God, and it has not yet appeared what we shall be; supply, from the very birth of filiation, because we are not yet perfected. And there follows: We know that when it shall appear, namely this which will be in us from God's begetting and the filiation of God, we shall be like him, namely in perfection of virtue and operation, because we shall see him, namely our Father in us, as he is, that is, as perfect; because then with delight we shall say that word of Deuteronomy 32:3 and 4: Give magnificence to our God; the works of God are perfect. For then Isaac, weaned, is brought to the table of his father^[4], taking solid food as one perfected. Hebrews 5:14: Solid food belongs to the perfect, to those who by custom have senses exercised for the discernment of good and evil.

Thus the name of God is sanctified in us, because holy is the same as strong or firm. Isaiah 28:9: Whom will he teach knowledge, and whom will he make to understand what is heard? Those weaned from milk, those taken away from the breasts. Thus Paul says, 1 Corinthians 13:11: When I was a little child, I spoke as a little child, I tasted as a little child, I thought as a little child; but when I became a man, I put away the things that belonged to a little child. Therefore when the name of God inborn in us is cleansed from things polluting it, it is sanctified; and when that which is inborn in us from God's begetting is strengthened, the name of God is sanctified. Concerning the first it is said, John 12:28: Father, glorify thy name. Concerning the second it is

said, Jeremiah 14:9: Thy name has been invoked over us. Malachi 1:11 and 12: From the rising of the sun even to its setting, my name is great among the nations; and in every place it is sanctified, and a clean oblation is offered to my name. And you have polluted it, namely among the nations.

And this is the literal exposition when it is said: Hallowed be thy name, namely the name which is inborn in us from thy generation, O Father. Thus the Father says to us, Leviticus 19:2: Be holy, because I am holy, the Lord your God, who sanctify you. Thus the mother of the Holy of Holies says, Luke 1:49: Because he who is mighty has done great things for me, and holy is his name.

Thus, therefore, the first petition is to be expounded literally.

5. Thy kingdom come, because the kingdom of God, as I have often said in my other works, is nothing other than the perfected and confirmed power of divine justice, in which God reigns in us and in the whole Church. For in this way kingdom is expounded both by Tully and by Plato and by Dionysius, when they say that kingdom is the distribution of every end of law and order according to the persons belonging to the kingdom. For in this kingdom all civil orders and all forms of rule are perfected and consist in this, that the good of citizens, and the ends intended by legislators, and the observances of laws and offices, are distributed to suitable persons.

But this kingdom is perfected by three things, namely by essential or substantial virtues and operations. The essential things of the kingdom in the king are those things which make the king and perfect the beauty of the kingdom in him, and they are three. One of these is that he have justice for a soul, so that, just as the soul is the principle and cause of all movements and operations of the body, so in the soul justice may be the principle of all movements and operations of the king's soul, and he may feel no other operations in himself; and in sign of this a crown is given to the king. Wisdom 5:17: They shall receive a kingdom of comeliness, and a diadem of beauty from the hand of the Lord.

The second is that the whole intellect of the king shine with the reasons of right and justice. Therefore it is said, Esther 1:13, that Assuerus, who is interpreted blessed king, had with him wise men knowing the laws and the rights of the elders, by whose counsel he did all things. And in sign of this purple is given to the king. Hence the best king said of himself, Job 29:14: I was clothed with justice, and I clothed myself with my judgment as with a garment and a diadem.

The third thing which perfects a king is the tranquility of right judgment. In sign of this a throne and scepter are given to the king. The throne indeed is for the tranquility by which he executes every judgment. But the scepter, because, since judgment is nothing other than the execution of justice, and the execution of justice directs all things, is given in sign of this direction: Thy throne, O God, is forever and ever; the rod of direction is the rod of thy kingdom ^[5]. The first of these is kingdom in the affection of the king. The second is kingdom in the intellect. The third is kingdom in effect. Therefore this is the substance and perfection of kingdom in the king.

But the virtue of the kingdom consists in three things, namely that there be virtue and power set beneath, not inclinable toward footstools and things to be trampled; and for the perfection and sign of that, nobles are given and ordained for the king, placed above all offices, not inclinable toward servile things, but always remaining in the height of the dignity of justice. But the law of nobles is set down, Isaiah 33:15 and 16: He who walks in justices and speaks truth, who casts away avarice from calumny and shakes his hands free from every gift, who stops his ears lest he hear blood and closes his eyes lest he see evil: this man will dwell in the heights. For nobles are those who from the name are called persons sitting on high seats around the king, and by whose knowledge and judgment all things are discerned.

The second thing by which the virtue of the kingdom is perfected is the invincibility and uncontradictability of fulfilling decrees. And for this legions and leaders are given to the king, as is said, 2 Kings 20:7: There

went out with him the men of Joab, and the Cherethites also and the Pelethites; and all the strong men went out from Jerusalem to pursue Sheba. But the Cherethites are interpreted life-givers, who defended the good from the wicked. The Pelethites are interpreted slayers, who killed robbers and wicked persons invading the kingdom. And such legions with their leader compelled all the statutes of the nobles and of the king to be done uncontradictably.

The third thing which perfects the whole virtue of the kingdom was the power of the powers, who from their office punished with free severity, without fury and anger, the wicked existing within the kingdom, lest disturbance should arise within the kingdom for the good citizens. Romans 13:3 and 4: Princes are not for fear to a good work, but to an evil one. Dost thou wish not to fear the power? Do good, and thou shalt have praise from it. For he is the minister of God to thee for good. But if thou doest evil, fear; for he does not bear the sword without cause. For he is the minister of God, an avenger unto wrath against him who does evil.

But the perfection of the work of the kingdom also consists in three things. The first of these is that every public work be ruled by law, and for this princes were established who were said to be jurisconsults. Isaiah 32:8: The prince will think those things which are worthy of a prince, and he himself will stand above the leaders. The second is that every emerging doubt be determined by the counsel of wise men. And for this counselors are given, as Chusi was with David ^[6]. On account of this he says reproachfully, Isaiah 19:11: The wise counselors of Pharaoh gave foolish counsel. But the third is that the works of all in the common people and populace be formed by virtue; and thus each one according to his own mode of living is ordered to the blessed life. Isaiah 60:21: Thy people shall all be just; they shall inherit the land forever, the shoot of my planting, the work of my hand for glorifying.

This is the perfect kingdom of God; and such a distribution is ordering of justice and virtue and work, as all who have studied well in civic orders know. Therefore if justice animates us, if the reason of divine justice illuminates us, if God's judgments rest tranquilly in us; if God's high virtue, not inclinable, is in us; if God's will is perfected invincibly and uncontradictably by us; if by free severity without anger and fury whatever does not accord with the will of God is repressed and punished, and that which accords with the law of God is made ready for free persons unto acts; if all our works are measured by the law of God and are lawful; if all our doubtful matters are brought to completion at the counsel of God; if all things are informed by virtue and ordered to divine blessedness, then certainly the kingdom of God comes to us, through which God reigns perfectly in us. And this is what is said, Luke 17:21: The kingdom of God is within you. Luke 11:20: If by the finger of God I cast out demons, which impede God from reigning in men, surely the kingdom of God has come upon you. Matthew 4:17: Do penance, by punishing in yourselves the things contrary to the kingdom, for the kingdom of heaven has drawn near. Romans 14:17: The kingdom of God is not food and drink, but justice, and peace, and joy in the Holy Spirit. Apocalypse 5:10: Thou hast made us a kingdom for our God.

6. Thy will be done as in heaven and on earth. The will of God is the will of good pleasure and the will of sign.

But the will of good pleasure is the will which he has in himself, by which he is omnipotent and cannot be hindered from always attaining what is willed. Psalm 134:6: All things whatsoever the Lord willed he has done, in heaven, on earth, in the sea, and in all abysses. Romans 9:19: Who resists his will?

But the will of sign is that which he has expressed by some sign. And this is in five modes, namely of precept, counsel, prohibition, operation, and permission. Hence the verse:

He commands and prohibits, permits, counsels, fulfills.

For what he commands or counsels or prohibits or perfects by the work of example signifies that he wills that thing. But what he permits, in this he wills that to which he orders it; and although he does not will that sin

which he permits, nevertheless he wills the good which he draws out from the order of that evil. Thus he did not will the cruelty of Decius and of other tyrants, yet from this he willed the patience of Lawrence and of the other martyrs to shine out and gleam forth for all as an example. Concerning these wills it is said in Psalm 110:2: Great are the works of the Lord, sought out in all his wills, while we fulfill the precept, beware the prohibition, embrace the counsel, follow the operation as an example, and in permission strive to perfect in ourselves the good for the sake of which evil is permitted to happen. For thus we do that saying of the Apostle, Romans 12:2: That you may prove what is the good, and well-pleasing, and perfect will of God. Good indeed in precepts and prohibitions, well-pleasing in counsels and exemplary operations, but perfect in the good which is drawn out in us from permitted evils. This is the will of God concerning which it is said, 1 Thessalonians 4:3: This is the will of God, your sanctification, that you abstain from fornication, etc. By this will he acts kindly with us, when he conforms our will to his will, so that the walls of Jerusalem may be built, which are restored from living stones who do the will of God.

We ask that this will of God be done on earth as in heaven. For God gave to us, as Augustine says in book XII On Genesis to the Letter, two parts of reason: one indeed which, illuminated by faith and aided by the wisdom of God and by understanding and knowledge, adheres in contemplation to heavenly and eternal and divine reasons, and this is the head among the powers of our soul. But he gave another by which it prudently disposes lower things, without which this life is not carried on, as for example by prudence and art and human counsel and things of this kind. But these parts are related to one another in such a way that the first rules and the second is ruled, because lower things must be disposed and ordered toward wisdom and understanding and knowledge of supernal things. Exodus 25:40: Look, and make according to the exemplar which was shown to thee on the mountain.

Therefore we ask that the fivefold will of God be done on earth in this way, that is, in the earthly disposition of our life be disposed in this way, as it is itself ordered to be perfected in heaven and in God's wisdom and understanding and knowledge; because then earthly things descend from the order of heavenly things, and no error, no confusion, no disorder, no perversity will occur in all earthly things in which our life is carried on, and no vanity can insinuate itself into us which could bring it about that our work be emptied of reward. This is signified, Genesis 15:5, where it is said that God led Abraham outside and said to him: Look up at heaven and number the stars, if thou canst. And he said to him: So shall thy seed be. For the fact that he led him out signifies that he removed him from his own cares, so that he might at some time freely be able to contemplate heavenly things. But when he said, Look up, he willed him to turn the whole edge of his mind toward the sublimity of divine things. And when he said, Number the stars, he willed him to contemplate the lights of eternal holiness as much as he could. And when he added: So shall thy seed be, it must be understood that he would always have the seeds of the light of eternal reasons for the disposition of earthly works. Thus the Lord says to Job, 38:33: Dost thou know the order of heaven, and wilt thou set its reason on earth? Thus Paul says, Philippians 3:20, that our conversation is in heaven; because in our whole life nothing but heaven is looked upon, when the whole life is formed, expressed by the reasons of heaven.

7. Give us this day our daily bread. Although this petition has been expounded by us in many ways in our other works on Matthew and on Luke, nevertheless, because on account of this petition the priest, here crying aloud, forewarns the people toward desire for the bread of the Eucharist, here we shall expound it only concerning that bread of which John says, 6:33: The bread of God is he who descends from heaven and gives life to the world. For this is the bread which truly strengthens the heart by refreshing it. Psalm 103:15: Bread confirms the heart of man. This is the noble bread descending from heaven. Psalm 77:25: Man has eaten the bread of Angels. This is useful, serving every desire. Wisdom 16:20 and 21: Thou gavest them prepared bread from heaven without labor, having in itself every delight and the sweetness of every taste. For thy substance showed thy sweetness which thou hast toward sons, and, serving the will of each one, it was changed into what each one willed. This is delightful, seasoned with the richness of deity. Genesis 49:20:

Asher, his bread is rich, and he shall furnish delicacies to kings. This provides the strongest virtue and provision for the way, so that the way of merit by which one goes to God may be perfected. 3 Kings 19:8: Elijah ate and drank, and walked in the strength of that food forty days and forty nights, unto Horeb the mountain of God. This was made by the hand of the wisdom of God, cooked under the ash of the humility of human flesh in the womb of the Virgin. Genesis 18:6: Hurry, mix three measures of fine flour, that is, the purity of body and soul and deity, and make unleavened cakes baked under the ash. This is unleavened, without all corruption of sin. 1 Corinthians 5:8: Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened things of sincerity and truth. This is abundant for every blessing. Isaiah 30:23: The bread of the fruits of thy earth will be most abundant and rich. This is holy, which it is not lawful except for holy persons in a holy place to eat. 1 Kings 21:4: I have no common breads at hand, but only holy bread; if the boys are clean, especially from women, let them eat.

Therefore our bread, which is sweet bread to us and to thy special sons. Matthew 15:2: It is not good to take the bread of the sons and cast it to dogs.

Give to us, because what can be valued at no price cannot be sold. Isaiah 55:2: Why do you weigh out your silver not for breads, and your labor not for fullness? Hear, hearing me, and eat the good, and your soul will be delighted in richness.

Today, that is, daily, because daily we need thy refreshment. Daniel 1:5: The king appointed for them an allowance through single days from his foods and from the wine from which he himself drank.

And because infinite things are to be said here about this bread, taking it up again at the end after the exposition of the office of the Mass, we shall treat of it with subtlety.

These, therefore, are the first four petitions which are for obtaining the good. But this good is either according to divine being, or according to power, or according to the perfect divine work, or according to the restoration of what has been lost into divine being, which loss must come about from the continual pressure of temptations and from the necessities of this miserable life. And with respect to divine being in us the first petition is given; but with respect to power the second petition is given; with respect to perfect work the third is given; and with respect to that which restores what has been lost the fourth petition is given. And from this the number and order of those petitions is known, because in obtaining the good we do not need more things for asking.

But the things which follow are deprecations for evils to be removed.

8. And forgive us our debts, as we also forgive our debtors.

Debts are the things which we ought to pay back through satisfaction to God, both from evil committed, and from good omitted to which we are bound, and from the talent entrusted to us. For all these things we have to pay back according to number and weight and measure. And because we are fragile, we are not strong enough to pay back perfectly. For concerning evil committed it is said, 2 Corinthians 5:10: We must all be manifested before the tribunal of Christ, so that each one may report, by rendering an account, the proper things of the body, that is, the things which he committed in the body, according as he carried them out, namely in the body. But concerning the debt which is from good omitted, it is said, Luke 16:1, that a certain man had a steward, and this man was accused before him as if he had dissipated his goods. And the lord said to him: Render an account of thy stewardship, for now thou wilt not be able to be steward. Concerning the talent entrusted, whether in natural goods, or in gratuitous goods, or in goods of fortune, it is said, Matthew 25:14, that he called his servants and set an account with them. But we know the severity of the Lord to whom we owe, saying: Thou shalt not go out from there, that is, from the prison, until thou payest the last farthing^[7]. And that saying of Matthew 12:36: Every idle word which men have spoken, they shall render an account of it on the day of judgment. We also know the piety of the Lord toward us and his mercy. Matthew

18:27: The lord had mercy on the servant who had fallen down before him, asking that he have patience with him, and forgave him the whole debt. Similarly, Luke 7:42: When they did not have from which they might pay back, he forgave both. And falling down we pray in the same hope of remission, saying: Forgive us our debts, since we have nothing to pay back except, with the sinful woman, the affection of love. Luke 7:47: Many sins are remitted to her, because she loved much. This love drew forth tears toward the offended Father and the tribulation of sorrow in compunction. For this also merited forgiveness in the Publican, who, confounded from humility, cast down his eyes, and in prayer confessed the truth about himself, and in the affliction of satisfaction beat his breast ^[8]. But these things restored Manasses ^[9].

Therefore in this confidence, disposed similarly to those who have been mentioned in contrition and love of heart, and in true confession of mouth, and in the labor of satisfaction, we approach the throne of the grace of our Father, saying: Forgive us our debts, and enter not into the judgment of severe strictness, since no man will be justified before thee unless through thee remission of all sins and debts is made.

But knowing that sins are not forgiven except in the communion of saints, and communicating with the saints and all debtors in charity, we add: As we also forgive our debtors. And this in intention and affection, because the Lord himself says, Matthew 6:13: If you do not forgive men, namely their sins, neither will your Father forgive you your sins. Hence, Matthew 18:34, over the man who refused to forgive his fellow-servant, the lord recalled the whole debt. Hence, Ecclesiasticus 28:3 and 4, he says: A man reserves anger against a man, and seeks healing from God. Toward a man like himself he does not have mercy, and concerning his own sins he prays. Since he himself is flesh, he reserves anger and seeks propitiation from God; who will pray for his offenses? As if he were saying: He will never obtain pardon who does not remit to one sinning against himself.

Nevertheless a certain person here distinguishes that one thing is the debt of man, and another the debt of justice. And of the debt of man, one kind is private, of one man alone, and another is the debt of a common privilege. The debt of man is, as some say, what is owed to a fragile, corrupted man, who, when he is provoked by injuries or is wounded by damages, is stirred to inflict similar or greater things, because according to this mode it is said by certain Philosophers, such as Socrates and Plato and Aristotle, that it belongs to the nature of man to do good to friends and to do evil to enemies. And they say that it belongs to the perfection of the grace of Christ also to forgive this debt. But the debt of justice is that which the law has determined for an inflicted injury or an inflicted damage, such as eye for eye, tooth for tooth, and things of this kind ^[10]. And similarly in damages, that one restore what he has taken away, or as much as he gave occasion to the damage. And this debt, as they say, someone can exact without sin according both to human and divine laws, provided that in injuries and damages he does not proceed beyond the law on account of harm inflicted upon himself. But a private debt is, as they say, what according to law is owed to any person. And because anyone can renounce that right which has been granted for himself alone, therefore someone can forgive this debt. But the debt of common privilege is such as that one striking a cleric falls into major excommunication; and because this has been granted for the peace of the common clergy, therefore one person alone cannot forgive it. But whatever may be the case about this, because certainly what they say in that distinction is true, nevertheless it must be counseled to each one that he forgive both the one and the other debt, so far as it lies in him, to one sinning against himself. But if he does none of these things and reserves rancor toward the wrongdoer, on that account he must not be counseled not to say the Our Father, but rather that he often say it in the person of the Church, which forgives debts to all, and that he say it with groaning, so that the Lord may soften his heart toward remission of the debt and toward the other good things which the Lord is ready to give to those who pray. For frequently it happens that sinners are converted in the very prayer, and then they forgive, so that it may be forgiven to them.

9. And lead us not into temptation. This is the petition concerning caution against future evil, because, as Master Hugh of Saint Victor says: Temptation is the impulse of the tempter toward what is illicit. For

although the Lord sometimes tempts, this temptation is said equivocally in relation to that about which we are speaking here; for the Lord tempts so that he may show one proved, as he tempted Abraham ^[11]. Wisdom 3:5: God tested them and found them worthy of himself. But the devil tempts in himself and in the world and in the enticement of the flesh, so that he may drive one deceived toward something illicit. James 1:14: Each one is tempted by his own concupiscence, drawn away and enticed. Drawn away from the intention of the incommutable good, and enticed by the lustful deception of commutable good. But this deception has degrees, as Gregory says, because sometimes it is from the external enemy alone, and sometimes from an intrinsic lustful will and proneness, and sometimes from both. From the external alone it was in Adam and Eve before they sinned, when the devil tempted and overcame them concerning the illicit; it was also from the external in Christ, as is said, Matthew 4:11, when the devil, addressing him concerning the illicit, tempted him and was conquered. But in us it is from the external and intrinsic at once, because when the tempter offers us something illicit, at once the proneness of our corruption tickles us toward doing it. Therefore its degrees through which one enters into the abyss of perdition are these: sense or sight of the illicit; and from sight, silent and polished thought; and from thought, pleasure arisen; and in pleasure, lingering abiding; and from enticing abiding, consent; and from consent, impulse of the will; and from impulse, work and the application of the members so that they are offered as arms of iniquity to sin; and when the work has been perfected, repetition; and from repetition, custom; and from custom, defense of sin; and from defense of sin, despair. Therefore we do not ask that we not be tempted, because to be tempted is human. 1 Corinthians 10:13: Let temptation not seize you except what is human. And in the same place: But God is faithful, who will not suffer you to be tempted beyond that which you are able, but with the temptation will also make an outcome, so that you may be able to sustain it. But we ask that we not enter through the degrees and gates of temptation into sin. These things we ask from our Father in this petition; concerning these gates and degrees it is said, Job 38:17: Have the gates of death been opened to thee, and hast thou seen the dark doors?

And the sense is: And lead us not, that is, do not permit us to be led through the worst degrees and gates into temptation, which little by little thrusts into the abyss of perdition. For we have received this form of prayer from the Lord, Matthew 26:41: Watch and pray, that you enter not into temptation. The spirit indeed is ready, but the flesh is weak. But if we are to be tested, do thou, Father, test us, and hold us with thy hand lest we fall. Thus we say with the Psalmist, Psalm 25:2: Prove me, O Lord, and test me; burn my reins and my heart. And Psalm 138:23 and 24: Prove me, O God, and know my heart; question me, and know my paths. And see whether the way of iniquity is in me, and lead me in the eternal way.

This, therefore, is what is sought in this temptation.

10. But deliver us from evil. And that evil of punishment which does not promote unto good, but troubles the good, sometimes has its origin from us, such as ignorance of things to be known and weakness in things to be done; but sometimes it has its origin from a neighbor or from the world moving war against us, as the bride complains, Canticles 1:5: The sons of my mother have fought against me. Concerning this he says, Matthew 18:7: Woe to the world because of scandals! And in whatever way the evil may exist, not promoting unto good but impeding the tranquility of the peace of the good, our weakness is taught to seek liberation from this evil. But we received the form of this from the Lord, John 17:15, where he prays for his own, saying: I do not ask that thou take them from the world, but that thou preserve them from evil. Thus the Apostle prayed, Romans 15:30 and 31, saying: Therefore I beseech you, brothers, through our Lord Jesus Christ and through the charity of the Holy Spirit, that you help me in your prayers for me to God, that I may be delivered from unbelievers who are in Judea. Therefore these three petitions are deprecations concerning evils to be removed.

But evil is either of fault, or of punishment that does not promote unto good, because punishment promoting unto good is not to be asked to be removed. But if it is an evil of fault, either it is of fault perpetrated in the past, or of fault which is feared as to be perpetrated in the future. And if it is of fault perpetrated in the past,

then against that evil is ordered the fifth petition, which says: Forgive us, etc. But if it is against evil which is feared in the future, then against that is ordered the sixth petition, which says: And lead us not, etc. But if it is an evil of punishment not promoting unto merit, then against that is ordered the seventh petition, which says: But deliver us from evil.

But these petitions are ordered because the good is prior in intention to avoidance of evil; and therefore the four earlier petitions are before the three following. But in avoiding evil, the order is according to the greater evil. The evil of fault is greater than the evil of punishment; and therefore the last petition concerns punishment. But in the evil of fault, what has been done is greater than what is feared as to be done; and therefore the fifth petition is before the sixth.

Let these things, therefore, have been said in gross concerning the Our Father.

When this last petition has been made by the people as by one weak, who fears the evil of punishment, the perfecter of sanctity answers Amen submissively, that is, let it truly be so in this before God, who alone is conscious of secrets, showing the affection of compassion and wishing for them the liberation that has been said. As if he were saying with the Apostle, Romans 10:1 and 2: Brothers, the will indeed of my heart, and supplication to God, is made for them unto salvation. For I give testimony to them that they have zeal for God. And therefore the priest adds in the petition the things which make for the tranquility of the people, saying:

11. Deliver us, we beseech thee, O Lord, from all evils not promoting our weakness to good and merit: past evils, in the faults which we ask to be forgiven to us; present evils, in punishments rising up from the world; and future evils, in temptation toward the illicit, concerning which we pray: And lead us not into temptation. 2 Maccabees 1:5: May he hear your prayers, and be reconciled to you, and not abandon you in the evil time. Psalm 129:8: And he himself will redeem Israel from all his iniquities.

And because this is not presumed to be done without the suffrage of the saints, therefore he adds: And by the intercession of the blessed one, whose womb is called blessed because it bore Christ, and glorious, who is the throne of the king of glory, on which he sat clothed with flesh. Jeremiah 14:21: Remember the throne of thy glory. And always Virgin before birth, in birth, and after birth, in mind and body. Genesis 24:16: A most beautiful virgin and unknown to man.

Mother of God, and therefore having a common son with God. Luke 1:39: What will be born from thee as holy will be called the Son of God.

Mary, illuminating heaven and earth. Apocalypse 12:1: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. Because Mary is interpreted illuminatrix. Mary, lady of the world, because she is the figure of the Church and mother, conceiving sons of the Church with chaste inward parts through compassion, forming them in charity, and perfecting sons of the Church through adoption as brothers of her Son; thus she is mother and lady of all. Wisdom 7:12: She is the mother of all good things. 2 Maccabees 7:20: A mother wonderful beyond measure, and worthy of the memory of the good. Mary, star of the sea, leader of all the doubtful, and sole hope of penitent guilty persons, way and example of the just. Judith 15:10 and 11: Thou art the glory of Jerusalem, thou the joy of Israel, thou the honor of our people, because thou hast acted manfully, and thy heart has been strengthened, because thou hast loved chastity. Therefore she is deservedly placed first in the intercession.

And with the blessed Apostles, the princes in the uncircumcision and circumcision, from whom the Church has been gathered. Galatians 2:8: He who worked for Peter unto the apostleship of the circumcision worked also for me among the nations.

With Peter and Paul, of whom one is the prince of the Church, the other labored more than all, as he says, 1 Corinthians 15:10.

And Andrew, who is placed there for this reason, because he led Peter to Christ ^[12], and thus he himself was the Apostle of the prince of the Apostles. But he was also most kindly; and therefore that is sung concerning him which is read of Jeremiah, 2 Maccabees 15:14: This is the lover of the brothers and of the people Israel; this is he who prays much for the people and the whole holy city.

And with all the saints generally, that with intercessors multiplied thou mayest grant us the desired abundance of thy propitiation.

And when this has been said, the priest takes the paten, which, named from seeking, signifies the breadth of charity. Psalm 118:96: Thy commandment is very broad. And he kisses it in sign of the charity which he has toward all, and makes the sign of the cross on his face with it, in sign that the virtue of communion comes into all through the virtue of the same charity.

And afterward he adds: Graciously give peace in our days, lest the people be troubled in the communion of so great a sacrament by rising evils. Isaiah 39:8: Let peace and truth be in our days.

That by the aid which truly bears aid and resources, we may be helped by thy mercy. Psalm 93:18.

Thy mercy, O Lord, helped me. Because we do not dare to trust in our own merits.

And from sin, past and future, may we always be free, through this, that thou forgive the past and not lead us into the future; and from every disturbance, which is an evil not promoting unto merit, may we be secure, with thee serving and guarding. Psalm 120:4: Behold, he who guards Israel will neither slumber nor sleep.

When this has been said, the priest replaces the paten, and while saying the conclusion of the prayer, divides the host into three, saying: Through the same our Lord, etc. Through whom, as mediator and pontiff, we obtain all good things and are freed from all evils. And concluding, he does not say Amen secretly, but raising his voice says: Through all ages of ages, wishing to have from the people consent in the thing sought.

Notes

[1] Compare Genesis 1:26. (*Cf. Genes. I, 26.*)

[2] John 10:35. (*Joan. X, 35.*)

[3] In the same place, verse 36. (*ibid. v. 36.*)

[4] Compare Genesis 21:8. (*Cf. Genes. XXI, 8.*)

[5] Psalm 44:7. But the Vulgate has: Thy seat, O God. At Hebrews 1:8: Thy throne, O God, etc. (*Psal. XLIV, 7. Habet autem Vulgata: Sedes tua, Deus. Ad Hebr. I, 8: Thronus tuus, Deus, etc.*)

[6] Compare 2 Kings 15:32. (*Cf. II Regum, XV, 32.*)

[7] Matthew 5:26. (*Matth. V, 26.*)

[8] Compare Luke 18:13. (*Cf. Luc. XVIII, 13.*)

[9] Compare 2 Chronicles 33:13. (*Cf. II Paralip. XXXIII, 13.*)

[10] Compare Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21. (*Cf. Exod. XXI, 24; Levit. XXIV, 20; Deuter. XIX, 21.*)

[11] Compare Genesis 22:2 and following. (*Cf. Genes. XXII, 2 et seq.*)

[12] John 1:42. (*Joan. I, 42.*)

Chapter XXI. On the breaking of the body of Christ, on peace, and on the fact that Agnus Dei is sung three times

CHAPTER XXI.

On the breaking of the body of Christ, on peace, and on the fact that Agnus Dei is sung three times.

1. But concerning the breaking of the body of Christ we shall briefly say some things here, because at the end we shall discuss it with care in the treatise On the Body of the Lord. But we say that this breaking was instituted by Pope Sergius, by whom it was also decreed that Agnus Dei should be sung three times during

communion. But this breaking is not in the body of the Lord, but only in the sacramental forms; for the body is entire and sound and perfect under any part. But it was instituted to be broken into three parts because the mystical body which is incorporated in him is threefold: for one part of it reigns and triumphs with its head in heaven, another still fights in labor on earth, and another is in the punishments of purgatory.

Therefore blessed Pope Sergius instituted that one part immediately be received by the perfecter of sanctity who stands in Christ's place at the altar, which signifies the part triumphing in heaven, which has now passed fully into Christ. He also decreed that the second be put into the chalice, because the chalice signifies the passion of this life, which signifies the part still laboring in the labors and punishments of this life, and therefore put into the chalice. Psalm 115:13: I shall take the chalice of salvation, and I shall invoke the name of the Lord. He also decreed that the third remain on the altar, to be consumed at the end after all the mysteries, which signifies those who are in the sepulchers and in purgatory, who in the end will live with Christ through spiritual incorporation. But now, with the devotion itself of Christ's faithful diminished, and with lack of devotion increasing among those frequenting the altar, both the part which signifies the triumphant and the part which signifies those resting in sepulchers and awaiting liberation from punishments in purgatory by happy hope are consumed together by the priest. But concerning that breaking and chewing and crushing we shall say many things in what follows, which we defer until that place ^[1], because here they could not be said without great loss to this treatise. Let these things, therefore, which have been said concerning the breaking of the Lord's body suffice.

2. When these things have been said, the perfecter of sanctity, standing at the altar, pronounces with a loud voice: The peace of the Lord be always with you, signifying what Augustine says in book XIV of The City of God, that the peace of the heavenly city is the concord of enjoying God and one another in God. And because now all the faithful stretch out their mouths to enjoy the body of the Lord, therefore the peace of God is publicly announced to all by the perfecter of sanctity in this concord, signifying that the place of him who is received has been made in peace; and one who does not have the peace of Christ does not have communion with Christ's body. John 16:33: These things I have spoken to you, that in me you may have peace. In the world you will have pressure, but have confidence, I have conquered the world.

But in saying, The peace of the Lord, etc., he makes three crosses over the chalice, so that he may signify the threefold peace of which we have already often spoken. He makes them over the chalice because the chalice, as we have said, signifies those who are still established in the military service of the war of this life, who chiefly need peace. Isaiah 26:12: O Lord, thou wilt give peace to us. Peace, because we have hoped in thee; for nothing has been so desired by mortals as peace. And therefore it is signified over the chalice through the cross that peace proceeds into them from the first perfecter of sanctity.

But the choir answers: And with thy spirit, because it wishes that all things which are done by this perfecter of sanctity be perfected in spirit and not in flesh, as the Apostle says, Romans 8:14: Whoever are led by the Spirit of God, they are sons of God. And the Lord, John 6:64: It is the Spirit who gives life; the flesh profits nothing. The words which I have spoken to you are spirit and life. Therefore these are the things which the perfecter of sanctity perfects in every way on this side of the breaking of the host.

3. When this has been done, the choir cries aloud, according to the institutes of Pope Sergius, Agnus Dei. And indeed at first in the Church, in the third Agnus Dei, Give us peace was not said, but as in the others, Have mercy on us was said; and this custom is still kept in the Church of Saint John Lateran. But afterward, when evils were everywhere becoming frequent, many Churches of themselves, without any statute, took up that in ending the third Agnus Dei they would say, Give us peace, because peace is the good desired by all mortals, as is said, Esther 13:2 ^[2].

But as to the fact that Agnus Dei is said three times, I do not think there is any other cause except that a threefold evil was pronounced by the perfecter of sanctity: namely the perpetrated evil which we grieved had

been committed, the tempted evil which we feared would be committed, and the evil arisen to impede merit, from which we sought that every human being be freed. And therefore we say Agnus Dei three times; and because the third arises to a disturbance impeding every good, therefore in the third we say: Give us peace. But in the first two we say, Have mercy on us, because neither perpetrated fault, nor the fault concerning which one is tempted, is forgiven except through the mercy of the omnipotent one. Hence the Psalmist says, Psalm 58:11: His mercy will go before me, namely in keeping me from the fault concerning which one is tempted. And Psalm 21:6: And thy mercy will follow me, freeing me from the fault which I grieve that I have committed. Therefore this is the cause why Agnus Dei is sung, because, as is said, Isaiah 53:6: We all have wandered like sheep; each one has turned aside into his own way; and the Lord has placed upon him the iniquity of us all. But the words which are sung were spoken by John the Baptist, John 1:29.

But lamb is said either from the Greek *λόφος*, which sounds as pure in Latin, or from recognition, because in a great flock any lamb recognizes its mother by hearing the bleat and by the odor of the womb. John 10:11: I know mine, and mine know me. But concerning piety it is said, Jeremiah 11:19: I as a gentle lamb, which is carried to the victim.

But he is said to take away, that is, remove, the threefold sins of the world, as we have said; because as is said, 1 Peter 2:24: He himself bore our sins in his body upon the tree. Isaiah 53:12: He bore the sins of many and prayed for the transgressors, namely that they might not perish.

Have mercy on us. The cause why Have mercy on us is said has already been stated by us. Similarly the cause has been stated why in the third Agnus Dei it is said: Give us peace. But what some here say, that Agnus Dei is said because from recognizing, and because Christ on the cross recognized the Father when he said, Luke 23:46: Father, into thy hands I commend my spirit; and because Christ on the cross recognized his mother, when he said to the disciple: Behold thy mother; and because he recognized his own, when he said to his mother: Behold thy son^[3]; and when he said, Luke 23:28 and 31: Daughters of Jerusalem, do not weep over me, but weep over yourselves and over your sons. Because if they do these things in the green wood, what will be done in the dry? These things are indeed good and true, but they do nothing for the proposed matter, and therefore we do not take care about them.

And this is what has been said about Agnus Dei.

4. But meanwhile, while these things are sung, the priest says in silence: This sacrosanct commixture^[4], and he puts the body of the Lord into the chalice. But he says commixture only on account of the commixture of the sacramental forms; and it is called sacrosanct because it is holy before other things and sanctifying all who communicate. For this sprinkling of blood brings sanctification upon all, as is said, Hebrews 12:24: You have come to the sprinkling of blood speaking better than Abel. For the blood of Abel speaks vengeance. Genesis 4:10: Behold, the voice of the blood of thy brother Abel cries to me from the earth. But the blood of Christ speaks the remission of the sin of amendment.

And this is what he says: This sacrosanct commixture of the body and blood of our Lord Jesus Christ, who obtained remission for all in his blood, may it be for me, because as we have said, the perfecter of sanctity, whether he is a priest or a pontiff, offers for his own ignorance and for the people's ignorance, as is said, Hebrews 1:5. And therefore he adds: For all receiving, whether they receive by service as the clergy, or by vow as the people, whether receiving by spiritual or sacramental eating, eternal salvation of mind through virtue, and of body, so that it can be an instrument of the soul for meriting salvation. Psalm 83:3: My heart and my flesh have exulted in the living God. Psalm 62:2: My soul has thirsted in thee; in how many ways my flesh for thee! And this is in body and soul according to present justice and grace in the present.

And unto eternal life, according to final grace in the future, which is called the gift of perseverance, to be merited from works of grace and virtues, and to be seized by effect, a preparation of eternal salvation, because this sacrament, through the fact that it signifies how in eternal life we shall perceive God in the truth

of things, prepares for eternal life. John 6:52: If anyone has eaten from this bread, he will live forever; and the bread which I shall give is my flesh for the life of the world.

Through the same Christ our Lord. This has been expounded often.

5. When this has been said, the priest or perfecter of sanctity, standing at the altar, gives peace, first kissing the altar, or the chalice, or, as others say better, the body of the Lord, because, as Innocent II says: "This peace signifies the consent of all to those things which have been done in the mystery of the whole consecration." For it was first instituted that all those coming together in the Church should communicate every day. But when, with the multitude of the faithful increasing, this could not be observed suitably enough, it was established that they should communicate on the Lord's days. But when even this was not duly observed, it was established that they should communicate three times in the year according to the law of the Lord, Exodus 34:23, which says that three times of the year every male shall appear in the sight of the omnipotent Lord, namely at Passover, and Pentecost, and Scenopegia; and in the place of what it called Scenopegia, the Church established that they should communicate at the Nativity of Christ. But when even this was not duly observed, recently in the Lateran council the Church established that once in the year, namely at Easter, each one, having confessed his sins to his own priest, should communicate; and that in place of the fact that they ought to communicate, peace should be given, in which it is signified that they communicate in heart, although they abstain from communion because of unworthiness and humility. For even as the Apostle says, 1 Peter 5:14: Greet one another with a holy kiss. And the bride in Canticles 1:1: Let him kiss me with the kiss of his mouth.

But in giving peace, according to some, he says: "Have the bond of peace and charity," because peace arises from the bond of charity and is taken from it. Ephesians 4:3: Careful to preserve the unity of the spirit in the bond of peace. Hosea 11:4: I shall draw them in the cords of Adam, in the bonds of charity: "that you may be fit" through charity "for the sacrosanct mysteries" of Christ, because the sacrament is of charity, and no one is worthy of the sacrament except through charity. Hence, Canticles 5:1, it is said: Eat, friends, and drink, and be inebriated, dearest ones.

But certain others say: The peace of Christ, as of the author of peace. Ephesians 2:14: He is our peace, who has made both one, and dissolving the middle wall of partition, the enmities in his flesh.

And of the Church, as of her to whom peace has been given through Christ. Ephesians 2:17: And coming, he evangelized peace to you who were far off, and peace to those who were near.

May it abound in your hearts. This is taken from Psalm 121:7, where it is said: Let peace be in thy virtue, and abundance in thy towers. But peace abounds when it is shown even unto enemies.

Through the Holy Spirit who has been given to us. Isaiah 9:7: And of peace there will be no end. For the Holy Spirit makes this peace, because he is the bond of love; and therefore in him there cannot be discord. Hence he is signified in the dove, whose is the dove-like kiss, which is signified, Genesis 8:11, where with the sign of peace, that is, with the branch of a green olive, it returned to the ark, that is, to the Church. Philippians 4:7: May the peace of God, which surpasses every sense, guard your hearts and your understandings in Christ Jesus.

Notes

[1] Compare the following treatise, On the Eucharist. (*Cf. Tract. sequentem, De Eucharistia.*)

[2] Esther 13:2: I wished that... the subjects, namely, might enjoy peace desired by all mortals. (*Esther, XIII, 2: Volui ut... optata cunctis mortalibus pace fruerentur subjecti scilicet.*)

[3] John 19:26. (*Joan. XIX, 26.*)

[4] In the restored Roman Missal this prayer has itself thus: "May this commixture and consecration of the Body and Blood of our Lord Jesus Christ be for us who receive it unto eternal life. Amen." (*In Missali Romano restituto sic se habet haec oratio: "Haec commixtio et consecratio Corporis et Sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam aeternam.*

Chapter XXII. On the prayer which is said before communion at the altar

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On the prayer which is said before communion at the altar.

1. When this has been done, the priest, the perfecter of sanctity, holding Christ in his eyes before he communicates for himself and for all, says this prayer: O Lord Jesus Christ, Son of the living God, directing both eyes and intention and prayer to him whom he holds in his hands, noting the obedience by which he came to the oblation on the altar of the cross, in which he offered himself for all, saying: Who by the will of the Father. Philippians 2:8: Made obedient, namely to the Father, unto death, even the death of the cross.

With the Holy Spirit cooperating, who formed this host in the womb of the Virgin. Luke 1:35: The Holy Spirit will come upon thee. And again: What will be born from thee as holy will be called the Son of God. Matthew 1:20: For what has been born in her is from the Holy Spirit.

Through thy most powerful death, as is said, John 10:17 and 18: Because I lay down my soul, that I may take it up again. No one takes it away from me; but I lay it down from myself.

Thou hast given life to the world dead in sins. Psalm 79:19: We shall not depart from thee; thou wilt give us life. Hosea 6:3: He will give us life after two days; on the third day he will raise us up.

Free me first, and in me all others. John 8:36: If the Son has freed you, you will be truly free.

Through this thy sacrosanct body and blood, of which thou saidst, John 6:55: He who eats my flesh and drinks my blood has eternal life; and I shall raise him up on the last day.

From all my iniquities, which are the death of the soul, and from all evils, which are the death of the body. But the fact that certain books have this: "And from perverse thoughts," is not of the letter, because perverse thoughts separate from God, as above, Wisdom 1:3, is said, and are contained under iniquities.

And make me, and my own for whom I offer to thee, always adhere to thy mandates, because obedience ought to be general. James 2:10: Whoever has kept the whole law, but offends in one point, has become guilty of all.

And never permit me, through the gift of perseverance, to be separated from thee. Matthew 24:13: He who has persevered unto the end, this one will be saved.

Who with the same God the Father and the Holy Spirit livest and reignest, God, unto ages of ages. Amen.

2. Then, according to the custom of certain Churches, the priest says this prayer ^[1]: Thy body, O Lord, which I have received through sacramental reception for myself and for all for whom I offered it, and the chalice of thy blood which I have drunk, from which we have sacramentally communicated with thy spirit, may it adhere to my inward parts, not bodily but spiritual; for the ways of the life of the soul are here called inward parts, which are the ways of intellect and will and reason and thoughts and affections of the soul. For it is food and drink of the soul, as Ambrose says, and therefore it ought to remain in the ways of the soul, and thus from bodily and sacramental reception let eating become spiritual, because that profits unto salvation. But many receive sacramental and bodily reception unto damnation. Hence, John 6:64: The words which I have spoken to you are spirit and life. And he had spoken only about the reception of the sacrament.

And therefore there follows: And grant, because it is not in us to perfect this unless thou givest it. John 15:3: Without me you can do nothing.

That in me, in the vital interiors of the soul, no stain of crimes may remain. But a stain is a defiling of the image of the soul caused by sin and the debt of sin, just as we say that one de-nosed or one-eyed is stained.

Hence, Ezekiel 16:36 and following, it is said that demonic lovers of the soul cut off her nose and ears and dig out her eyes, because they deprive the sight of spiritual light from the discernment of divine goodness, and the hearing of the words of the Holy Spirit in the address of the heart. But spiritual food and drink erase these stains and restore to beauty. Hence Agnes said, as Ambrose says: "Now his body has been joined to my body, and his blood has adorned my cheeks."

Thus, therefore, may no stain of sin remain, whom the sacraments, pure and holy, that is, pure in themselves by immunity from every stain, and holy by fullness of all virtues and conferring purity and holiness, have received unto penetration of the innermost things. He speaks plurally because of the two elemental species of the sacrament. For the sacrament has this virtue of penetrating the inward parts from the fact that it is the sacrament of the truth and Word of God. For concerning him it is said, Hebrews 4:12 and 13: The word of God is living and efficacious, and more penetrating than every two-edged sword, and reaching even to the division of soul and spirit, and also of joints and marrow, and discerning the thoughts and intentions of the heart. And no creature is invisible in his sight. Wisdom 7:24: Wisdom is more mobile than all mobile things. And therefore in the sacrament it penetrates to the inward parts.

But the priest, the perfecter of sanctity, says this for himself and for all others, because although he alone communicates sacramentally, nevertheless all others are present for this, because they ought to communicate spiritually.

Who livest and reignest unto ages of ages. Amen. This has been expounded.

Then, almost according to all the orders of the Churches, he says this prayer ^[2]: What by mouth, by sacramental eating, we have received, I and all clergy and people for whom I have received, may we grasp with pure mind, that is, with mind purified through faith. Acts 15:9: Purifying their hearts by faith. Let us grasp, I say, as vessels of grace which are signified by that golden vessel in which a gomor of manna was reserved ^[3]; for in it manna was kept for perpetual remembrance of the thing. And from the gift, which we have received from thy gift, temporal as to the visible and temporally mutable species of the sacrament, may it become for us unto our usefulness from the fullness of thy grace. John 1:16: And from his fullness we have all received, and grace for grace. Hence the sacrament is also called the vessel of grace and Eucharist: an eternal remedy against sin and spiritual hunger, because it makes alive and nourishes unto eternal grace. John 6:59: He who eats this bread will live forever.

Through the same Christ. This has been expounded.

Notes

[1] This prayer is said at the end of communion after the purification of the hands. After the prayer, O Lord Jesus Christ, Son of the living God, the prayer now said in the Roman Church is: The reception of thy body, which is not expounded here. (*Dicitur haec oratio in fine communionis post purificationem manuum. Post orationem, Domine, Jesu Christe, Fili Dei vivi, dicitur nunc in Ecclesia romana oratio: Perceptio corporis tui, quae hic non exponitur.*)

[2] This prayer, What by mouth we have received, is now said before the preceding one, Thy body, etc. (*Haec oratio Quod ore sumpsimus, nunc dicitur ante praecedentem, Corpus tuum, etc.*)

[3] Compare Exodus 16:32. (*Cf. Exod. XVI, 32.*)

Chapter XXIII. On the chant of Communion, on the postcommunion, on the greeting to the people, and on the conclusion of Mass

CHAPTER XXIII.

On the chant of Communion, on the postcommunion, on the greeting to the people, and on the conclusion of Mass.

1. When this has been done, with gladness and jubilant voice the Communion is sung, which anciently was called an antiphon, that is, a circular sound, because, like the Introit, so also the Communion was repeated. But this chant is in sign of the gladness within the inward parts of God received, and therefore one person sang that chant to another with gladness, as if announcing how God had been received by him; and this repetition of the chant was signified. Psalm 41:5: In the voice of exultation and confession, the sound of one feasting. And this was signified, Luke 15:25, where when the great father killed the fatted calf, he made a choir and symphony in sign of gladness, because the inward parts were infused with the sweetness of divine fatness. Psalm 62:6: Let my soul be filled as with fat and richness, supply, by the refreshment of the sacrament, and my mouth will praise with lips of exultation, in the chant always after communion. Ecclesiasticus 49:2: In every mouth his memory will be made sweet like honey, and as music at a banquet of wine. But now this chant is not repeated, lest weariness be generated from length, and therefore now the Communion has not customarily been named antiphon.

But what some here say, that the Communion is sung in memory and joy of the Lord's resurrection, and that its repetition signifies the joy which one of the Apostles or disciples announced to another, as to the two who knew the Lord in the breaking of bread, returning to Jerusalem, that the Lord has risen truly and has appeared to Simon, and they themselves narrated the things that had been done on the way and how they knew him in the breaking of bread ^[1], this I do not think to be true, because neither does this name by which that chant is called communion show this, since it is sung in joy and sense of infused sweetness in communicating, and because in most Masses no mention is had in that chant of the resurrection. Nevertheless it is true that certain ancient monks handed this down; I think there is no other cause of this except that they did not know how to hand down anything better. For this reason therefore, and in this way, the Communion is to be sung.

But when this joy has been heard from the part of the spiritually communicating people, the joyful and cheerful perfecter of sanctity turns himself from the altar to the people, greeting them and saying: The Lord be with you; and it must be supplied, may he remain forever infused in your inward parts, as is said, John 14:16: He will give you another Paraclete, that he may remain with you forever. John 17:23: And I in them, and thou in me, that they may be consummated into one. And the people joyfully answer: And with thy spirit, intending that he whom the priest receives for all may remain in the spirit of the priest, knowing that it avails little to receive the sacrament bodily unless he remains in the inner chambers of the heart and in the inward devotion of the spirit. John 4:23 and 24: True adorers will adore the Father in spirit and truth. For the Father seeks such persons who adore him. God is Spirit, and those who adore him must adore in spirit and truth. 1 Corinthians 14:15: I shall pray with the spirit, I shall pray also with the mind; I shall sing with the spirit, I shall sing also with the mind. Isaiah 26:9: With my spirit in my inmost parts, from morning I shall keep watch toward thee. For spiritual food is to be kept in the spirit and not in the body.

2. When this has been completed, the priest with joyful countenance and hands extended turns himself to the altar, and completes the prayer which is called postcommunion; and it is called postcommunion for this reason, that in it the perfection of communion is prayed for. But perfection is twofold. One is of grace, which it perfects in the soul. Another is of figure, which God perfects in blessedness. For he gives the grace of refreshment in the soul in the present for grace, as is said in Psalm 77:29 and 30: They ate and were filled exceedingly, that is, abundantly, and he brought their desire to them, namely the Lord; they were not defrauded of their desire. But that which it signifies in heavenly blessedness is that just as now he is perceived in the species of bread and wine, so in the homeland the thing perceived will be perceived in the sweetness and truth of deity; and just as here he is perceived under a medium covering and hiding itself, so sometime in heaven he will be perceived openly, without a medium, in blessedness. But this perception which occurs here makes the perfection of grace. But that one will make the perfection of glory, so that what the Psalmist says may be true, Psalm 83:12: The Lord will give grace and glory. But this is plain to see in all the postcommunions throughout the whole year, if someone examines them diligently; for Gregory ordered

all of them for praying for the things which have been said. And he often expressed this even in the very signification of the words, as here: "May thy sacraments, O Lord, perfect what they contain, so that what we now bear in species, we may grasp in the truth of things. Through our Lord Jesus Christ thy Son, etc., in the unity of the Holy Spirit, God."

3. But when the postcommunion has been completed, the priest, as if dismissing the people, turns himself again to the people, again saying: The Lord be with you, wishing that those withdrawing from the temple may not withdraw from the Lord, but may take care that the Lord always remain with them in all things to be done and never withdraw from them, which he also does if we remain with him by devotion of mind. 1 Kings 10:7: Therefore when all these signs happen to thee, do whatever thy hand finds, because the Lord is with thee. And 2 Kings 7:3: Whatever is in thy heart, go, do, because the Lord is with thee. But the people, that is, the choir for itself and for the people, again answers: And with thy spirit, because nothing except the spirit is intended in the sacrament, and the perfecter of sanctity always works spiritual and not bodily things in the people, even after Mass; and therefore one must always pray that the Lord remain and work with his spirit. Galatians 5:16: Walk in the Spirit, and you will not fulfill the desires of the flesh. Romans 8:2: For the law of the spirit of life in Christ Jesus has freed me from the law of sin and death, etc. 2 Corinthians 3:6: The letter kills, but the spirit gives life. And thus, indicating communion by mutual greeting, the Mass is perfected.

When this has been perfected, the deacon, or another in place of the deacon, cries on feast days: Go, the Mass has been sent. Or, on non-feast days: Let us bless the Lord. Or, in Masses of the dead: May they rest in peace. But when he says, Go, this means: return to your own things, and advance from virtue into virtue. Psalm 83:8: They will go from virtue into virtue; the God of gods will be seen in Sion. For, as Augustine says, there are two things which compel us to be moved in two motions. One is the charity of truth, which, with concern for the care of family affairs cast away or laid down, makes us withdraw from our own things and go to the temple and to God. Isaiah 2:3: Many peoples will go and will say: Come, and let us ascend to the mountain of the Lord and to the house of the God of Jacob, and he will teach us his ways, and we shall walk in his paths. And in the same place, verse 5: House of Jacob, come, and let us walk in the light of the Lord. The other is the necessity of charity, which compels us to return both to our own things and to the care of family affairs. For in this necessity there is the order of charity, in which we ought to love first ourselves and afterward our neighbor according to the degree of his connection, through the effect of work and the furnishing of necessities; and therefore, so that we may prepare those things which we furnish to such necessity, we must be solicitous and labor. Luke 10:40: But Martha was busy about much service. In the same place, verse 41: Martha, Martha, thou art solicitous and art troubled about many things. This going to God and returning to one's own things is signified, Genesis 22:5, where Abraham the patriarch said to his servants: Wait here with the ass; I and the boy will hasten to that place, and after we have adored, we shall return to you. For the servants of the house and of family care and of the necessity of this life signify ministers, which are concerns and thoughts and labors, by which the supports of this miserable life are acquired; but the ass signifies the asinine sense of this animal body. For this household must be left behind when one goes to the temple, to Mass, and to God. But after adoration and the sacrifice which must be made with the boy, that is, with a pure spirit, return to the household is permitted, because one must return to one's own things on account of the manifold necessity of this life. Therefore for this reason the deacon says: Go.

But when he adds: The Mass has been sent, he intends that the host has been offered, and now, with the sacramental species consumed, has been sent to the right hand of the Father, so that there it may offer us to the Father in itself, and there associate us, incorporated into itself, to itself and prepare a place, as is said, John 14:2: I go to prepare a place for you. And the deacon does this so that all may know themselves to have been sent and committed to the Lord in sacred communion, and all may strive to remain in the Lord, as if saying that word of the Apostle, Philippians 3:20 and 21: Our conversation is in heaven, from which also we await the savior, our Lord Jesus Christ, who will reform the body of our humility conformed to the body of

his brightness. And thus each one goes to his own things.

But on non-feast days he says: Let us bless the Lord, and it is an action of thanks for the perfected mystery of Masses. As if he were saying that word of Deuteronomy 32:3 and 4: Give magnificence to our God, that is, magnificent thanks, because God's works are perfect.

But to each of these acclamations of the deacon the choir answers for the people: To God thanks, supply, we refer them, because thanks must be given by all for so great a sacrament received, lest that saying of Luke 17:18 be said to us: No one has been found who would return and give glory to God.

But in the Mass of the dead, because they must be helped in all things and quickly, he says: May they rest in peace, teaching that all things which are done in the Mass of the dead are ordered to the peace of the dead. Psalm 4:9: In peace into the selfsame I shall sleep and rest. And there is answered: Amen, that is, let it be done, so that the whole may be directed to the remedy of the dead. 2 Maccabees 12:46: It is a holy and salutary thought to pray for the dead, that they may be loosed from sins. Thus therefore all return to their own things.

But in certain Masses, as in that which is of scrutiny on the fourth weekday after mid-Lent, after the Gospel the deacon cries: Let the catechumens go out. This is done for this reason, because the catechumen is instructed, and therefore he is admitted to that part of the Mass which we have said to belong to instruction; but because the catechumen has not yet been baptized, and therefore is not a Christian, therefore he is not admitted to that part of the Mass which belongs to the communication of the faithful, but is commanded to go out.

This, therefore, is what seemed to need to be said briefly and in gross concerning the performance of Masses, leaving other subtle things to better persons.

Notes

[1] Compare Luke 24:13 and following. (*Cf. Luc. XXIV, 13 et seq.*)

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A

The ABBREVIATED word, which God made upon the earth. III, 4, n. 13.

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