

SERMONS

Abjiciamus opera (Advent)	Attendite a falsis (3 Sun after Peter & Paul)
Ecce Rex tuus venit (Advent)	Emitte spiritum (Pentecost)
Exiit qui seminat (Sexagesima)	Homo quidam fecit cenam (2 Sun P. Oct. Trin)
Inveni David (St. Nicholas)	Lauda et laetare (Advent)
Osanna Filio David (Advent)	Puer Jesus (1 Sun PE)
Seraphim stabant (Trinity)	Veniet desideratus (1 Sun Advent)
Beata gens (All Saints)	Beati qui habitant (All Saints)
Beatus vir (St. Martin)	Coelum et terra (Advent)
Ecce ego (St. Luke)	Germinet terra (Birth of Mary)
Homo quidam erat dives (9 Sun P. Oct. Trin)	Lux orta (Birth of Mary)

Sermon "Inveni David" on the Feast of Saint Nicholas

St. Thomas Aquinas

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See *Angelicum* 82 (2005), 19-53, for full article with introduction and notes.

I have discovered David my servant; with my holy oil I have anointed him; my hand will help him, and my arm will strengthen him (Ps. 88:21-22). The wonders of God are inscrutable to man, hence Job (5:9): *He does wondrous things and unsearchable*. Among these are the wonders God accomplishes in His saints, about which Augustine says: It is a greater thing to justify man than to create him, since creation passes away but justification endures. Hence, *God is wonderful in His saints* (Ps 67:36). We are not able to scrutinize these wonders that God accomplishes in his saints unless He who searches the mind and heart should instruct us. Let us, therefore hasten back to Him through prayer and ask him at the outset to grant me something to say, etc. *I have discovered David my*

servant, etc. From these words we are able to learn four commendable things about this holy bishop: first, his wondrous election; second his singular consecration; third, his effective execution of office; and fourth, his unshakable and steadfast stability. His wondrous election is pointed out in these words: *I have discovered David my servant*; his particular consecration is pointed out in these words: *with my holy oil I have anointed him*; his effective execution of office is pointed out in these words: *for my hand shall help him*; and his abiding steadfastness is pointed out in these words: *and my arm shall strengthen him*.

[His wondrous election]

Let us then look at what it [the text] says: *I have discovered David my servant*; and here we can consider four ways of understanding a discovery. A discovery implies rarity, investigation, disclosure, and conviction from experience.

First, I say that a discovery implies rarity, because rare things are said to be discovered. It would be laughable to say: "I discovered people on the Little Bridge." But what is rare is said to be discovered, as we see in Proverbs (31:10) where it is asked: *Who shall discover a strong woman?* As if to say, only with difficulty is a strong woman to be found because a woman is naturally delicate and frail.

Secondly, things sought for are said to be discovered, as it says in Proverbs (2:4): *If you will seek for it as [other men seek for] money, you will find it*, namely divine knowledge. Moreover, the Gospel speaks about a woman searching for a lost coin, *until she finds it* (Lk 15:8).

Thirdly, a discovery implies disclosure, as we read in the Gospel: *The kingdom of heaven is like the head of a household searching for a treasure hidden in a field; when he finds it, he goes and sells all that he has* etc. (Mt 13:44). When a treasure is brought forth from the earth and shown to others, then it is said to have been discovered.

Fourthly, a discovery implies conviction from experience. When a person doubts something and afterwards comes to know it with certainty, he declares: "I have discovered this to be so." And in just this way Solomon declares: *I have discovered that a woman is more bitter than death* (Eccles. 7:22).

The Lord *discovered* blessed Nicholas in these ways.

First, he discovered in him something very rare, namely, virtue in the prime of his youth, which is rare among youths; hence it says in Proverbs: *Youth and pleasure*

are vain. This is a *rara avis*, namely, that as a youth he was not subject to vanity; and because blessed Nicholas preserved his holiness from childhood, he is said to have been *discovered*. For he himself "while still a little boy used to afflict his body with much fasting." I Also the saying in Hosea (9:10) [comes to mind]: *I discovered Israel like grapes in the desert, I discovered the sons of Israel as first fruits of the fig tree.* The fig ripens later than other fruits, but if it ripens in prime season it is said to be "discovered." Likewise, children who preserve their holiness from childhood are called the first fruits of a fig tree and are said to be discovered, and this is pleasing to God; thus in Micah [we read] (7:1): *My soul desired the first ripe figs.* Fish and fruit in season are very much desired; so, too, very desirable to God is the man who carries the Lord's yoke from his youth, as is said in Lamentations (3:27): *It will be good for a man, when he has borne the Lord's yoke from his youth, because a young man shall walk according to his way, even when he is old he will not depart from it* (Prov. 22:6). At the same time, if such as these should depart from the path of holiness, they return to it more easily. Secondly, the Lord discovers in blessed Nicholas what He seeks. And what does the Lord seek? Surely, He seeks a faithful soul, hence [we read] in John (4:24): *God is spirit, and those who worship Him must worship Him in spirit and in truth.* And why does God seek out the man with a faithful soul? I say: whoever takes delight in dwelling with another person seeks out that person. So it is with God, because it gives Him delight to dwell with a faithful soul. Hence He says: *My delights are to be with the children of men* (Prov 8:31). And God discovered in blessed Nicholas a faithful soul, because he was frequently in church faithfully at his prayers; so, what is said in Hosea (12:4) is suitably said of him: *He wept and made supplication to Him, and He discovered him in Bethel.* Bethel means "the house of God." Notice how rightly it is said that *He discovered David*, for David possessed great virtues from his youth: he slew a bear and a lion, he was preferred over all his brothers, and he was also most devout. The Psalmist says: *As with the marrow and fat, that is, of devotion, let my soul be filled* (Ps 62:6); and Sirach (47:1): *As the fat taken away from the flesh, thus was David separated from among the children of Israel.* And blessed Nicholas was eminently holy.

Thirdly, the Lord discovered in blessed Nicholas something outstanding, namely a pious affection. What makes a person stand out? I say that nothing makes a person so outstanding as piety and a ready will to do good for others. God is hidden in Himself, yet He is revealed to us through the benefits He grants. So, in Sirac it is said about those who show pity toward others: *These were men of mercy, whose pious deeds have not failed* (44:10), and *the church declares their praise* (44:15). And in another place it says: *The lips of many will praise him who gives freely of his bread* (Sir 31:28). Blessed Nicholas was especially "sympathizing with and showing pity from his heart toward the afflicted, and indeed having given them gold, he relieved the poverty of virgins. Thus, what Hosea (14:9) says can be applied to

him: *From me is his fruit discovered*. And this is why the Lord says rightly: *I discovered David, my servant*. A servant is one who carried out his lord's work; and the principal work of the Lord is mercy, as the Psalmist says: *And His tender mercies are over all His works* (Ps 144:9). Therefore, the Lord's servant is the one who exercises mercy toward the poor. As the Apostle says: *We are servants for Jesus' sake* (2 Cor 4:5).

Fourthly, the Lord discovered in blessed Nicholas something tested by experience, namely faithfulness, which is greatly sought after; thus the Apostle says: *Now what is sought after in stewards, except that a man be found faithful?* (1 Cor 4:2); and the Book of Wisdom (3:5) says: *He tested them, and found them worthy of Himself*. A faithful man must be a servant, so that he refers all that is his to God. You pray, you perform works of mercy, whatever kind of good you do, it is necessary that you should refer it to God. Hence it is said: *He has been tested in this, and was found perfect* (Sir 31:10). Blessed Nicholas is such a man, and for that reason he is called *my servant* (Ps 88:21). Many people, on the other hand, do not serve the Lord but themselves; as the Apostle puts it: *They that are such serve not Christ but their own belly* (Rom 16:18). If you are doing good in order to get prebends, you are serving yourself, not God.

A good bishop ought not be like these sorts of people, but rather he ought to be upright [*innocens*] in his own person, devout before God, merciful to his neighbor, faithful in all things in respect to everyone.

[His singular consecration]

We move on now to his consecration, which is indicated by these words: *with my Holy oil I have anointed him* (Ps 88:21). It should be noted that the consecration of bishops and of certain others is done with oil; there is hardly a consecration for which we do not use oil. To show the power of oil, note that we use it for four reasons: namely, to heal a wound, to fuel light, to give flavor to food, and to soften.

First, I say that we use oil to heal. Thus in Isaiah we read (1:6) *Bruises and sores and bleeding wounds are not bound up, nor dressed nor softened with oil*.

Secondly, we use oil to fuel light, hence in Exodus (25:6) a precept was given to the sons of Israel that they offer *oil for making ready the lamps*.

Thirdly, we use oil to give flavor to food, therefore we read that King Solomon sent Hiram oil as food.

Fourthly, we use oil to soften, thus it is said: *His words are smoother than oil* (Ps 54:22).

First, I say that we use oil to heal a wound, through which [image] we understand healing

grace. Thus we read in Luke (10:34) that the Samaritan who wanted to take care of a wounded man poured [on his wounds] *wine and oil*. And since blessed Nicholas was anointed with the oil of healing grace, because he had full soundness of [spiritual] health and was equipped to anoint others, we are told that *wine and oil* were poured—that is to say, the wine of stern correction and the oil of mercy and comfort.

Secondly, we use oil to prepare lamps, and this signifies the studious quest for wisdom. It is said about this oil: *Let not oil be lacking from your head* (Eccles 9:8), and in Zechariah (4:14): *These are two sons of glistening oil*. Since oil functions as a fuel for light, therefore the prophets were anointed with oil.

Thirdly, we use oil to give flavor to food, and this signifies spiritual joy. Just as seasonings make food tasty, so also spiritual joy makes good works easy. When we are sad, even a small task seems difficult; but when we are joyful, even a difficult task seems easy. So, we find in the Psalms: *That He may make your face cheerful with oil* (Ps 103:15). *God, your God, has anointed you with the oil of gladness above your companions* (Ps 44:8). And in Isaiah (61:3): *The oil of joy, in place of mourning*. Therefore priests are anointed with oil, that is to say, with the oil of gladness. From all this we see that spiritual gladness belongs to those who are surrendered over to divine worship; *Let your priests be clothed with joy* etc. (Ps 131:9).

Fourthly, we use oil to soften, and this signifies mercy and kindness of heart, both of which blessed Nicholas possessed, since he was utterly filled with mercy and devotion. It is said in Deuteronomy (33:24): *O Let him be pleasing to his brothers, and let him dip his foot in oil*. Oil is diffusive of itself; mercy is the same way. Just as oil spreads over things, mercy spreads over every good work. Therefore, unless you have mercy, your labors are nothing; hence the Apostle says: *Pity avails for everything* (1 Tim 4:8). You ought to consider that in the future, according to the merits of graces the evidence of rewards will appear in the glorified bodies of the saints, and that even in this life the signs of their affection appear [in their earthly bodies]. This is evident in the case of blessed Francis, where the signs of the passion of Christ became visible, so vehemently was he affected by the passion of Christ. In blessed Nicholas' case, signs of mercy appeared when "his tomb sweated oil," thus indicating that he was a man of great mercy. In Deuteronomy (32:13) we find: *So that he might suck honey out of the rock, and oil out of the hardest stone*. This pertains to a king.

[His effective execution of office]

Next comes the way in which he carried out his office, when it says: *My hand shall help him* (Ps 88:22) etc. God does not have a bodily hand, but His strength is called His hand. Now see the four ways by which the hand of God helped Nicholas: by drawing him to Himself and snatching him from evil; by guiding him; by strengthening him; and by

working miracles through him.

First, I say: the hand of the Lord, that is to say His strength, helped blessed Nicholas by drawing hi to Himself and delivering him from evil. We read in the Psalms: *Stretch forth your hand from on high, rescue me and deliver me from the many waters and from the hand of strange children* (Ps 143:7).

Secondly, the hand of God helped blessed Nicholas by guiding him. Just as we normally use our hands to guide others, so the Lord uses His power to guide the just. Again the Psalmist says: *The wickedness of sinners will be brought to and end, but the Lord will guide the just* (Ps 7:10). Isaiah (8:11) speaks in a similar way: *He has taught me by His strong hand, that I should not walk in the way of this people.*

Thirdly, the hand of the Lord, that is to say His power, helped blessed Nicholas by giving him strength, hence in Ezekiel (3:14): *And the hand of the Lord was with me to strengthen me.* And he was greatly strengthened.

Fourthly, the hand of the Lord, that is to say his power, helped blessed Nicholas by working miracles through him, hence in Acts (4:30): *You will stretch out your hand [to heal], and signs and wonders are performed in the name of your Son.* Blessed Nicholas was filled with he power to work miracles. Who is there that has ever sought the glory of the world and obtained it as did blessed Nicholas, who was but a poor bishop in Greece? The Lord adorned him with miracles because he showed the greatest mercy. *Know that the Lord has made his holy one wonderful* (Ps 4:4). It was mercy that made blessed Nicholas an extraordinary man, and the Lord [Jesus Christ] strengthened him even unto everlasting life. May He lead us there, who leves [and reigns] with the Father and the Holy Spirit, [God, for ever and ever. Amen.]

Sermon "Beata gens"

beata gens, cujus est dominus deus ejus, populus quem elegit in haereditatem sibi. ps. xxxii, 12: multis modis sancta mater ecclesia studium suum adhibet ad hoc quod filios suos provocet ad desiderandum coelestia. et si recte inspicere vultis, videtur totum studium suum tendere ad hoc, quod, contemptis terrenis, transferat nos ad desiderandum coelestia; quod ex fundatore primo ecclesiae salvatore nostro patet, qui in praedicationis suae et doctrinae studio dixit matth. iii, 2: agite poenitentiam, ut nos removeret a mundanis; appropinquavit regnum coelorum: hoc dicit, ut nos alliciat ad desiderandum coelestia.

inter alia provocativa coelestis desiderii recolit et infigit hodie cordibus nostris gloriam sanctorum in quam tendimus. si placet, in principio rogabimus deum, quod pro convenientia tantae celebritatis det mihi aliquid dignum dicere, quod sit ad ejus honorem et omnium sanctorum, et ad salutem animarum nostrarum.

beata gens etc.. inditum est communiter animis hominum, ut delectabiliter audiant laudes patriae suae et parentum suorum. laudes patriae, ut ad eam redire festinent: laudes parentum, ut eos imitando non sint degeneres.

"Blessed are the people whose God is the Lord: the people whom he hath chosen for his inheritance" (Psalm 32:12). In many ways, holy mother Church applies her effort to this end, that she advance her children to desire heavenly things. And if you wish to consider this properly, it would seem that the whole of her effort strives for this, which, having disdained earthly things, directs us to desire heavenly things; this is evident from the first founder of the Church, our Savior, who in His proclamation and in His zeal of instruction, says at Matthew 3:2, "Do penance" so that we might remove ourselves from earthly affairs; "for the kingdom of heaven is at hand": which he says to entice us to desire heavenly things.

Among the different things provocative of a desire for heavenly things, he recalls and impresses upon our hearts today the glory of the saints for which we strive. If it is agreeable, we will ask God at the beginning (of this sermon) that He give me something worthy to say on behalf of the fitting nature of so great a celebration, that it be to His honor, of all the saints, and the salvation our our souls.

"Blessed are the people whose God is the Lord." It is commonly laid upon men's souls that they hear with delight the praises of their homeland and of their parents. The praises of their homeland, that they may hasten to return to her; the praises of their parents, that they, by imitating them, may not become degenerate.

sed quae est patria nostra? patria ad quam tendimus est coelestis patria. unde apostolus heb. xiii, 14: non habemus hic manentem civitatem, sed futuram inquirimus. parentes nostri sunt spirituales viri, qui nos docuerunt, nos instruxerunt, exemplum recte bene vivendi nobis prae buerunt. isti sunt sancti in patria quorum solemnities hodie celebramus, et ideo ipsorum laudibus debemus cum iucunditate insistere. unde in ecclesiastico xlv, 1: laudemus viros gloriosos, et parentes nostros in generatione sua.

videte: spiritus sanctus per os david collegium istud sanctorum commendat quadrupliciter. primo ex eorum dignitate. secundo ex eorum rectore. tertio ex eorum dispositione. quarto ex ipsorum electione. ex eorum dignitate commendat collegium illud sanctorum, ibi; beata gens. ex eorum rectore, ibi: cujus dominus deus ejus. ex ipsorum dispositione nominat populum cum dicit: populus. ex eorum electione (cum) dicit: quem elegit dominus etc..

primo, dico, commendat david collegium istud sanctorum ex ipsorum dignitate, ibi: beata gens. dignitas collegii istius notatur quia pervenerunt illuc quo tendimus. item possident quodquod desideramus. item constituti sunt super illud quod intelligere possumus.

But what is our homeland? That homeland for which we strive is a heavenly homeland. Wherefore, the Apostle states at Hebrews 13:14, "For we have not here a lasting city, but we seek one that is to come." Our parents are the spiritual people who have taught and instructed us, who have supplied us with an example of living rightly and well. These very people are saints in this (heavenly) homeland whose solemn rites we celebrate today. And for this reason we ought to persist in (our) praises of these very people with delight. Whence (it is said at) Ecclesiasticus 44:1, "Let us praise men of renown, and our fathers in their generation."

Consider (the text before us): the Holy Spirit, through the mouth of David, praises this very assembly of the saints in a four-fold way. First, by reason of their dignity, second, their uprightness, third, their condition, and fourth, their election. By reason of their dignity, he praises that assembly of the saints, at, "Blessed are the people," their uprightness, at, "whose God is the Lord," their condition, he calls the people by name when he says "the people," and their election, when he says "whom he hath chosen for his inheritance."

(With respect to the) first, I say that David praises this very assembly of the saints because of their dignity, at, "Blessed are the people." The dignity of this very assembly is indicated because they have arrived at that place for which we strive. (This is also indicated because) they possess that which we desire. (Finally, this is indicated because) they have been established beyond that which we are able to understand.

primo, dico, attenditur dignitas sanctorum, quia pervenerunt illuc quo tendimus. beatitudo finis est omnium actionum nostrarum. unde apostolus ad romanos vi, 22: habetis fructum vestrum in sanctificatione, finem vero vitam aeternam. et videte; dicit augustinus libro de civitate dei: quis est finis desideriorum nostrorum, nisi pervenire ad regnum ubi nullus est finis? et videte; finis hominis tribus comparatur in sacra scriptura. primo comparatur coronae. unde apostolus ii tim. iv, 8: in de reliquo reposita est mihi corona justitiae. aliquando comparatur bravio. unde apostolus ad philippenses iii, 14: ad destinatum prosecuror, ad bravium supernae coelestis vocationis. item aliquando comparatur mercedi. unde in evangelio matth. v, 12: gaudete et exultate, quoniam merces vestra copiosa est in coelis. nec immerito comparavit filius hominis istis tribus, quia omnis actio nostra ad tria reducitur. actio quorundam est per certamina, quantum ad activos. unde job vii, 1: militia est vita hominis super terram; et qui legitime certaverint eis debetur corona, quia ii tim. ii, 5 non coronabitur nisi qui legitime certaverit. alii currunt, ut contemplativi; et isti nihil habent retardans ipsos, sed velociter currunt. de istis dicit ps. cxviii, 32: viam mandatorum cucurri. sed certantibus debetur bravium. apostolus i cor. ix, 24: omnes currunt, sed unus solus bravium accipit. alii sunt laborantes, ut praelati, qui exercent salutaria in plebe; et istis debetur merces. unde apostolus i cor. iii, 8; unusquisque propriam mercedem accipiet secundum laborem suum.

(With respect to the) first (of these), I say that the dignity of the saints is attended to because they have arrived at that place for which we strive. Now, beatitude is the end of all of our actions. For this reason, the Apostle (says in his Letter) to the Romans 6:22, "You have your fruit unto sanctification, and the end life everlasting." And consider what St. Augustine says in his book *The City of God*: "What is the end of our desires, except to attain to that kingdom where there is no end?" Understand that in Sacred Scripture the end of man is likened to three things. First, it is compared to a crown. For this reason, the Apostle (says at) 2 Timothy 4:8, "As to the rest, there is laid up for me a crown of justice." Sometimes it is compared to a prize. Whence, the Apostle (says in his letter to the) Philipians 3:14, "I press towards the mark, to the prize of the supernal vocation." Lastly, it is sometimes compared to a reward. Whence (it is said) in the Gospel of Matthew 5:12, "Be glad and rejoice, for your reward is very great in heaven." Not undeservedly did the Son of Man refer himself to these three, because the whole of our activity is reduced to three things. The activity of some is after the manner of battles, so far as concerns their effects. Whence, (it is said at) Job 7:1, "The life of man upon earth is a warfare"; and a crown is due to those who have fought lawfully in these (battles), because (as it is said at) 2 Timothy 2:5, "For he also that striveth for the mastery, is not crowned, except he strive lawfully." (The activity of) others (is such that they) run, like those who contemplate; and these people have nothing slowing them down, but they run swiftly. (David) speaks of these people at Psalm 118:32, "I have run the way of thy commandments." But for those fighting, a prize is due. (Whence) the Apostle (says at) 1 Corinthians 9:24, "All run...but one receiveth the prize." Others are laborers, prelates for example, who perform beneficial works among the people; and to these (prelates) is due a reward. Whence, the Apostle (says at) 1 Corinthians 3:8, "Every man shall receive his own reward, according to his own labor."

sed quae est gloria sanctorum in patria? dico quod consecuti sunt coronam tamquam boni certatores. assecuti sunt bravium tamquam cursores, et consecuti sunt mercedem tamquam operarii boni. homines in mundo laborant habere coronas, sed illa corona est corruptibilis; corona sanctorum est incorruptibilis. unde apostolus i cor. ix, 25: illi quidem ut corruptibilem habeant coronam; nos vero incorruptibilem. est igitur dignitas sanctorum, quia pervenerunt illuc quo tendimus.

item habent quidquid desideramus, et adhuc amplius. unde in proverbiis x, 24: desiderium suum justis dabitur. considera quid desiderare potes in voluptatibus et delectationibus, totum habent sancti. dico, in delectationibus spiritualibus, non in mundanis et foedis. ps. xv, 14: delectationes tuae in dextera tua.

si desideras divitias, sancti opulentissimi sunt. nihil deest timentibus dominum prov. i, 33: abundantia perfruentur.

item, si desideras honores, sancti in maximo honore constituti sunt. ps. cxxxiii, 17: nimis honorificati honorati sunt amici tui, deus. si appetis scientiam, illam perfecte habent sancti, quia ipsi bibunt scientiam de ipso fonte sapientiae. sancti plenissime habent quidquid homo potest hic peccando, vel non peccando appetere. apparet igitur dignitas sanctorum, quia ipsi pervenerunt quo tendimus, et habent quidquid desiderare possumus.

But what is the heavenly splendor of the saints in (their) homeland? I say that they have obtained the crown, just as the good fighters (have). They have gained the prize, just as the runners (have), and they have obtained the reward, just as the good workers (have). Men labor in this world to have crowns, but that crown is perishable; (while) the crowns of the saints are imperishable. Whence, the Apostle (states at) 1 Corinthians 9:25, "...and they indeed that they may receive a corruptible crown; but we an incorruptible one." This, therefore, is the dignity of the saints, because they have arrived at that place for which we strive.

(The dignity of this very assembly is indicated,) furthermore, (as) they have everything we desire, and more abundantly besides. Whence (it is said) at Proverbs 10:24, "To the just their desire shall be given." Consider what you are able to desire among the enjoyments and delights (available to man): the saints have them all. (But note well that) I say, among *spiritual* delights, and not among the worldly and base (delights and enjoyments. Thus we have) Psalm 15:11, "At thy right hand are (your) delights."

If you desire riches, the saints are exceedingly wealthy. Nothing is lacking to those who fear the Lord (as is stated at) Proverbs 1:33, "(But he that shall hear me, shall rest without terror, and) shall enjoy abundance, (without fear of evils)."

Likewise, if you desire honors, the saints have been established in the greatest honor. Psalm 138:17 (attests to this. It states) "Thy friends, O God, are made exceedingly honorable." If you thirst for knowledge, the saints have that perfectly, for these very people drink knowledge from the font of wisdom itself. The saints have most fully whatever man can desire here by sinning or not sinning. The dignity of the saints, therefore, is evident, for they themselves have arrived at that for which we strive, and have whatever we can desire.

item sunt in summo constituti ultra id quod intelligere possumus, quia ultra id quod potes intelligere est beatitudo beatorum. unde isaias lxiv, 4: oculus non vidit, deus, absque te quae praeparasti diligentibus te.

quae est ratio quod sancti sunt in summo constituti ultra id quod intelligere potes? certe quia sancti in patria quantum ad omnia habent impletum desiderium suum. et quomodo possunt omni bono impleri, nisi veniant ad fontem omnis boni? quando arbor est onusta fructibus, si venis ad unum ramum non potes accipere omnes fructus ejus. similiter si vadas ad alium ramum; sed qui radicem amputaret omnes fructus auferret arbori. similiter non potes perfrui omni bono, nisi venias ad fontem omnis boni: ille est ps. cii, 5, qui replet in bonis desiderium tuum. unde dixit dominus moysi exod. xxxiii, 39: ego ostendam tibi omne bonum, idest me ipsum, in quo est omne bonum; et quia deus magnus est super omnem intellectum, ideo sancti qui fruuntur deo in tantum sunt elevati, quod nullus attingere potest. unde isaias liii, 14: sustollam te super omnem altitudinem terrae, idest super omnem altum quod terrenus homo potest intelligere: ditabo, inquit, te altitudine patris tui; ps. cxlix est omnibus sanctis ejus. patet igitur dignitas et gloria sanctorum in patria, quia ipsi pervenerunt illuc quo tendimus, habent quicquid desiderare possumus, et sunt in alto constituti ultra id quod intelligere possumus.

(Finally, the dignity of this very assembly is indicated as) they have been established in the highest (way), beyond that which we can understand, because beyond that which you can understand is the beatitude of the blessed. Whence, Isaiah (states at) 64:4, "Eye hath not seen, O God, besides thee, what things thou hast prepared for them that wait for thee."

What is the meaning that the saints have been established in the highest (way), beyond that which you can understand? Surely that the saints in (their) homeland have their desire satisfied with respect to all things. And how can they be filled with every good thing, unless they come to the fount of all good? When a tree is loaded with fruit, if you come to (but) one of its branches, you will not be able to take all of its fruit. Likewise if you go to another branch. But he who cuts the tree at its base [*or "But he who prunes the tree to its base"*], he will carry off all its fruit. In like manner, you will not be able to enjoy fully every good, unless you come to the fount of every good: that is (referred to at) Psalm 102:5, "Who satisfieth thy desire with good things." Whence the Lord said to Moses (at) Exodus 33:19, "I will shew thee all good," that is, (I will show you) myself, in whom is every good; and since God is great and is above every intellect, for this reason the saints, who enjoy God so greatly, have been exalted (in the highest way), which no one can reach (in this present state). Whence Isaiah (states at) 58:14, "I will lift thee up above (all) the high places of the earth," that is, above every height which the earthbound man can understand: I will enrich you, he says, with the high places of your homeland; (as) Psalm 149 states "This glory) is for all of his saints." Therefore, the dignity and the heavenly splendor of the saints in (their) homeland is evident, because they themselves have arrived at that place for which we strive, that they have whatever we can desire, and that they have been established in the highest (way) beyond that which we can understand.

videamus de eorum rectore. tota dignitas sanctorum dependet ex ipso rectore. valde miserum est et abjectum et horrendum quod homo subdatur inferiori se, vel vili. unde comminatur dominus per prophetam dicens: tradam aegyptum in manus dominorum crudelium. qui dignum habet cui serviat, est beatus. unde in ecclesiastico xxv, 11: beatus qui non servivit indignis se. indigni sunt daemones; nos sumus filii dei. indignum est quod serviant filii inimico patris; beati qui deo serviunt. unde in libro iii regum x, 8: beati servi tui. justum est esse subditum deo. summa perfectio rei est quod sit subdita suo perfectori. materia non est perfecta nisi subdatur formae, et aer non est decorus nisi quando subjicitur soli, nec anima est perfecta nisi subdita sit deo. in hoc igitur consistit beatitudo nostra, quod simus subditi deo.

posses dicere: numquid subjecti sumus deo? verum est, sed mediate: scilicet mediantibus angelis, praelatis et pedagogis, qui nos custodiunt quomodo debemus ad beatitudinem pervenire; sed sancti in patria non sunt subjecti pedagogis. unde apostolus i ad cor. xv, 24: deinde finis; cum tradiderit christus regnum deo patri, et cum evacuaverit omnem principatum. dicit igitur: beata gens, cujus dominus deus ejus.

Let us look at their uprightness. The entire dignity of the saints depends upon uprightness itself. Exceedingly unhappy, abject, and quaking with fear is that man who subjects himself to that which is inferior, or base. Whence, the Lord threatens through his prophet (Isaiah) saying (at 19:4), "I will deliver Egypt into the hand of cruel masters." He is happy who serves one who is worthy. Whence (it is said at) Ecclesiasticus 25:11, "Blessed is he that hath not served such as are unworthy of him." The unworthy are the demons; we ourselves are children of God. It is unworthy that the children (of God) serve the enemy of (their) Father; blessed are those who serve God. Whence (it is said) in the third book of Kings 10:8, "Blessed are thy servants." It is right to be subject to God. The highest perfection of a thing is that it be brought under its very own perfection. Matter is not perfected unless it is brought under form, air is not suitable until it is subjected to the sun, and the soul is not perfected unless it be brought under God. In this, therefore, consists our beatitude, that we be brought under God.

But you might say: "We are to be brought under God?" (Indeed) it is true, but (this subjection occurs) through the mediacy of another, namely through the mediating angels, prelates and teachers, who watch over us in such a way that we should arrive at (our) beatitude; but the saints in (their) homeland are not subject to teachers. Whence the Apostle (says at) 1 Corinthians 15:24, "Afterwards the end, when Christ shall have delivered up the kingdom to God and the Father, when he shall have brought to nought all principality." Therefore, he says "Blessed are the people whose God is the Lord."

et videte quod fuerunt aliqui, et sunt qui dixerunt felicitatem et beatitudinem esse in terrenis, quorum opinio describitur in ps. cxlii, 13: promptuaria eorum plena, eructantia ex hoc in illud. oves eorum faetosae, et cetera quae ponit. sequitur: beatum dixerunt populum, cui haec sunt. ita dixerunt vulgares, et falsa est opinio ista, quia transeunt omnia sicut umbra.

item non replent, quia avarus non implebitur pecunia. invenias in terrenis quod maneat, quod desiderium impleat, et confiteor tibi quod ibi est beatitudo; sed non invenitur. false igitur aestimant beatitudinem esse in terrenis. ubi igitur est beatitudo? psalmista respondet et dicit ps. cxliii: deus ejus.

item alii sunt vel fuerunt, ut stoici, qui beatitudinem et felicitatem dixerunt esse in interioribus bonis. habere virtutes et scientiam dixerunt summum bonum; quorum opinio reprobatur in jeremia ix, 23: non gloriatur, inquit, sapiens in sapientia sua et non gloriatur, nec fortis in fortitudine sua. quare? quia quidquid est intus te ipsum subditur naturae tuae, sed quod beatum te facit debet esse supra te, non tibi subjectum; propter hoc sequitur: sed in hoc gloriatur, scire et nosse me.

Consider what some (people) have come to. There are those who are said to be happy and blessed on earth. The view (of such people) is described at Psalm 143:13, "Their storehouses full, flowing out of this into that. Their sheep fruitful in young, abounding in their goings forth." (But, later in this same psalm at verse 15) it follows: "They have called the people happy, that hath these things." In such a way have the vulgar spoken, and this very view is false, because all things are passing away like a shadow.

Likewise, they do not satiate since a greedy person will not be satisfied by money. (Such a person says) "Get what lasts in this life, what fills (your) desire, and I confess to you that there is beatitude"; but it is not found (in such things). Therefore they falsely judge beatitude to be in earthly things. Where, then, is beatitude? The Psalmist responds and says in Psalm 32:12, ("Blessed is that people) whose God (is the Lord: the people whom he hath chosen for his inheritance").

Furthermore, there are, or were some, like the Stoics, who said that beatitude and happiness consist in the interior goods. To have virtue and knowledge they called the highest good. The view of these people is condemned in Jeremiah 9:23, "Thus saith the Lord: Let not the wise man glory in his wisdom, and let not the strong man glory in his strength." Why? Because whatever is within you is subject to your nature, but what makes you blessed ought to be above you, not subjected to you. Because of this, (the passage from Jeremiah) continues (at verse 24): "But let him that glorieth glory in this, that he understandeth and knoweth me."

sunt alii qui dicunt, quod beatitudo est in his quae sunt iuxta nos. confidebant tales in homine, contra quos dicit ps. cxlv, 2: nolite confidere in principibus. non est etiam confidendum in angelis, quia aliqui dixerunt quod finis noster est videre angelos, sed constituitur intellectus noster ad visionem summae causae. anselmus: non enim videndo angelos beati sumus, sed videndo virtutem qua diligimus angelos. beata gens cujus est dominus deus ejus. et quomodo ejus? dico quod est deus ad cognoscendum, ad possidendum, et ad fruendum.

primo, dico, est deus eorum ad cognoscendum. in hoc est perfecta beatitudo sanctorum in patria, quod cognoscant deum. unde augustinus, libro confessionum lib. iv, c. iv: infelix enim homo qui scit illa omnia, te autem nesciat; beatus qui te scit, etiam si illa nesciat. qui autem te et illa novit, non propter illa beatior, sed propter te solum beatus. beatitudo est quod cognoscamus deum, sive quod habeamus deum ad cognoscendum. sed numquid sancti in patria cognoscunt deum? certe sic. unde jeremias xxxi, 34: non docebit vir (ultra) fratrem suum, et vir proximum suum, dicens; cognosce dominum; omnes cognoscent me, a minimo eorum usque ad maximum.

sed quomodo habent sancti deum ad cognoscendum? dico quod istam cognitionem duo concomitantur, clara et aperta visio, et perfecta ad deum assimilatio.

There are others who say that beatitude consists in those who are close to us. Such people trust in man (for their beatitude), against whom Psalm 145:2 speaks, "Put not your trust in princes (in the children of men, in whom there is no salvation)." (Beatitude) is also not to be trusted to the angels, since some (people) have said that our end is to see the angels. But our intellect is made for the vision of the highest cause. (Concerning this point,) St. Anselm (says): "Not by seeing the angels are we made happy, but by seeing the power by which we love the angels." "Blessed are the people whose God is the Lord." And in what manner (is God to be theirs)? I say that God is to be known, possessed, and enjoyed.

First, I say that their God is to be known. In this consists the perfect beatitude of the saints in (their) homeland, that they know God. Whence Augustine, in his book *The Confessions*, (at) IV.100.4 (states): "The unhappy man is one who knows other things, but does not know You; the happy or blessed man is one who knows You, even if he does not know other things. However, he who knows both You and other things, is happy not on account of (the knowledge of these) other things, but (rather) blessed because of (the knowledge of) you alone." Beatitude is that we know God, or that we have God to be known. But do the saints in (their) homeland know God? Certainly they do. Whence Jeremiah (states at) 31:34, "And they shall teach no more every man his neighbour, and every man his brother, saying: Know the Lord: for all shall know me from the least of them even to the greatest."

But how do the saints have God to be known? I say that two things accompany this knowing, (namely) clear and free vision, and a perfect assimilation to God.

primo, dico, istam cognitionem concomitantur clara et aperta visio. videmus enim modo a remotis deum per similitudinem creaturarum et in enigmatibus. unde job xxxvi, 25: omnes homines vident eum, unusquisque intuetur eum procul. apostolus ad rom. i, 20: invisibilia dei per ea quae facta sunt, intellecta, conspiciuntur; sed in patria sancti vident deum clare, non in speculo et enigmate.

ad hoc autem quod clare videamus deum oportet quod habeamus oculos puros. si oculi habent caliginem, vel si fuerint turbati, non sufficiunt ad videndum claritatem mente tua est ignis concupiscentiae, ignis irae, vel ignis malorum desideriorum impedis a visione dei ps. lxxvii, 9: supercecidit ignis, scilicet concupiscentiae, et non viderunt solem, idest deum. igitur istam cognitionem concomitatur clara et aperta visio.

item concomitatur eam perfecta ad deum assimilatio; quia cognitio non fit nisi per assimilationem cognoscentis ad cognitum, ut vult philosophus; sed sancti perfectam habent assimilationem ad deum. unde in joanne i joan. iii, 2: cum apparuerit, similes ei erimus, et videbimus eum sicuti est. si vis pervenire ad assimilationem dei in patria, debes studere assimilari ei in bonis operibus hic. christus venit pacem mittere in terra. eph. ii, 14: ipse est pax nostra qui fecit utraque unum. non semines igitur jurgia: sed ad pacem reducas discordias, si vis christo hic assimilari. unde in evangelio matth. v, 9: beati pacifici, quoniam filii dei vocabuntur. filius habet perfectam assimilationem cum patre. habebimus

First, I say, that this clear and free vision accompanies this knowing. For we see God in one way from afar through a likeness of creatures and in obscure ways. Whence (it is said at) Job 36:25, "All men see him, every one beholdeth afar off." The Apostle (says at) Romans 1:20, "For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made;" but in (their) homeland, the saints see God clearly, and not "through a glass in a dark manner" (I Corinthians 13:12).

In order that we might see God clearly, it is necessary that we have clear eyes. If (your) eyes are cloudy or obscured, or if they have been disturbed, they are not sufficient to see in your mind the clarity (of God), (for) you are impeded from the sight of God by the fires of concupiscence, anger and evil desires. Psalm 57:9 (attests to this. It states that) "Fire" that is, of concupiscence, "hath fallen on them, and they shall not see the sun," that is, God. Therefore, clear and free vision accompanies this very knowing.

Likewise, a perfect assimilation to God accompanies (this knowing), since knowledge comes about only through an assimilation of the knower to the thing known, as the Philosopher meant; but the saints have a perfect assimilation to God. Whence in the first letter of John 3:2 (it says), "When he shall appear, we shall be like to him: because we shall see him as he is." If you want to attain to the assimilation to God in (your heavenly) homeland, then you ought to be eager to be assimilated to Him through good works here (in this earthly condition). Christ comes to send peace into this world. Ephesians 2:14, "For he is our peace, who hath made both one." Therefore, do not sow (the seeds of) strife, but resolve discord into peace, if you want to be assimilation or likened here to Christ. Whence in the Gospel of Matthew 5:9 (it is said), "Blessed are the peacemakers: for they shall be called the children of God." The son has a perfect likeness to

igitur in patria deum ad cognoscendum et ad videndum. unde augustinus in psalm. cxviii: finis omnium actionum nostrarum promittitur ista contemplatio. scribitur deut. x, 9 quod filii levi non habuerunt partem inter fratres, quia dominus possessio eorum. sancti habent deum in possessione, et sufficit eis. ps. xv, 6, 5: funes ceciderunt mihi in praeclaris; etenim haereditas mea praeclara est mihi. dominus pars haereditatis meae, et calicis mei, etc.

sed quomodo possident sancti deum? dico quod sunt beati possidendo deum, quia joan. iv, 16: beatus qui timuerit eum. et qualiter perveniunt ad ejus possessionem? dico per dilectionem. unde in joanne joan. iv, 16: qui manet in caritate, in deo manet, et deus in eo. et in tobias xiii, 18: beati omnes qui diligunt te.

sed quid possides possidendo deum? dico quod possidendo deum possides quod in deo est. et quid est in deo? gloria et divitiae. ps. cxi, 3: gloria et divitiae in domo ejus. sancti in patria habent gloriam et honorem. omnes sunt reges apoc. v, 10: fecisti nos reges deo nostro regnum. ista gloria promittitur humilibus, quia job xxii, 29: qui humiliatus fuerit, erit in gloria. et in evangelio matth. v, 3: beati pauperes, (spiritu) quoniam ipsorum est regnum coelorum. item sancti habent infinitas divitias, quia habent quidquid homo desiderare potest.

(his) father. We, therefore, will have in (this) homeland God to be known and understood. Whence Augustine (says in his Commentary) on Psalm 118: "This very contemplation is promised (to us) as the end of all of our actions." It is written (in) Deuteronomy 10:9 that the sons of Levi did not have any part (or possession) among (their) brethren: because the Lord was their possession. The saints have God in (their) possession, and (this) satisfies them. Psalm 15:6, 5, "The lines are fallen unto me in goodly places: for my inheritance is goodly to me. The Lord is the portion of my inheritance and of my cup."

But in what manner do the saints possess God? I say they are blessed by possessing God, because (as it is said at Psalm 33:9-10 or Psalm 111:1) "Blessed is he who fears him." And in what way do they attain to his possession? I say through love. Whence (it is said in) the first letter of John 4:16, "He that adibeth in charity, abideth in God, and God in him." And in Tobias 13:18, "Blessed are all they that love thee."

But what do you possess by possessing God? I say that by possessing God you possess what is in God. And what is in God? Glory and wealth. Psalm 111:3 (states), "Glory and wealth shall be in his house." The saints in (their) homeland have glory and honor. They are all kings (as says) Revelation 5:10, "Thou hast made us to our God a kingdom (and priests, and we shall reign on the earth)." This very glory is promised to the humble, because (as it is said in) Job 22:29, "He that hath been humbled, shall be in glory." And in the Gospel of Matthew 5:3, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Furthermore, the saints have infinite wealth, since they have whatever a man can desire.

sed quibus datur ista possessio. numquid litigantibus? certe non. in mundo acquirit homo quandoque terrena litigando, et per fraudem. sed coelestes divitiae acquiruntur per mansuetudinem. unde in canonica iacobi i, 2: in mansuetudine suscipite insitum verbum. et in evangelio matth. v, 4: beati mites, quoniam ipsi possidebunt terram. habent igitur sancti deum ad cognoscendum et possidendum.

tertio, sancti in patria habent deum ad fruendum et delectandum. job xxii, 26: super omnipotentem deliciis afflues: sancti in patria non delectantur in re temporalis, sed in deo fonte totius boni. unde dominus luc. xxii, 30: ut edatis et bibatis super mensam meam in regno meo. quid est edere super mensam dei? hoc est delectari et refici in quo deus reficitur. et quid est hoc in quo deus reficitur? hoc est ejus bonitas. quando reficeris de bonitate dei, tunc edis in mensa dei, et hoc est beatitudo sanctorum. unde dicitur luc. xiv, 15: beatus qui manducabit panem in regno sanctorum.

et videte: delectatio ista tres proprietates habet: quia gaudium istud est consolatorium. per illud gaudium homo amisit omnes tristitias. unde isaias lxxv, 16: oblivioni traditae sunt angustiae, priores non sunt in memoria nec ascendent super cor, quia videbitis et exultabitis in his quae feci. augustinus dicit libro xxii, de civitate dei c. xxx, quod aliter obliviscitur doloris eruditus et doctus, et aliter expertus et passus. eruditus et doctus obliviscitur doloris quando negligit. expertus et passus quando transfertur ad gaudium.

But to whom is this possession given? To the quarrelsome? Certainly not. In this earthly existence, man acquires whatever earthly riches (he wants) by quarrelling, and through fraud. But heavenly riches are acquired through meekness. Whence in James 1:21 (it is said), "In meekness receive the ingrafted word." And in the Gospel of Matthew 5:4, "Blessed are the meek: for they shall possess the land." Therefore, the saints have God to be known and to be possessed.

Third, the saints in (their) homeland have God to be enjoyed and delighted in. Job 22:26 (states), "(Then) shalt thou abound in delights in the Almighty." The saints in (their) homeland do not delight in temporal things, but in God, the fount of all good. Whence the Lord (states at) Luke 22:30, "That you might eat and drink at my table, in my kingdom." What is it to eat at the table of God? This is to be delighted and renewed in that which God is renewed. And what is this in which God is renewed? This is his goodness. When you are renewed by the goodness of God, then you will eat at the table of God, and this is the beatitude of the saints. Whence it is said at Luke 14:15, "Blessed is he that shall eat bread in the kingdom of the saints."

Consider (that) this delight has three characteristic features: (first,) that joy is of those things that console. Through that joy, man loses all sadness. Whence (it is said in) Isaiah 65:16, 17-18 "The former distresses are forgotten...the former things shall not be in remembrance, and they shall not come upon the heart. But you shall be glad and rejoice forever in these things, which I create." Augustine says in Book 22, Chapter 30 of *The City of God*, that "A well-instructed and learned man forgets pain one way, and he who has actually suffered from it forgets it in another; the former by neglecting what he has learned, the latter (by escaping what he has suffered)" when he is brought

et sancti propter gaudium obliviscuntur omnium dolorum. est igitur gaudium illud consolatorium.

item est plenum. quare est plenum? quia est de creatore, et de creaturis omnibus nihil occurret menti tuae quod te non faciet gaudere. ingredietur ad contemplationem divinitatis, et egredietur ad contemplationem creaturarum, et ubique refectionem inveniet in deo et creaturis. est igitur gaudium plenum. unde in joanne xvi, 24: petite ut gaudium vestrum sit plenum. augustinus: ad istam satietatem nemo pervenire potest nisi esuriendo justitiam. unde in evangelio matth. v, 6: beati qui esuriunt et sitiunt justitiam quoniam ipsi saturabuntur.

item est illud gaudium purum non permixtum moerori et anxietatibus, sicut gaudium saeculi, de quo dicitur prov. xix, 13: risus dolore miscebitur. isaias xxxv, 10: gaudium et laetitiam obtinebunt, et fugiet ab eis dolor et gemitus. et in proverb. i, 33: abundantia perfruetur, timore malorum sublato. illud gaudium habebunt misericordes, quia matth. v, 7: beati misericordes, quia ipsi misericordiam consequuntur. augustinus: ipse est finis noster, quem sine fine videbimus, sine fastidio amabimus, et sine fatigatione laudabimus; sed quid erit in illo fine? sine fine vacabimus, vacando videbimus, videndo amabimus, amando laudabimus. beatus qui erit in illo fine, quia ps. xxxv, 5: beati qui habitant in domo tua, domine. ad illam beatitudinem perducatur nos qui cum patre et filio et spiritu sancto vivit et regnat etc.

to joy. And the saints, because of (their) joy, forget every pain. Therefore joy itself is of those things that console.

Secondly, (this joy) is full. Why is it full? Because it is of the Creator, and of all creatures, (for) nothing occurs to your mind that does not make you to rejoice. One enters into the contemplation of the deity, and goes forth (from this) to the contemplation of creatures, and finds refreshment everywhere in God and creatures. This joy, therefore, is full. Whence (it is said) in John 16:24, "Ask...that your joy may be full." (Again) Augustine (says), "No one can attain to this sufficiency except by hungering for justice." Whence (it is said) in the Gospel of Matthew 5:6, "Blessed are they that hunger and thirst after justice: for they shall have their fill."

Lastly, that joy is pure and not mixed with mourning and distresses, as is the joy of this age, concerning which it is said at Proverbs 14:13, "Laughter shall be mingled with sorrow," (at) Isaiah 35:10, "They shall obtain joy and gladness, and sorrow and mourning shall flee away," and at Proverbs 1:33, "He shall enjoy abundance, without fear of evils." The merciful will have that joy, because (as it is said in) Matthew 5:7, "Blessed are the merciful: for they shall obtain mercy." And Augustine (states that) "He Himself is our end, whom we will see without end, will love without weariness, and will praise without fatigue; but what will occur in that end? Without end, we will be free (of all earthly cares), we will see by being free, we will love by seeing, and we will praise by loving." Blessed is he who will be in that end, because (as) Psalm 83:5 (states), "Blessed are they that dwell in thy house, O Lord." Let (my sermon) guide us to that beatitude which lives and reigns with the Father, Son and Holy Spirit, one God forever and ever. Amen.

beata gens, cujus est dominus etc..
circa illud gloriosum collegium
sanctorum, cujus festum hodie
celebramus, dictum fuit de sanctorum
dignitate et de ipsorum rectore.

propter temporis brevitatem dicendum
est aliquid de ejus dispositione, quae
designatur nomine populi. quid est
populus? augustinus introducit
diffinitionem populi talem de civitate
dei, lib. xix, c. xxxi: populus est coetus
multitudinis juris consensu utilitatis
communione sociatus.

et videte, secundum hoc, in nomine
populi tria accipi possunt. numerosa
multitudo, ordinata distinctio, et concors
unio.

primo, dico, ad populum requiritur
numerosa multitudo, quia unus vel duo
non faciunt populum. ista gens habet
ne multitudinem? certe sic. unde in
epistola hodierna: vidi turbam magnam
quam nemo dinumerare poterat. hoc
pertinet ad dignitatem regis, et maxime
istius regis, quod habeat magnum
populum. unde in prove. v: in
multitudine populi dignitas regis. et
boetius dicit, quod rex gloriatur de
civium multitudine. terra nihil est in
comparatione ad coelum. dionysius
dicit coelest. hierarch. c. xiv: quod
multitudo materialium nihil est respectu
spiritualium. et de domino dicitur: millia
millium ministrabant ei: et decies millies
centena millia assistebant ei, et postea,
multitudo omnium sanctorum. in libro
primo regum: israel juda innumerabiles
quasi arena maris comedentes et
bibentes et laudantes. solus deus scit
multitudinem sanctorum, ps. cxlvi, 4:
qui numerat multitudinem stellarum.
multitudo igitur populi pertinet ad

"Blessed is the people whose God is the Lord."
Concerning that glorious assembly of the saints,
whose feast we celebrate today, we have spoken of
the dignity of the saints, and of their rightness.

On account of the shortness of time (remaining to
us), something needs to be said of their condition,
which is designated by the name "people." What is
meant by "people"? Augustine introduces a
definition of this kind of people (in his work) *The City
of God*, Book 19, Chapter 31: "The people are an
assembly of the multitude united together by the
consensus of law in the association of utility."

According to this, consider that three things can be
understood by the name "people," (namely) a
numerous multitude, an ordered distinction, and a
harmonious unity.

First, I say, that a numerous multitude is required for
a people, because one or two do not make a people.
Do these people not constitute a multitude? Indeed
they do. Whence, in today's epistle (Revelation 7:9,
it says) "I saw a great multitude which no man could
number." This belongs to the dignity of a king, and
most especially of that king who has a great people.
Whence, (it is said) at Proverbs 14:28, "In the
multitude of people is the dignity of the king." And
Boethius says that "A king is glorified on account of
the multitude of (his) citizens." The earth is nothing
in comparison to the heavens. Dionysius says in his
book *Concerning the Heavenly Hierarchy*, Chapter
14, that "A multitude of material things is nothing in
relation to (a multitude) of spiritual things." And of
the Lord it is said that a million used to minister to
him; and one billion used to assist him, and
thereafter, the multitude of all the saints. In the third
book of Kings (4:20 it is said), "Juda and Israel were
innumerable, as the sand of the sea in multitude:
eating and drinking, and rejoicing." Only God knows
the multitude of the saints, (as) Psalm 146:4
(states), "Who telleth the number of the stars." The
multitude, therefore, of the people refers to the
dignity of the king.

dignitatem regis.

item, pertinet ad jucunditatem. homo est corruptibilis naturae. multitudo populi pertinet ad magnitudinem gaudii. unde isaias xxii, 2: urbs frequens, civitas exultans.

item, multitudo numerosa pertinet ad securitatem nostram. multi sunt sancti nobiscum. unde in libro iudicum v, 20: stellae manentes in cursu suo et ordine, contra sisaram pugnaverunt, idest contra diabolum. et helisaeus dixit puero suo iv reg. vi, 16: noli timere; multo enim plures nobiscum sunt, quam cum illis. multitudo igitur sanctorum in patria est sanctis ad gaudium, deo ad honorem, et nobis ad securitatem.

dicendum de electione sanctorum. traditur distinctio sanctorum ex cognitione in epistola: sed ista diversitas est in mundo, non in coelo. unde apostolus ad coloss. iii, 11, ibi non est barbarus neque scyta, judaeus et gentilis. et beatus petrus: act. x, 35: in omni gente qui timet deum, et operatur iustitiam, acceptus est illi.

in evangelio ergo dicitur nobis differentia sanctorum, quae erit in patria in populo glorioso. traduntur nobis aliqui reges. verum est quod omnes sancti regnant cum deo, sed specialiter regnant apostoli. unde in luca xxii, 29: ego dispono vobis regnum, sicut disposuit mihi pater, et sicut fuerunt rectores ecclesiae, ita in patria habent regiam dignitatem.

Likewise, it refers to enjoyment. Man is of a corruptible nature. The multitude of people refers to the greatness of joy. Whence (it is said at) Isaiah 22:2, "Full of clamor...a joyous city."

Likewise, a numerous multitude refers to our safety. There are many saints with us. Whence in the book of Judges 5:20 (it states), "The stars remaining in their order and courses fought against Sisara," that is, against the devil. And Helisaeus said to his son at 4 Kings 6:16, "Fear not: for there are more with us than with them." Therefore, the multitude of the saints in (their) homeland is (referred) to the saints according to (their) joy, to God with respect to (His) honor, and to us according to (our) safety.

(Lastly,) we must speak of the election of the saints. The distinction of the saints according to (our) knowledge is treated of in the epistle (of today's readings). But this diversity is in the world, not in heaven. Whence, the Apostle (states at) Colossians 3:11, "Where there is neither Gentile nor Jew... Barbarian nor Scythian." And (there is also what) Saint Peter (says at) Acts 10:35, "But in every nation, he that feareth God, and worketh justice, is acceptable to him."

Therefore, in the Gospel a difference among the saints is declared to us, which difference will be in the homeland among the glorified people. Some kings are given over to us. The truth is that all the saints rule with God, but the Apostles rule particularly. Whence (it is said) in Luke 22:29, "And I dispose to you, as my Father hath disposed to me, a kingdom" and just as they have been leaders of the Church, so too in the homeland do they have a kingly dignity.

et quomodo acquisiverunt ipsi regnum? certe paupertate. alii acquirunt regnum divitiis. audiamus petrum, qui dicit de acquisitione regni: matth. xix, 27: ecce, inquit, nos reliquimus omnia. et dominus dicit: matth. v, 3: beati pauperes spiritu; quoniam ipsorum est regnum coelorum.

sunt novi argumentatores qui nesciunt quid dicunt. ipsi dicunt, quod virtus consistit in medio, et ita omnia renuntiare et virginitas non sunt de genere virtutum, quia non sunt in medio.

dicit philosophus: inexperti ad pauca respicientes facile enuntiant. non oportet quod in medio secundum quantitatem, sed secundum rectam rationem. dicit philosophus in quarto ethicorum, quod magnanimus magnitudine est in extremis, sed eo quod ut oportet est medius, quia est magnanimus, ubi debet secundum quod debet, et propter quod debet. philosophi omnia sua deposuerunt, ut possent vacare philosophiae et continenter vixerunt. si hoc fuit apud gentiles, bene debet esse in christianis. sed si vir vellet continere quando mulier petit debitum, hoc esset vitiosum; sed in virginitate est summa virtus. igitur apostoli acquisiverunt regnum paupertate. invenimus victores martyres qui heb. xi, 33: per fidem vicerunt regna, et isti sunt beati mites, quia non murmur resonat, non quaerimonia. de ipsis dicitur in evangelio: matth. v, 4: beati mites; quoniam ipsi possidebunt terram.

And how did they obtain this rule? Surely through poverty. Some (however) acquire a kingdom through their wealth. Let us listen to Peter who speaks of the acquisition of the kingdom (at) Matthew 19:27, "Behold, he said, we have left all things." And the Lord said (at) Matthew 5:3, "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

There are new scholars who deny what (Peter and Our Lord) say. They say that virtue consists in a mean. Thus to renounce all things (including) virginity does not belong to virtue's description, because (this renunciation does) not consist in a mean (between two extremes).

(In response to this, we should note that) the Philosopher says, "The inexperienced easily declare (after) considering too little." Now, it is not necessary (for virtue to consist) in a mean according to quantity, but (rather) according to right reason. The Philosopher says in the fourth book of the *Nichomachean Ethics*, (IV. 3. 1123b13-14) that "The magnanimous man holds an extreme in extension but a mean in appropriateness, for he thinks himself deserving in accord with his worth." Philosophers have given up all their possessions and have lived moderately so that they might devote themselves to philosophy. If this occurred among the Gentiles, it ought well to occur among Christians. But if a man desires to be temperate when (his) wife asks what is owed (to her), this would be vicious; but in virginity is the greatest virtue. Therefore, the Apostles have acquired the kingdom by poverty. We find the victorious martyrs who "by faith conquered kingdoms," (Hebrews 11:33), and these blessed people are meek, because neither murmuring nor complaints resound (from them). Concerning these people, it is said in the Gospel of Matthew 5:4, "Blessed are the meek: for they shall possess the land."

item invenimus quosdam in solatio
videntes, ut sunt sancti confessores qui
lugebant in mundo et magnam
poenitentiam egerant. vidistis antonium
et benedictum, qui in fletu et magna et
austera poenitentia vixerunt, et modo
sunt in gaudio et consolatione. unde in
evangelio matth. v, 5 ipsi consolabuntur.

item, invenimus in coelo iudices
justissimos, scilicet prophetas qui
justitiam praedicaverunt; et isti fuerunt
esurientes justitiam, et ideo modo
saturantur. unde in evangelio matth. v,
6: beati qui esuriunt et sitiunt justitiam;
quoniam ipsi saturabuntur.

item, in patria invenimus coetum
patriarcharum, qui insistebant operibus
misericordiarum, et istis servatur adhuc
in coelo dignitas recipiendi alios. unde
abraham, qui omnes in hospitio suo
recipiebat, etiam angelos, gen. xviii, 3,
habet dignitatem in coelo quod omnes
in sinu abraham recipiuntur, et ideo
dicitur: heb. xiii, 2 hospitalitatem nolite
oblivisci. abraham omnes electos in
sinu suo recipit. unde dicitur: matth. viii,
11 venient ab oriente (et occidente), et
recumbent in sinu abraham et isaac et
jacob. de istis dicitur in ecclesiastico:
xlv, 10 isti sunt viri misericordiae,
quorum pietates non defuerunt.

Furthermore, we find some of these living in
solitude. For example, there are the holy confessors
who used to mourn while in the world and carried
out great penance. You have seen Anthony and
Benedict who lived in tears and great and strict
penance. In this way they are (now) in joy and
consolation. Whence (it is said) in the Gospel of
Matthew 5:5, "They shall be comforted."

Furthermore, we find in heaven the most just of
judges, namely the prophets who proclaimed justice.
These people were hungering for justice. So, in this
way they have been filled. Whence (it is said) in the
Gospel of Matthew 5:6, "Blessed are they that
hunger and thirst after justice: for they shall have
their fill."

Furthermore, in (our) homeland we find the
assembly of the patriarchs, who used to insist upon
works of mercy, and in these the dignity of receiving
others is still observed in heaven. Whence Abraham,
who used to receive everyone into his hospitality,
even the angels, (as is recounted in) Genesis 18:3,
has the dignity of receiving everyone into his bosom
in heaven: Hebrews 13:2, "And hospitality do not
forget." Abraham received into his own bosom all the
elect. Whence it is said in Matthew 8:11, "Many shall
come from the east and the west, and shall sit down
(in the bosom of) Abraham, and with Isaac, and
Jacob." Concerning these it is spoken in
Ecclesiasticus 44:10, "But these were men of mercy,
whose goodly deeds have not failed."

item, in patria invenimus coetum virginum, quae munditiam servaverunt. haec est casta generatio. de istis dicitur in evangelio: matth. v, 8 beati mundo corde; quoniam ipsi deum videbunt. item, invenimus in patria chorum angelorum qui intendunt paci; de quibus in evangelio: matth. v, 9 beati pacifici; quoniam filii dei vocabuntur. patet modo quomodo pauperes acquisiverunt regnum, mites terram, lugentes consolationem, esurientes justitiam adepti sunt satietatem, misericordes consecuti sunt misericordiam, mundi visionem dei, et pacifici vocantur filii dei. ad illud consortium nos perducatur qui cum patre etc.

Furthermore, in (our) homeland we find the assembly of the virgins who have observed purity. This is the spotless offspring. Concerning these it is said in the Gospel of Matthew 5:8, "Blessed are the clean of heart: for they shall see God." Likewise, we find in (our) homeland the choir of angels who aspire after peace; of these (it is written) in the Gospel of Matthew 5:9, "Blessed are the peacemakers: for they shall be called the children of God." In this way, (then,) it is clear how the poor acquire the kingdom, the meek the land, the mourning comfort, those hungering for justice their fill, the merciful mercy, the clean of heart the vision of God, and the peacemakers are called the children of God. Let (my sermon) guide us to that fellowship which is with the Father, Son and Holy Spirit, one God forever and ever. Amen.

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SERMON ATTENDITE

ON THE THRD SUNDAY AFTER THE FEAST OF THE APOSTLES PETER AND
PAUL

Preached July 26, 1271 at Paris

translated by Athanasius Sulavik

I. SERMON

Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. You will know them by their fruits.

[1] The Apostle points out two contentious [desires] by these words: *The spirit*, he says, *strives against the flesh and the flesh against the spirit*, and yet sin arises from both: sometimes it arises from the weakness of the flesh and at other times through ignorance of the spirit; therefore the Apostle says to the Corinthians: *Let us cleanse ourselves from every defilement of body and spirit*. And just as sin arises from the flesh, out of the weakness of the flesh, thus in Matthew: *The spirit indeed is willing, but the flesh is weak.*, so the sin of the spirit arises through ignorance of the spirit, namely when the spirit is deceived. And so on this Sunday we are strengthened against both kinds of sin. We are strengthened against that sin which arises from the weakness of the flesh by the words of the Apostle who says in his letter: *We are debtors to the flesh, not so that we may live according to the flesh*; and we are strengthened against sin that arises from the deception of the spirit, where it says in the Gospel: *Beware of false prophets*, etc.

[2] Let us ask our Savior, who wished us to be wary against both kinds of sin, to grant me something to say which that will be to his honor, etc.

[3] The responsibility of a good leader is to train his troops to be on guard against ambushes. To be sure we have a cunning and deceptive enemy, hence we read in Ecclesiasticus: *Many are the ambushes of the deceitful*. The Psalmist writes: *He sits in ambush with the rich*, that is to say, with the proud. The Apostle explains these ambushes, saying that *Satan disguises himself as an angel of light and his servants also disguise themselves as servants of righteousness*. Through these words the Lord makes us wary of Satan's servants by teaching us four things.

[4] First of all, he instructs us as to the kind of enemies, here: *Beware of false prophets*; secondly, he teaches us about their strategy of ambushing, here: *who come to you in sheep's clothing*; thirdly, their menacing harm, here: *but inwardly they are ravenous wolves*; fourthly, he teaches us how to identify them, here: *You will know them by their fruits*.

[5] These enemies are false prophets, and being extremely dangerous must be avoided, because they are as dangerous to us as good angels are necessary and helpful to us, hence we read in Proverbs: *When prophecy fails the people will be scattered*. Jeremiah says this about false prophets: *From the prophets of Jerusalem corruption has gone forth into all the land*. And in order that we may discern who the false prophets are, let us first of all consider what the definition of a prophet is, and how he becomes a false prophet.

[6] There are four defining points of a prophet. The first is divine revelation, as we read in Amos: *The Lord God does nothing without revealing his secret to his servants the prophets*.

[7] Sometimes certain divine things are revealed to someone who does not understand them, as when Nebuchadnezzar saw a statue, and something was revealed to Pharaoh, namely ears of grain and cows, though he did not understand it. For this reason understanding is the second thing that is required, as we read in Daniel: *A word was revealed to Daniel and he understood the word, hence understanding was needed in the visions*.

[8] If a man were to receive a revelation from God and though he understood it nonetheless kept it to himself, no benefit would be derived from that; for this reason a third thing is required so that those things which are revealed to a man, which he himself also understands, will be announced to another. As it says in Isaiah: *What I have heard from the Lord of hosts, the God of Israel, I announce to you*.

[9] There are certain divinely revealed and announced things beyond human comprehension that men would not believe unless they were given a sign, and this outward sign is the action of miracles, which is indicated in the fourth book of Kings, where it is said that when Naaman the Syrian had come to the King of Israel to be cured from leprosy, Elias said: *Send him to me so that he will know that there is a prophet in Israel*.

[10] But according to what I have already said, I now add that the name of a prophet is understood in four ways.

[11] Sometimes someone who has received a divine revelation is called a prophet, therefore we read in Numbers: *If there be among you a prophet of the Lord, in a dream, I will speak to him through a vision.*

[12] At other times someone who has not received a divine revelation, [but has the ability to understand it] is called a prophet, hence we read in I Corinthians: *Let the prophets speak; two or three, and let the rest judge.* So he calls teachers and preachers prophets according to that [phrase] of Ecclesiasticus: *All teachers will still pour out doctrine as prophecy.*

[13] Sometimes those who repeat revelations are called prophets, hence in Chronicles: *The sons of Asaph [and] of Jeduthun* were prophesying.

[14] Sometimes those who perform miracles are called prophets, therefore in Ecclesiasticus it is said that the *lifeless body* of Elias *prophesied*, that is, he performed a prophetic miracle; in the book of Kings it is said that some frightened thieves cast the corpse of a certain slain man into the sepulchre of Elias, whereupon that man *came to back to life*. And so it is said in the Gospel that when Christ performed miracles, the Jews responded: *A great prophet has risen up among us.*

[15] Therefore it says: *Beware* etc.

But how are prophets understood here? Chrysostom says that what is meant here by prophets are not those who prophesy about Christ, but interpret prophecy about Christ, because no one can interpret prophetic meanings except through the Holy Spirit.

[16] Let us now consider those who are called false prophets. There are four ways of being a false prophet: firstly, by reason of their deceptive teaching; secondly, by reason of their deceptive inspiration; thirdly, by reason of their deceptive intention; and fourthly, by reason of their deceptive life.

[17] Now, in the first place some are called false prophets by reason of their deceptive teaching, as when he proclaims and teaches spurious things. It is a prophet's duty to announce and to teach truths, hence we find in Daniel: *A word was revealed to Daniel, and it was a true word.* And the Lord says: *If anyone proclaims my words, let him speak truly.* But many make false claims, and therefore we read in the Catholic Epistle: *There were false prophets among the people, even as there will be among you lying teachers,* who are not afraid to introduce a ruinous heresy. Was not Arius a liar and those like him who sought to correct Christ's teaching? Thus we find in Lamentations: *Your prophets have seen*

false and foolish things. But what are these foolish things? Whoever speaks false things gladly, speaks pleasing things. We read in Isaiah: *Speak to us pleasant things: see errors for us.* Asked what false things the prophets saw, Jeremiah responds: *They have not laid open your iniquity in order to incite you to penance.* If anyone calls good evil and evil good: they are false prophets. As Jeremiah says: *They have seen false revelations and banishments;* what is accepted is approved and what is rejected is disapproved. Therefore when esteemable things are disdained and detestible things are esteemed, then you are witnessing false conclusions.

[18] It is evident through the Lord's teaching what is to be esteemed and what is to be detested. Living according to the ways of the world and leading a worldly life must be detested. If anyone says that it is better to fast without a vow, and leads others away from religious life where they are fasting under a vow, and persuades them to fast in the world without a vow, then he holds a spurious teaching. The Prophet says: *Make a vow and perform it.* He says this because it is better to fast under a vow than without a vow; otherwise he would only have said: "Make it". Anselm offers us an example in his book, *De similitudinibus*, explaining that whoever gives an apple tree gives more than someone who gives only apples; in the same way whoever makes a vow and performs it acts better than someone who performs a good deed without a vow. *Nonetheless it is better that you should not vow than that you should vow and not pay.*

[19] Moreover, they are called false prophets by reason of their deceptive inspiration. Where does the inspiration of true prophets come from? Certainly, it comes from God and the Holy Spirit, as we read in the Canonical epistle of Peter: *Prophecy came not by the will of men but the holy men of God spoke, inspired by the Holy Spirit.* [Whoever can be deceptively inspired by the devil], can also be deceptively inspired by his own spirit; we find both in sacred Scripture.

[20] First of all, someone can be deceptively inspired by the devil, as we read in Jeremiah: *His prophets were prophesying in Baal;* in Baal, that is to say in the devil, to prophesy is to speak about secret things. Sorcerers, who, through the inspiration of the devil, inquire into the truth about dark secrets, prophesy *in Baal.* And among sins and particular sorts of idolatry this is a most serious offense, nor can anyone be excused from this just because they say that they are doing it to bring about some good, since an evil act should not be done to bring about some good, as the Apostle says: *Let us do evil that there may come good; the damnation of these people is just.*

[21] Others are deceptively inspired by their own spirit, thus in Ezekiel: *Thus says the Lord God, [Woe] to the foolish prophets who follow their own spirit, and have seen nothing.* And Jeremiah says: *They speak a vision of their own mind, not*

from the mouth of the Lord. Those who follow human reasoning speak from their own spirit. People such as these speak according to platonic principles which cannot reach the truth; namely, they are like those who say that the world is eternal.

[22] We find that others, who study philosophy and advance some things which are not true according to the faith, who when told that this is repugnant to the faith, respond by saying that they themselves do not assert this, but rather they are only repeating the words of the Philosopher. Such a person is a false prophet or a false teacher, for it is the same thing to instill doubt and not to resolve it, as it is to affirm the doubt. This point is illustrated in Exodus where it says that *if* anyone *digs* a well and *opens the pit* and does *not* cover *it*, and if their neighbor's ox comes along and falls into the pit, the person who opened the pit is held accountable for its restitution. That person who instills doubt about those things which belong to faith opens a pit; he does not cover the pit who does not resolve the doubt, even though he himself possesses sound and clear understanding and is not deceived. Nonetheless the other person who does not possess such clear understanding is truly deceived, and so that man who instilled the doubt is held accountable for restitution, since it was through him that the other man fell into the pit.

[23] Consider this dear brothers: there were many philosophers who spoke many things belonging to faith, and you will scarcely find two philosophers agreeing upon one opinion; and any one of them that did say something true, did not speak without an admixture of error. A little old woman now knows more about what belongs to faith than all the philosophers once knew. We read that Pythagoras began as a boxer; he heard his teacher discuss the immortality of the soul, asserting that the soul was immortal, and he was so enthralled that after having forsaken everything, he dedicated himself to the study of philosophy. But what little old woman is there today who does not know that the soul is immortal? Faith is capable of much more than philosophy, consequently if philosophy contradicts faith, it must not to be accepted, as the Apostle to the Colossians says: *See to it that no one deceive you by philosophy and empty deceit. Let no one seduce you, willing, walking in the things which he has not seen, in vain puffed up by the sense of his flesh, not holding the head, that is Christ.*

[24] Others are called false prophets by reason of their deceptive intention. But what is a prophet's true intention? Certainly it is the welfare of the people, as the Apostle says in his letter to the Corinthians: *He who prophesies speaks to men for their edification and encouragement and consolation.* [He speaks] for their edification so that they may become devout; for their encouragement so that they may become ready to perform good deeds; for their consolation so that they

may become patient in adversity. If anyone seeks anything from a teaching other than the welfare of the people, he is a false prophet.

[25] Every bishop who takes up the duty of governing and preaching must look to the welfare of his people. But if he is seeking anything else, namely temporal gain and empty glory, he is a false prophet, because he does not keep an upright intention; for this reason Chrysostom says that many priests are not concerned with how people live, but with how much they give. Therefore, in Ezekiel the Lord deplores such men: *And they violated me among my people for a handful of barley and a piece of bread.* Against whom the Apostle says: *For we are not as many, adulterating the word of God.* Gregory also says that "that servant is guilty of adulterous thoughts, if he desires to please the eyes of the bride when the bridegroom sends gifts by him to her. An adulterer is not looking to sire a child with his mistress, but he is only looking for a moment of pleasure. Likewise, that person adulterates the word of God, who is not looking to sire a spiritual child, but is only looking for temporal gain and empty glory.

[26] Others are called false prophets by reason of their wicked life, as when someone teaches one way but lives another way: then his teaching must not be accepted. It is for this reason that Christ *began to do and to teach.* And it says in Luke: *As he spoke by the mouth of his holy prophets, who are from the beginning,* as if to say: the prophets through whom the Lord speaks ought to be holy men. But the Lord deplores such prophets through his prophet Jeremiah: *The priests, he said, and the prophets are defiled; in my house I have found their wickedness.*

We shall ask the Lord, etc.

II. COLLATIO

Beware of false prophets, etc.

[27] I have already spoken today about the enemies of the Christian people, namely about false prophets; now we must consider how they entrap us. The Apostle to the Corinthians exposes their traps, and likewise the Lord in the Gospel when he says: *Beware of false prophets, who come to you in sheep's clothing,* etc. Here the meaning of hypocrisy is understood because hypocrisy is the hiding place of false prophets. Therefore the Apostle in his letter to Timothy says: *The Spirit manifestly says: in the last days mockers will come, departing from the faith by giving heed to deceitful spirits and doctrines of demons, speaking lies in the hypocrisy.* If anyone were to consider the life and character of others, those who lead an austere life by abstaining from marriage and extravagant foods will

appear to him as good, but in fact they answer to the spirits of delusion and the teachings of demons.

[28] Turn your attention now to what he says: *They come to you in sheep's clothing*. The sheep are Christ's faithful who obey Christ, hence in John: *My sheep hear my voice*. Sheep's clothing are the moral examples of Christ. Thus it is that the Apostle says: *Be renewed in the spirit of your mind and put on the new man, who according to God is created in justice and holiness of truth*. Here he touches upon two points, because justice seems outwardly to belong to our neighbors, and holiness of truth seems to belong to the interior disposition of the soul. Hence that saying of Proverbs is fulfilled: *Her entire household is clothed with double garments*, namely, inwardly with the virtues of the soul and outwardly with good works.

[29] To be sure, if false prophets were clothed in both, they would be Christ's sheep. A person approves of others based on their outer clothing, therefore it says: *They come to you in sheep's clothing*, which means that they assume exterior activities by which they come to us, since they approach God by interior activities.

[30] And it should be noted that Christ's sheep are clothed in a fourfold way, namely with the clothing of worship, of justice, of penitence, and of innocence.

[31] The clothing of worship is the clothing of divine worship which Christ's sheep wear to concentrate on divine worship. Christ's sheep receive this clothing at Baptism, thus the Apostle to the Galatians says: *As many of you as have been baptized in Christ have put on Christ*. Christ's sheep put on this clothing when they concentrate on prayer, as we read in Ecclesiasticus: *In ascending the altar of incense, he honored God*.

[32] Hypocrites assume this clothing for two reasons, namely for empty praise and money. For the sake of vainglory they put it on by praying publically and openly, hence in the Gospel it says: *They love to pray in the synagogues and corners of the streets, that they may be seen by men*; in the synagogues, that is to say publically. But is it a bad thing to do this, since it is written: *All you angels, bless the Lord*, etc.?" Chrysostom says that this has not so much to do with the place than with the soul. The one who prays in secret directs his attention, not to men, but to God. If someone prays alone in his room and he wants to be seen by men, he should pray in public. What then is being forbidden? Namely, that people should not intend to be seen by others when they pray; for this reason Christians must avoid this. Therefore Chrysostom gives this advice: "Let the one praying do nothing unusual so that he may not be able to be seen by men, neither by crying

aloud, nor by beating his breast, nor by raising his hands." But if you are praying in the same manner as the others in your community, then you are praying in secret; however, looking for new methods and gestures applies to what is said about praying in synagogues. When praying, a person ought to pray in unison with others, and not look for novel methods as the hypocrites do who pray publically for the sake of vainglory. And moreover, they pray long prayers for money, thus it says in the Gospel: *Woe to you scribes and Pharisees, hypocrites, because you devour the houses of widows praying long prayers*, namely, they pray in order to obtain money. Some, in a most shameful way, obtain money from defenseless women: they pray *long prayers* so that they may become devout women and receive gifts from them. But is there anything evil in praying long prayers? Augustine answers by saying: "Verboseness should be absent from prayer, but much prayer should not be lacking, if only the intention continues steadfastly; for very often this work is accomplished more by sighs than by words, more by tears than by speaking".

[33] Another clothing of Christ's sheep is the clothing of justice and mercy, about which Job says: *I was clothed with justice, as with a robe, I was an eye to the blind and a foot to the lame; I was the father of the poor*. The hypocrites assume this clothing, therefore we read in the Gospel: *Beware of practicing your piety before others in order to be seen by them; when you give alms, sound no trumpet, as the hypocrites do*. Chrysostom says that the trumpet is every deed or word by which boasting is shown. For example: you give alms, but you would not give it except to a more reputable person who can repay you: this is a trumpet. Moreover, you act like a trumpet when you wish to give alms secretly so as to appear more praiseworthy.

[34] The third clothing of Christ's sheep is the clothing of penitence, about which the Psalmist says: *I made haircloth my garment*. The hypocrites use this clothing, namely a deceptive and austere way of life, thus we find in the Gospel: *When you fast, do not look sad, like the hypocrites, for they disfigure their faces that their fasting may be seen by men*. They seek and crave this so that their fasting may be seen by men. Augustine writes: "In this chapter we must turn our attention to the fact that it is possible to boast not only of the splendor of material things, but even of filthy squalor, and that this is all the more dangerous when it is disingenuously done in the name of the Lord's service." The Philosopher says that [if] a man were to wear apparel that is beneath his station in life, this can be considered a form of boasting. These exterior things act as certain kinds of insignias: in an army every battle line carries its own standard; this is not presumptuous. In whatever state of life a person finds himself, he should be content with ordinary things and not seek too much after worthless objects, for as Augustine says: "We should neither make too much use of expensive things nor of cheap things". And why is this? Because we are able to seek glory in these

two ways. Concerning this cheap clothing it is said in Zechariah: *They shall not put on a garment of sackcloth*, namely, so that they do [not] pretend.

[35] The fourth clothing of Christ's sheep is innocence, which is clean and beautiful, thus we read in Proverbs: *Strength and beauty are her clothing*. The hypocrites assume this clothing, namely by feigning piety and purity, as we read in the Gospel: *Woe to you hypocrites who are like whitewashed sepulchres*, namely those things which appear to men to have been whitewashed, *but inside they are full of dead men's bones and all filthiness*, that is, violent theft and indecency. And Chrysostom says: "If it is vile to appear to be, it is even more vile actually to be so; if it is beautiful to appear, it is even more beautiful actually to be so." Such as these come in sheep's clothing.

[36] But it should be noted that others, who are not sheep, come in sheep's clothing, such as those who seek temporal gain and honors for themselves. Augustine distinguishes them by saying that one plays the part of a thief, another of a wolf, another of a shepherd, and another of a mercenary, since a shepherd seeks the good of his sheep, a wolf and a thief seek the sheep's destruction, and a mercenary seeks his own gain from the sheep. Augustine says that "We must tolerate the mercenary, love the shepherd, and flee the wolf," and this is what our Lord says: *They come to you in the clothing of sheep, but inwardly they are ravening wolves*.

[37] It must be noted that hypocrites are like wolves for four reasons, because wolves snatch away sheep, they do not spare them, they scatter them, and they persist in their own evil.

[38] Now in the first place, hypocrites are like wolves because wolves snatch away sheep, and hypocrites snatch away the goods of the soul and body, they lead men astray, and physically pursue them and deprive them of their possessions; therefore we read in Ezekiel: *Her princes in the midst of her are like wolves tearing the prey, shedding blood, destroying souls to get dishonest gain*.

[39] Secondly, hypocrites are like wolves because wolves scatter sheep, hence it says in the Gospel: *The wolf snatches and scatters the sheep*. The Lord says: *He who is not with me is against me; therefore and he who does not gather with me scatters*. But what does it mean to scatter? Certainly when someone departs from what the Church teaches, he is scattered.

[40] Thirdly, hypocrites are like wolves because they are altogether merciless; hence in Acts the Apostle says: *I know that after my departure fierce wolves will come in among you, not sparing the flock*. Whoever would murder a man and not

spare him as long as he could gain one penny would be called extremely cruel; this is the way hypocrites act. Since the life of the soul is more precious than the life of the body, hypocrites seduce souls in order that they may have honors and adherents.

[41] Fourthly, hypocrites are like wolves because wolves persist in their own evil, as it says in Sophonias: *Her judges are wolves even until evening*, that is, even unto the end. Therefore, for the preceding four reasons, false prophets, like wolves, must be avoided.

[42] But how are wolves identified? This is shown when it says: *You will know them by their fruits*. Augustine says that many people are deceived when they mistake sheep's clothing for fruits. Some simple people see others performing good outward actions such as fasting, praying, and other such things which are sheep's clothing, but it is not their own clothing. However, Christ's sheep should not have a hatred for their own clothing, even if wolves do cover themselves with it.

[43] But what properly speaking are the fruits of sheep? We can say that sheep possess four fruits, and that from them we can identify wolves or hypocrites. The first fruit consists in affection, the second in speech, the third in activity, and the fourth in tribulation. The first is the fruit of the heart, the second of the mouth, the third of action, and the fourth of patience and fortitude.

[44] Now in the first place, Christ's sheep or saints enjoy the proper fruit of the heart, which is the love of God and neighbor; thus the Apostle says: *But the fruit of the Spirit is joy, charity, and peace*. But hypocrites, because they love honors, have another fruit, namely, the fruit of ambition; thus Isaiah says: *I will visit the fruit of the proud heart of the king of Assyria*. Hypocrites love the first places at feasts and the first chairs in the synagogues. If anyone wishes to be honored and he displays humility outwardly, then his clothing does not correspond to his fruit.

[45] Another fruit of Christ's sheep is in their speech, since good men always say something good and speak about good; thus the Apostle to the Hebrews says: *By him let us offer the sacrifice, the fruit of lips corresponding to his name*. If anyone says something that is incongruent with his actions, then his clothes do not correspond to his fruit, thus we read in Proverbs: *Of the fruit of a man's mouth will his belly be satisfied*. It is difficult for a heart filled with jealousy not to let anything slip out from it at any moment, since *out of the abundance of the heart the mouth speaks*. Therefore Gregory says: "While depraved people do speak openly about suitable topics, it is only with the greatest difficulty that they do not let roving secrets spew forth."

[46] The third fruit of Christ's sheep by which we can identify hypocrites belongs to good actions, because in good actions there is good fruit, as the Apostle says: *You have your fruit unto sanctification*. However, in bad actions there is bad fruit, as we read in Proverbs: *The fruit of the wicked is to sin*, that is to the work of sin. In a certain sermon Augustine says: "When anyone in the profession of Christianity draws men's eyes upon himself by an unusually filthy and foul garment, if this is done voluntarily and is not suffered out of necessity, then by his other activities it can be determined whether he is doing this out of contempt for stylish dress or whether he is doing it for adulation." It sometimes happens that a man will put on an attractive garment out of humility, but at other times he will do it for adulation. Consider his activities among other men: if he is among other men and spurns their adulation, then he is doing it out of humility; if not, as Augustine says, it can be determined from his activities: because those, who on the one hand wear cheap garments, but on the other hand prefer the signs of penitence and gentleness are the sheep of Christ; if not, they are frauds. "Therefore it is said that a hypocrite is easily recognized. The way through which we have been commanded to walk is an arduous one; and the hypocrite does not choose it".

[47] Again, hypocrites make a display of their meekness, but when they have the opportunity of persecuting, then they do their utmost to persecute, hence Gregory says: "If any trial of faith occurs, immediately the wolf ravenous at heart strips himself of his sheep's skin; and shows by persecuting how great his anger is against the good".

[48] A fourth sign by which hypocrites are recognized is in time of tribulation, therefore as it says in Proverbs: *In the fruits of the wicked is trouble: the learning of a man is known by patience*. Augustine commenting on the Lord's Sermon on the Mount, describes hypocrites this way: "For when by any temptations those things began to be withdrawn or denied, which they either attained or desired to attain under this cover, it must appear to be either a wolf in sheep's clothing, or a sheep in its own." For this reason James says in his canonical letter: *If any man therefore will clean himself from these, he will be a vessel unto honor, prepared to the Lord*. May he grant us to stand before him who with the Father, etc.

Thomas Aquinas

Sermon: Emitte spiritum

**Aquinas's Sermon for the Feast of Pentecost:
A Rare Glimpse of Thomas the Preaching Friar**
translated by Peter A. Kwasniewski and Jeremy Holmes[\[1\]](#)

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[To the translation itself](#)

Introduction

Friar Thomas of the Order of Preachers

For seven centuries St. Thomas Aquinas has been revered as the Church's supreme dogmatic or speculative theologian. In the course of this long history, he has also, though perhaps less widely, been recognized as a scriptural exegete of considerable subtlety and insight.[\[2\]](#) It is fair to say, however, that he is rarely thought of as a *preacher*. Indeed, the conventional image of him—that of an abstracted, solitary genius, aloof from the cares of the world, pacing the halls in pursuit of an argument, plunged into a literary apostolate of staggering dimensions—seems to exclude preaching from the round of activities in which he could have been realistically engaged. His popular nickname, the Angelic Doctor, though very well suited to the loftiness of his thought and the purity of his person, might convey the impression that Thomas, like Moses during the revelation of the Law, spent his days at the summit of God's mountain, unseen by the people.[\[3\]](#)

Yet those who know more about the saint and his times have good reason for calling into question the fidelity of such a portrait to its flesh-and-blood original. [\[4\]](#) Thomas gave himself heart and soul to a new religious community whose very identity was bound up with the mission of public preaching: the Dominicans, or more properly, the *Ordo Fratrum Praedicatorum*, the order of preaching brethren. He pursued this specific vocation in the face of considerable—by

legend, violent and vulgar—opposition from members of his family.^[5] At the University of Paris, he undertook the three traditional duties of a "master of the sacred page," *magister in sacra pagina*: lecturing on the Bible, holding public disputations, and preaching.

Beginning in the following September [of 1256] he had to perform the three functions of the master in theology. These were announced at the end of the twelfth century by Peter Cantor and later confirmed in the statutes of the theology faculty: *legere, disputare, praedicare*. Thomas was completely aware of this, and an entire passage in his *Principium* [inaugural lecture] explains the qualities that the doctors in Sacred Scripture (*doctores sacrae scripturae*, the title should be noted) must possess in order to carry out their triple function. They must be "elevated" (*alti*) by the eminence of their lives to be able to preach effectively; "enlightened" (*illuminati*) in order to teach in an appropriate way; and "fortified" (*muniti*) to refute errors in disputation.^[6]

In short, by his Dominican vocation as by his academic position, Thomas was a man who should have been much involved in preaching the word of God from the pulpit. And in point of fact, he was.^[7] As Ignatius Eschmann, op, summarizes: "St. Thomas preached assiduously, as may be expected from a Friar Preacher and, more especially still, a mediaeval Master of Theology whose statutory obligations included preaching just as attendance at University sermons was obligatory for the students." ^[8] A number of his sermons have come down to us—several sets of *collationes* ("conferences," as one could call them) and twenty-one "university sermons" that are either certainly by Aquinas or attributable to him with a high degree of probability.^[9]

The tendency to overlook Thomas the preacher is easily explained. For one thing, of the great many sermons he must have preached, relatively few are extant.^[10] Nor is this dearth peculiar to the Dumb Ox. Most medieval sermons, in this respect no different from sermons of any period, were not written as polished literary products for the instruction of posterity, but were *pièces d'occasion*, delivered from notes or outlines likely to be subsequently lost. In some instances we have found outlines, but from such documents a full-scale sermon cannot really be extrapolated. It complicates matters, too, that while these notes or outlines are often in Latin, the sermons based on them were just as often preached in the vernacular. (The moment a scribe enters the picture, he will probably write down a summary in Latin, the academic's native tongue and the language he is accustomed to abbreviating.) Moreover, in contrast to later ages when more convenient and more durable means of recording and publishing were developed, a vast number of records from the Middle Ages have been lost over the centuries due to natural decay, fire and flood, war, reformatory purges,

recycling, and so on—though enough manuscripts survive to keep scholars busy indefinitely. If a particular sermon was lucky enough to survive the day of its delivery, this was owing either to the good offices of a scribe with nimble quill catching the words as they came forth from the pulpit, or to a deliberate plan on the part of the preacher.[\[11\]](#) In part, too, Thomas was not, you might say, a "preacher's preacher"; his chief occupation, and one suspects preoccupation, was different: elaborate disputed questions, compendia of doctrine, commentaries, apologetic and polemical treatises, and the like—which are still definitely forms of preaching, as the Dominicans have always seen it, but of a more rarefied kind, aimed at imparting the science of sacred doctrine.

When we turn to a homily by Aquinas, what do we find? Thomas's preaching, remarks L. H. Petitot, op, "ordinarily reproduced or prolonged his doctrinal teaching in more accessible and edifying forms."[\[12\]](#) The same biographer offers an excellent summary of this aspect of the friar's life and work:

The sermons of St. Thomas manifest the depth of his ascetic and mystical life. Although the orator in him was sacrificed to favor his development as a theologian and teacher, Thomas preached quite frequently. In fact, he enjoyed great renown as a preacher. He delivered his sermons at Saint-Jacques in Paris, before the Religious, the faithful, and members of the University. In Italy he preached to the Roman Court. At Naples, he spoke each night during Lent. He evoked such emotion when speaking of the Passion that he had to stop while the people wept... His commanding presence, the aura of learning and simplicity which surrounded him, must have fascinated and charmed his listeners. William of Tocco tells us that, because of his constant abstraction of mind, Thomas could speak no other vernacular language besides his native dialect. At Naples, he used the language of the province. The biographer adds that he put aside his theological erudition and scholastic subtleties, and produced the fruits of conversion in the hearts of the people.[\[13\]](#)

The Neapolitan sermons mentioned here were preached during the Lent of 1273, the last of the saint's life, and had for their subject the petitions of the Lord's Prayer.[\[14\]](#) Many who had heard Thomas in the pulpit or knew others who had heard him testified during the canonization process that people were deeply moved by his words. Readers today tend to find the saint's "conferences" intellectually nourishing but not especially *moving*, and so are puzzled when they hear reports of the congregation's emotional response.[\[15\]](#) Obviously, much of the effect of a sermon depends on the actual delivery. The voice, the gestures, the timing, the grace of the Holy Spirit at work on a receptive soul—these factors should not be overlooked. Speaking from personal experience, I have at times been powerfully moved by a sermon, only to find, when I looked over the notes

kindly given to me by the priest later on, that it seemed rather sparse. This is no fault of the preacher's, but a fault of the written medium, which does poor justice to the spoken word. One should bear this in mind all the more for medieval sermons, which were often written out, or copied down, in a kind of scholastic shorthand. For instance, Aquinas may have produced Latin outlines for his sermons on the Apostles' Creed, but the full-fledged version he delivered in the Neapolitan dialect is something we cannot reproduce; the Latin *reportatio* of Reginald of Piperno is trustworthy as to content, but is more a doctrinal summary than a word-for-word copy. The results on paper can thus seem clipped in style, compressed in thought, not very promising materials for public delivery. But if to such a dry outline one could "just add water"—the water of fluent speech and, especially, the tears of fervor shed so often by the great saints—it would spring into bloom like a desert flower rejoicing in the rain. [\[16\]](#) As Petitot reminded us, Thomas was preaching in Naples in his childhood mother-tongue, not in the Latin of the schools. We are, needless to say, grateful for the Latin summaries (*reportationes*) made by Reginald of Piperno and Peter d'Andria, but these do not reproduce the exact tenor of the original. "Of St. Thomas's sermon," wrote Hyacinthe Dondaine, "we hear in truth only the echo transmitted by the reporter." [\[17\]](#)

The Pentecost sermon

Among the authentic sermons of Aquinas are several so recently discovered that they have not yet been published in *any* form, whether in Latin or in translation. Here, we are pleased to be able to offer a translation of one such sermon (or, more precisely, two-part sermon), preached by Thomas on the Feast of Pentecost, in all probability during his second term in Paris as regent master of theology, 1268-1272. It was customary at this time to divide a sermon on a major feast into two parts, called the *sermo* and the *collatio*, which were delivered separately—one early in the day, the other in the evening. Fittingly, the celebration of a great feast went from morning to night, with solemn choral prayer and Mass, processions, a banquet, and so on. Torrell notes, *apropos* the sermon at hand: "This text, preached on a Pentecost, is a precious witness of the rare cases in which, besides the morning preaching, we have the second part, given at Vespers; which is to say that it gives us a rather full account." [\[18\]](#)

Although Fr. Bataillon has prepared a critical edition from the three manuscripts in which it has been preserved (Salamanca, Univ. 2187, f. 184ra-188va; Sevilla, Cabildo, 83.2.5, f. 136ra-140vb; and Erlangen, Univ. 322, f. 83va-86ra), it is uncertain when the Latin text of this sermon (and of all the others) will be released to the public in a volume of the *editio Leonina*. The present translation will therefore prove useful to all students of St. Thomas, both for those who do

not read Latin, and for those who do, but have, as yet, no published Latin text to consult.

Fr. Torrell appears to be the first commentator who has been able to incorporate into his analysis of St. Thomas's rich theology of the Holy Spirit a reference to the content of the Pentecost sermon, having learned of its existence from his intimate involvement with the Leonine Commission:

Although it is already perfectly accessible, this teaching [just summarized] on the Holy Spirit was not a mere theological thesis topic; Thomas speaks about it quite volubly in his preaching. We already used in passing his homilies on the Credo. But to better grasp the concrete form that this could take, we also have a beautiful sermon that gives a more precise echo.[\[19\]](#)

Torrell limits himself to a brief summary of the content, pointing out the extent to which Thomas accentuates the omnipresence of the Spirit in Christian life.[\[20\]](#)

The sermon itself is straightforward in approach, with a fourfold structure highly favored by the saint. The text preached on is a verse from Psalm 104 [103] that appears in the liturgy of Pentecost (and also, more familiarly, as part of a much-loved prayer, the *Veni sancte Spiritus*[\[21\]](#)): "Send forth Thy Spirit and they shall be created, and Thou shalt renew the face of the earth." (Hence, one may refer to this sermon simply by its opening phrase or incipit, *Emitte Spiritum*.) Thomas points out that this verse identifies four things: the nature of the Spirit, the purpose of His activity, the working that accomplishes this purpose, and the object of His working, or in short, who He is, why He acts, His acting, and what He acts upon. Readers familiar with Aristotle will recognize here the four causes: formal, final, efficient, and material. The *sermo* (the morning's homily) takes up the first two points, while the *collatio* (the evening's homily) takes up the last two points. Some features characteristic of Thomas's homilies in general and this one in particular include the pointed use of the second person, calling each listener to attention; a rhetorical use of questions in order to bring home truths more memorably; the use of many concrete illustrations to which everyone can relate, along with some gentle but firm words of remonstrance; a high density and diversity of Scriptural citations ranging over both Testaments; an "economic" and "cosmic" perspective that embraces the whole history of salvation and, while emphasizing man, takes the whole universe into its purview; a pronounced affective dimension, stressing the personal and intimate friendship between God and man, and charity toward one's neighbors; a number of ideas borrowed from the liturgy or liturgical customs. One feature of Aquinas's sermons that will surprise nobody is their resolute engagement with doctrinal questions. Despite its comparative simplicity, a homily by Thomas stretches the listener's powers of understanding. It goes without saying that he wants people to be moved to a

greater love of God, but he wants people above all to *think* about the mysteries of faith—to think clearly and deeply, so as to arrive at a better grasp of the *meaning* of the feast at hand, or of a scriptural passage under consideration. Of course, Thomas was often preaching to theology students, so he could afford to tax his congregation's powers more than a parish priest might find it wise to attempt on a typical Sunday. Still, this characteristic is true of his Neapolitan homilies, too: they are not pious fluff to make people feel good (or feel bad); they aim at a real understanding and, through this, a contemplation of mystery. All the same, a sermon has to be relatively brief and straightforward, otherwise it will fail in its pastoral function. Thomas never forgets this practical side of things, making his points swiftly and clearly, and covering a lot of ground in a short time. He never wanders.

I will not burden the introduction with a detailed analysis of the sermon, much less a comparison of its contents to the teaching contained in other works of St. Thomas. The subject of Aquinas's pneumatology has drawn the attention and exercised the talents of generations of commentators, from classic exponents such as Cajetan, John of St. Thomas, and the Carmelites of Salamanca down to eminent Thomists of the last century such as Garrigou-Lagrange, Maritain, and Journet.[\[22\]](#) The secondary literature in this area is quite ample.[\[23\]](#) Deserving of special mention are the penetrating studies of Thomas's Trinitarian doctrine by Bertrand de Margerie, sj,[\[24\]](#) and Gilles Emery, op.[\[25\]](#) As regards the Church's Magisterium, the Roman Pontiffs have embraced and proposed Aquinas's teaching on the Holy Spirit with the same conviction with which they have adopted other central aspects of his theology, as evidenced by Leo XIII's encyclical on the Holy Spirit, *Divinum Illud Munus* (May 9, 1897) and John Paul II's encyclical *Dominum et Vivificantem* (May 5, 1986).[\[26\]](#) In fact, Leo XIII's encyclical has been described as D. J. Kennedy as "largely drawn from St. Thomas," making it an ideal introduction to this area of the Angelic Doctor's theology.

Translation

Sermon and Collation of St. Thomas Aquinas for the Feast of Pentecost[\[27\]](#)

Sermon for the Day

"Send forth Thy Spirit and they shall be created, and Thou shalt renew the face of the earth." (Ps. 103:30)[\[28\]](#)

We should speak about Him without whom no one can speak rightly, about Him who gives speech and gives the power to speak copiously. And indeed, it is impossible to speak rightly without Him. Nor should one marvel at what is said: "Who can know the sense [*sensum*]" of the truth of God "unless he shall send His Spirit from the Most High?" (Wis. 9:17).[\[29\]](#) Without a feeling [*sensu*] for the truth, no one speaks what is true. In like manner, the Holy Spirit makes all the saints speak copiously, and for this reason Gregory says: "Those whom He fills, He makes wise."[\[30\]](#) The same thing is manifest today [on Pentecost], when "the apostles were filled with the Holy Spirit and began to speak in various tongues" (Acts 2:4). Therefore, even though we are mute, we shall ask that He who gives abundant speech shall give me words to speak.

"Send forth Thy Spirit and they shall be created." Today Holy Mother Church solemnly celebrates the sending of the Holy Spirit upon the Apostles—a sending which the Prophet besought, when moved by the Spirit of prophecy he said: "Send forth Thy spirit and they shall be created, and Thou shalt renew the face of the earth." These words give us four things to consider: (1) what is proper to[\[31\]](#) the Holy Spirit himself, (2) His sending,[\[32\]](#) (3) the power of the one sent, and (4) the matter receptive of this power. The Prophet says, then: "Send forth": behold, the sending; "Thy Spirit": behold, the Person sent; "and they shall be created, and Thou shalt renew": behold, the effect of the one sent; "the face of the earth": behold, the matter receptive of this effect.[\[33\]](#)

What is proper to the Holy Spirit

First, I say that what is proper to the Holy Spirit is indicated when the prophet says: "Thy Spirit." Notice that the name "spirit" seems to convey four things: subtleness[\[34\]](#) of substance, perfection of life, impulse of motion, and hidden origin. So, first of all, the name "spirit" seems to convey subtleness of substance. For we are accustomed to call incorporeal substances "spirit." Similarly, we call subtle bodies such as air or fire "spirit." Hence we read in the last chapter of Luke's Gospel: "See my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have" (Lk. 24:39). And this is the way that "spirit" is distinguished from things that have heavy matter, things that are composed out of flesh and body.[\[35\]](#) Secondly, the name "spirit" seems to convey perfection of life.[\[36\]](#) For as long as animals have breath [*spiritum*] they are alive, and when their breath leaves them, they perish. "Thou takest away their breath, and they die and return to their dust" (Ps. 103:29). And in Genesis, Noah called into his boat "all flesh in which there was the breath of life [*spiritus uitae*]."[\[37\]](#) Thirdly, the name "spirit" seems to convey impulse of motion, for it is in this way that we give the name "spirit" to winds.[\[38\]](#) And in

the Psalms it says about this: "He spoke and there arose a storm of wind [*spiritus*], the winds of storms shall be the portion of their cup." [39] Men are also said to act "with spirit" when they do something forcefully, as Isaiah has it: "the spirit of the robust, like a whirlwind driving against the wall" (Is. 25:4). [40] Fourthly, the name "spirit" customarily names a hidden origin, as when someone, feeling troubled and not knowing the cause of what is troubling him, attributes it to a "spirit." [41] So we read in John: "The wind [*spiritus*] blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes" (Jn. 3:8).

In line with these four things, we can seek out what is proper to the Holy Spirit. Proceeding in reverse order, He is called "the Holy Spirit" on account of His being the hidden origin of things, [42] impulse of motion, holiness of life, and subtleness of substance. First, I say that one thing proper to the Holy Spirit is His being the hidden origin of things. Faith teaches us and reason persuades us that all visible and changeable things have a hidden cause. What is that cause? God. Hence the Apostle says: "God is the one who created all things" (Heb. 3:4). It is certain that whatsoever is *other* than God is *created* by God. But in what manner did God create all things? It was not by a natural necessity, as fire burns; rather, He produced all things by His own will: "All things whatsoever that He willed, He did" (Ps. 113:ii, 3). [43] A craftsman makes a house by will, but is also urged on by necessity or usefulness—say, that he may earn a profit or dwell in that house. But God did not make the world from a will of needy desire, for He does not need our goods. [44] Why, then, did He make the world? Surely not from a needy desire, but from a loving will. [45] Here's a comparison: an artisan who conceives a beautiful house in his mind, not because he needs to build it, but simply loving the house's beauty—that artisan's *love* would bring the house into being. [46] But what is the cause and root of the production of hidden things? Surely love. Hence we read in the Book of Wisdom: "Thou lovest all the things which are, and Thou hast hated none of the things which Thou didst make" (Wis. 11:25). [47] And blessed Dionysius says that "divine love does not allow itself to be without seed." [48] This love is the Holy Spirit. For this reason, the account in Genesis of the beginning of creation says that "the Spirit of the Lord was borne over the waters" (Gen. 1:2), namely, in order to produce matter and bring things into being. Today we celebrate the feast of the Holy Spirit, the Spirit which is the source [*principium*] of being for all things. The Holy Spirit, whose property is love, therefore has [the note of being creation's] hidden origin. [49]

Secondly, "Holy Spirit" conveys impulse of motion. For we see in the world diverse motions: natural motions and, in men and angels, voluntary motions. Where do these diverse motions come from? They must come from a first mover,

namely, from God. "Thou shalt change them and they shall be changed" (Ps. 101:27).[\[50\]](#) And God moves by will. But what is the first motion of the will? Surely love. And what sort of activity belongs to love?[\[51\]](#) I say: he who is moved by love rejoices by love over the thing loved and sorrows over what is contrary to it. Hence in the first chapter of Ezekiel we read: "Where the force of the Spirit was," that is, the inclination of divine love, "there they were carried" (Ezek. 1:12).[\[52\]](#) And in truth, all things that are in the world are moved by the Holy Spirit, as the book of Esther testifies when it says: "There is no one who could resist His will" (Esther 13:9).[\[53\]](#) This Holy Spirit whose feast we celebrate today is the source of all motion. Now, some things in the world are moved from within themselves, while some things are moved by others; the living are moved from within themselves, the lifeless are [only] moved by others. The source of *all* motion is alive, rather *is* life. Thus the Holy Spirit, in so far as He is the source of all motion, *is* life. "With Thee is the fountain of life" (Ps. 35:10).[\[54\]](#) And because He *is* life, He therefore *gives* life. Great then is the Holy Spirit in all things that are, and move, and live. "In him, we live and move and have our being" (Acts 17:28). All things therefore have motion and being from the Holy Spirit.

Thirdly, if we consider the subtleness of substance in the Holy Spirit, we shall see that He is love. And whose love? That of God, and of those who love God. It is of the very nature of [this] love that the Holy Spirit has subtleness of substance.[\[55\]](#) And on the part of the one loved [*amati*], He is the love by which God loves God and by which the Father loves the Son. The Book of Wisdom says: "For there is in her," meaning the wisdom of God, "the spirit of understanding," which makes men understand.[\[56\]](#) In Greek, "holy" signifies cleanness.[\[57\]](#) Truly, the love by which a man loves bodily things is not clean, for since the lover is united by love to that which he loves, the lover is made unclean to the extent that he mixes himself up with such a thing. For just as silver is debased when mixed with an impure metal, so your soul is debased if is mixed up with inferior or lower things by love of them.[\[58\]](#) But when your soul is joined to a higher thing, then the love is called *holy*. Now, there are some who want to be devoted to God and yet who neglect the salvation of their neighbor; such an attitude is not from the Holy Spirit.[\[59\]](#) The Apostle Paul was solicitous over his neighbor's salvation, for which reason he says: "I have become all things to all men, that I might be of profit to all" (1 Cor. 9:22). Again, there are some who are manifold but deceitful.[\[60\]](#) Not thus is the Holy Spirit, for He is manifold in such a way that He, remaining utterly one, bestows Himself upon diverse things. Again, He is subtle because He makes a man withdraw from earthly things and cling to God. "One thing have I asked of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life" (Ps. 26:4).[\[61\]](#) "It is good for me to cling to God" (Ps. 72:28).[\[62\]](#)

Fourthly, this Holy Spirit not only gives being, being alive, and being in motion; nay more, He *makes men holy*.^[63] Hence the Apostle says: "He was predestined God in power, according to the Spirit of holiness" (Rom. 1:4). No one is holy unless the Holy Spirit makes him holy. And how does He make someone holy? I say: He brings it about that what I have just been describing appears in all whom He makes holy, for He renders them subtle, and contemptuous of temporal things. As it says in John's Gospel: "Do not love the world nor those things which are in the world. If anyone loves the world, the love of the Father is not in him" (1 Jn. 2:15). Again, He bestows spiritual life upon those whom He makes holy, as it says in Ezekiel: "Behold I will place the spirit within you, and you shall live" (Ezek. 37:5). The spiritual life owes its very existence to the Holy Spirit.^[64] "If you live by the Spirit, walk also by the Spirit" (Gal. 5:25). Again, the Holy Spirit, who makes people holy, by His own force moves them to work well.^[65] "He [the saint] comes as a rushing stream, which the wind [*spiritus*] of the Lord drives forward" (Is. 59:19). Some men are lazy, and these do not seem to be driven by the Holy Spirit. Hence on that verse of Acts, "Suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting" (Acts 2:2), the Gloss says: "the grace of the Holy Spirit knows nothing of slow efforts."^[66] Again, the Holy Spirit leads them back to the hidden origin through which we are united to God; in the words of Isaiah, "the Spirit of the Lord will carry you away to a place you do not know" (1 Kings 18:12^[67]), that is, to the heavenly inheritance. "Thy good Spirit shall lead me into the right land" (Ps. 142:10).^[68] What is proper to the Holy Spirit is now clear: He is the origin of living, of being, and of moving.

2. The sending of the Holy Spirit

Let us look into the second [point], namely the sending of the Holy Spirit, which is marvelous and unknown to us, because the Holy Spirit is sent without needing to be sent,^[69] without change of Himself, without subjection, and without separation.

I say, first, the Holy Spirit is sent without His needing to be sent. When someone is sent to a place so that an event may happen which could not happen unless he were sent, this would be a sending out of necessity. But this has no place in the sending of the Holy Spirit, whom the Book of Wisdom describes as "having every power, beholding all things" (Wis. 7:23).^[70] What, then, is the reason for the sending of the Holy Spirit? *Our* neediness; and the necessity of this neediness of ours comes partly from human nature's dignity, and partly from its deficiency. For the rational creature excels other creatures because it can actually reach the enjoyment of God, which no other earthly creature can do.^[71] "The Lord is my

portion, said my soul" (Lam. 3:24). Some seek their portion in this world, such as those who seek worldly honor or dignity. But the Psalmist says: "It is good for me to cling to God" (Ps. 72:28).^[72] You should consider that all things that are moved to some end must have something moving them toward that end. Those that are moved to a natural end have a mover in nature; but those that are moved to a supernatural end, namely to the enjoyment of God, must have a supernatural mover. Now, nothing can lead us to our end unless two things are presupposed, for someone is led to an end by two things—knowledge and love. The kind of knowledge in question is supernatural: "No eye hath seen, nor ear heard, nor hath it arisen in the heart of man, what God hath prepared for those who love Him" (1 Cor. 2:9). "Never have they heard, nor perceived with ears, nor has eye seen, O God, without Thee, what Thou hast prepared for those who await Thee" (Is. 64:4).^[73] Now, whatever a man knows, he knows either by discovering it himself or by learning from another. Vision serves discovery and hearing serves learning, and for this reason it is said that "eye hath not seen, nor ear heard," showing that it [the final end] altogether transcends human knowledge. It exceeds human desire, too, and that is why Scripture says: "nor hath it arisen in the heart of man." How, then, is man led to know it? It was necessary for heavenly secrets to be *made known* to men; it was necessary for the Holy Spirit to be invisibly sent, in order to move man's affections so that he may tend toward that end. And thus it says: "Eye hath not seen." How, then, do we know? "God hath revealed it to us through His Spirit. For the Spirit examineth all things, even the deep things of God" (1 Cor. 2:10). "Who would be able to know Thy thought [*sensum*], unless Thou gavest wisdom and sent the Holy Spirit from the Most High?" (Wis. 9:17).^[74] Therefore the Holy Spirit is sent not owing to any need of His, but for the sake of our benefit.

Again, the sending takes place without any change in Himself. There is change when a messenger is sent from place to place, but the Holy Spirit is sent without any change of place because He is the true God, unchangeable. "While remaining in Himself, He renews all things" (Wis. 7:27).^[75] How, then, is He sent? He *draws us to Himself*, and in that way He is said to be sent, as the sun is said to be sent to someone when he comes to share in the sun's brightness.^[76] So it is with the Holy Spirit, and for this reason Scripture says about uncreated Wisdom: "Send her from the heavens and from the seat of Thy greatness, that she may be with me" (Wis. 9:10).^[77] Again: "He hath sent His own Spirit, crying out Abba, Father" (Gal. 4:5). These sendings are diffused "throughout all the nations" (Wis. 7:27) and are carried into holy souls. When the "fullness of time" had come, the Son of God was sent in the flesh (Gal. 4:4), and thus it was becoming that the Holy Spirit, too, be visibly sent—but not in such a way that He took up a created nature into the unity of His Person, as the Son did with human nature.

Again, the Holy Spirit is sent without subjection.[\[78\]](#) Servants are sent by lords because they are subject to them. It was for this reason that certain heretics falsely believed that the Son and the Holy Spirit were lesser than the Father, namely, because they were sent by Him. But the Holy Spirit makes us free,[\[79\]](#) and therefore He is no servant. He is sent by His own judgment, for "the Spirit blows where He wills" (Jn. 3:8), and He is said to be "sent" only on account of the Father's identity as origin.[\[80\]](#) We sometimes find [Scripture saying] that the Holy Spirit is sent by the Father, sometimes by the Son; but the Greeks do violence to this truth [*in hoc faciunt uim*], for they say that the Holy Spirit proceeds only from the Father, not from the Son, and in saying this they proceed in a simplistic manner [*ruditer*].[\[81\]](#) Where the Son speaks of the sending of the Holy Spirit, he adjoins the Son to the Father or the Father to the Son, for our Lord speaks in one place of "the Comforter, whom the Father will send in my name" (Jn. 14:26), and in another place He says: "When the Comforter comes, whom I will send to you from the Father" (Jn. 15:26). "From the Father" indicates, therefore, authority of origin.

Again, the Holy Spirit is sent without separation, because the Spirit of unity excludes separation. Hence the Apostle urges: "Take good care to preserve the unity of the Spirit in the bond of peace" (Eph. 4:3). The Holy Spirit gathers together [*congregat*], as we are taught in John's Gospel [when Jesus prays to the Father]: "That they may be one in us," through the unity of the Holy Spirit, "as we also are one" (Jn. 17:21-22). This union is begun in the present through grace, and will be consummated in the future through glory, to which may He lead us, who together with the Father and the Son lives and reigns, one God, for ever and ever. Amen.[\[82\]](#)

Evening Collation[\[83\]](#)

"Send forth Thy Spirit and they shall be created, and Thou shalt renew the face of the earth." This morning we spoke some words, as well as we were able to do, [\[84\]](#) about what is proper to the Holy Spirit, and about His sending. Now it remains for us to speak about the effects of the Holy Spirit, and to whom it belongs to receive those effects.

3. The effects of the Holy Spirit

Regarding what is set forth in the words of the Psalmist, we are given to understand a twofold effect of the Holy Spirit, namely, creation and renewal: "they shall be created, and Thou shalt renew the face of the earth." If we wish to take these words according as "creation" suggests the production-into-being of the things of nature, the Holy Spirit is in this way the Creator of all things, as Judith

says: "Thou didst send forth Thy Spirit, and they were created" (Jud. 16:17).^[85] But let us now speak of a different creation. As common usage has it, those who are promoted to a higher state, such as the episcopacy or another dignity, are said to be "created."^[86] In this way all those who are promoted to be sons of God are said to be created, as if to say, promoted. Hence blessed James says: "[Of his own will he brought us forth by the word of truth] that we might be the beginning of His creation" (Jas. 1:18).^[87] The Lord wished to establish a new creature, and so in the Book of Wisdom we read: "God created all things that they might exist" (Wis. 1:14)—namely, in their natural existence; and He willed to *re-create* them, in order that they might exist in the existence of grace. The Apostles were the firstfruits of this re-creation. This re-creation is spoken of in Galatians: "In Christ Jesus neither circumcision nor uncircumcision is of any avail, but a *new creature*" (Gal. 6:15). What does this mean? Before, there were pagans [*gentiles*], and referring to this Paul says "uncircumcision"; after, there were circumcised Jews, yet this condition availed nothing unless they were re-created through the grace of Christ.^[88] This creation is the effect of the Holy Spirit.

You should know that this re-creation is made up of steps. It can be looked at, first of all, with respect to the grace of charity; secondly, the wisdom of knowledge; thirdly, the harmony of peace; and fourthly, the constancy of firmness.

Just as you see that when men are brought into natural existence the first thing they obtain is life, so it ought to be the same with the existence of grace. But through what does a man live in the existence of grace? Surely through charity. "We know that we have been carried over from death into life because we love the brethren" (1 Jn. 3:14). Whoever does not love his brother, regardless of whatever sort of good work he may do, is dead. Charity is the life of the soul, for just as a body lives through its soul, so the soul lives through God, and God dwells in us through charity. "He who abides in charity abides in God, and God abides in him" (1 Jn. 4:16). In today's Gospel we heard: "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him" (Jn. 14:23). But the man who does not do the will of God does not perfectly love Him, for "it belongs to friends to will and not will the same thing."^[89] In the homily of today's office, Gregory says: "Love's proof is in love's work."^[90] But you say: we just aren't able to fulfill the commands of God. I say: you aren't able to fulfill them *by your own powers*, but through the grace of God you certainly can do so! Hence the Evangelist adds: "My Father will love him"—God shall not fail a man—"and we will come to him," that is, we will be present to him (Jn. 14:23). By that presence [of God in our hearts], we [Christians] *will* be able to dedicate our powers to fulfilling God's commands.

Concerning this charity for fulfilling God's commands, we read in Ephesians: "we are His workmanship, created in Christ Jesus in good works" (Eph. 2:10). Where does this charity in us come from? The Holy Spirit. "The charity of God is poured into our hearts by the Holy Spirit who is given to us" (Rom. 5:5). He who has a share of daylight has that light from the sun; in the same way he who has charity has it from the Holy Spirit. Therefore: "Send forth Thy Spirit, and they shall be created"—namely, in the being of the life of grace, through charity.

You see that men, when they become true lovers, make efforts to know the will of God.^[91] "It belongs to friends to have one heart," as it says in Proverbs,^[92] and God reveals His secrets to His friends.^[93] And this is the second step of the creation which is from the Holy Spirit: that they [who are re-created] may know God in wisdom. "But I have called you friends, for all that I have heard from my Father I have made known to you" (Jn. 15:15). Hence, recognition of truth is also from the Holy Spirit. In today's Gospel: "The Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you" (Jn. 14:26). Now, however much a man may be taught exteriorly, it will profit him nothing unless the grace of the Holy Spirit is interiorly present.^[94] As the Gospel says, "The anointing will teach you concerning all things."^[95] And He not only teaches the truth, but will even call it back to mind. [It is as if our Lord were saying:] "I myself am able to teach you, but you do not by this fact believe or want to fulfill what I teach. But He who brings it about that you believe and that you fulfill what you hear, *He* will call things back to mind." The Holy Spirit does this because he inclines the heart to give assent and to carry out what it hears. Hence our Lord says: "Everyone who has heard and learned from my Father comes to me" (Jn. 6:45).^[96]

The third step of creation has to do with concord of peace. St. James distinguishes between earthly and heavenly wisdom, and taking up what is proper to heavenly wisdom he says: "The wisdom which is from above is first of all chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation" (Jas. 3:17). But earthly wisdom is unchaste because it causes the affection to be corrupted by the love of earthly things. Hence we read in one of the canonical epistles [*in Canonica*]: "Whatever they know of these things, by these things they are corrupted" (Jude 10).^[97] Again, earthly wisdom makes men peevish and quarrelsome, but the wisdom which is from above draws one to God, for it is "peaceable, modest, persuadable." Quarrels arise from three things. First, when someone is not modest. As it says in Proverbs: "He who thrusts himself forward and makes himself big incites quarrels" (Prov. 28:25).^[98] Again, some men are stubborn in their opinion, nor do they allow themselves to be persuaded of anything but what they have in their own head; heavenly wisdom, on the

contrary, is "persuadable." Again, worldly wisdom does not allow its wise men to come to an agreement with another, but heavenly wisdom brings about agreement among good men, and is therefore "peaceable." But who is it that makes the peace? The Holy Spirit, for "he is not a God of dissension but of peace" (1 Cor. 14:33). Hence it says in Ephesians: "Take good care to preserve the unity of the Spirit in the bond of peace" (Eph. 4:3). The Lord exhorts us to preserve this peace when He says: "Peace I leave with you, my peace I give unto you; not as the world giveth do I give unto you" (Jn. 14:27). This peace is twofold. One is in the present—the peace in which we now live, yet in such a way that we must still fight off vices; such is the peace the Lord "left with us" right now. The other is the peace that shall be in the future, without fighting; and about this the Lord says: "not as the world giveth do I give unto you."[\[99\]](#) Now, some want peace only to be able to enjoy good things [more easily].[\[100\]](#) The Book of Wisdom says about this: "Living in a great war of ignorance, they judged so many and so great evils to be peace" (Wis. 14:22).[\[101\]](#) But what is true peace? Augustine says that peace is "security of mind, tranquility of soul, simplicity of heart, the bond of love, and the fellowship of charity."[\[102\]](#) Peace has a threefold object: oneself, one's neighbor, and God. Peace is needed with regard to oneself, so that reason may not be infected by errors or darkened by passions, and concerning this, Augustine says that peace is "security of mind." There should also be tranquility in affection, and concerning this he says "tranquility of soul." Again, there should be simplicity in intention, and concerning this he says "simplicity of heart."[\[103\]](#) Peace toward one's neighbor is the "bond of love," and peace with God is the "fellowship of charity." Is not peace then utterly necessary for us? Surely it is. The Lord made His testament for the sake of peace, and those who do not want to keep the testament cannot receive the inheritance; thus those who do not want to keep peace cannot arrive at the heavenly inheritance. But what if someone were to say: "I want to have peace with God, but not with my neighbor"? The answer: such a thing is impossible. Hence a certain saint says: "No one can have peace with Christ who is out of harmony with a Christian."[\[104\]](#) Therefore, the third step of creation is the harmony of peace, and so the prophet Isaiah declares: "I have created the fruit of the lips, peace" (Is. 57:19).[\[105\]](#)

The fourth step is constancy of firmness, and this too is from the Holy Spirit. Hence the Apostle says to the Ephesians: "according to the riches of His glory, may He grant you to be strengthened with inner might through His Spirit in the inner man" (Eph. 3:16). And in Ezekiel: "The Spirit entered into me and I stood upon my feet" (Ezek. 2:2). And in the Gospel: "Let not your heart be troubled, nor let it be afraid" (Jn. 14:27). And in the Book of Wisdom: "God created man incorruptible" (Wis. 2:25).[\[106\]](#)

Therefore, the first effect of the Holy Spirit is that He creates.

The second effect is a renewal which consists of four things: grace that cleanses, justice that is ever making progress, wisdom that illuminates, and glory that attains consummation.

I say that the effect of renewal through the Holy Spirit consists, first of all, of the grace that cleanses. Sin is a sort of old age of the soul, and a man is only freed from this old age through justifying grace, by which he is cleansed from sin. Hence the Apostle writes: "As Christ has risen from the dead, so also let us walk in newness of life" (Rom. 6:4).[\[107\]](#) Where does this newness come from? The Holy Spirit. So the same Apostle writes to Titus: "He saved us, not because of deeds done by us in righteousness, but in virtue of His own mercy, by the laver of regeneration and renewal in the Holy Spirit" (Tit. 3:5). All sins are forgiven through that laver, and in this way man is renewed.

Secondly, this renewal consists in the justice that is ever making progress. If one should walk, grow tired, and become weak, and then he rests, his powers seem to him to be renewed; and when a man works diligently,[\[108\]](#) he is renewed when he gains further power for working. About this renewal Job says: "My glory shall be renewed, and the bow in my hand shall be repaired" (Job 29:20). The glory of the saints is the testimony of conscience. A man is renewed when he is quick to fight against vices. Isaiah describes it: "They shall take wings as eagles, they shall fly and not fail" (Is. 40:31),[\[109\]](#) namely, for running in the way of God's commandments (Ps. 118:32).[\[110\]](#) But who causes this running? The Holy Spirit. "He led us out through the deep, as a horse in the wilderness that does not stumble, and the Spirit of the Lord was his leader" (Is. 63:13-14).[\[111\]](#)

Thirdly, renewal comes about through the wisdom that illuminates. When a man comes to new knowledge of more of the good things of God, he is renewed. About this renewal it says in Colossians: "Put on the new man who is created according to God."[\[112\]](#) The "new man" [*nouus homo*] indicates Christ, because His was a novel [*noua*] kind of conception,[\[113\]](#) "not from the seed of man, but from the Holy Spirit"[\[114\]](#); a novel kind of birth, because His mother remained a virgin after birth; a novel kind of suffering [*passio*], because it was without guilt [\[115\]](#); a novel kind of rising from the dead [*resurrectio*], because it was quick and renewing, for He rose quickly and in glory[\[116\]](#); a novel kind of ascension, because he ascended by His own power, not by that of another, as did Enoch and Elijah.[\[117\]](#) And so it is said in Ecclesiasticus: "Show signs anew and work wonders" (Sir. 36:6). And because all things are renewed through Christ, therefore on solemnities we use new vestments in church, that we may "sing to

the Lord a new song"[\[118\]](#)—as though to signify that he who is renewed by the exterior cleanness of his clothing is renewed interiorly in his mind by grace. By "stripping off the old man," i.e., the habit of sins with its deeds, "and putting on" the habit of virtue which is not lacking in [good] deeds, "the new man," i.e., the rational mind, will be renewed "in the knowledge of God" (Col. 3:9-10).[\[119\]](#) As Romans has it, "Put on the Lord Jesus Christ" (Rom. 13:14). And from whom does that wisdom come? The Holy Spirit, as Job testifies: "As I see, there is a spirit in men, and the inspiration of the Almighty gives understanding. [They that are aged are not the wise men, neither do the ancients understand judgment]" (Job 32:8-9).[\[120\]](#)

Fourthly, renewal comes about through the glory that attains consummation, when the body is renewed, the oldness of punishment and guilt being taken away. We read about this in the prophet Isaiah: "Behold, I create new heavens and a new earth; [and the former things shall not be remembered or come into mind]" (Is. 65:17). And where does this renewal come from? The Holy Spirit. He is the pledge of our inheritance, and it is He who leads us into the heavenly inheritance. He who needs to be created and renewed shall obtain this from the Holy Spirit.

4. The recipient of these effects

But who receives that renewal? "The face of the earth": that is, the whole world, which at one time was filled with idolatry. Today, the Lord gave to the Apostles the gifts of the charisms.[\[121\]](#) It was of them that the prophet Isaiah said: "They who enter with force," namely, the force of the Holy Spirit, "from Jacob shall fill the face of the earth with seed" (Is. 27:6).[\[122\]](#) And "face of the earth" refers to the human mind, for just as it is through the face that we see in a bodily manner, so it is through the mind that we see in a spiritual manner, as it says in Genesis: "God created man from the slime of the earth and breathed into his face the breath of life" (Gen. 2:7). But in order that the human mind may receive that renewal, it should have four things: it should be clean, uncovered, directed, and stable and firm.

Of the first, we read in Matthew: "But you, when you fast, anoint your head and wash your face" (Mt. 6:17), namely, with tears of compunction, and then you will be able to receive the renewal of the Holy Spirit. "Create in me a clean heart, O God, and renew a right spirit within me" (Ps. 50:12).[\[123\]](#)

Secondly, the face of the mind should be open and uncovered. The prophet says: "His face is covered with fatness" (Job 15:27).[\[124\]](#) Some have the face of their mind covered over with the darkness of ignorance. [Job, on the contrary,

asserts:] "Darkness has not covered my face" (Job 23:17).[\[125\]](#) And the Apostle: "But we all beholding the glory of the Lord with open face," namely, a face not covered over by affection for earthly things, "are transformed into the same image from glory to glory as by the Spirit of the Lord" (2 Cor. 3:18).

Thirdly, the face of the mind should be directed toward God, as we read in the prayer: "Now I turn my face toward Thee, and direct my eyes toward Thee" (Tob. 3:14).[\[126\]](#) How do we turn our face toward God? By a right intention; it is thus that we obtain the renewal of the Holy Spirit. Hence it says in the Gospel of Luke: "He will give the good Spirit to those who ask him" (Lk. 11:13).[\[127\]](#) Again, if you are turned [to God] through obedience, He will give the Holy Spirit to those who obey Him. Likewise, we should also turn our face toward our neighbor, as Tobit says to his son: "Do not turn your face away from any poor man, and the face of God will not be turned away from you" (Tob. 4:7). Hence the Apostles received the Holy Spirit when they were *together* (Acts 2:1-4).[\[128\]](#)

Fourthly, the face of the mind should be firm. It is written of Anna, mother of Samuel, "her countenance was no more changed in various ways" (1 Sam. 1:18),[\[129\]](#) and for this reason she received the Holy Spirit. And the book of Job says: "Surely then you will lift up your face without blemish; you will be secure, and will not fear" (Job 11:15). The Holy Spirit is given to persons like these. That is why it says in the Gospel: "And eating together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, 'you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit.'" [\[130\]](#) But if they had gone away [from Jerusalem], they would not have received the Holy Spirit. "He who perseveres shall be saved" (Mt. 10:22; 24:13). In our prayers today, we shall ask the Lord to grant us this grace of perseverance.[\[131\]](#) Amen.

Notes on the Translation

[\[1\]](#) P. Kwasniewski and J. Holmes collaborated in making the translation; the former wrote the introduction and notes. Thanks are due to Randall Smith for his comments on an earlier draft. Two different orthographies for medieval Latin have been widely employed in printed editions. This article follows the modern convention (*quae*, *vivit*, *operatio*, *etc.*) except when citing a critical text that uses the medieval convention (*que*, *uiuit*, *operacio*, *etc.*).

[2] Signs of a renewed appreciation in our own time can be discerned in the flood of recent publications. Examples include Michael Waldstein, "On Scripture in the *Summa theologiae*," *Aquinas Review* 1 (1994): 73-94; Jean-Pierre Torrell, op, "Quand Saint Thomas méditait sur le Prophète Isaïe," *Revue Thomiste* 96 (1996): 179-208; Wilhelmus Valkenberg, *Words of the Living God: Place and Function of Holy Scripture in the Theology of St. Thomas Aquinas* (Leuven: Peeters, 2000); Thomas F. Ryan, *Thomas Aquinas as Reader of the Psalms* (Notre Dame: Univ. of Notre Dame Press, 2000); Matthew Levering, *Christ's Fulfillment of Torah and Temple: Salvation According to Thomas Aquinas* (Notre Dame: Univ. of Notre Dame Press, 2002); idem, *Scripture and Metaphysics: Aquinas and the Renewal of Trinitarian Theology* (Oxford: Blackwell, 2004). An excellent overview is given by Christopher T. Baglow, "Sacred Scripture and Sacred Doctrine in Saint Thomas Aquinas," in *Aquinas on Doctrine: A Critical Introduction*, ed. Thomas Weinandy, Daniel Keating and John Yocum (London: T&T Clark, 2004), 1-25. Mention should also be made of Baglow's more detailed study: *Modus et Forma: A New Approach to the Exegesis of Saint Thomas Aquinas with an Application to the Lectura super epistolam ad Ephesios*, *Analecta Biblica* vol. 149 (Rome: Biblical Institute Press, 2002).

[3] Of course, there is much in this conventional image that has rightly been called into question by the painstaking research of Jean-Pierre Torrell, op, in his two-volume work *Saint Thomas Aquinas*, vol. 1, *The Person and His Work* and vol. 2, *Spiritual Master*, trans. Robert Royal (Washington, DC: Catholic Univ. of America Press, 1996 and 2003). See also Mary Ann Fatula, op, "Contemplata aliis tradere: Spirituality and Thomas Aquinas, the Preacher," *Spirituality Today* 43.1 (1991): 19-35; Thomas F. O'Meara, op, *Thomas Aquinas, Theologian* (Notre Dame: Univ. of Notre Dame Press, 1997), 1-40; Josef Pieper, *Guide to Thomas Aquinas*, trans. Richard and Clara Winston (San Francisco: Ignatius Press, 1991).

[4] See my article "Golden Straw: St. Thomas and the Ecstatic Practice of Theology," *Nova et Vetera* [Eng. ed] 2 (2004): 61-90, esp. 76-82; cf. Torrell, *Person and Work*, 89-95, 278-89, and passim.

[5] See Torrell, *Person and Work*, 8-12; James A. Weisheipl, op, *Friar Thomas d'Aquino: His Life, Thought, and Works*, with corrigenda and addenda (Washington, DC: Catholic Univ. of America Press, 1983), 27-36.

[6] Torrell, *Person and Work*, 54. It is noteworthy, too, for our portrait of Thomas that he readily connects Christ and other biblical personages with the theme of preaching as an exemplary spiritual work of mercy. See Torrell, "Le Semeur est sorti pour semer: L'image du Christ prêcheur chez frère Thomas d'Aquin" and "Jean-Baptiste figure du prêcheur chez Thomas d'Aquin," in idem, *Recherches*

thomasiennes (Paris: J. Vrin, 2000), 336-56 and 357-66.

[7] Several scholars in recent decades have advanced our knowledge of Thomas as a preacher. An overview of the subject is given in Torrell's *Person and Work* (69-74), and in the same author's "La pratique pastorale d'un théologien du XIII^e siècle, Thomas d'Aquin prédicateur," in *Recherches thomasiennes*, 282-312. Louis-Jacques Bataillon, op, whom Torrell calls "the unrivaled specialist on this material" (*Person and Work*, 71) has published numerous studies and texts, including "Un sermon de saint Thomas d'Aquin sur la parabole du festin," *Revue des sciences philosophiques et théologiques [RSPT]* 58 (1974): 451-56; "Le sermon inédit de saint Thomas, *Homo quidam fecit cenam magnam*: Introduction et édition," *RSPT* 67 (1983): 353-68; "Béatitudes et types de sainteté," *Revue Mabillon* n.s. 7 (1996): 79-104.

[8] Cited in Fr. Ayo's introduction to *Sermon-Conferences on the Creed*, p. 1; see note 13.

[9] A large number of sermons and sermon notes were once attributed to Aquinas and published in *opera omnia* editions, but these have long been known to be spurious; famous authors tend to act as magnets for the attribution of such works. For a list of the sermons that *can* be confidently attributed to Thomas, see Torrell, *Person and Work*, 357-59; for a more detailed discussion, see Bataillon, "Les sermons attribués à saint Thomas: Questions d'authenticité" in *Thomas von Aquin*, ed. Albert Zimmermann, *Miscellanea Mediaevalia* 19 (Berlin: Walter de Gruyter, 1988), 325-41. The best current text of fourteen of the university sermons may be found in *Sancti Thomae Aquinatis Opera omnia ut sunt in Indice Thomistico*, ed. Roberto Busa, sj (Stuttgart: Frommann-Holzboog, 1980), vol. 6, pp. 33-48. Of the five sermons listed in Torrell (*Person and Work*, 358-59) but not found in Busa's edition, one has been published by Bataillon: "Le sermon inédit de saint Thomas *Homo quidam fecit cenam magnam*. Introduction et édition," *RSPT* 67 (1983): 353-68; the other four have been edited by Bataillon, but not yet published. Finally, there are two additional sermons *not* listed in Torrell (*ibid.*), which are likely to be included in the Leonine edition: their incipits are *Inueni David* and *Petite et accipietis*.

[10] Fewer still of the individual "university sermons" have been translated into English. One may hope that this situation will soon change. Meanwhile, apart from the sermon presented in this article (*Emitte Spiritum*), two nicely-translated sermons—one in honor of St. Martin (*Beatus uir*), the other in honor of the Solemnity of All Saints (*Beata gens*)—are available in a somewhat obscure collection: *Thomas Aquinas, Selected Writings*, ed. M. C. D'Arcy, in the Everyman's Library series (London: J. M. Dent; New York: E. P. Dutton, 1939), 1-

23. The third sermon contained in this collection is the florid Corpus Christi address *Hodiernae festivitatis*, which is now known to be spurious but makes for enjoyable reading nonetheless, followed by the Office for Corpus Christi, which is almost certainly authentic (the translation of this Office is found on pp. 30-50). A translation by Athanasius Sulavik of Thomas's sermon in honor of St. Nicholas, *Inueni David*, accompanied by my study "A Tale of Two Wonderworkers: St. Nicholas of Myra in the Writings and Life of St. Thomas Aquinas," is published in *Angelicum* 82 (2005): 19-53. The "conferences" or sets of sermons have fared better in terms of translations; see note 13.

[11] This we find with, for example, St. Bonaventure or St. Anthony of Padua, both of whom planned and published well-ordered sequences of sermons on the feasts of the liturgical year.

[12] *The Life and Spirit of Thomas Aquinas*, trans. Cyprian Burke, op (Chicago: The Priory Press, 1966), 10.

[13] *Life and Spirit of Aquinas*, 138. Thomas's thematic sets of homilies are available in translation: *The Sermon-Conferences of St. Thomas Aquinas on the Apostles' Creed*, trans. Nicholas Ayo, csc (Notre Dame: Univ. of Notre Dame Press, 1988); *God's Greatest Gifts: Commentaries on the Commandments and the Sacraments*, trans. Joseph B. Collins (Manchester, NH: Sophia Institute Press, 1992); *The Three Greatest Prayers: Commentaries on the Lord's Prayer, the Hail Mary, and the Apostles' Creed*, trans. Laurence Shapcote, op (Manchester, NH: Sophia Institute Press, 1990); *Conferences on the Two Precepts of Charity and the Ten Commandments*, trans. Laurence Shapcote, op (London: Burns Oates & Washbourne, 1937). Fr. Ayo's translation of the *Sermon-Conferences on the Creed* is accompanied by an informative introduction on Thomas as a preacher, the way his sermons were recorded, and the Lent of 1273.

[14] Most biographers of St. Thomas have believed that his sermons on the Apostles' Creed and on the Ten Commandments were also given during this Lent, but the evidence for this view is slim; in reality, we know too little to give a definite place and date for any of these thematic sets. See Torrell, *Person and Work*, 72, 266, and 358. Mandonnet is the spokesman for the older position: "Le Carême de saint Thomas d'Aquin à Naples (1273)," in *San Tommaso d'Aquino O. P., Miscellanea storico-artistica* (Rome, 1924), 195-212.

[15] That they are intellectually nourishing, and not lightweight advertisements for the "serious theology" of the dogmatic treatises, can be seen from a recent study devoted to plumbing the depths of a single homily from the series on the Apostles' Creed: Herwi Rikhof, "Thomas on the Church: Reflections on a Sermon,"

in Weinandy et al., *Aquinas on Doctrine*, 199-224.

[16] All the eyewitness accounts of Thomas, as of his spiritual father, Dominic, speak frequently of profuse tears-in the case of the theologian, while he was offering of Holy Mass; in the case of the founder, usually while he was praying for sinners or preaching to the people.

[17] Quoted in Ayo, *Sermon-Conferences*, 4.

[18] *Spiritual Master*, 173. For simplicity's sake, the word "sermon" will be henceforth used to refer to the *sermo* and *collatio* taken as one whole.

[19] *Spiritual Master*, 173. The chapters on the Holy Spirit in the second volume of Torrell's introduction to the life, works, and thought of Aquinas can be highly recommended: *Spiritual Master*, Chapter vii, "To Speak of the Holy Spirit," 153-74; Chapter viii, "The Heart of the Church," 175-99; Chapter ix, "The Master of the Interior Life," 200-24.

[20] *Spiritual Master*, 173-74.

[21] I am not referring to the Sequence *Veni sancte Spiritus Et emitte coelitus* etc., but the prayer that begins *Veni sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende* ("Come, Holy Spirit, fill the hearts of Thy faithful, and enkindle in them the fire of Thy love").

[22] Père Garrigou-Lagrange's commentary on the treatise on the Trinity in the *Summa* contains not only an analysis of the text but invaluable summaries of the commentatorial tradition: *The Trinity and God the Creator, A Commentary on St. Thomas' Theological Summa, First Part, Questions 27-119*, trans. Frederic C. Eckhoff (St. Louis: Herder, 1952). In his masterpiece *The Church of the Word Incarnate*, Cardinal Journet speaks extensively of the Holy Spirit. Journet's valuable abridgement of this work has just recently been translated into English: *Theology of the Church*, trans. Victor Szczurek, O. Praem. (San Francisco: Ignatius Press, 2004). Mention should be made of a more general introduction to pneumatology based on Thomistic principles: A. M. Henry, op, *The Holy Spirit*, trans. J. Lundberg and M. Bell (New York: Hawthorn Books, 1960).

[23] A recent article that draws heavily upon Thomas's doctrine of the Holy Spirit is Daniel A. Keating's "Justification, Sanctification and Divinization in Thomas Aquinas," in Weinandy et al., *Aquinas on Doctrine*, 139-58.

[24] *The Christian Trinity in History*, trans. Edmund J. Fortman, sj (Petersham, Mass.: St. Bede's Publications, 1982); "Vers une relecture du concile de Florence grâce à la reconsidération de l'Écriture et des Pères grecs et latins," *Revue Thomiste* 86 (1986): 31-81.

[25] Seven studies are collected in the volume *Trinity in Aquinas*, trans. Teresa Bede, Matthew Levering, et alia (Ypsilanti, Mich.: Sapientia Press, 2003); St. Thomas's theology of the Holy Spirit is discussed throughout. A synthetic essay by Emery, "The Doctrine of the Trinity in St. Thomas Aquinas," may be found in Weinandy, et al., *Aquinas on Doctrine*, 45-65.

[26] In John Paul II's encyclical, Thomas is cited at notes 38, 96, 139, 183, 200, 254, and 255.

[27] This translation is based on the provisional critical edition of the Leonine Commission; thanks are due to Fr. Bataillon for generously providing us with a text to work from, as well as a list of *fontes* that supplied us with citations from Scripture and other sources. Scripture verses are translated exactly as Thomas quotes them from memory, and the numbering of chapter and verse is that of the Vulgate. Where the RSV translation is importantly different, this will be noted for the sake of comparison. As is customary in medieval works, throughout the sermon Scriptural verses are announced by author or book title, seldom with any further specification, e.g.: "The Holy Spirit, as the origin of all motion, is life. Psalmist. 'With you is the font of life.' And because He is life, He gives life. . . . Whence in Acts: 'In Him we live and move and have our being.'" This seems to be an instance of shorthand, not a stylistic issue. Accordingly, we have taken the liberty of suppressing some of the shorthand, and supplying exact scripture references in parentheses.

[28] The verse Thomas preaches on (Ps. 104:30 *iuxta Hebraeum*) is taken from the antiphon of the third Psalm of Matins for Pentecost, and from the first alleluia of the Mass on the same day (cf. Rome, Santa Sabina, AGOP XIV.L.1, f. 108vb, 344ra).

[29] "Who has learned thy counsel, unless thou hast given wisdom and sent thy holy Spirit from on high?" (RSV).

[30] *Hom. in Evang.* 30,5 (PL 76:1223B).

[31] Here Thomas is using the technical term *proprietas*, the "property" of the divine Person, which refers to "what is proper to" the divine Person: that which

belongs to the Father as Father, the Son as Son, the Spirit as Spirit. In the following sentences *proprietas* will at times be rendered "what is proper to." The term appears in the Preface of the Most Holy Trinity: "So that in confessing the true and everlasting Godhead, we shall adore distinction in persons, oneness in being, and equality in majesty" (*in personis proprietas, et in essentia unitas, et in maiestate adoretur aequalitas*). Cf. *Summa theologiae* [ST] I, q. 32, a. 2, corp.: "Therefore the divine essence is signified in the manner of 'what', and the 'person' in the manner of 'who', and the 'property' in the manner of 'that whereby' [the person is that person and not another]" (*essentia significatur in divinis ut quid, persona vero ut quis, proprietas autem ut quo*).

[32] The word *missio* or "mission" literally means "sending."

[33] As usual, St. Thomas prefaces the main body of the text with an outline of the content, announcing that there will be four parts. The first two are taken up in the *sermo*, the last two in the *collatio*. We have numbered them with bold-faced Arabic numbers. As is very common in his works, Thomas patterns his treatment after the four Aristotelian causes (agent, form, end, and matter). Here, he speaks first of who the Spirit is formally, then of the purpose of His activity, then of His efficacy, and finally of the "matter" on which He works—namely, the Christian faithful.

[34] *Subtilitas* has a somewhat different meaning from that of its modern-day transliteration, "subtlety," so I have written "subtleness." *Subtilitas* indicates an acuteness and a penetrativeness arising from lack of density, a certain fineness or delicacy of nature or operation. This is the reason why the medievals refer to fire as subtle: it seems to lack bodily density and can "get into" things, can penetrate into other substances and divide them.

[35] *Et sic distinguitur spiritus a rebus que grossam materiam habent, que sunt composita ex carne et corpore*. Cf. ST I, q. 36, a. 1, ad 1; Sent. I, d. 10, q. 1, a. 4.

[36] Note that the word *spiritus* in Latin can mean either "spirit" or "breath." Whenever "breath" is used in the next lines, it translates *spiritus*.

[37] Cf. Gen. 6:17; 7:15. Here "spirit" is being used in the sense of the "vital spirit," or soul, that makes an animal body to be alive. It does not imply an immaterial, immortal soul.

[38] Cf. ST I, q. 27, a. 4; q. 36, a. 1.

[39] Thomas brings together phrases from two different Psalms: "He said the word and there arose a storm of wind, and the waves thereof were lifted up" (Ps. 106:25); "He shall rain snares upon sinners, fire and brimstone and storms of winds shall be the portion of their cup" (Ps. 10:7).

[40] "[T]he blast of the ruthless is like a storm against a wall" (RSV).

[41] Thomas may have in mind a phrase like "I'm in low spirits," which doesn't assign a cause, but expresses a vague sense of discontentment.

[42] Thomas simply writes: *propter occultam eius originem* (and in the next sentence, *proprietas Spiritus sancti est occulta eius origo*). Although Aquinas does not expressly say so, the ensuing argument seems to depend *not* on the Spirit himself having a hidden origin within the Godhead, but rather, on all created things having *their* cause in an origin that is *hidden* from view, the Spirit. This is why faith and reason must *lead* us to discover this cause, for it is not self-evident. Hence, I have construed these phrases to be speaking of the hidden origin *of things* and of their motions.

[43] "Our God is in the heavens; he does whatever he pleases" (Ps. 115:3, RSV). In the Vulgate of Psalm 113, the numbering begins anew after verse 8; hence the ii, 3.

[44] Cf. Ps. 15:2, Vulgate: "You are my God, because you do not need my goods" (Ps. 16:2, RSV: "Thou art my Lord; I have no good apart from thee").

[45] *Certe uoluntate amoris, non cupiditatis.*

[46] As this line is quite dense in the original, it needed some expansion:
Exemplum habemus: artifex qui sciret excogitare domum non indigens sed amans pulchritudinem domus, ille amor artificis produceret domum in esse.

[47] "For thou lovest all things that exist, and hast loathing for none of the things which thou hast made, for thou wouldst not have made anything if thou hadst hated it" (Wis. 11:24, RSV).

[48] *On the Divine Names* ch. 4, §10 (PG 3:708B). "Blessed Dionysius": an anonymous Syrian monk of the fifth century whom medieval theologians took to be the disciple won by St. Paul at the Areopagus in Athens (cf. Acts 17:34). On his identity, writings, and theology, see Hans Urs von Balthasar, *The Glory of the*

Lord, vol. 2: *Studies in Theological Styles: Clerical Styles*, trans. Andrew Louth, Francis McDonagh, and Brian McNeil (San Francisco: Ignatius Press, 1984), 144-210; Andrew Louth, *The Origins of the Christian Mystical Tradition from Plato to Denys* (New York: Oxford Univ. Press, 1983). The Pseudo-Dionysius is among the authors most frequently cited by St. Thomas, who, in addition, wrote an extensive commentary on *On the Divine Names*.

[49] *Habet igitur Spiritus sanctus occultam originem cuius proprietas est amor.* Here, as before (see note 16), I supply a phrase the argument seems to call for.

[50] The full context should be borne in mind: "Of old thou didst lay the foundation of the earth, and the heavens are the work of thy hands. They will perish, but thou dost endure; they will all wear out like a garment. Thou changest them like raiment, and they pass away; but thou art the same, and thy years have no end" (Ps. 102:26-27, RSV).

[51] *Et que est operacio amoris?*

[52] The full verse, speaking of the four living creatures in the prophet's vision: "And each went straight forward; wherever the spirit would go, they went, without turning as they went" (RSV).

[53] Adapted from the prayer of Mordecai: "O Lord, Lord, King who rulest over all things, for the universe is in thy power and there is no one who can oppose thee if it is thy will to save Israel. For thou hast made heaven and earth and every wonderful thing under heaven, and thou art Lord of all, and there is no one who can resist thee, who art the Lord" (Esther 13:9-11, RSV).

[54] Ps. 36:9 *iuxta Hebraeum*.

[55] Or, "It is from that notion of love," etc.: *Ex ista ratione amoris habet Spiritus sanctus substantie subtilitatem*.

[56] "For in her [wisdom] there is a spirit that is intelligent, holy, unique, manifold, subtle, mobile, clear, unpolled, distinct, invulnerable, loving the good, keen, irresistible, beneficent, humane, steadfast, sure, free from anxiety, all-powerful, overseeing all, and penetrating through all spirits that are intelligent and pure and most subtle" (Wis. 7:22b-23, RSV).

[57] Cleanness in the sense of purity-which makes sense out of the example of the silver which becomes impure or "debased" when mixed with a "baser" metal.

[58] In this line, "debased" translates *contrahit immundiciam*, for it does not seem idiomatic in English to speak of silver "contracting uncleanness." "Impure metal": *rei impure*. The thought Thomas is expressing here has to be understood with an implicit qualification: it is an *inordinate* or *disordered* love of bodily things that is unclean and makes a person unclean. If bodily goods are so loved, they crowd out spiritual goods and debase the soul, which was made for better things than mere bodies. When such goods are rightly loved, on the other hand, they enrich the soul's goodness by offering exercise to moral virtue. No one is more sensitive to the dangers of a dualistic rejection of the goodness of bodily creatures than Aquinas, a fierce opponent of medieval Manichaeism.

[59] *sed non sic Spiritus sanctus est*, i.e., the Holy Spirit is not a spirit like that, but one that is opposed to selfishness. This phrase is repeated in the same sense in the next sentence.

[60] *multiplices sed dolosi*. The sense of *multiplices* is "many-faced, many-talented," able to turn this way and that, skillful.

[61] Ps. 27:4 *iuxta Hebraeum*.

[62] "But for me it is good to be near God" (Ps. 73:28, RSV).

[63] An attempt at expressing the dynamism of the Latin infinitives: *iste Spiritus sanctus non solum dat esse, uiuere et mouere, immo facit sanctos*. The last phrase could also be rendered, "He makes saints."

[64] *Spiritualis uita est per Spiritum sanctum*.

[65] *Spiritus sanctus quos sanctificat impetu suo ad bene agendum mouet*.

[66] In Thomas's writings, "the Gloss" refers to one or another of the widely-consulted medieval compilations of comments on individual verses of Scripture, drawn from the writings of the Fathers and monastic scholars. Here it is the *Glosa interl.* in Act. 1:2, citing St. Ambrose, *Exp. in Evan. Lucae* II,19 (CCSL 14:39.292; PL 15:1560A; 1640D).

[67] As he will occasionally do, Thomas misattributes the quotation (in this instance, he refers to Isaiah)-a mistake easily pardoned in a man who, having learned the entire Bible by heart, quoted it from memory.

[68] "Let thy good spirit lead me on a level path" (Ps. 143:10, RSV).

[69] That is, there is nothing in the Holy Spirit himself which would make it *necessary* for him to be sent to us; there is certainly a necessity on man's part to receive the Holy Spirit, as St. Thomas shows.

[70] See note 30.

[71] Cf. *ST I*, q. 38, a. 1.

[72] Ps. 73:28 *iuxta Hebraeum*.

[73] "From of old no one has heard or perceived by the ear, no eye has seen a God besides thee, who works for those who wait for him" (RSV).

[74] "Who has learned thy counsel, unless thou hast given wisdom and sent thy holy Spirit from on high?" (RSV). The Vulgate has "from the Most High," *de altissimis*.

[75] In the scriptural context, where the subject is wisdom personified, the verse reads: "While remaining in herself, she renews all things." In the sermon, however, because the verse is applied directly to God, and the Latin gender is structurally ambiguous (*In se manens innouat omnia*), the phrase would "sound" masculine. Hence the translation. Two lines later, where Thomas expressly refers to the personification of wisdom at Wis. 9:10, the feminine pronouns return.

[76] Cf. *ST I*, q. 9, a. 1, ad 2: "Insofar as the likeness of divine wisdom proceeds step by step from the highest things, which share more in its likeness, even to the least of things, which share in it less, there is said to be a certain procession and motion of divine wisdom into things; similarly we say that the sun 'goes to the earth', insofar as its rays of light reach the earth." And at the same place, ad 3: "For just as the sun is said to enter a house or to go out, insofar as its rays reach the house, so God is said to draw near to us or to recede from us, insofar as we receive the influence of his goodness, or fall away from him." Cf. also *ST I*, q. 43, a. 1, ad 3; *Super Boetium De Trinitate* q. 1, a. 4, obj. 2 and ad 2.

[77] "Send her forth from the holy heavens, and from the throne of thy glory send her, that she may be with me and toil, and that I may learn what is pleasing to thee" (Wis. 9:10, RSV).

[78] Cf. *ST* I, q. 43, a. 1, ad 1.

[79] Cf. 2 Cor. 3:17.

[80] In the Blessed Trinity, the Father is not the *cause* of the Son or the Spirit, for all three Persons are the one true God, consubstantial, identical in being, absolutely uncaused. The Father is called the "origin without origin," inasmuch as the Son proceeds *from* Him, and the Spirit proceeds from Him and from the Son (see the following note).

[81] St. Thomas is referring to the *Filioque* debate: the Greek Orthodox profess that the Spirit proceeds "from the Father" (or "from the Father *through* the Son"), while Catholics profess that the Spirit proceeds "from the Father *and* the Son" (*qui ex Patre Filioque procedit*).

[82] Thomas's text ends with the conventional shorthand "To which may he lead us . . .", and we have supplied the likely remainder.

[83] As noted earlier, the *collatio* (or *collacio*) *in sero* is the continuation, at Vespers, of the morning sermon.

[84] *Hodie diximus in mane aliqua pro modulo nostro*

[85] "Let all thy creatures serve thee, for thou didst speak, and they were made. Thou didst send forth thy Spirit, and it formed them; there is none that can resist thy voice" (Jud. 16:14, RSV).

[86] In the medieval idiom, a priest elevated to the bishopric is said to be "created a bishop," and a bishop who is made a cardinal is "created a cardinal."

[87] The latter phrase, as Thomas quotes it: *ut simus inicium creature eius*. In the RSV: "that we should be a kind of first fruits of his creatures."

[88] It is not clear what Thomas is driving at with the *ante* and *postea*. Perhaps he is saying: Before the covenant with Abraham, there were simply gentiles; after this covenant, there were circumcised Jews; but with the coming of Christ, neither uncircumcision nor circumcision counts for anything before God, since there is only one savior of mankind, Christ, in whom all men can be created anew.

[89] A saying from Sallust, *Bellum Catil.* cap. 20; cf. *De veritate* q. 23, a. 8, sc. 2 (Leon. ed. 22/3:673.54-55).

[90] *Probacio dilectionis exhibicio est operis*, literally, "the showing of a work is the proof of love": *Hom. in Evan.* 30,1 (PL 76:1220C).

[91] *Videtis homines quando efficiuntur dilectiores proficiunt ut cognoscant uoluntatem Dei.*

[92] The saying is not in the book of Proverbs, but there is a similar sentiment at Acts 4:32, "the company of those who believed were of one heart and one soul"- *multitudinis autem credentium erat cor unum, et anima una*. Elsewhere (*Sent.* I, d. 10, q. 1, a. 4) Thomas observes: "We say that two men who love one another and agree [lit., whose hearts are together] are of one spirit or 'conspiritors' [lit., ones who breathe or whisper together], just as we say they are 'one heart and one soul', as it says in *Ethics* 9, ch. 10: 'It belongs to friends to be one soul in two bodies'" ("dicimus duos homines amantes se, et concordēs, esse unius spiritus vel conspiratos; sicut etiam dicimus eos esse unum cor et unam animam; sicut dicitur *Eth.* 9, cap. 10: "Proprium amicorum est, unam animam in duobus corporibus esse"").

[93] "Secrets" translates *secreta*. Cf. *Summa contra gentiles* IV, cap. 21, et seq. In Aquinas's *Commentary on John* 15:15 we read: "For the true sign of friendship is that a friend reveals the secrets of his heart to his friend. Since it belongs to friends to have one heart and one soul, what one friend reveals to another does not seem to be placed outside his own heart. . . . Now God, reveals his secrets to us by making us sharers in his wisdom" ("Verum enim amicitiae signum est quod amicus amico suo cordis secreta revelet. Cum enim amicorum sit cor unum et anima una, non videtur amicus extra cor suum ponere quod amico revelat. . . . Deus autem faciendo nos participes suae sapientiae, sua secreta nobis revelat").

[94] Cf. Gregory, *Hom. in Evan.* 30,3 (PL 78:1222A).

[95] The verse is in fact 1 Jn. 2:27.

[96] Thomas quotes the verse with verbs in the future tense: "All who shall hear and shall learn from the Father, shall come to me."

[97] Verse 10 reads in full: "But these men revile whatever they do not understand, and by those things that they know by instinct as irrational animals do, they are destroyed."

[98] "A greedy man stirs up strife" (RSV).

[99] Here Thomas is borrowing ideas from Augustine, *Tract. in Ioan.* 77,3 (CCSL 36:521.5-7; PL 35:1834), whom he had quoted to the same effect in the *Catena aurea* on Jn. 14:27—a good example of how the preacher made use of his academic "dossiers" to enrich his preaching. On this topic, see Bataillon's article "Les sermons de saint Thomas et la *Catena aurea*" in *St. Thomas Aquinas 1274-1974, Commemorative Studies*, ed. Armand A. Maurer et al. (Toronto: PIMS, 1974), 1:67-75. All the allusions to Augustine in this part of the sermon appeared first in the *Catena aurea* on Jn. 14:27.

[100] Cf. Augustine, *Tract. in Ioan.* 77,5 (CCSL 36:522.3-5; PL 35:1855).

[101] "Afterward it was not enough for them to err about the knowledge of God, but they live in great strife due to ignorance, and they call such great evils peace" (RSV).

[102] Ps.-Augustine, *Sermo* 97 (from Augustine, *De verbis Domini* 57, PL 39:1931).

[103] Note the order: intellect, sensitive appetite, rational appetite.

[104] Cf. Ps.-Augustine, *Sermo* 97 (PL 39:1931).

[105] Thomas reads *pacem* in apposition to the *fructum labiorum*. "I will lead him and requite him with comfort, creating for his mourners the fruit of the lips. Peace, peace, to the far and to the near, says the Lord; and I will heal him" (Is. 57:18b-19, RSV).

[106] "God created man for incorruption, and made him in the image of his own eternity" (Wis. 2:23, RSV).

[107] On the theme of old age, *vetustas*, as an image of sinfulness, see John Saward, *Cradle of Redeeming Love* (San Francisco: Ignatius Press, 2002), 259-64. "The metaphor of oldness is neither an insult to the elderly nor a license for the young. The newness that Christ brings, first for the soul and later [in the resurrection] for the body, is supernatural. When old Simeon takes the Infant Messiah into his arms, and the age prophetess speaks of Him 'to all that look for the redemption of Israel' (cf. Lk. 2:28ff.), they prove themselves to be among the first recipients of the rejuvenating grace of Christ. . . . Simeon and Anna have an

eagle-like youthfulness of soul that puts to shame the spiritual decrepitude of those chronologically younger people, such as Herod, who lack the saints' perfection of childlike hope in the Child-God" (ibid., 264).

[108] *quando homo laborat inseruiendo*

[109] "[T]hey who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint" (RSV).

[110] A direct reference to Ps. 118:32, "I will run in the way of thy commandments when thou enlargest my understanding" (Ps. 119:32, RSV); but very likely also a recollection of some famous lines in the Rule of St. Benedict, which Thomas would have heard read aloud during his boyhood years at Montecassino. Near the close of the Rule's Prologue, we read: "And so we are going to establish a school for the service of the Lord. In founding it we hope to introduce nothing harsh or burdensome. But if a certain strictness results from the dictates of equity for the amendment of vices or the preservation of charity, do not be at once dismayed and fly from the way of salvation, whose entrance cannot but be narrow. For as we advance in the religious life and in faith, our hearts expand and we run in the way of God's commandments with unspeakable sweetness of love" (trans. Leonard J. Doyle [Collegeville, Minn.: The Liturgical Press, 1948, repr. 2001]).

[111] Aquinas cites the Vulgate text accurately, but omits the phrase *quasi animal in campo descendens*, which follows *quasi equum in deserto non impingentem*. A modern translation reads rather differently: "Who led them through the depths? Like a horse in the desert, they did not stumble. Like cattle that go down into the valley, the Spirit of the Lord gave them rest. So Thou didst lead Thy people, to make for Thyself a glorious name" (RSV).

[112] In fact, Eph. 4:24; but cf. Col. 3:10.

[113] It is hard to bring out in English the play on words in this passage. Thomas is saying that Christ is fittingly called a new man, *nouus homo*, because everything about Him was new-both in the sense of novel, never before seen, and in the sense of newborn, fresh in vigor, untarnished by age. The main accent in the sentence is the "novelty" of the kind of conception, birth, etc. we see in Christ. I have added the implicit "kind of" to each phrase, since this is how we would say it colloquially.

[114] A reference to St. Ambrose's *Hymnus in Nativitate Domini*, "Intende qui regis Israel." In the Dominican liturgy as in other branches of the Roman rite, this hymn is chanted at Vespers of Christmas, but omitting the first stanza and beginning with the words "Veni Redemptor gentium."

[115] For Aquinas, suffering is always a punishment for wrongdoing-if not for personal wrongdoing of one's own, then for that of Adam in which one shares as a member of the human race, or that of someone else to whom one is united. Hence, we suffer deservedly. Christ, in contrast, inherited no wrong and did no wrong; therefore he did not deserve to suffer. Hence his Passion and death were "novel" because, unlike ours, they were entirely voluntary and in no way His "due."

[116] Scripture records many instances of resurrections, but they are always a rising again to the same mortal life; Lazarus, the widow's son, the daughter of Jairus, all of these, though raised from the dead, must die again. But Christ rises immortal, i.e., to the life of glory or in a glorified state; "death has no more dominion over him." The "quick and renewing," *cita et innouans*, is referring to the difference between Christ's resurrection to glory, which took place on the third day after his death, and the bodily resurrection of the other saints, which will take place at the end of time (the Virgin Mary being the only known exception).

[117] Enoch and Elijah were (passively) *carried* into the heavens; they did not (actively) *ascend*. A similar distinction is made between the ascension of Christ and the *assumption* of Mary.

[118] Cf. Ps. 32[33]:3, Ps. 95[96]:1, Ps. 97[98]:1, Ps. 143[144]:9, Ps. 149:1.

[119] Col. 3:9-10 in full: "Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its creator."

[120] "[I]t is the spirit in a man, the breath of the Almighty, that makes him understand. It is not the old that are wise, nor the aged that understand what is right" (RSV). Though Thomas cites only part of verse 8, the concluding "etc."-a ubiquitous medievalism that *at least* means "the rest of the verse," but can also mean "the rest of the passage in that vicinity"-draws our attention to the contrast between God-given wisdom (verse 8) and merely human wisdom (verse 9) gained by experience or study.

[121] Cf. Third Response for Matins of Pentecost (Rome, Santa Sabina, AGOP XIV. L.1, f. 1109ra).

[122] Where Thomas seems to say *a Jacob*, the Vulgate has *ad Jacob*. The Douay-Rheims version translates: "When they shall rush in unto Jacob, Israel shall blossom and bud, and they shall fill the face of the world with seed." Cf. RSV: "In days to come Jacob shall take root, Israel shall blossom and put forth shoots, and fill the whole world with fruit." It should be noted that Jerome favored the most literal translation possible from the Hebrew text, while the RSV (and modern versions in general) tend to be more interpretive. Whether the Vulgate's reading in a particular case is defensible or faulty is a question to be settled by exegetes. When citing Scripture in his sermons, Thomas tends to avoid basing premises on a detail of the text, relying more on the general "thrust" of a verse or the "drift" of its surrounding context. For this reason, among others, his handling of Scripture remains both timeless and timely, in a way that is not always true of many of his contemporaries who favored allegorical interpretations built upon tenuous linguistic associations.

[123] Ps. 51:10 *iuxta Hebraeum*. The surrounding verses are also pertinent to Thomas's point: "Fill me with joy and gladness; let the bones which thou hast broken rejoice . . . Cast me not away from thy presence, and take not thy holy Spirit from me. Restore to me the joy of thy salvation, and uphold me with a willing spirit" (vv. 8, 11-12).

[124] In the book of Job, Eliphaz the Temanite, urging Job's guilt, builds up a vivid description of the justly-punished evildoer: "The wicked man writhes in pain all his days, through all the years that are laid up for the ruthless. Terrifying sounds are in his ears; in prosperity the destroyer will come upon him. . . . Because he has stretched forth his hand against God, and bids defiance to the Almighty, running stubbornly against him with a thick-bossed shield; because he has covered his face with his fat, and gathered fat upon his loins, and has lived in desolate cities, in houses which no man should inhabit, which were destined to become heaps of ruins; he will not be rich, and his wealth will not endure, nor will he strike root in the earth; he will not escape from darkness; the flame will dry up his shoots, and his blossom will be swept away by the wind" (Job 15, vv. 20-21, 25-30). By "the prophet" Thomas is referring to Job, not Eliphaz, whose speech happens to be recorded in the prophet's book.

[125] The Vulgate of Job 23:17 reads: *Non enim perii propter imminentes tenebras, nec faciem meam operuit caligo*, "For I have not perished because of the darkness that hangs over me, neither hath the mist covered my face." Thomas cites the verse as follows: *Non operuit faciem meam caligo*, "Darkness

has not covered my face." The RSV renders the verse not as a negation but as an affirmation: "I am hemmed in by darkness, and thick darkness covers my face." Notes in the RSV indicate manuscript support for either reading.

[126] "And now, O Lord, I have turned my eyes and my face toward thee" (Tob. 3:12, RSV). From the prayer of Sarah, daughter of Raguel, future wife of Tobias.

[127] "If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!" (Lk. 11:13, RSV).

[128] Thomas sees in the Pentecost event-where the Holy Spirit descends upon the apostles precisely *as gathered together*, not as isolated individuals-a model of the relationship between love and service of God, and the love and service of neighbor. The Spirit is given from above to those who are attentive to the needs of their fellow Christians and fellow men.

[129] The Vulgate (1 Kings 1:18 = 1 Sam. 1:18) reads: *Et abiit mulier in viam suam, et comedit, vultusque illius non sunt amplius in diversa mutati*. The RSV renders the last phrase "and her countenance was no longer sad." The point Thomas seems to be making is that a person who is totally shaken up, tossed this way and that-due to sadness or any other cause-is not living resolutely by the Holy Spirit, who makes one endure hardships in a spirit of fortitude. Hence the verse from Job about lifting up one's face with confidence, being secure and not being afraid, and the verse about the Apostles *waiting* as they were commanded to do, even though it may have been difficult for them to wait.

[130] In fact, Acts 1:4; but cf. Lk. 24:49. The point Aquinas is making is this: the Apostles were told to wait patiently for the coming of the promised Spirit, that is, to be stable and to stand firm until God fulfilled His promise.

[131] The text with a customary formulaic phrase: "We shall ask the Lord." The sentence would have been completed in a manner like the one suggested.

SERMON PUER IESUS

ON THE FIRST SUNDAY AFTER EPIPHANY

translated by Athanasius Sulavik

I. SERMON

The child Jesus grew in age and wisdom and favor with God and men.

1. Everything that the Lord did or suffered in the flesh is an instruction and an example for our salvation, and so we find in John: *I have given you an example that as I have done, so you should do also*; and because the way of salvation is not absent to each age of human life, especially that age corresponding to the years of discretion, Christ's adolescence is proposed as a model for adolescents. Now, since adolescence is characterized by development and growth, Christ's growth is therefore proposed as a model for adolescents. In order that we may be able to say something about Christ's growth that will be to the honor of God and to the salvation of our souls, let us entreat the Lord at the beginning.

The child Jesus, etc.

2. If we wish to consider these words carefully, we will discover in them four aspects of Christ's growth, namely an a growth in age with respect to the body; a growth in wisdom with respect to understanding; a growth in grace with respect to God; and a growth in favor with respect to his fellowship with men.

3. Indeed, all these [different] growths are wondrous, or rather they are filled with astonishment and wonder; indeed it is wondrous that eternity grows by way of time, since the Son of God is eternity and from eternity: *For ever, O Lord, your word endures*.

4. Again, it is wondrous that truth grows by way of wisdom, since growth in wisdom is knowledge of the truth, and Christ truth itself, as we read in John: *I am the way, the truth and the life*.

5. Again, it is wondrous that the maker of grace grows in grace; indeed Christ is the creator of grace, as [it says] in John: *Grace and truth were made through Christ*.

6. Again, it is wondrous that he who surpassed all men grows in their presence deserves to be admired; men ought rather to grow in his presence. As the

Psalmist says: *He is high above all nations*. How then will Christ grow in all these ways?

7. I say that if we rightly want to consider his growth in age, one reason comes immediately to mind. The eternal Son of God wished to enter into time so that he would be able to grow according to the ages of human life. [As it says in] Isaiah: *A child is born to us*. If he was born as a child, why then would he not grow up as a child?

8. The other growths of Christ present a greater difficulty. Christ assumed a complete human nature; he was born a child according to the flesh, but not according to the soul, because from the moment of his conception his most blessed soul, having been united to God, was filled with every grace and truth; as we find in John: *We saw his glory, the glory as of the only begotten of the Father, full of grace and truth*. He was filled with grace and truth because he was the only begotten of God; but from the moment of conception he was the only begotten; therefore, at that moment he was filled with grace and truth and he was made perfect in virtue. We read in Jeremiah: *A woman shall compass a man*. This occurred through perfection of mind rather than of age, but how is he said to grow by wisdom and grace?

9. It must be asserted that someone is said to grow in wisdom not only when he acquires greater wisdom but more so when wisdom is revealed within him. It is true that Christ was filled with wisdom and grace from the first moment of his conception, but he did not reveal it from the beginning, but when others were accustomed to doing so. At that time he is said to have grown in wisdom, not in himself, but with respect to outward results by which he was growing in other areas. If he had wished to show his wisdom when he was seven years old, men could have doubted the reality of his assumed human nature, and for this reason Christ wished to be conformed to other men. Therefore, the Apostle to the Philippians says: *He emptied himself, taking the form of a servant, being made in the likeness of men*. Christ made himself little by taking on our littleness; and in order that he might truly show himself to be little *he was made in the likeness of men*. The Apostle says: *He was seen on earth and conversed with men*, and Christ first revealed his wisdom at that age when wise judgement usually first appears in a person, namely, when he was twelve years old. Therefore, he wished to reveal his wisdom little by little, not [all at once], so that the truth of his human nature within him would be accepted, and so that he might give us an example of growing in wisdom.

10. Therefore, as we have already mentioned, the growth of Christ was fourfold, namely years, wisdom, grace, and in human fellowship.

11. Let us first describe Christ's growth in age, which is bodily, and which is proposed to us as a model in order that we may grow in age of body and mind like him, because a growth in bodily age is worthless if the soul does not keep pace with it; hence Christ's growth in wisdom and grace kept pace with his growth in age. For if a man fails to advance in mind at equal pace with his physical age four incongruities result from it, because this is monstrous, wasteful, burdensome or laborious, and dangerous.

12. Let me begin by saying that growing in age of body but not growing in maturity of mind is monstrous. Man is composed of a soul and a body just as a body is composed of various limbs, but let us suppose that, some body grows in one limb and its growth remains stunted in its other limbs: this is monstrous. The same is true when anyone has the body but not the mind of an adult. For this reason the Apostle says: *When I was a child, I understood as a child, I spoke as a child, but when I became a man I put away those things of a child.* Children think about play and of other such things. It is true that the Lord commands that we be as little children, saying in Matthew: *Unless you be converted and become as little children, you shall not enter the kingdom of heaven.* Some childlike qualities we ought to retain, because children are not malicious, but are humble. But other childlike qualities we ought to cast off, because children are lacking in wisdom; hence the Apostle says: *Do not become children in understanding. But in malice be children and in understanding be perfect.* We ought to bear in mind that inasmuch as we are growing in physical age we should be growing in mind as well. Suppose that someone were to experience growth in one foot and not in the other, he would make every effort to see a doctor so that his other foot would grow in the same manner. In the same way, you who are growing older should make every effort to see that your mind develops too.

13. Furthermore, growing in bodily age but not in maturity of mind is wasteful. Suppose someone had the time to acquire a great object and he allowed it to slip away in vain, he would consider this a great waste. In the same way should either the merchant who believes that he is profiting much at trading time or the student who believes that he is listening to a useful lecture lose that time, he considers himself to have lost much. Time is not given to you for acquiring such paltry things, but for God and the heavenly blessings which no one can take away; hence the Apostle says: *Eye has not seen, nor ear heard, neither has it entered into the heart of man what things God has prepared for them that love him.* For this reason it is said: *Let not the part of a good time pass you by;* and Solomon says: *Give not your honor to strangers, nor your years to the cruel, lest strangers be filled with your strength, and your labors be in another's house. Give not your honor to strangers:* honor is granted to man for defeating his enemies in war; such honor is granted to you who overcome the world, the flesh, and the devil. But when you offer your natural abilities to serve the devil, which were

given to you to defeat the devil, then you are giving your honor away to a stranger. Next follows: Give not the years of your youth to the cruel," that is, to the devil who is cruel, because, inasmuch as it is necessary that you serve him, he will not give you rest; therefore Jeremiah says: *You shall serve strange gods, who will not give you any rest. And your labors will be in another's house.* Perhaps you are performing good works and have labored on their account; if you are devoted to the Lord, then your labors will be in your house. However, if you are not devoted to the Lord, then your labors will be in a stranger's house because the saints in heaven will be rejoicing over your good works and not you. Therefore, it is said in Revelation: *Take hold of that which you have, lest another take your crown.*

14. Moreover, growing in bodily age but not in maturity of mind is laborious. But you will say: "I am young; I want to play while I am young; when I grow old I will devote myself to the Lord". To be sure, you are committing yourself to great labor: that which a man has grown accustomed to doing from his youth is easy for him; this is evident because laboring in a field is easy for a farmer, since he has grown accustomed to it, but for you it is difficult. If you grow accustomed to having your own way and to living in your sins, either you lose hope of attaining eternal life or you store up for yourself much labor; therefore Solomon says: *A young man will walk according to his way: even when he is old he will not depart from it.* And Jeremiah says: *It is good for a man, when he has borne the yoke of the Lord from his youth,* because such a man can easily overcome difficulties, and therefore Christ has given us an example of doing good from youth, because when he was twelve years old he grew in wisdom.

15. Again, it is dangerous when anyone grows in bodily age but not in maturity of mind. God will require an accounting from everyone; thus we read in the Gospel: *The kingdom of heaven is like a man settling an account with his servants.* God has given you time so that you may serve Him, but it is said in Job: *He has given him time and he has abused it in pride.* God will require from you an accounting of your time. Isaiah [says]: *And I said.. I have spent my strength without cause and in vain.* He uses up his strength uselessly and without good reason who spends his time on worthless things; and therefore this follows in Isaiah: *Therefore my judgement is with the Lord,* and Solomon says: *Rejoice therefore, O young man, in your youth, and know that for all these God will bring you into judgement.* Will that be an easy judgement? No, because as Isaiah says: *The child being one hundred years old will be accursed,* that is, a sinner. Whence it says in Baruch: *You have grown old in a foreign country; you are counted with them that go down to hell.* But refuse to despair of God's mercy even though your deserts warrant this.

16. This then is our first concern, that we should mature in mind just as in age.

But how does man mature in mind? Surely when he matures in wisdom and grace, and, although Thessalonians mentions wisdom before grace, we will nevertheless discuss grace first, since *the fear of the Lord is the beginning of wisdom*.

17. Grace is hidden because it is in the soul. However, hidden causes are not known except through perceptible effects. However, among all the effects of grace, none is so perceptible as peace; therefore the Apostle always joins peace to grace: *The fruit of the Spirit is joy, charity, peace*. And when someone has peace, it is an indication that he has grace, since *there is no peace to the wicked*, says the Lord. And God indicated this in the case of growth in grace because, when he was twelve years old, he entered into the place of peace, that is Jerusalem, which means "vision of peace." Therefore, during our years of discretion we ought to strive to acquire peace.

18. But many people are deceived because they do not have peace when they think that they have it; hence the false prophets said: *Peace, peace, and there was no peace*. In order that we may understand true peace, note that peace ought to have four conditions, since it ought to be lofty, uniformed, persevering or lasting, and cautious.

19. In the first place the peace of grace ought to be lofty. Man is set between two things, and this [situation] can produce a twofold peace; one side of him is caught between the flesh and the spirit which war against one another, because *the flesh lusts against the spirit and the spirit against the flesh*. The spirit is lofty and the flesh is feeble; because of this, man has two possibilities for establishing peace. If he establishes peace in such a way that the spirit yields to the flesh, this is neither a lofty nor a true peace, but is feeble and false, whence: *Living in a great war of ignorance, they suffer so many and so great evils and they think peace*. Such people are involved in a great war because they endure a war of ignorance and the remorse of conscience. The other peace is established when the flesh yields to the spirit. How is this peace brought about? Clearly by subjecting the flesh to the spirit through the mortification of the flesh.

20. Someone will say: "I want to establish peace in such a way that the spirit in some way accomodates the flesh, and in this way there will be peace, because afterwards the flesh will be subjected to the spirit". This cannot occur because the flesh is of its very nature servile. The more a servant is allowed, the more impudent he becomes; thus we find in Ecclesiasticus: *He that nourishes his servant delicately from his childhood, afterwards shall find him stubborn*. And the Philosopher says: "The appetite for the pleasurable is insatiable, and, for the one who begins and who exercises his desire its practice makes it more impulsive in every respect." If you gratify the pleasure of your flesh, it is not appeased by

this, but it craves more because *whoever will have drunk from this water will thirst again*. How must this peace be achieved? Certainly by subduing the flesh; as Isaiah says: *In battle I shall march against it and it will make peace with me*. For this reason we read that the Lord went into Jerusalem, not that he descended into it. Hence it is said: *He went with those going up into Jerusalem*.

21. Some want the spirit to make peace with the flesh; they practice abstinence, but they do not keep to what is appropriate. They want to appear different from others, against the Lord's commandment in the Gospel: *When you fast, he said, be not as the hypocrites, sad*. A man ought to practice good works in secret, and he ought to be in conformity with others in public; thus we find in Ecclesiasticus: *Be among them as one of them*. When Augustine arrived at Milan, he discovered that the people there did not fast; however, at Rome and Carthage they did fast; his mother was very distressed over whether she should fast or not; and so Augustine, who at that time was still a catechumen, asked Ambrose whether she should fast or not; and Ambrose answered: "To whatever church you come, if you do not wish to suffer scandal or to bring scandal to others, follow its custom. Therefore, Jesus went up according to custom. Do not be singular, because God seems utterly to detest singularity.

22. But notice that he says *of the feast day*. If your companions want to do something that is opposed to virtue, you should not be like them in that thing; hence we find in Exodus: *You shall not follow the crowd to do evil*. And Jeremiah says: *Ask for the old paths, and see which is the good way, and walk in it*. This applies to peace. As the Psalmist says: *Jerusalem, which is built as a city, which is compact together. Together*, that is, according to the harmony of the opinions and of the customs of others.

23. Moreover, this peace ought to be lasting, because it is not enough to possess it for a time, but it is necessary that man persevere in it. As Job says: *Until I fail I will not depart from my innocence: my justification, which I have begun to hold, I will not forsake*. He says two things: first, *until I fail*, that is even until death, *from my innocence I will not depart*. Man departs from his innocence by sinning. Thus we find in Ecclesiasticus: *And he that passes over from justice to sin, God has prepared him for the saber*, that is, for a sharp sword. It is not enough that a man refrain from sinning, but if you are accustomed to living uprightly, you must not forsake good works; therefore it says: *my justification, which I have begun to hold, I will not forsake*. Hence we find in Revelation: *I have this against you, that you have left your first love*; and this is indicated in today's Gospel: *Having completed the feast days, Jesus remained in the temple*. Some might well refrain from a sin on a feast day, but after the feast day they return to their sin. In fact, a man ought to abide in justice and innocence. This is indicated in the book of Kings, when Solomon, speaking to Semei, whose name means "obedient," says:

Build yourself a house in Jerusalem and dwell there, and do not go forth to this place or to that place, for on whatever day you go forth, know that you will be killed. Thus this peace ought to be constant.

24. Fourth, peace ought to be cautious. Do you wish to make peace with the spirit against the flesh? If you wish to make peace with it and to bring it under your control, you should guard against its friends. Do you wish to make peace with the spirit against the flesh? You should guard against friends of the flesh; therefore Jeremiah says: *Let every one beware of his neighbor, namely, of the carnal, and in any brother, namely, of the flesh, let him not trust.* Because it is said in Micah: *A man's enemies are they of his own household,* and this is indicated in today's Gospel by the Lord's wish to remain in Jerusalem, *his parents did not know.* Those who are eager to attain the perfection of peace of the spirit ought to guard themselves against friends and familiarity of the flesh: As the Psalmist says: *Forget your people and your father's house and the king will desire your beauty,* namely, by granting [grace] in the present moment and by leading to glory in the future. This may he deem worthy to grant us, he who lives and reigns, etc.

II. COLIATIO

Jesus grew, etc.

1. Today Christ's twofold growth was mentioned, namely growth in age and growth in grace; it now remains to speak about the other two growths, namely about growth in wisdom and in human fellowship.

2. Just as growth in grace is revealed in peace, so growth in wisdom is revealed in contemplation; hence, Solomon says in Ecclesiastes: *I have surpassed all in wisdom who were before me in Jerusalem.* Why is this? He adds: *My mind has contemplated many things wisely.* Whoever contemplates many things wisely grows in wisdom. Consider this: either "temple" is derived from "contemplating" or "contemplation" is derived from "temple." It is for this reason, therefore, that the Lord is found in the temple: he is showing us his eagerness for contemplation. But the Psalmist also says that contemplation is signified by a temple: *One thing I have asked, he said, from you, this I will seek after, that I may dwell in the house of the Lord all the days of my life and may visit his holy temple.* That person truly visits the temple who goes into the temple not for trifling and frivolous reasons, but so that he might contemplate the will of God. Let us see what Christ did in the temple, and through that contemplation we are able to learn if a man grows in a temple.

3. For a man to grow in wisdom four things are necessary, namely that he should listen willingly, seek diligently, respond prudently, and meditate attentively.

4. First of all, I say this: for a man to grow in wisdom, it is necessary that he should listen willingly, since wisdom is so profound that no man is sufficient by himself to contemplate himself by himself. It is necessary, therefore, that he should listen; hence we find in Ecclesiasticus: *If you love to listen, you will be wise*. You will say: "I am wise enough, I am unwilling to listen." For this reason he added: *A wise man listening to wisdom will be wiser*. There is no one so wise as not to learn more by listening, therefore, *they found Jesus listening*.

5. But how should you listen? To be sure perseveringly. Certain people want to hear a reading once so as to gain a passing knowledge of it; but they do not put their heart into it. But *after three days they found* Jesus assiduously [listening]; you ought to listen this way too; thus in Proverbs: *Blessed is the man that listens to me and that watches daily at my gates*.

6. Next, we should not only listen to one person but to many people, because as the Apostle says: *there are a variety of graces*. But no one man is perfect in all things. Blessed Gregory knew morals the best, blessed Augustine solved questions [the best], and blessed Ambrose allegorized the best. What you do not learn from one, you learn from another; thus in Ecclesiasticus: *Stand in the midst of the wise elders, and join yourself from your heart to their wisdom, that you may listen to the discourse of God*. What one does not tell you, another does. I am not saying that I believe that it is useful for those who are beginning to first listen to any sort of knowledge for the sake of listening to different people, but they ought to listen to one person until they become well versed, and when they have become well versed, then they should listen to different people so that they might be able to pick flowers from different opinions, in other words, those things which are helpful.

7. Moreover, Jesus was found listening to many people and standing in their midst; this is the role of a just judge; for the duty of a judge is to be attentive to the listener, since he ought to judge justly upon what he hears: *Does not the ear discern words*, says Job. A student ought to be a just judge, but some students follow the opinion of their teachers because they hear them; but no one ought to cherish a friend over the truth, but he should adhere to the truth alone, since the Philosopher says that a disagreement among opinions is not opposed to friendship. Christ was in the midst, because as it says in Ecclesiasticus: *In the midst of the church the Lord shall open his mouth, and shall fill him with the spirit of wisdom and understanding*.

8. But the perfection of wisdom requires that a man diligently seeks after it, since wisdom is more precious than all things which could be desired; hence we find in Proverbs: *She is more precious than jewels; and all the things that are desired are not to be compared with her.* And in the book of Wisdom we read: *I preferred her to kingdoms and thrones.*

9. Consider this: those who are in need of a perishable item are not content to merely have it offered to them, but diligently seek after it. In the same way, we also ought to diligently seek after wisdom; hence Solomon says: *If you seek her as money, you will find her.* Some people will cross mountains and the sea in order to acquire money; so you too ought to labor on behalf of wisdom. Hence, they also found Jesus inquiring and seeking after wisdom in the temple, so that he might give us an example of seeking after wisdom, namely where you

10. First wisdom is to be sought from a teacher or from those who are wiser; hence in Deuteronomy: *Ask your father,* that is to say your teacher, because just as your father begot you physically, so your teacher begot you spiritually, *and he will declare to you; ask your elders,* that is, ask those who are wiser, *and they will tell you.*

11. Next, you should not only be content to ask those who are present, but you ought to ask the ancients and those who are absent. If you have limited access to such people, you nevertheless have access to their writings. When you read the writings of Augustine and Ambrose, then you are asking those very men. As Job says: *Inquire of the former generation and search diligently into the memory of the fathers,* that is, the remembrance that they left for you.

12. Furthermore, it is not merely enough that you ask those men or even examine their writings, but you should reflect upon creation because it says in Ecclesiasticus: *God poured out his wisdom upon all his works.* The works of God are the judgements of his wisdom, just so with a crafted object whereby we are able to discern from it many things about the wisdom of its artisan, hence Job says: *Ask the beasts and they will teach you, and the birds of the air and they will tell you.*

13. Moreover, a man ought to acquire wisdom by sharing it with others, thus in Wisdom: *Which I have learned without guile, and communicated without envy.* Anyone at all can find out that no one advances in knowledge so profitably than by sharing what he knows with others; in fact this is an obligation so that a man might answer another about that which he knows; hence in Proverbs: *That I might show you the certainty and the words of truth, to answer these who sent you.* Christ answered, and all were astonished *at his prudence and his answers.*

14. A threefold prudence is required in a response.

15. First, prudence is necessary so that the response may correspond to the intellectual ability of the respondent. If someone were to ask you something that is beyond your intellectual capacity, you would not be obliged to respond. Hence: *If you have understanding, answer your neighbor; if not, place your hand over your mouth, lest you be surprised in an unskillful word, and be confounded.*

16. Second, prudence is required in a response so that the response will correspond to the character of the listener. It is not always necessary to respond to anyone since it does on occasion occur that a person asks you something to provoke temptation or blame, as it says in Proverbs: *Answer not a fool according to his folly, lest you be made like him.* But what is the mark of a fool? To be sure, a fool inquires after offensive things, as it says in Proverbs: *the question of a fool is meddling with reproaches.* But you should answer *a fool according to his own folly* lest, as Solomon says, you appear foolish to him. Christ did this well, when others asked him by what authority he performs miracles, he answered them by means of another question.

17. Third, prudence ought to be in a response so that it may correspond to the question and so that it may not be embellished with many words, but would answer the question; otherwise the response would be full of wind. Therefore we find in Job: *Will a wise man answer into the wind?* Christ responded prudently, therefore all were astonished *at his wisdom and answers.*

18. Fourth, the highest degree of prudence is achieved when a man meditates attentively. As the Psalmist says: *The meditation of my heart is always in your sight?* We have an example in the blessed Virgin who *kept all the words pondering them in her heart.* In an explanation of these words a certain Greek says that a notable word suffices: "Consider, he says, how Mary, the most prudent of women, truly the mother of wisdom, becomes the scholar of her child, and furthermore she does not perceive him as a boy nor as a man, but as God, so that as she had conceived the Word itself in her womb, so she then conceived all his deeds and words in her heart."

19. Consider three aspects about the meditation of the blessed Virgin Mary.

20. First, that it was fruitful. What is the fruit of meditation? I say that meditation is the key to memory. You will be able to read and hear many things, but you will not be able to retain them unless you meditate. As the Psalmist says: *I have understood more than all my teachers because your testimonies are my meditation.* In fact just as food does not give you nourishment unless it is first

chewed, so you will not be able to advance in knowledge unless, through frequent meditation, you chew upon those things you have heard.

21. Also, the blessed Virgin's meditation was complete because she *kept all the words*. A man ought to meditate upon all the things he has heard.

22. Moreover, the blessed Virgin's meditation was profound. Some people only want to meditate superficially. If you cannot meditate at one time upon all things, then you should meditate at another time. Mary *kept all the words pondering them in her heart*. As the Psalmist says: I meditated in the night with my own heart and I was exercised and I search my spirit. There is not doubt that the person who gladly listens, prudently responds, diligently inquires, and attentively meditates, will advance in wisdom a great deal. This is the way of growing in wisdom.

23. It now remains to speak about growth in human fellowship. It is true that whoever gleans enough from this Gospel will be able to understand human fellowship so far as it concerns subordinates and superiors, and since there are few superiors and many subordinates here, let us speak about subordinates. It is necessary for you to know that if you want to grow in human fellowship you must have four things, namely respect, purity, humility and discretion.

24. Well first of all, if you want to grow in human fellowship, you must have respect. Some people only have respect for themselves so that they might live in peace and grow in wisdom, but they do not want to lower themselves before others. Such men are able to grow *in favor with God* but not with men; but Jesus grew in *favor and wisdom with God and with men*. This is signified in Jesus' going down with them. *Jesus* remained on his own for a time *in Jerusalem*, but when he wished, *he went down*. Hence, it says in the Song of Songs: *My beloved is gone down into his garden*, that is into the garden of delights. And on the ladder which Jacob envisioned, he saw angels descending and ascending; so too should we ascend by means of spiritual growth and descend through a genuine respect for our neighbor.

25. Some lower themselves before others, but excessively, even to the point of sin. Christ went down into Nazareth, which means flower, by which purity is symbolized, thus in the Song of Songs: *Our bed is flourishing*, and blessed is he who in his conscience has nothing shameful or worthy of reproach but only the fragrance of a good reputation, hence we find in the Song of Songs: *My flowers are the fruit of honor and riches*. There is fruit in meritorious action, therefore the Apostle says: *You have your fruit in sanctification*; flowers are in the homeland to come.

26. Third, we ought to have humility; hence Augustine says: "A man should grow ashamed to become proud from the fact that God was born of humble estate." Christ was *subject* to men so that you might be subject to your superiors. Gregory says: "Whoever is made perfect by moving forward, never forsakes obedience. Before a man may come to the perfection of human fellowship, he must see obedience as leading to good, and so Christ had the highest obedience. There are some people who are good at obeying in nonessential matters, but not in important ones; Christ, however, was obedient in important matters; hence, [it says] about this: *He was obedient to them*, and to whom those were, the Gloss says: "They were just and honorable, nonetheless they were poor and were in want of the necessities of life; the manger which served the venerable birth bears witness to the fact that through their continual labors they were seeking basic material needs". Christ also labored with them: *I am poor and in labors from my youth*. There are many who come to the studium and want to grow in wisdom, however their intent is not to descend but to ascend, not so that they might be in Nazareth, but in the depravity of sin; not so that they may be subordinates, but so that they might [become] superiors; Christ, however, *went down* into *Nazareth*, where *he was obedient to them*.

27. Fourth, discretion is necessary. What does it mean to show discretion in obeying? To be sure we owe obedience to our superiors in those matters which do not lead us away from God, hence blessed Peter says: *We ought to obey God rather than man*. Christ had this discretion: in those matters which did not lead him away from God *he was obedient to them*. *Do you not know*, he said, *that I must be about my father's business?* As the Psalmist says: *It is good for me to adhere to God*, namely, in the present time through grace and in the future through glory, which is for you and for us, etc.