VOLUME XII

Works of St. Bonaventure



The Sunday Sermons of St. Bonaventure

Introduction, Translation and Notes
by Timothy J. Johnson

WORKS of ST. BONAVENTURE

THE SUNDAY SERMONS OF ST. BONAVENTURE

Bonaventure Texts in Translation Series

General Editor
Robert J. Karris, O.F.M.

Volume XII

The Sunday Sermons of St. Bonaventure

Franciscan Institute Publications
Saint Bonaventure University
2008

WORKS of ST. BONAVENTURE

THE SUNDAY SERMONS OF ST. BONAVENTURE

Edited by Timothy J. Johnson

Franciscan Institute Publications
The Franciscan Institute
Saint Bonaventure University
Saint Bonaventure, NY 14778
2008

Copyright © 2008
The Franciscan Institute
St. Bonaventure University
St. Bonaventure, New York

All rights reserved.
No part of the book may be reproduced or transmitted in any form or by any means, electronic or mechanical, without permission in writing from the publisher.

ISBN: 978-1-57659-145-1

Bonaventure, Saint, Cardinal, ca. 1217-1274.
The Sunday Sermons of St. Bonaventure / edited by Timothy J. Johnson.
p. cm. -- (Works of St. Bonaventure ; xii)
Includes bibliographical references and index.
ISBN 978-1-57659-145-1 (alk. paper)
1. Sunday--Sermons--Early works to 1800. 2. Catholic Church--Sermons--Early works to 1800. 3. Sermons, Latin--Translated into English. I. Johnson, Timothy J. II. Title.

BX1756.B58S86 2007
252'.02--dc22

2007039168

Printed in the United States of America
Bookmasters, Inc.
Ashland, Ohio

Table of Contents

Introduction 11

Sermon 1: On Advent 59
Sermon 2: First Sunday of Advent 69
Sermon 3: Second Sunday of Advent 80
Sermon 4: Third Sunday of Advent 91
Sermon 5: Fourth Sunday of Advent 100
Sermon 6: Sunday Within the Octave of the Nativity 108
Sermon 7: Sunday Within the Octave of Epiphany 120
Sermon 8: Second Sunday after Epiphany 130
Sermon 9: Third Sunday after Epiphany 139
Sermon 10: Fourth Sunday after Epiphany 148
Sermon 11: Fifth Sunday after Epiphany 156
Sermon 12: The Third Sunday before Lent 165
Sermon 13: The Second Sunday before Lent 174
Sermon 14: The First Sunday before Lent 185
Sermon 15: The First Sunday in Lent 195
Sermon 16: The Second Sunday in Lent 207
Sermon 17: The Third Sunday in Lent 220
Sermon 18: The Fourth Sunday in Lent 228
Sermon 19: Passion Sunday 238
Sermon 20: Palm Sunday 246
Sermon 21: Resurrection Sunday 256
Sermon 22: Sunday in Octave of Easter 269
Sermon 23: Second Sunday after Easter 278
Sermon 24: Third Sunday after Easter 287
Sermon 25: Fourth Sunday after Easter 295
Sermon 26: Fifth Sunday after Easter 302
Sermon 27: On Pentecost 310

Sermon 28: First Sunday after Pentecost 320
Sermon 29: Second Sunday after Pentecost..... 327
Sermon 30: Third Sunday after Pentecost 337
Sermon 31: Fourth Sunday after Pentecost..... 348
Sermon 32: Fifth Sunday after Pentecost 356
Sermon 33: Sixth Sunday after Pentecost 365
Sermon 34: Seventh Sunday after Pentecost..... 373
Sermon 35: Eighth Sunday after Pentecost..... 382
Sermon 36: Ninth Sunday after Pentecost 391
Sermon 37: Tenth Sunday after Pentecost..... 401
Sermon 38: Eleventh Sunday after Pentecost 408
Sermon 39: Twelfth Sunday after Pentecost 418
Sermon 40: Thirteenth Sunday after Pentecost 430
Sermon 41: Fourteenth Sunday after Pentecost.... 439
Sermon 42: Fifteenth Sunday after Pentecost..... 449
Sermon 43: Sixteenth Sunday after Pentecost 458
Sermon 44: Seventeenth Sunday after Pentecost . 468
Sermon 45: Eighteenth Sunday after Pentecost.... 478
Sermon 46: Nineteenth Sunday after Pentecost ... 487
Sermon 47: Twentieth Sunday after Pentecost 495
Sermon 48: Twenty-first Sunday after Pentecost.. 504
Sermon 49: Twenty-second Sunday after Pentecost
..... 513
Sermon 50: Twenty-third Sunday after Pentecost
..... 524

Indices..... 535
Scripture 536
Ecclesiastical Writers..... 552
Philosophers 562
Themes..... 564

Abbreviations and Short Titles

CCCM	Corpus Christianorum Continuatio Mediaeualis
CCSL	Corpus Christianorum Series Latina
CCSL xxxvi	*Sancti Avrelii Avgvstini In Iohannis Evangelivm Tractatvs CXXIV.* Ed. Radbodvs Willems. Turnhout: Brepols, 1954.
CCSL l	*Sancti Avrelii Avgvstini De Trinitate Libri XV (Libri I-XII).* Ed. W.J. Mountain; Fr. Gloire. Turnhout: Brepols, 1968.
CCSL la	*Sancti Avrelii Avgvstini De Trinitate Libri XV (Libri XIII-XV).* Ed. W.J. Mountain; Fr. Gloire. Turnhout: Brepols, 1968.
CCSL lxxii	*S. Hieronymi Presbyteri Opera Pars I Opera Exegeteca 1: Hebraicae quaestiones in Libro Geneseos, Liber Interpretationis Hebraicorum Nominum, Commentarioli in Psalmos, Commentarius in Ecclesiasten.* Ed. P. Antin; Turnhout: Brepols, 1959.
CCSL cxli	*Gregorivs Magnvs, Homiliae in Evangelia.* Ed. Raymond Étaix. Turnhout: Brepols, 1999.
CCSL cxliii	*S. Gregorii Magni Moralia in Iob Libri I-X.* Ed. Marc Adriaen. Turnhout: Brepols, 1979.
CCSL cxliiia	*S. Gregorii Magni Moralia in Iob Libri XI-XXII.* Ed. Marc Adriaen. Turnhout: Brepols, 1979.
CCSL cxliiib	*S. Gregorii Magni Moralia in Iob Libri XXIII-XXXV.* Ed. Marc Adriaen. Turnhout: Brepols, 1985.
CFS	Cistercian Fathers Series
CSEL	Corpus Scriptorum Ecclesiasticorum Latinorum
CSS	Cistercian Studies Series
CUA	Catholic University of America
Critical Edition	*Sancti Bonaventurae Sermones dominicales.* Ed. Jacques Guy Bougerol. Bibliotheca Franciscana scholastica Medii

Aevi 27; Grottaferrata: Collegio S. Bonaventure, 1977.

Cronica I and II Salimbene de Adam

Douay Version *The Holy Bible Translated from the Latin Vulgate ... The Douay Version of the Old Testament; The Confraternity Edition of the New Testament.* New York: P.J. Kenedy & Sons, 1950.

FC Fathers of the Church

FC 24 *Saint Augustine The City of God Books XVII-XXII.* Translated by Gerald G. Walsh and Daniel J. Honan. New York: Fathers of the Church, Inc., 1954.

FC 78 *St. Augustine Tractates on the Gospel of John 1-10.* Translated by John W. Rettig. Washington: CUA Press, 1988.

FC 79 *St. Augustine Tractates on the Gospel of John 11-27.* Translated by John W. Rettig. Washington: CUA Press, 1988.

FC 88 *St. Augustine Tractates on the Gospel of John 28-54.* Translated by John W. Rettig. Washington: CUA Press, 1995.

FC 90 *St. Augustine Tractates on the Gospel of John 55-111.* Translated by John W. Rettig. Washington: CUA Press, 1994.

FA:ED *Francis of Assisi: Early Documents,* Volumes 1-3. Edited by Regis Armstrong, J.A. Wayne Hellmann, William Short. New York: New City Press, 1999-2001.

Franciscans at Prayer The Medieval Franciscans, Volume 4. Edited by Timothy J. Johnson. Leiden-Boston: Brill, 2007.

GGHG Gregory the Great's Homilies on the Gospels

Hurst *Gregory the Great: Forty Gospel Homilies.* Translated from the Latin by Dom David Hurst. CSS 123; Kalamazoo, Michigan: Cistercian Publications, 1990.

LCL Loeb Classical Library

Omnia Opera *S. Bonaventurae Opera Omnia.* Studio et Cura PP.Collegii a S. Bonaventura (Ad Claras Aquas).Quaracchi: Collegium S.

Bonaventurae, 1882-1902. There are nine volumes of text and one volume of indices. The volume number is first given and then the page number, e.g., V, 312b.

PG — Patrologiae Cursus Completus. Series Graeca. Ed. J. P. Migne.

PL — Patrologiae Cursus Completus. Series Latina. Ed. J. P. Migne.

PLS — Patrologiae Latinae Supplementum. Ed. A.J. Hamman. Turnhout: Brepols, 1958-1974.

SBOp — *Sancti Bernardi Opera I-VIII* Ed. J. Leclercq and H. M. Rochais with the assistance of C. H. Talbot for Volumes I-II. Rome: Editiones Cisterciensis, 1957-77.

Sermones dominicales *Sancti Bonaventurae Sermones dominicales*. Edited by Jacques Guy Bougerol. Grottaferrata: Collegio S. Bonaventura, 1977.

Sermons de tempore *Sancti Bonaventurae Sermons de tempore*. Edited by Jacques Guy Bougerol. Paris: Les Éditions Franciscaines, 1990.

Sermons de diversis *Sancti Bonaventurae Sermons de diversis*. Edited by Jacques Guy Bougerol. Paris: Les Éditions Franciscaines, 1993.

Vulgate — *Biblia Sacra Iuxta Vulgatam Versionem*. Adiuvantibus B. Fischer, I. Gribomont (†), H. F. D. Sparks, W. Thiele recensuit et brevi apparatu critico instruxit Robertus Weber (†) editionem quartam emendatam cum sociis B. Fischer, H. I. Frede, H. F. D. Sparks, W. Thiele praeparavit Roger Gryson. Stuttgart: Deutsche Bibelgesellschaft, 1969. 4th ed. 1994.

WAE — *The Works of Aristotle.* Volumes 1-12. Translated into English under the Editorship of W.D. Ross. London: Oxford University Press, 1928.

WSA — Works of Saint Augustine

WSB — Works of St. Bonaventure

Old Testament

Gen	1 Chron	Cant	Obadiah
Ex	2 Chron	Wis	Jonah
Lev	Ezra	Isa	Micah
Num	Nehemiah	Jer	Nah
Deut	Tob	Lam	Hab
Joshua	Judith	Bar	Zeph
Judges	Esther	Ez	Haggai
Ruth	Job	Dan	Zech
1 Sam	Ps	Hosea	Mal
2 Sam	Prov	Joel	1 Macc
1 Kings	Qoh	Amos	2 Macc
2 Kings	Sir		

New Testament

Matt	1 Cor	1 Thes	Hebr	3 John
Mark	2 Cor	2 Thes	James	Jude
Luke	Gal	1 Tim	1 Peter	Rev
John	Eph	2 Tim	2 Peter	
Acts	Phil	Titus	1 John	
Rom	Col	Phlm	2 John	

Introduction to the *Sunday Sermons* of Saint Bonaventure

Brother Bonaventure as Preacher

In his wide-ranging, engaging, and eminently readable chronicle, Salimbene de Adam notes that Bonaventure's secretary, Brother Mark of Montefeltro, did not hesitate to chide and challenge the General Minister before a sermon:

> Also, whenever Brother Bonaventure, the General Minister, had to preach to the clergy, Brother Mark would go to him and say to him, 'You are merely a hired servant, and at another time, when you preached, you didn't even know what you were saying, and I hope you will do the same now.' Brother Mark said this, however, to provoke him to speak better, in accord with what is written in Ecclesiasticus 22:24: *He that pricks the eye, brings out tears, and he that pricks the heart, brings forth understanding*. Nevertheless Brother Mark wrote down all of Brother Bonaventure's sermons and wished to have them.[1]

Despite his critique, Brother Mark so treasured his friend's words that he endeavored to preserve them. His efforts could be dismissed as merely indicative of deep

[1] Salimbene de Adam, *Cronica I*, edited by G. Scalia, CCCM cxxv (Turnhout: Brepols, 1998), 471.

personal friendship, if an extensive textual tradition did not confirm a widespread appreciation for Bonaventure's homiletic abilities. As Nicole Bériou notes, the abundance of his extant sermons indicates a pattern of frequent preaching, which was greatly appreciated in his day. The evidence is convincing. Due to the monumental editorial efforts of Jacques Bougerol and others, readers may avail themselves of 381 authentic sermons[2] in the critical editions of the *Sunday Sermons*,[3] *Seasonal Sermons*,[4] and *Diverse Sermons*.[5] In addition to this textual wealth, there are also three series of university sermons, the *Collations on the Ten Commandments*,[6] the *Collations on the Seven Gifts of the Holy Spirit*,[7] and the *Collations on the Six Days*.[8]

The textual testimony to Bonaventure's preaching suggests many of his brothers, like Mark of Montefeltro, wanted to keep his words for themselves. Beyond the extant homilies, echoes of the General Minister's ministry are perceptible as well in the personal accounts of not only Salimbene, who heard him preach to the brothers in Bologna on temptation,[9] but also Peter Olivi, who re-

---

[2] Nicole Bériou, *L'avènement des maîtres de la Parole: La prédication à Paris au XIIIe siècle*, vol. 1 (Paris: Institut d'Études Augustiniennes, 1998), 105.

[3] *Sancti Bonaventurae Sermones dominicales*, edited by Jacques Guy Bougerol (Grottaferrata: Collegio S. Bonaventura, 1977).

[4] *Sancti Bonaventurae Sermons de tempore*, edited by Jacques Guy Bougerol (Paris: Les Éditions Franciscaines, 1990).

[5] *Sancti Bonaventurae Sermons de diversis*, vols. 1-2, edited by Jacques Guy Bougerol (Paris: Les Éditions Franciscaines, 1993).

[6] *Collationes de decem praeceptis*, 507a-532b in *Doctoris Seraphici S. Bonaventurae opera omnia*. 10 volumes (Quaracchi: Collegium S. Bonaventurae, 1882-1902). References to the writings of Bonaventure, unless noted otherwise, come from *Doctoris Seraphici S. Bonaventurae opera omnia*, 10 volumes (Quaracchi, 1882-1902), and are cited by volume and page number. For the English translation see WSB VI.

[7] *Collationes de septem donis Spiritus sancti,* (V, 457a-503b).

[8] *Collationes in hexaëmeron*, (V, 329a-449b).

[9] Salimbene de Adam, *Cronica II*, edited by G. Scalia, CCCM cxxva (Turnhout: Brepols, 1998), 865.

membered Bonaventure's homily in the Parisian chapter on Francis as the sixth angel of the Apocalypse.[10] The interest of the brothers in Bonaventure's instruction is matched by his interest in their formation. As Master Regent at the University of Paris in 1255, he eagerly engaged young brothers, who were preparing for their twofold ecclesial mission of preaching and confessing, through the medium of his own sermons. His subsequent election as General Minister in 1257 only served to heighten Bonaventure's concern vis-à-vis the spiritual development of the Minorite or Franciscan Order. Crisscrossing Europe on at least nine different occasions within seventeen years, he traveled on foot to visit convents as near as Paris and as distant as Rome to encourage the brothers.[11] The *Seasonal Sermons* alone contain 54 sermons delivered to his conferees gathered in chapter.[12] Given the intimate, familiar nature of this prayerful setting, these sermons are particularly indicative of the spiritual directives the General Minister wished to impart to those in his charge.[13] While striving to encounter the brothers personally when possible, Bonaventure also guided them on the institutional level through a literary

---

[10] Petrus Iohannis Olivi, *Lectura super apocalysim* in Warren Lewis, "Peter John Olivi: Prophet of the Year 2000." (Ph. D. diss., Tübingen Universität, 1972), 392-94.

[11] Bougerol, *Sermons de tempore*, 23. On Bonaventure's preaching in the south of France, see Jacques Paul, "La prédication de Saint Bonaventure dans le Midi" in *La prédication en Pays d'Oc (XIIe-début XVe siècle) Cahiers de Fanjeaux 32* (Toulouse: Éditions Privat, 1997) 127-57.

[12] Bougerol, *Sermons de tempore*, 28.

[13] Bougerol, *Sermons de tempore*, 29. The continual emphasis found in these sermons on light underscores the spatial dynamic of Bonaventure's theology. See also Timothy J. Johnson, "Into the Light: Bonaventure's Minor Life of Saint Francis and the Franciscan Production of Space," in *Francis of Assisi: History, Hagiography and Hermeneutics in the Early Documents*, edited by Jay M. Hammond (New York: New City Press, 2004), 247-48.

ministry evident in texts comprising a diversity of genres, from *The Journey of the Mind into God*[14] to the *Prologue to the Constitutions of Narbonne*.[15] The *Sunday Sermons* are representative of Bonaventure's conscious attempt to utilize the sermon genre to call the *viri spirituales*, that is, those called to evangelical perfection and the ministry of preaching within the Minorite Order through the rhythm of the liturgical year. While the *Sunday Sermons* can be considered a model sermon collection, Bonaventure does not intend this unified text to be used primarily to assist his confreres in their preaching to the laity, but rather, to shape the identity of his confreres as they reflect on Scripture, and preach among themselves and to likeminded religious and clerics.[16] To better understand the role of the *Sunday Sermons* in Bonaventure's ministry, it is necessary to examine the context and content of this unique expression of institutional theology.

---

[14] *Itinerarium* (V, 295a-313b), for the English translation see WSB II.

[15] "Statuta generalia ordinis edita in capitulis generalibus celebratis Narbonae 1260, Assisii an. 1279, atque Parisiis an. 1292," edited by M. Bihl in *Archivum Franciscanum Historicum* 34 (1941), 13-94; 284-358.

[16] On model sermons and mendicant preaching, see Jussi Hanska, *"And the Rich Man also died; and He was buried in Hell" The Social Ethos in Mendicant Sermons* (Helsinki: Suomen Historiallnen Seura, 1997), 21. Hanska speaks of model sermons as the "voice of the common mendicant" that are helpful in understanding the mentality of the thirteenth century mendicant – something Hanska claims the writings of Bonaventure and Aquinas are unable to do. Both the context and content of the *Sunday Sermons* indicate a more specific institutional concern on the part of Bonaventure that distinguishes them as a model sermon collection from those Hanska identifies with the "common mendicant."

PREACHING IN PARIS

When comparing the preaching of Francis of Assisi with the *Seasonal Sermons*, Jacques Bougerol notes that there is nothing in common between the style of the Poverello and that of Bonaventure.[17] The same claim regarding style holds true for the *Sunday Sermons*. Early accounts of Francis offer an image of a preacher without a formal sermon style, whose words and gestures seemed to fuse into compelling exhortation to repentance to praise.[18] Thomas of Spalato, a youthful eyewitness to Francis's preaching in the public piazza of Bologna in 1222, claimed he spoke like one addressing a public assembly, as he urged those gathered to forsake violence and to work for civil peace.[19] While similar thematic concerns are found throughout Francis and Bonaventure's preaching, the text of the *Sunday Sermons*, like that of the *Seasonal Sermons* and *Diverse Sermons*, represents the *sermo modernus* style, which witnessed a growing popularity in Paris and elsewhere.[20] This innovative style of clerical preaching appeared at the close of the twelfth century; it developed a thematic approach to a specific scripture text and supplanted the earlier patristic-monastic technique of verse commentary.[21] Numerous authors of the period offered *artes praedicandi* to assure

---

[17] Bougerol, *Sermons de tempore*, 25.

[18] Helmut Feld, *Franziskus von Assisi und seine Bewegung* (Darmstadt: Primus Verlag, 1996), 199-202.

[19] *Testimonia minora saeculi xiii*, edited by Leonardus Lemmens (Florence: Ad Claras Aquas, 1926), 10.

[20] For an extended treatment of this novel sermon style, which Nicole Bériou names the "nouvelle art de prêcher," see Nicole Bériou, *L'avènement des maîtres de la Parole*, vol. 1, 133-214.

[21] M. Michèle Mulchahey, *"First the Bow is Bent in Study ...." Dominican Education before 1350* (Toronto: Pontifical Institute of Mediaeval Studies, 1998), 401-19.

the proper formulation of this emerging literary genre,[22] which was remarkably suited to both clerical and lay audiences.[23] The structure of this manner of sermon included the theme, the protheme, the initial prayer, and the subdivision of the theme.[24] After announcing the theme, a protheme invited the audience to prayer. The preacher then returned to the theme and stated how he would develop his thoughts. Bonaventure's predilection is obvious in his frequent threefold thematic division, whereas other mendicant preachers like Thomas Aquinas and Jean de la Rochelle preferred a fourfold structure.[25] In the *Sunday Sermons*, Bonaventure frequently separates each of the three subsections or primary members into three secondary members.[26] His task, like others employing the *sermo modernus*, required him to elaborate on the scriptural theme through a *dilatatio*, that is, a careful development of the previously announced indi-

---

[22] Nicole Bériou, "Les sermons latins après 1200" in *The Sermon*, edited by Beverly Kienzle (Turnhout: Brepols, 2000) 370. Bériou mentions the date of 1210 in *L'avènement des maîtres de la Parole*, vol. 1, 259.

[23] D.L. D'Avray, *The Preaching of the Friars: Sermons Diffused from Paris before 1300* (Oxford: Oxford University Press, 1985), 193.

[24] Bougerol, *Introduction to the Works of Saint Bonaventure*, 137. Many manuscripts indicate that the *sermo modernus* often concluded with an intercessory prayer, or preconium, see Nicole Bériou, *L'avènement des maîtres de la Parole*, vol. 1, 274-79. Although all the Sunday Sermons end with an intercessory prayer, none of them contain the full prayer. An intriguing example of Bonaventure's use of the preconium is found in *Sermon 45 (1) On Saint Mark Evangelist*, in *Sermons de diversis*, vol. 2, 593.

[25] Bougerol, *Sermons de tempore*, 30.

[26] There are exceptions to this treatment of the theme in the *Sunday Sermons*. *Sermo 6* has four primary members accompanied by three secondary members. *Sermo 31* and *Sermo 37* have only two primary members, which are developed further by three secondary members

vidual members.[27] As D.L. D'Avray indicates, this methodology fosters a matrix of ideas that spread out from the original scripture text.[28] The very first sermon of the *Sunday Sermons*, *On Advent*, demonstrates this pattern:

Theme: *The one desired by the nations will come.*
Haggai 2:8
Protheme: *There is a time and opportunity for each affair.*
Wisdom 8:6
Prayer: At the outset of our words, let us, most beloved, first call upon the Father....

Subdivision of Theme: *The one desired by the nations will come.* Haggai 2:8
First: As the most gracious mediator
Second: As the most truthful doctor
Third: As the most humble king

First Primary: [he] *will come*
First Secondary: To display the remedies of peace and harmony
Second Secondary: To offer proofs of piety and justice
Third Secondary: To demonstrate examples of humility and indigence

Second Primary: *the one desired*
First Secondary: Because of the splendor of original innocence
Second Secondary: Because of the preciousness of illuminating grace
Third Secondary: Because of the pleasure of soothing wisdom

Third Primary: *all the nations*

---

[27] On this methodology, see Mulchahey, "*First the Bow is Bent Study*," 407-14.

[28] D'Avray, *The Preaching of the Friars*, 246.

First Secondary: Because the original fault was deleted
Second Secondary: Because the just judgment was relaxed
Third Secondary: Because the nations sought the sublimity of final glory[29]

The introduction of the *sermo modernus* model coincided in Paris with an expanding ecclesial commitment to pastoral care initiated by, among others, Peter the Cantor, on the cusp of the thirteenth century.[30] The rapid growth and subsequent clericalization of the Minorites necessitated a sermon style commensurate with their ecclesial ministry. Far removed from the early penitential preaching style and form of life revealed in the *Earlier Rule* of 1221, the brothers in Paris and other urban centers integrated papal directives, such as Gregory IX's *Quoniam abundavit iniquitatis* of 1237, into their formation theory and practice. Sermon construction, given the requisite dogmatic content, now belonged by rights to ordained brothers alone, who were entrusted to contest heresy and drive out vice through the good news of God's word.[31] Since a theological education was intrinsic to this

---

[29] *Sermo 1*, *Sermones dominicales*, 131-38.

[30] On the renewal in preaching that preceded the Minorite arrival at the University of Paris, see Jörg Oberste, "Predigt und Gesellschaft um 1200: Praktische Moraltheologie und pastorale Neuorientierung im Umfeld der Pariser Universität am Vorabend der Mendikanten" in *Die Bettelorden im Aufbau: Beiträge zu Institutionalisierungsprozessen im mittelalterlichen Religiosentum*, edited by Gert Melville and Jörg Oberste (Münster: LIT Verlag, 1999), 245-95.

[31] Oberste, "Predigt und Gesellschaft um 1200," 292-94. While the *Later Rule* reflects dimensions of the early preaching style of the brothers, there is no doubt that it represents a view removed from that first proposed and practiced by Francis. On this point, see Servus Gieben, "Preaching in the Franciscan Order (Thirteenth Century)" in *Monks, Nuns, and Friars in Medieval Society* (Swanee: Swanee Medieval Colloquium, 1989), 9-12. An English translation of *Quoniam abundavit iniquitatis* is available in *FA:ED 1*, 575-77.

manner of ministry, it is not surprising that, perhaps as early as 1243, Innocent IV forbid the laity in *Noverit universitas vestra* from the office of preaching.[32] Although their pastoral preaching evidenced distinctive characteristics,[33] Minorite clerics, like their counterparts in the Order of Preachers, dedicated their intellectual efforts to the demanding task of sermon preparation in the *studia* throughout the Order.[34] Preaching within this academic environment served as an integral component of pastoral preparation.[35] Legislation within the Minorite Order on the constitutional level, which only comes into view after the contentious General Chapter of 1238, evinces an effort to coordinate the preaching office with papal directives and academic policies. This insistence on intellectual development within the Order and the Church is exemplified by John of Parma, who preceded Bonaventure as General Minister in 1247. Not only did John claim that study was an indispensable wall for the edifice of the Minorite Order according to Thomas of Eccleston,[36] but he also did not hesitate to brusquely scold Salimbene when he thought

---

[32] Lawrence Landini, *The Causes of the Clericalization of the Order of Friars Minor* (Chicago: Franciscan Herald Press, 1968), 68-69.

[33] On some of the possible differences between the preaching of the Order of Preachers and the Minors, see Carla Casagrande, in *Prediche alle donne del secolo XII: Testi di Umberto da Romans, Gilberto da Tournai, Stefano di Borbone*, edited by Carla Casagrande (Milano: Bompiani, 1978) xvi-xxi. On the danger of drawing distinctions between the Minorites and Preachers after the thirteenth century, see Siegfried Wenzel, *Latin Sermon Collections from Later Medieval England: Orthodox Preaching in the Age of Wyclif* (Cambridge: Cambridge University Press, 2005), 293.

[34] Jacques Bougerol, "Le origini e la finalità dello studio nell'ordine francescano" in *Antonianum* 53 (1978), 405-22.

[35] Jacques Bougerol, "Les sermons dans les 'studia' des mendicants" in *Le scuole degli ordini mendicanti* (Todi: Accademia Tudertina, 1978), 251-80.

[36] *Fratris Thomae vulgo dicti de Eccleston Tractatus de adventu Fratrum Minorum in Angliam*, edited by A.G. Little (Manchester: Manchester University Press, 1951), 74.

the young brother might attempt to escape from a rigorous examination before receiving the office of preacher.[37]

Minorite efforts to foster preaching through solid academic preparation and administrative directives, while understandable given the institutional concerns of the Church, required a theoretical justification that was internally coherent to the brothers, and externally comprehensible – albeit controversial – to friends and foes alike. Bonaventure offers an example of such dual reasoning in the *Letter in Response to Three Questions of an Unknown Master* from 1254-1255, when he appeals to the experience of the Church to propose a hermeneutics of institutional accommodation; that is to say, the validity of the Minorite Order within the ecclesial structure is verifiable inasmuch as it conforms to the institutional pattern of the Church itself.[38] This interpretive stance permits him to simultaneously affirm the historical roots of the Minorite Order in the experience of Francis and confirm the contemporary reality of the convents in Paris and elsewhere. Nowhere is this more apparent than when he responds to a question that is not tangential to preaching: study. The unknown master raised an issue when he noted the stark contrast between early companions of Francis and those who later entered the Order. According to the *Later Rule* of 1223, those who are illiterate should not desire learning, but now, according to the master, even laymen who gave little thought to philosophical reasoning, eagerly read, write, refute, and elaborate doctrinal teachings.[39] Bonaventure does not dispute the claim, but

---

[37] Salimbene de Adam, *Cronica I*, 455.

[38] *Epistola de tribus quaestionibus*, n. 13 (V, 336a-b). For the English translation see WSB V, 54.

[39] *Epistola de tribus quaestionibus*, n. 1(V, 331b). For the text from the *Later Rule of 1223*, see *Regula Bullata*, c. 10 in Kajetan Esser, *Die Opuscula hl. Franziskus von Assisi* (Grottaferrata: Ad Claras Aquas, 1976), 370. For an English translation see WSB V, 43.

utilizes it rather as the foundational justification of the Minorite evangelical endeavor. Just as the Church began with simple and uneducated fisherman and grew to include illustrious and learned doctors, so too, does the Order comprise many doctors. Given that one discerns the workings of Christ in this unceasing growth of the Church through the centuries, it is readily apparent that God authenticates the Minorite Order through the same institutional dynamic. Bonaventure candidly confesses that this reading of ecclesiastical history drew him to lovingly embrace Francis's way of life. The undeniable consequence of this hermeneutic is the affirmation that books and anything else essential to Minorite ministry is an integral aspect of their ecclesial identity as preachers:

> Hear me now on what I have to say about books and other tools. The Rule states in no uncertain terms that the brothers have the right and duty of preaching, something that, to my knowledge, is found in no other religious rule. Now, if they are not to preach fables but the divine Word, which they are cannot know unless they read, nor read unless they have books, then it is perfectly clear that it is totally in harmony with the perfection of the Rule for them to have books, just as it is for them to preach.[40]

This defense of the Order and his preaching while at the University of Paris certainly underscores Bonaventure's commitment to this essential aspect of the Minorite vocation, yet it is within the period of his generalate where he labored most extensively to educate his confreres concerning the ministerial mandate entrusted to them by the Church. Throughout his ministry Bonaven-

[40] *Epistola de tribus quaestionibus*, n. 6 (V, 332b-333a). Citation is from Monti's translation in WSB V, 46.

ture consciously grounded his pedagogy on the foundation of words and deeds. Not only did he remind the brothers of the necessity and the manner of evangelical preaching in his writing, he also endeavored to offer them a living example of a preacher in their midst through his extensive travels. It is within this context, that the uniqueness of the *Sunday Sermons* emerges; for they give voice to Bonaventure's desire to preach to the brothers, through the mediated presence of an edited sermon collection intended not to assist them in composing sermons for the laity, but rather, to call the preachers themselves to conversion.

CONTEXT AND COMPOSITION OF THE *SUNDAY SERMONS*

As Jacques Bougerol indicates in the critical edition of the *Sunday Sermons*, he together with other scholars originally situated this text within the period of Bonaventure's university tenure. Longpré spoke of the general period from 1253 to 1257. Mehr, Bougerol, Manselli narrowed the timeframe to 1250-1251, while Brady and Quinn posited 1252-1253, and Cantini, Glorieux, di Fonzo, Clasen, and Dufiel spoke in favor of 1252-1253.[41] Although they disagreed as to which date, all the scholars claimed the *Sunday Sermons* originated within a single academic year. The difficulty with such unanimity lies in the nature of preaching at the University of Paris, and the content of the *Sunday Sermons*. The statutes governing the university invited masters to preach *coram universitate* once a year. While Bougerol acknowledges some may have done so more frequently, none left a complete series comparable to the *Sunday Sermons*.[42] As a mem-

[41] See the discussion of this issue with detailed bibliography in Bougerol, *Sermones dominicales*, 15-17.

[42] San Bonaventura, *Sermoni domenicali*, edited by Jacques Bougerol, Cornelio del Zotto, and Leonardo Sileo, vol 10 in *Opere di San Bonaventura* (Roma: Città Nuova Editrice, 1992), 7.

ber of the Parisian Minorite *studium*, Bonaventure undoubtedly also preached within the convent on selected Sundays for the brothers, yet other confreres, both masters and bachelors at Saint Magdalene would have done likewise within the academic year. Furthermore, these sermons *coram fratribus* were typically directed toward those in religious formation.[43] The content of the *Sunday Sermons*, while certainly intended to promote the intellectual and spiritual growth of the brothers,[44] does not reveal a decided emphasis on the importance of academic development or the formation concerns of Bonaventure's young Minorite confreres evident in the *Instructions for Novices*, but suggests instead a more mature and cultured audience of preachers, religious and prelates. This conclusion naturally excludes the possibility that the *Sunday Sermons* represent Bonaventure's preaching to laity.

While the Parisian situation and the thematic concerns of the *Sunday Sermons* argue against the scholarly position first proposed by Longpré, Bougerol also found the manuscript tradition itself to be a foil. Salimbene claimed that Bonaventure's secretary, Mark of Montefeltro, "... wrote down all of Brother Bonaventure's sermons and wanted to have them,"[45] yet there is no extant manuscript. One of the most prominent sermon manuscripts, Milano, Biblioteca Ambrosiana, cod. A. 11 sup. (Mi) appears, however, to be a copy of Mark's now lost original collection. Discovered in 1872 by Fedele da Fanna, it contains 295 sermon schemas from the thirteenth century, 269 of which are attributed to Bonaventure, and was published in a critical edition as the *Sermones de tempore*, or *Seasonal Sermons*. A noteworthy feature of this crucial

[43] Bougerol, "Les sermons dans les 'studia' des mendicants" in *Le scuole degli ordini mendicante*, 254-70.

[44] Bériou, *L'avènement des maîtres de la Parole*, vol. 1, 187.

[45] See note 1.

manuscript is that rubrics accompany 258 sermons, thus allowing scholars to situate Bonaventure's ministerial activity within a specific ecclesial and liturgical context. Only seven of the sermon schemas found in the Milanese text reappear, albeit far more finely crafted, in the *Sunday Sermons*.[46] Another important manuscript Fanna uncovered is Paris, Bibliothèque Nationale, lat. 14595 (Pa), which is also dated to the thirteenth century. The Italian copyist states his intention in this document to compile material from Bonaventure together with that of other ministers and preachers, but refrains from including rubrics for the 321 sermons. Three sermons common to Mi, in addition to two more, are found in the *Sunday Sermons*.[47] Previous to discovering Pa, Fanna believed that the incredible collection from Milan came directly from the hand of Mark of Montefeltro; however, the Parisian manuscript was remarkably similar yet clearly distinct from Ma. As Bougerol notes, Fanna was forced to conclude that both Ma and Pa represented the labors of Italian scribes, who worked independently from each other.[48]

If the *Sunday Sermons* do not come from the academic period of 1250-1257, and if only nine of the sermons in Mi and Pa are found in this Sunday cycle, when, where, and why were they preached? When redacting the critical edition of the *Sunday Sermons*, Bougerol noted there were twenty-one manuscripts containing the entire corpus with minor variations as to prothemes and sermon sequence, and ten additional manuscripts with individual Sunday sermons.[49] Mark of Montefeltro's extensive compilation, clearly recognizable in Ma and Pi, stretches from 1253 to 1274, but since only nine sermons,

[46] Bougerol, *Sermones dominicales*, 20-23.
[47] Bougerol, *Sermons de tempore*, 11-12.
[48] Bougerol, *Sermons de diversis*, vol. 1, 10.
[49] Bougerol, *Sermones dominicales*, 31-53.

dated from 1258-1267, are identifiable in the corpus of *Sunday Sermons*,[50] the origin of the Sunday cycle must lie elsewhere. Together with Ignatius Brady, Bougerol concluded that Bonaventure composed almost the entire corpus of the *Sunday Sermons de novo* without ever having actually preached them in a public setting.[51] Working perhaps alone or with his secretary outside of Paris in the convent of Mantes,[52] he selected and developed nine sermons from Mark's collection suitable for a model Sunday collection and wrote forty-one more, most likely between April 24, 1267, and May 17, 1268. This period, which may have included the editing of earlier academic version of the *Commentary on the Gospel of Saint Luke*[53], is circumscribed by the conclusion of the *Collations on the Ten Commandments* in mid April, 1267, and his Ascension sermon *coram universitate* on May 17, 1268.[54] The General Minister's inspiration for undertaking this sermon project appears in a rare autobiographical reference found in the *Thirteenth Sunday after Pentecost*:

---

[50] Bougerol, *Sermones dominicales*, 27-29.

[51] In *The Preaching of the Friars*, 97, D'Avray claims the *Sunday Sermons* are taken from sermon texts Bonaventure had previously preached "live" in a number of places, but this is not the case according to Jacques Bougerol since the schemas of only nine previous sermons are identifiable in the *Sunday Sermons*. On the originality of the *Sunday Sermons*, see Jacques Bougerol, *Sermones dominicales*, 27-29, and idem, *Introduction à Saint Bonaventure* (Paris: J. Vrin, 1988), 223, and idem, *Sermoni domenicali*, 8-9, 22.

[52] On Bonaventure's residence at Mantes during the period of his generalate, see Jacques Bougerol, *Saint Bonaventure* (Paris: Éditions Franciscaines, 1963), 82.

[53] On the dating of the extant *Commentary on the Gospel of Saint Luke*, see Dominic Monti, "Bonaventure's Interpretation of Scripture in his Exegetical Works." (Ph.D. diss., University of Chicago, 1979), 152-55.

[54] Bougerol, *Sermones dominicales*, 29. For this sermon, see *In Ascensione Domini* in *Sermones de diversis*, vol. 1, 342-52.

> Second, the soul has a religious posture that remains steadfast in overcoming diabolical temptations with strength. Whence Ephesians 6:11; 14 says: *Put on the armor of God so you may resist the snares of the devil*; and: *Gird your loins with truth and put on the breastplate of justice*. The armor we must wear to overcome diabolical temptations is the passion of Christ; if this memory is evoked affectionately, every demon flees in terror immediately, as experience has taught me on numerous occasions. For once, when the devil grasped me by the throat and tried to strangle me with such a tight grip of the throat, that I was unable to call out to the friars for help, I began to breath out with unimaginable pain; suddenly overcome by the memory of the Lord's passion, I multiplied my gasps out of compassion for his suffering. As I surrendered, feverish groans began to replace the sound of my voice. By virtue of what took place through the passion of the Lord, I, a servant of the cross, composed this present collection of sermons to praise the name of Christ and to honor his sacred cross, and testify that I was freed from such a cruel death.[55]

In composing the *Sunday Sermons* in praise of Christ, Bonaventure utilized the pre-established sequence of Gospel pericopes proper to the Franciscan lectionary with the notable exceptions of Palm and Easter Sundays.[56] In the Bolognese Chapter of 1243, the fifth Minorite Gener-

---

[55] *Sermo 40*, n. 4, *Sermones dominicales*, 407. On the autobiographical aspect of this text, see Bougerol, *Sermones dominicales*, 105-07.

[56] It was not unusual for preachers to choose Scriptural texts other than the proposed Epistle or Gospel pericopes on feast days to ensure their ability to treat the thematic subject of the feast as they wished; see Bougerol, *Introduction à Saint Bonaventure*, 139.

al Minister, Haymo of Faversham, established an order of Mass readings for the Temporal and Sanctoral cycles in the *Ordo Missale*, and Bonaventure's immediate successor, John of Parma, officially authorized them after 1247.[57] Distinguishing themselves from the Order of Preachers and Parisian customs, the Minorites patterned their liturgical life on a modified model taken from the Papal Court. The promulgation of the *Ordo Missale* allowed the followers of Francis to radically simplify their worship practice, since one single book, and not a collection of them, held everything from scriptural readings to gradual chants for the Masses celebrated in honor of the saints and throughout the liturgical year. Although the commonly-held notion of the liturgical year is evident in the *Sunday Sermons*, it is important to recall that Easter, that is, the annual commemoration of the passion, death, and resurrection of Christ, held pride of place among early Christians, who originally gave prominence to a weekly cycle ordered to the celebration of the Lord's Supper before they began to observe Easter universally in the second century.[58] The next several centuries witnessed an expanding period of preparation for Easter marked by fasting, which became identified as the Lenten season, and the fifty days of Eastertide leading up to, and including, the day of Pentecost.[59] During the period preceding Gregory the Great, textual evidence suggests the beginning of the liturgical year in the West shifted from the beginning of March to December 25th, and the four Sundays of Advent were fixed and

[57] Maura O'Carroll, "The Lectionary for the Proper of the Year in the Dominican and Franciscan Rites of the Thirteenth Century," *Archivum Fratrum Praedicatorum* 49 (1979), 82.

[58] Cyrille Vogel, *Medieval Liturgy: An Introduction to the Sources*, translated by William Storey and Niels Rasmussen (Washington, D.C.: The Pastoral Press, 1986), 305.

[59] Vogel, *Medieval Liturgy*, 309-11.

remained so throughout the Middle Ages.[60] It is this relatively late addition of the Advent Sundays that provides Bonaventure with a richly nuanced biblical entry point into the mystery of redemption that unfolds from the beginning of the *Sunday Sermons*, and culminates in the exultant praise of Christ during the Easter celebration.[61]

When constructing the individual sermons within the liturgical year of the *Ordo Missale*, Bonaventure appealed to a variety of traditional authorities and personal resources beyond the obvious primary text of the Old and New Testaments. Church Fathers, Scriptural *Glosses*, and his own writings provided a wealth of homiletic material. The works of the three great preachers of the Western Church, Augustine, Gregory, and Bernard are woven throughout the *Sunday Sermons*, together with references to Jerome, Pseudo Dionysius, Bede, Anselm and the Victorines.[62] Bonaventure, who cited Augustine over three thousand times in the *Opera Omnia*,[63] turns to the vast literary corpus of this great Latin Father and Doctor of the Church on sixty-eight separate occasions to elucidate selected sermon themes.[64] He makes use of Jerome's *On Hebrew Names* in over forty instances when commenting on the symbolic meaning of people and places in the Scriptures.[65] Equally crucial to Bonaventure's expository efforts are the *Interlinear Gloss* and the *Ordinary Gloss*, which are quoted some twenty-six and fifty-one times respectively,[66] and in the case of a text such as the *Fifth Sunday after Pentecost*, constitute a substantial

---

[60] Vogel, *Medieval Liturgy*, 313.

[61] Bougerol, *Sermo 21*, n. 2, *Sermones dominicales*, 281.

[62] On Bonaventure's library, see Bougerol, *Introduction a Saint Bonaventure*, 43-118.

[63] Bougerol, *Introduction à Saint Bonaventure*, 58.

[64] Bougerol, *Sermones dominicales*, 495.

[65] Bougerol, *Sermones dominicales*, 500.

[66] Bougerol, *Sermones dominicales*, 499.

portion of the entire sermon.[67] As important as the traditional authorities are for the Seraphic Doctor, what is particularly noteworthy in an examination of his sources is the extensive presence of his own theological and exegetical writings in the *Sunday Sermons*. Bougerol's attentive redaction of the critical edition revealed one hundred fifty uses of the *Commentary on the Sentences*, fifty-six of the *Commentary on the Gospel of Saint Luke*, thirteen of the *Collations on John*, five of the *Commentary on Saint John*, two of the *Disputed Questions on the Knowledge of Christ*, two of the *Disputed Questions on Evangelical Perfection*, and one of the *Commentary on Ecclesiastes*. In addition, Bougerol identified single parallel texts in the *Sunday Sermons* from the following sermons: *On the Reign of God*, *Christ the One Master of All*, *On Epiphany* (the fifth sermon), *On the Nativity of the Lord* (the first sermon), *On the Angels* (the fifth sermon), and *On the Annunciation* (the third sermon).[68]

A closer examination of Bonaventure's reliance on his own corpus, especially the *Commentary on the Sentences* and the *Commentary on the Gospel of Saint Luke*, provides the opportunity to situate the *Sunday Sermons* within the context of the Minorite community during his generalate and identify his pastoral concern for his confreres. The preference of the General Minister for the two works is evident, not only in the number of times he appeals to them in the course of redacting the *Sunday Sermons*, but by their pervasive presence throughout the text, as thirty-six sermons rely on the *Commentary on the Sentences* and twenty-five sermons on the *Commentary on Saint Luke*.[69] This decided emphasis on two particular texts suggests Bonaventure's perspective on preaching. D.

[67] This is also the case with *Sermo 34* and *Sermo 35*.

[68] Bougerol, *Sermones dominicales*, 82.

[69] Bougerol, *Sermones dominicales*, 82.

L. D'Avray's study of mendicant preaching in Paris before 1300 underscored the essentially conservative nature of sermons.[70] Since they are molded by existing religious thought and the beliefs of their audiences, preachers echo prevailing religious views; consequently, their texts are hardly examples of original thinking, but of accommodation and adaptation. The *Sunday Sermons* are no exception, in fact, Bonaventure extensive use of the *Commentary on the Sentences* and the *Commentary on the Gospel of Saint Luke* underscores his intention to consolidate the mid-thirteenth century decidedly urban Minorite identity on the intellectual and pastoral level. The rigorous results of the academic *lectio* and *disputatio* found in the *Sentences*, when combined with the pedagogically astute reading of Scripture in the *Commentary on the Gospel of Saint Luke*, constitute a solid ministerial foundation for those called to Gospel conversion and charged with the ecclesial mandate of *predicatio*. As early as the *First Encyclical Letter*, written upon his election as General Minister in 1257, Bonaventure expressed grave concerns regarding those who were inadequately prepared for this office.[71] Instead of preaching fables as Bonaventure feared in the *Letter in Response to Three Questions of an Unknown Master*, his confreres would proclaim the Divine Word, which they had examined and debated in the schools, and prayed and chanted in the choirs throughout the expanding, dynamic urban centers of Europe.

[70] D'Avray, *The Preaching of the Friars*, 258-59.

[71] *Epistola I*, n. 4 (VIII, 469b). For an English translation see WSB V, 61.

PREACHING, PRAYER AND THE MINORITE AUDIENCE

The *Sunday Sermons* that Bonaventure composed most likely between April of 1267 and May of 1268 are intended primarily for the cultivated audience of clerical confreres he addressed in over twenty years of ministry, both as professor and General Minister.[72] Their refined composition and doctrinal density illustrate Carlo Delcorno's assertion that Bonaventure's sermons stand as one of the highpoints of Franciscan eloquence.[73] While the text of the *Sunday Sermons* provided others even outside the Order with a homiletic model for the entire liturgical year or specific Sundays as the manuscript tradition attests, the *Sunday Sermons* are best appreciated when considered as Bonaventure's institutional message to those who affirmed and embraced the second generation Minorite construction of the evangelical life that emphasized preaching.[74] As Jacques Bougerol indicates, the *Sunday Sermons* were never distributed to a public audience through the *pecia* system at the University of Paris. Instead, they were intended, as was Mark of Montefeltro's sermon compilation, for an audience of readers within the Order.[75]

This homogeneous literary opus presupposes the identity of the *viri spirituales* or spiritual men, who, like

---

[72] On the audience for Bonaventure's sermons, see Sophronius Clasen, "Der hl. Bonaventura als Prediger," *Wissenschaft und Weisheit* 24 (1961), 101-05 and Bougerol, *Sermons de tempore*, 21-34. The rubrics accompanying many of Bonaventure's extant sermons, and the clear editorial intent of the *Sunday Sermons*, serve to overcome to a large degree the problems inherent to audience identification noted by Carolyn Muessing in "Preacher, Sermon and Audience: An Introduction" in *Preacher, Sermon and Audience in the Middle Ages*, edited by Carolyn Muessing (Leiden: Brill, 2002), 6-7.

[73] Carlo Delcorno, *La predicazione nell' età communale* (Firenze: Sansoni, 1974), 33-34.

[74] *Sermoni domenicali*, 22.

[75] Bougerol, *Sermones dominicales*, 29-30.

Francis of Assisi, are dedicated to contemplative reflection and spirited proclamation of the Scriptures. Bonaventure read the life of the Poverello as a confirmation of this conception in three earlier texts, which are fundamental to the evolving Minorite self-understanding: the *Journey of the Mind into God*, the *Major Life of Saint Francis*, and the *Commentary on the Gospel of Saint Luke*. Written in 1259 from the heights of Mount Alverna where the General Minister paused in 1259 to reflect on his stigmatized predecessor, the *Journey of the Mind into God* portrays Francis as a second Jacob-Israel, an exemplar of the active-contemplative synthesis for other spiritual men.[76] Francis is once again the model in the *Major Life of Saint Francis* as Bonaventure reworks earlier hagiographical material in accord with the established Minorite hermeneutic. In Thomas of Celano's *Life of Saint Francis*, written in 1229, Francis appears in a nocturnal vision to his companions gathered in prayer,[77] but in Bonaventure's account,[78] this event comes to pass in Rivotorto after Francis has preached in the cathedral of Assisi and retired for prayer in the evening. Not surprisingly, the Poor Man of Assisi now embodies the Minorite model of urban preaching,[79] and those who adhere faithfully to his pattern of ap-

---

[76] *Itin*, c. 7, n. 3 (V, 312b). For an English translation see WSB II, 135.

[77] *1 Celano*, c. 18, n. 47 in *Fontes Franciscani*, edited by Enrico Menestò and Stefano Brufani (Assisi: Portiuncula, 1995), 321-22.

[78] *LMj*, c. 4, n. 4 (VIII, 513b-514a). For an English translation see FA:ED, vol. 2, 544.

[79] Hanska draws attention in *"And the Rich Man also died"*, 138, to the preaching activity of mendicant preachers outside of urban areas by noting that most of the medieval populace lived in rural areas and the sermons of many preachers refer to peasant concerns. While the use of such rustic imagery can be attributed to some degree to the possible rural provenance of preachers and recent urban migrants, the city was admittedly not the only site of Minorite preaching in Bonaventure's time. Nevertheless, the locus of Minorite dwelling and institutional instruction in preparation for preaching was decidedly

ostolic life are spiritual men in the tradition of Elijah. In the *Commentary on the Gospel of Saint Luke*, the defining virtue of Bonaventure's *viri spirituales* is humility, since Christ and the apostles before them were willing to be seated among the lowly at the wedding banquet.[80] Hands lifted high in expectation of divine providence; they are to raise their eyes in reflection, their voices in preaching, and their hands in good works.[81] Like Mary and Martha, they must learn how to serve and be served; namely, how to integrate the active and contemplative dimensions of the spiritual life within their ministerial activities.[82]

The *Sunday Sermons* continue Bonaventure's insistence on prayerful reflection and apostolic preaching. Especially evident in the prothemes is the call to prayer, which accompanies the careful depiction of the characteristics proper to the Minorite preacher.[83] Similar to one presiding at liturgy, the preacher plays a pivotal role in inviting, animating, and directing the community gathered for prayer. The prothemes of the *Sunday Sermons* demonstrate how Bonaventure consciously constructs the identity of Minorite preachers at prayer. The specificity of Bonaventure's project is further demonstrated by an examination of the extant prothemes of the *Sunday Sermons* with those found in the other major sermon col-

---

urban. The *Sunday Sermons* reflect this geographical and cultural reality, thus functioning almost like an *ad status* collection for second generation urban Minorites.

[80] *Comm Lc*, c. 9, n. 89 (VII, 245a). For an English translation see WSB VIII, 895-96.

[81] *Comm Lc*, c. 21, n. 49 (VII, 536b). For an English translation see WSB VIII, 2013-14.

[82] *Comm Lc*, c. 10, n. 75 (VII, 276a). For an English translation see WSB VIII, 1005-07.

[83] Most of what follows in this section is based on Timothy J. Johnson "The Prothemes of Bonaventure's *Sermones dominicales* and Minorite Prayer" in *Franciscans at Prayer*, 95-122, edited by Timothy J. Johnson. The Medieval Franciscans 4 (Leiden: Brill, 2007), where this theme is developed more extensively.

lections, the *Sermons de tempore*, or *Seasonal Sermons*, and *Sermons de diversis*, or *Diverse Sermons*, attributed to him by Bougerol. Of the seventeen prothemes among the two hundred and ninety-five sermons in the *Seasonal Sermons*, the only one explicitly referring to the role of preacher and audience is in the *First Sunday of Advent*, which Bonaventure preached to the Parisian university community gathered at the Dominican convent in Paris, on November 29, 1254 or November 28, 1255.[84] The remaining prothemes are primarily simple invitations to prayer markedly devoid of the elegance and sophistication proper to the *Sunday Sermon* prothemes.[85] While there may have been other prothemes in the original sermons that formed the basis for the *Seasonal Sermons*, it is entirely possible that the copyist chose to see them as unnecessary, and thus eliminated them. The *Diverse Sermons* count thirty-one prothemes among sixty-two sermons. Eight prothemes treat the question of preaching and requisite preparation of those called to proclaim the divine word before inviting the congregation to pray.[86] While the audiences certainly vary widely for the *Diverse Sermons*, these particular prothemes are found in sermons Bonaventure delivered among the Parisian Minorites, such as the *Feast of Saint Stephen the Martyr*,[87] and other sermons elsewhere for similar educated clerics, who more often than not are brothers of the Seraphic Doctor, fellow mendicants like the Preachers, or educated clerics at the University of Paris.[88]

---

[84] *Sermo 3, Sermons de tempore*, 47-50.

[85] *Sermons de tempore*, 27.

[86] In the *Sermones de diversis*, see: *Sermo 5*, 119-20; *Sermo 8*, 147; *Sermo 35*, 460-61; *Sermo 39*, 517-18; *Sermo 45*, 605; *Sermo 55*, 724; *Sermo 55* Collatio, 728-29; and *Sermo 57*, 749-50.

[87] *Sermo 5, Sermones de diversis*, 119-20.

[88] Rubrics for Bonaventure's sermons often offer external evidence indicating the place where he preached and the audience present. For example, see the rubric of *Sermo 115* in the *Sermones de tempore*

Of all his sermon collections, the *Sunday Sermons*, given their prothemes and intended audience, best reveals how Bonaventure carefully constructs the identity and the prayer of the Minorite preacher. His counterpart among the Preachers, Humbert of Romans believed the protheme served multiple purposes, both practical and spiritual, but Bonaventure's extant prothemes exhibit an exclusive concern with the art and craft of preaching by individuating the subject, that is to say the preacher, together with the community and God as the divine source of the ministry. This emphasis is due, no doubt, to the nature of the *Sunday Sermons*, which are not based primarily on previous sermons delivered to a live audience and Bonaventure's conscious pastoral intention in the formation of his confreres in accord with the *viri spirituales* paradigm. Whereas the word for preacher, *praedicator*, explicitly appears in ten prothemes,[89] others refer to those who as ministers of God speak of or offer something of spiritual significance to the community,[90] bear a sweet yoke and light burden,[91] propose or present the word of

(176), which corresponds to *Sermo 5* in the *Sermones de diversis* on Saint Stephen Martyr. At other times, internal evidence clarifies the context as is the case with *Sermo 39* on The Purification of the Blessed Virgin Mary in the *Sermones de diversis*, 517-30. Bonaventure speaks of purification and the ecclesial hierarchy and ends by referring to perfection manifested in humility (obedience), chastity and poverty, the vows of perfection common to religious life.

[89] *Sermo 2*, n. 1 138; *Sermo 4*, n. 1, 156; *Sermo 5*, n. 1, 163; *Sermo 6*, n. 1, 169; *Sermo 10*, n. 1, 199; *Sermo 11*, n. 1, 205; *Sermo 14*, n. 1, 227; *Sermo 15*, n. 1, 234; *Sermo 16*, n. 1, 243; *Sermo 18*, n. 1, 258; *Sermo 50*, n. 1, 473 of the *Sermones dominicales*.

[90] *Sermo 1*, n. 131; *Sermo 8*, n. 1, 185; *Sermo 9*, n. 1, 192; *Sermo 12*, n. 1, 212; *Sermo 21*, n. 1, 281 of the *Sermones dominicales*.

[91] *Sermo 3*, n. 1, *Sermones dominicales*, 148.

God,[92] receive the divine word,[93] examine the Scripture,[94] draw something of divine wisdom,[95] or explain the divine word.[96] As the protheme for the *Fourth Sunday of Advent* depicts through the image of the disciples fishing with Jesus, preaching is indeed a collaborative endeavor requiring both human and divine effort eliciting prayer:

> *Master, we have worked through the night and have taken nothing; but at your word I will lower the net.* Luke 5:5. If the net is the sermon by which people are taken like fish in a net, then the fisher is the preacher whose role is to lower the nets, that is, to compose the sermon, wash the nets, that is, to adorn the sermon, and to restore the nets, that is, to confirm the sermon with authorities: unless God commands with his word that the nets be lowered, preaching is shrouded in darkness by the obscurity of error, which is suggested when it says: *through the night*; it is an onerous burden given the weight of the labor which is noted when it adds: as *worked*; and it is unfruitful work, without benefit, as mentioned when it adds: *we have taken nothing*. Before all else it is necessary to ask God with a prayer so that with his word of grace and piety, he wash the net, that is, our sermon and ennoble it with the clarity of truth by removing the obscurity of error, with the delight of rest by removing the gravity of labor, and with the usefulness of charity by removing unfruitfulness of the works, so that with clear understanding, delighted

---

[92] *Sermo 13*, n. 1, 218; *Sermo 17*, n. 1, 252; *Sermo 49*, n. 1, 466 of the *Sermones dominicales*.

[93] *Sermo 27*, n. 1, *Sermones dominicales*, 320.

[94] *Sermo 7*, *Sermones dominicales*, 178.

[95] *Sermo 44*, n. 1, *Sermones dominicales*, 433.

[96] *Sermo 47*, n. 1, *Sermones dominicales*, 453.

affections, and beneficial works, we might be able to say some things to the praise and glory, etc.[97]

Given the respective role of the preacher as minister of the divine word, Bonaventure speaks of prayer as a necessity. The prothemes of the *Sunday Sermons* indicate that the affective interiority common to Parisian Minorite theology informs the context and content of the requisite prayer which initiates their preaching. More often than not, reference is made to the interior life of the soul by shaping the parameters of the protheme with language reflecting the affective and intellectual dimensions of human spirituality, the powers of the soul, and the crucial role of the theological virtues of faith, hope, and love. This effort is often evident in Bonaventure's frequent tripartite division of weaknesses confronting both the preacher and audience. Such defects inhibit both the effective delivery and efficacious reception of the word of God, so they are to be acknowledged and, like the ailments plaguing the body, treated. Not to do so would be analogous to ignoring the words of a physician when sick according to the *Fourth Sunday after Epiphany*.[98]

Bonaventure's tripartite configuration and interest in the interior life of his brothers comes into sharp relief in the penultimate sermon of the *Sunday Sermons*, the *Twenty-Second Sunday after Pentecost*, where he details the corrosive corruption of the inner person. Commenting on the verse, Psalm 17:36, chosen for the protheme, *You will teach me your discipline itself*, the General Minister accentuates the discipline, humility, and zeal religious people require given the spiritual dangers assailing them. The interior life is usually corrupted in three ways congruent to the respective powers of the soul: love for comfort in concupiscent power; vain honor in the irascible

[97] *Sermo 5, n. 1, Sermones dominicales*, 163.
[98] *Sermo 8*, n. 1, *Sermones dominicales*, 199.

power; and sublime truth in the rational power. Integrity or personal wholeness is reestablished when discipline reforms concupiscence by impeding any deviation from the ways of God, the irascible is brought low by curtailing pride, and the rational is illuminated by strenuous labor, undertaken to drive away obscurity. Bonaventure here fashions a petition directed toward the giver of all good gifts, so that reformed in affection, humble in effect, and illuminated in understanding, the words of the sermon might give praise to God, honor the Virgin Mary and please those in attendance.[99] Concerns regarding concupiscence emerge in the last sermon of the *Sunday Sermons*, the *Twenty-Third Sunday after Pentecost*, where he comments on the verse chosen for the protheme, Song of Songs 7:1: *How beautiful are your feet in sandals, daughter of the prince*. Referring to every religious soul, Bonaventure states that one becomes a daughter of the most high prince, Christ, by embracing chastity as an antidote to concupiscence, poverty to counter avarice, and humility in opposition to pride. He concludes by asking that the grace and piety of the Lord be at work in the sermon, so that his works would be beautifully honest, his speech be prompt to announce the truth, and his heart filled with charity.[100]

Although the entire collection of prothemes in the *Sunday Sermons* implicitly or explicitly posits human indigency, Bonaventure crafts many with an accent on the gifts God intends to share with those entrusted with the ministry of preaching. His emphasis on interiority carries throughout the threefold structure of petitions addressed to the Father of mercies. The *First Sermon of Advent* sets the stage for a number of subsequent prothemes emphasizing the irascible, affective, and rational powers, which he juxtaposes with the power, goodness, and truth found

[99] *Sermo 49*, n. 1, *Sermones dominicales*, 465-66.
[100] *Sermo 50*, n. 1, *Sermones dominicales*, 473-74.

in the grace preachers seek in prayer as they stand at the threshold of public proclamation. Under the influence of divine grace, they will be fortified in action, gladdened in will, and enlightened in will.[101] The significance of the aforementioned powerful action in the life of the Minorite preacher is exemplified later in two sermons, the *Sunday within the Octave of the Nativity*[102] and the *Fifth Sunday after Epiphany*.[103] The Seraphic Doctor shapes their prothemes around Sirach 48:1: *The prophet Elijah stood up like a burning fire, and his word burned like a torch*. Both prothemes interpret *Elias stood up* as signifying the summons to an active, conscious withdrawal from secular concerns and pray for it accordingly. They also ask for charity, the *burning fire* that interiorly inflames preachers with love for God and neighbor and for the evangelical truth of the *prophet*, whose *word burned like a torch* to exteriorly illuminate through personal holiness. Bonaventure also binds charity and truth to the expression of sanctity in the initial invocations concluding another protheme doublet based on the Psalm verse: *You, who are seated above the Cherubim, shine forth before Ephraim, Benjamin, and Manasses* (Psalm 79:2) in the *Third Sunday before Lent*[104] and the *Twentieth Sunday after Pentecost*.[105]

In the *Sunday Sermon* prothemes, there is an underlying emphasis on interior dispositions and personal sanctity but attention is given to the question of eloquence, especially in the case of the passion, where divine wisdom dictates humble reverence and profound content be joined to forceful eloquence.[106] According to the protheme for the

---

[101] *Sermo 1*, n. 1, *Sermones dominicales*, 131-32

[102] *Sermo 6*, n. 1, *Sermones dominicales*, 169-70.

[103] *Sermo 11*, n. 1, *Sermones dominicales*, 204-05.

[104] *Sermo 12*, n. 1, *Sermones dominicales*, 211-12.

[105] *Sermo 47*, n. 1, *Sermones dominicales*, 452-53.

[106] *Sermo 14*, n. 1, *Sermones dominicales*, 227. See also: *Sermo 17*, n. 1, *Sermones dominicales*, 252-53.

Second Sunday of Lent, Bonaventure's Minorite preacher should speak in a useful manner, but briefly as suggested by Francis of Assisi, who reminds his brothers in the *Later Rule* that the Lord "used few words on earth."[107] Bonaventure extols the prayerful longing for God's wisdom in the *Sunday Sermon* prothemes, not the eloquence of preachers, as he likewise lauds the myriad blessings that flow from this most desirable of gifts. Commenting on the Epistle of James (James 1:5) in the protheme for the *First Sunday of Lent*, Bonaventure reminds preachers that God, who is both generous and pious, bestows wisdom in prayer:

> *If any of you are wanting in wisdom, let that one ask it of God who gives abundantly to everyone, and does not reproach*. James 1:5. Any preacher at the beginning of his sermon should consider the three things understood in the canonical letters of blessed James. The first is the indigence of human deficiency, second is the insistence of devout prayers, and the third is the affluence of divine liberality. The indigence of human deficiency is noted, therefore, when it says: *If any of you are wanting in wisdom*; truly the insistence of devout prayers is noted when it adds: *let that one ask it of God*; but the affluence of divine liberality is also noted when it states: *who gives abundantly to everyone*. On that account, dearly beloved, since we know from experience the indigence of our deficiency and the affluence of divine liberality, let us have recourse with the insistence of devout prayer to God, the Father of lights and the bestower of

[107] *Sermo 13*, n. 1, *Sermones dominicales*, 218-219. On this admonition and Bonaventure's preaching, see Ray Petry, "Verbum Abbreviatum. St. Bonaventure's Interpretation of the Evangelical Preaching of St. Francis" in vol. 2 of *S. Bonaventura 1274-1974*, edited by Jacques Bougerol (Grottaferrata: Collegio S. Bonaventura, 1973), 209-23.

wisdom, so that with his accustomed piety, God might give us his wisdom, so we are able to offer something worthwhile to his praise and the consolation of our souls. Amen.[108]

While divine grace is required together with prayer in the search for wisdom, Bonaventure reminds his confreres that they must labor hard at the preaching task, and if they do preach successfully, they will merit God's blessings. In the *Third Sunday before Lent* he links work and preaching when considering Matthew 20:8 *Call the workers and give them their wages*. Reference to *workers* prompts Bonaventure to unfold the threefold nature of meritorious work: tilling the interior earth of the conscience gains the sweet fruit of God's grace; freely acting to promote justice in accord with the mercy and the divine will receives the blessing of intimacy with God; and promulgating the divine law so as to educate the ignorant comes to know divine truth.[109] The pedagogy of the evangelist who illumines others entails the living witness of a chaste and austere mind and body, for an example in the flesh teaches better than words. Yet, when it comes to bodily labor, Bonaventure is convinced that the efforts devoted to studying Scripture with the intent of illuminating others are of greater merit than any physical toil. To underscore this view, which is essential to the Minorite identity of the urban *viri spirituales*, he quotes Ambrose on the relative importance of intellectual work over and against physical labor, "The one who studies the word of God is not lazy, nor is the one who works outside of greater merit than the one who practices the work of

[108] *Sermo 15*, n. 1, *Sermones dominicales*, 234-35.
[109] *Sermo 12*, ns. 7-10, *Sermones dominicales*, 215-16.

knowing divine truth."[110] Bonaventure returns to the issue of intellectual work, religious life, and Ambrose's appraisal again in the *First Sunday of Advent*, where he examines the meaning of the word *desert* found in the Gospel of the day, Matthew 4:1 *Jesus was led into the desert by the Spirit so he might be tempted by the devil.* Considering the desert as metaphor for religious life, the General Minister calls to mind the story of Mattathias in 1 Maccabees 2:27-30, who proclaimed to the faithful the necessity of leaving all things.[111] Bonaventure sees him as prefiguring Christ, who preaches zealously the evangelical law and the requisite abandonment of a worldly manner of life. Similar to the followers of Mattathias, religious are to hold the world in contempt while they seek out a place where they can quiet their minds, repose their hearts, pray with devotion, and take up sacred reading. Observing the situation around him, Bonaventure notes that many enter into the desert of religious life, but instead of dedicating time to prayer, prefer to accumulate material possessions and suffer the inevitable disquiet of heart and mental distractions. Unable thus to recognize the usefulness of studying God's word as Ambrose affirmed, they like others caught up in worldly concerns, choose to adjudicate quiet time as wasted time.

THE LITURGICAL YEAR AND THE MINORITE MEMORY OF THE PASSION

While the *Sunday Sermons* undoubtedly fall into the category of model sermons, their unique composition *de novo* as an integral corpus of decidedly personal origin

---

[110] *Sermo 12*, n. 10, *Sermones dominicales*, 216. Bonaventure adapts *Sermon 11*, n. 11 of Ambrose, *Expositio in Psalmum David CXVIII*. See PL 15:1423C.

[111] *Sermo 15*, n. 10, *Sermones dominicales*, 238.

suggests Bonaventure intended these sermons as a pastoral guide for meditation and not only as a pedagogical tool to instruct his confreres in the art of prayer and preaching. As their General Minister he is concerned with their salvation, which is historical; that is to say, it is "fleshed out" in the cycle of the liturgical year as Christians narrate the triumphal struggle of the Word made flesh. This embodied story of salvation is not an abstract reality to the General Minister, but something he knew in the body. Bonaventure's frightening encounter with evil personified, recounted in *Thirteenth Sunday after Pentecost*, left him gasping for life's breath and unable to communicate with his confreres.[112] Here in the *Sunday Sermons* he confesses to have survived due to the overpowering "memory of Lord's passion," which evoked a compassionate desire to commingle his suffering with Christ's own.[113] Concluding this narrative interlude, Bonaventure states his *intentio auctoris*, "By virtue of what took place through the passion of the Lord, I, a servant of the cross, composed this present collection of sermons to praise the name of Christ and to honor his sacred cross..."[114] The name of Christ and the symbol of the cross

---

[112] See n. 55 above.

[113] Bonaventure links corporality and the memory of Christ's passion in his narrative of the young Francis at prayer outside the walls of Assisi in *LMj* c. 2, n. 5 (VIII, 507a). For an English translation see FA:ED, vol. 2, 539.

[114] *Sermo 40*, n. 4, *Sermones dominicales*, 407. The personal aspect of the *Sunday Sermons* argues against the gap between Bonaventure's preaching recorded only in sermon *reportationes* and the *Sunday Sermons* suggested by Hanska in *"And the Rich Man also died,"* 140-41. The difference Hanska notes between *Sermo 28* from 1272 in the *Sermons de diversis* and the *Sunday Sermons* on the topic of riches is not likely due to a fear on Bonaventure's part that prompted him to mitigate his message on the institutional level, since the *Sunday Sermons* were not intended apparently for general distribution beyond the Minorite Order as evidenced by their conspicuous absence from the *pecia* system at the University of Paris. The difference between *Sermo 28*

are linked with Bonaventure's own memory and ministerial identity. As Mary Carruthers notes in *The Craft of Thought*, memory for medieval men and women was not limited to rote reproduction, but an essential element in the craft of meditation. Images, ideas, words, held in the inventory of the memory, are the constitutive elements of creative rumination and prayer.[115] Unlike a mélange of sermons preached over time and gathered together latter under a subsequent generic title, the *Sunday Sermons* are a consciously constructed invitation from the General Minister to his confreres to pass the liturgical year in his company by recalling the manifold mysteries of salvation in history, thereby crafting with him the redemptive memory of Christ's own passion in their lives.

Bonaventure's appeal to memory and experience, recounted in the first person, foregrounds the *Sunday Sermons* as an authoritative, guided meditation for individual readers.[116] As a meditation text, the redacted sermon collection functions in a manner similar to earlier Bonaventurian writings like the *Journey of the Mind into God*, the *Soliloquium*, the *Five Feasts of the Child Jesus*, and the *Tree of Life*. Conscious of his role as shepherd, Bonaventure weaves the memory of Christ and, in particular, his redemptive passion, throughout the *Sunday*

---

and Bonaventure's *Commentary on the Gospel of Saint Luke*, which was part of the *pecia* system, could also be attributed to a later development of his thought, which is seen in other areas such as his understanding of piety and philosophy, or simply the lack of an earlier opportunity to preach on Luke 16:25.

[115] Mary Carruthers, *The Craft of Thought: Meditation, rhetoric, and the making of images* (Cambridge: Cambridge University Press, 1998), 4.

[116] On sermons intended for individual reading, or "prédication dans un fauteuil" see Michel Zink, *La prédication en langue romaine avant 1300* (Paris: Editions Champion, 1982), 478. On memory and authority, see Mary Carruthers, *The Book of Memory: A Study of Memory in Medieval Culture* (Cambridge: Cambridge University Press, 1990), 189-220.

Sermons from the outset of Advent to the conclusion of the liturgical year. Certainly the genre of the *Sunday Sermons* is not identical with his earlier meditation works; nevertheless, the pastoral intent is much the same. As the General Minister of 30,000 brothers in regions stretching from the Bay of Biscay to the steppes of Asia, he is painfully aware of the responsibilities that are his, and the inevitable consequences of pastoral negligence.[117] Upon his election to the generalate in 1257, he wrote the *First Encyclical Letter* in which he identified the deleterious spiritual condition of erring confreres and urged fellow Minorite ministers to act immediately and decisively. He returned to these pastoral concerns with even greater solicitude in 1266 in the *Second Encyclical Letter* with an explicit mention of the passion and the stigmata of Francis.[118] Bonaventure recognized that to be a shepherd of souls was to bind one's own salvation inextricably to the eternal fate of each individual community member. If one of the sheep were lost, the shepherd would be liable before the judgment seat of God. The high stakes of pastoral care elicited Bonaventure's attempt to bridge the undeniable "pastoral gap" resulting from geographical distance and temporal constraints. Given the medium of meditation texts, with their emphasis on experience and affinity to oral discourse,[119] Bonaventure can also employ the *Sunday Sermons* to speak in an intimate manner with the *homo interior* of each confrere in the course of the liturgical year, even as he simultaneously

---

[117] Timothy J. Johnson, "'Ground to Dust for the Purity of the Order' Pastoral Power, Punishment, and Minorite Identity in the Narbonne Enclosure," *Franciscan Studies* 64 (2006), 293-318.

[118] *Epistola II*, n. 3 (VIII, 470b). For an English translation see WSB V, 227-28.

[119] On orality and medieval reading practices, see Michel de Certeau, *The Practice of Everyday Life* (Berkeley: University of California, 1984), 175-76.

proposes a sermon model suitable for the entire Minorite Order of *viri spirituales* gathered on the Lord's Day.

As both the beginning and end of the liturgical week, Sunday, or the Day of the Lord, was pivotal to medieval worship,[120] and consequently a privileged temporal locus of Christological memories manifest in the *Sunday Sermons*. The broad parameters Bonaventure's intensive preaching activity, decipherable in the rubrics and content of the *Seasonal Sermons*, demonstrate that he follows the circular *ductus* of the Christian liturgical year, with a decided preference for the Advent and Christmas seasons. In this sermon collection there are 52 Sunday sermons spread through the four Sundays of Advent, 34 sermons for the Feast of the Nativity, and 15 Sunday sermons within the Octave of Nativity. Additionally, there are 25 sermons for the Feast of the Epiphany and 10 Sunday Sermons for the Octave of Epiphany. In sharp contrast to this winter activity, the *Seasonal Sermons* contain a single Easter sermon, 4 Sunday sermons in the Octave of Easter, and 5 Pentecost sermons. As Bougerol maintains, the preponderance of sermons from the winter period is understandable given the poor travel conditions that impeded the General Minister's pastoral visitations.[121] Beyond this seasonal context, Bonaventure's sustained attention on the mysteries of the Advent, Christmas, and Epiphany also mirrored the Minorite devotion to the memory of the Lord's birth, which Francis of Assisi had evoked and reenacted in 1223 with the Greccio manger.[122] To the credit then of his secretary, Mark

---

[120] Éric Palazzo, *Liturgie et société au Moyen Age* (Paris: Aubier, 2000), 110-11.

[121] Bougerol, *Sermons de tempore,* 22.

[122] Bonaventure's hagiographical account of Francis at Greccio frames the event in terms of devotion and memory in the chapter of the *Major Life of Saint Francis* dedicated to prayer; see *LMj*, c. 10, n. 7 (VIII, 535a). For an English translation see FA:ED, vol. 2, 610-11.

of Montefeltro, Bonaventure had numerous Advent and Christmas sermons at hand when composing the *Sunday Sermons* through 1267-1268, which he could redact to reflect with his confreres on the incarnation of the Lord. He chose, however, to compose each Advent and the Nativity sermon anew. The same creativity appears in the Lenten Season sermons, and most every Sunday in ordinary time,[123] as Bonaventure composes a unique meditative *ductus* through the liturgical year, whereby his brothers can journey with him on the path of salvation.[124]

The memory of Christ, which Bonaventure cultivates in Advent, Nativity, and Epiphany readings in the *Sunday Sermons*, coalesces at the outset in the image of the mediator, even if other images such a king,[125] judge,[126] learned doctor,[127] and high priest[128] also appear. In the opening sermon, *On Advent*, Jesus is the most gracious mediator who united humanity and divinity in his own flesh, bringing peace through the cross:

> First, he comes as the most gracious mediator to display the remedies of peace and harmony. Ephesians 2:14-17 speaks of this: *For he himself is our peace, he it is who has made both one, and has broken down the intervening wall of the enclosure, the enmity, in his flesh. He has voided the Law of the commandments expressed in the decrees; ... com-*

---

[123] On Mark of Montefeltro's schemas and the composition of the *Sunday Sermons*, see Bougerol, *Sermones dominicales*, 27-29.

[124] On the concept of *ductus*, movement, and medieval texts, see Carruthers, *The Craft of Thought*, 262-63.

[125] *Sermo 1*, n. 6, *Sermones dominicales*, 134-35, *Sermo 4*, n. 10, 160-61, *Sermones dominicales*, and *Sermo 5*, n. 5, *Sermones dominicales*, 165-66.

[126] *Sermo 2*, n. 3, *Sermones dominicales*, 140-41 and *Sermo 5*, n. 6, *Sermones dominicales*, 166.

[127] *Sermo 1*, n. 5, *Sermones dominicales*, 134, *Sermo 4*, n. 9, *Sermones dominicales*, 160, and *Sermo 5*, n. 4, *Sermones dominicales*, 165.

[128] *Sermo 4*, n. 8, *Sermones dominicales*, 160.

> *ing he preached peace to us*. The Son of God, assuming human nature in the unity of his person, made both, that is, divinity and humanity, one, by taking on the voluntary torment of the cross and death without obligation, so that free from all sin, he *voided* the divine decree that closed the door of paradise; breaking *down the intervening wall* of hostility and discord, which was between us and God; as so Christ, as the true mediator, in *coming he preached peace*, and established harmony between us and God through himself and not through another, as that would not be fitting.[129]

The *Second Sunday of Advent* considers the query of John the Baptist in Matthew 11:2 regarding the identity of Christ, *When John had heard in prison of the works of Christ, he sent two of his disciples to him to say to him: Are you the one who is to come, or should we expect another?*[130] In response Jesus tells John's disciples to report the good news of his healing ministry. Bonaventure attributes the cleansing of the lepers to Christ, the mediator since leprosy signifies separation from the community, and Christ brings what is estranged together again in harmonious unity. The Gospel text for the *Third Sunday of Advent* from John 1:26, *In your midst stood one whom you did not know*,[131] offers Bonaventure a privileged point of departure for an extended reflection on Christ as the medium, who in the incarnation, joins the extremes of divinity and humanity within himself.[132] The centrality of his passion, symbolized by the life-giving properties of the human heart and the tree of life in the middle of paradise, enable the Church to dispense the sacraments, for

---

[129] *Sermo 1*, n. 4, *Sermones dominicales*, 133.
[130] *Sermo 3*, n. 1, *Sermones dominicales*, 148.
[131] *Sermo 4*, n. 1, *Sermones dominicales*, 156.
[132] *Sermo 4*, ns. 3-6; n. 12, *Sermones dominicales*, 157-59; 161.

"... all sacraments are said to receive their efficacy from the passion of Christ."[133] The charitable outpouring of his own blood proffers the promise of the resurrection and renders the Lord worthy of praise.[134] The *Octave of the Nativity* and the *Octave of the Epiphany* continue to draw attention to Christ's passion as Bonaventure reads the Lucan accounts of Simeon's prophecy and Mary's anxious search for Jesus in the Temple. As a "sign of contradiction" in Luke 2:34, Christ will accept death on the cross and, by virtue of his passion, become a sign of salutary healing like the serpent Moses raised in the desert.[135] The affective dimension of Bonaventure's appeal to the passion of Christ comes into sharp relief in the *Octave of the Epiphany*, where he addresses Mary in the first person and narrates her experience as co-martyr with the crucified. Uniting herself intimately with her suffering son, Mary's soul is pierced by the intense pain of the passion, and her beauty fades in reflection of Christ's marred appearance. The depths of Mary's devotion draw forth a plea from Bonaventure, "Who would assist me to grow dark with Christ, become pale with his Mother and to be red with shame and abandon myself, so I might have a share in the passion of my Lord?"[136]

Between the Octave of Epiphany and Lent, Bonaventure develops the memory of Christ as a powerful, healing thaumaturgist,[137] farmer,[138] master of an estate,[139] and judge,[140] whose passion on the cross brings salvation

---

[133] *Sermo 4*, n. 6, *Sermones dominicales*, 159.

[134] *Sermo 5*, n. 5, *Sermones dominicales*, 165-66.

[135] *Sermo 6*, n. 14, *Sermones dominicales*, 176.

[136] *Sermo 7*, n. 9, *Sermones dominicales*, 182.

[137] *Sermo 8*, n. 2, *Sermones dominicales*, 186, *Sermo 9*, n. 2, 193, and *Sermones dominicales*, *Sermo 10*, n. 2, 199-200.

[138] *Sermo 11*, n. 3, *Sermones dominicales*, 206.

[139] *Sermo 11*, n. 3, *Sermones dominicales*, 206.

[140] *Sermo 12*, n. 2, *Sermones dominicales*, 212-13.

to the world.[141] The *Second Sunday after Epiphany*, contrary to the customary treatment of marriage on this Sunday noted by D'Avray,[142] first looks back to the miraculous star of Epiphany as the miracle at Cana is a similar sign illuminating and guiding his disciples.[143] Since the literal understanding of Scripture needs to be transformed into the wine of spiritual understanding in order to understand God's commands,[144] Bonaventure turns his attention to water imagery. He sees the water Christ turned to wine as a sign of regenerated water, thus evoking the memory of Christ's passion and the cross or Thau sign the Lord imprints on the soul in the sacrament of baptism.[145] The passion theme constitutes the entirety of the *First Sunday before Lent*, and introduces the subsequent Lenten Season. The concomitant protheme takes up the verse from Proverbs 8:6, *Hear me for I will speak of great things*, which Bonaventure claims intimates the three

---

[141] *Sermo 14*, n. 1, *Sermones dominicales*, 227.

[142] David L. D'Avray, "The Gospel of the Marriage Feast of Cana and Marriage Preaching in France" in Nicole Bériou and David L. D'Avray, *Modern Questions about Medieval Sermons: Essays on Marriage, Death, History and Sanctity,* Bibliotheca di "Medioevo Latino" 11 (Spoleto: Centro italiano di studi sull' Alto medioevo, 1994), 135-53. Bonaventure's conspicuous avoidance of the marriage theme mirrors the interests of his Minorite audience and his pastoral concerns. D'Avray sees the continual association of particular themes with specific Sundays throughout the liturgical year as a form of mass media, which gradually inculcated prescribed beliefs over a long period of time. See D'Avray, "Method in the Study of Medieval Sermons" in *Modern Questions about Medieval Sermons*, 9. See also, David L. D'Avray, *Medieval Marriage Sermons: Mass Communication in a Culture without Print* (Oxford: Oxford University Press, 2001), 1-2. On D'Avray's claims and their methodological application to the field of sermon studies, see Jussi Hanska, "Reconstructing the Mental Calendar of Medieval Preaching: A Method and Its Limits – An Analysis of Sunday Sermons" in *Preacher, Sermon and Audience in the Middle Ages*, 293-314.

[143] *Sermo 8*, n. 11, *Sermones dominicales*, 190.

[144] *Sermo 8*, n. 5, *Sermones dominicales*, 187-88.

[145] *Sermo 8*, n. 6, *Sermones dominicales*, 188.

elements essential to preaching on the passion: humble reverence, understanding, and forceful eloquence.[146] Petitioning the Lord for this threefold gift, he concludes with an invitation to hymnic prayer, "So we may more easily obtain this, let us say, if it pleases, that verse: 'Hail, O Cross, O only hope.'"[147] Intersecting images of the cross and the suffering Christ allow Bonaventure to linger over the psychological and corporeal punishment the crucified Son of God endured for the sake of salvation. Betrayed by a trusted friend[148] and vilified by his own people,[149] the Lord hangs from the cross without any means of support except the nails piercing his hands and feet. The intense pain of the passion is magnified, according to Bonaventure, due to the amalgamation of nerves in punctured areas of a crucified body. As the blood and water flowed, the maximum pain of death ensues for the soul that by nature longs to dwell in the body, and is torn from its desired domicile with the ebbing of life-sustaining fluids.[150]

The Lenten Season, as a penitential period, commences in the lectionaries of both the Preachers and the Minorites with the struggle of Jesus with the devil in the Judean desert and culminates in the triumphant entrance of Palm Sunday that, according to Bonaventure, is a liturgical pre-figuration of the passion. A noteworthy exception to the shared mendicant cycle is the Second Sunday of Lent, where the transfiguration narrative is read among the Minorites while the Preachers and diocesan congregations hear of the Prodigal Son. Images of Jesus as the

---

[146] *Sermo 14*, n. 1, *Sermones dominicales*, 227.
[147] *Sermo 14*, n. 1, *Sermones dominicales*, 227.
[148] *Sermo 14*, n. 4, *Sermones dominicales*, 229.
[149] *Sermo 14*, ns. 10-11, *Sermones dominicales*, 231.
[150] *Sermo 14*, n. 14, *Sermones dominicales*, 233-34.

astute ascetic,[151] exorcist,[152] healing physician,[153]and gardener[154] constitute the Christological memory Bonaventure constructs at this juncture in the *Sunday Sermons*. The cross and the Lord's passion emerge in the *Second Sunday of Lent* as Bonaventure interprets the figure of James the apostle. Led by Jesus together with Peter and John up Mount Tabor, James represents the necessity of penitential consideration of Christ's passion – a cognitive activity Carruthers links with memory[155] – whereby, "... a person considers how he crucifies the Son of God within himself once again through the repetition of sin."[156] The image of the Crucified returns again in the *Third Sunday of Lent* as Bonaventure points the finger of blame at the devil[157] and in the *Fourth Sunday of Lent* where the General Minister asserts no one can see Christ, and share his victory, unless he or she be crucified with him,[158] whose self-sacrificial passion paid the price of redemption.[159] Interestingly enough, neither the cross nor the passion are the focal points of Bonaventure's thoughts in the *Passion Sunday*. He opts rather to speak to his brothers about the role the powers of the soul play in enabling the reception of, and adherence to, the divine word in faith, hope, and love thereby assuring their liberation from eternal punishment. This freedom does presuppose baptismal grace merited by Christ's passion.[160] Drawing on the urban and royal imagery suggested by the Palm Sunday text, *Song of Songs* 3:11, *Go forth and see, daugh-*

[151] *Sermo 15*, n. 11, *Sermones dominicales*, 239-40.
[152] *Sermo 17*, n. 10, *Sermones dominicales*, 256.
[153] *Sermo 18*, n. 2, *Sermones dominicales*, 259.
[154] *Sermo 19*, n. 1, *Sermones dominicales*, 266.
[155] Mary Carruthers, *The Book of Memory*, 197.
[156] *Sermo 16*, n. 5, *Sermones dominicales*, 246.
[157] *Sermo 17*, n. 4, *Sermones dominicales*, 254.
[158] *Sermo 18*, n. 6, *Sermones dominicales*, 261.
[159] *Sermo 18*, n. 12, *Sermones dominicales*, 264.
[160] *Sermo 19*, n. 11, *Sermones dominicales*, 271.

ter of Zion, King Solomon in the diadem with which is mother crowned him, Bonaventure juxtaposes the images of the Church and the Synagogue in the *Palm Sunday*. This allows him then to compare the glorious entrance of Christ into Jerusalem and his shameful departure on the Passover.[161] According to Bonaventure, the Church reads aloud the Passion at the conclusion of their liturgical procession in remembrance of the suffering that enveloped the Lord when he was forced from the holy city.[162]

The image of Jesus as the liberator of humanity holds pride of place in the Easter Season, and elicits an affective exclamation of praise from Christians as they gather together in song on Easter Sunday.[163] In Bonaventure's *Resurrection Sunday*, the memory of the passion is a constitutive element of this paschal celebration, for by laying down his life the Lord has merited a powerful antidote to death[164]and proffered freedom to the imprisoned.[165] Like clusters of grapes in a winepress, his bodily members are wringed dry, blood flows, and the punishment incurred by humanity, which is mired in the poverty of sin, is removed.[166] The *Sunday in the Octave of Easter* considers the joy that the disciples experienced on seeing the risen Lord, whose flesh still bears the marks of redemptive suffering. The wounds of the passion, clearly evident in his members, demonstrate the continuity of identity between the one who suffered and the one who rose.[167] While there are numerous images of Christ in the Easter Season, Bonaventure shows his preference for Jesus as the Good Shepherd in the *Second Sunday after Eas-*

---

[161] *Sermo 20*, ns. 1, 12, *Sermones dominicales*, 272-73; 279.
[162] *Sermo 20*, n. 12, *Sermones dominicales*, 279.
[163] *Sermo 21*, ns. 2-3, *Sermones dominicales*, 281-82.
[164] *Sermo 21*, n. 4, *Sermones dominicales*, 282-83.
[165] *Sermo 21*, ns. 5, 9, *Sermones dominicales*, 283-84; 287.
[166] *Sermo 21*, n. 9, *Sermones dominicales*, 287.
[167] *Sermo 22*, n. 8, *Sermones dominicales*, 293.

ter. Commenting on John 10:11, *I am the good shepherd. The good shepherd lays down his life for his sheep*, the Minorite General Minister interprets the incarnation as Christ's investiture in the flesh of humanity.[168] Once embodied among the flock as their shepherd, the Lord willingly renders himself vulnerable to the vicious attacks of demonic enemies[169] in order to liberate his sheep.[170] The wounds he endures on the cross paradoxically become a sanctuary from evil when those who are assailed by the devil remember the Lord's passion in meditation:

> So when troublesome temptation arises, most especially in the flesh, *hide in the pit*, that is, in the body of Christ pierced by multiple wounds, not through a bodily presence, but assiduous meditation. Take what you lack from the inner recesses of Christ because, as grapes squeezed in the press from the wounds of his body, torrents of grace are not wanting. Inflamed and comforted by them, you will triumph easily over the deception of the devil, the troublesomeness of the world, and the enticements of the flesh.[171]

Bonaventure continues to encourage meditation on the Lord's passion in the *Third Sunday after Easter*. Affective engagement with this memory is transformative because "The *deep* of Christ's passion *calls out to* the *deep* of Christian compassion."[172] The example of the Apostle Paul, who himself bore the mark of Christ in his flesh, reveals that the sadness provoked by recalling Christ's sufferings to mind leads to heartfelt compassion followed

---

[168] *Sermo 23*, n. 1, *Sermones dominicales*, 296.
[169] *Sermo 23*, ns. 1, 5, *Sermones dominicales*, 297; 299.
[170] *Sermo 23*, ns. 11-13, *Sermones dominicales*, 302-03.
[171] *Sermo 23*, n. 8, *Sermones dominicales*, 301.
[172] *Sermo 24*, n, 8, *Sermones dominicales*, 306.

by conformity with the image of the Crucified.[173] To suffer with Christ, is to share in his glory as well. That is why the sorrowful meditation on the passion is changed to the joy of celestial consolation when Christ's glory is revealed.[174]

In the remaining Sundays of the liturgical year, Bonaventure accentuates for his confreres the salvific memory of the passion, particularly evident in the preaching and sacramental mission of the Church. In *On Pentecost*, Bonaventure integrates the passion into the evangelical preaching of the apostles. The outpouring of the Holy Spirit gifts them with divine eloquence to proclaim the glory of God initiated in the incarnation, continued without diminution in the passion, and experienced in the reception of the Spirit.[175] Images of Christ as banquet host,[176] physician,[177] administrator,[178] and woman in search of a lost drachma[179] reinforce the goodness of salvation offered by Christ through his weakened body and soul in the passion.[180] Battered by suffering and stripped of everything on the cross, the nude Christ is the memorable exemplar for evangelical poverty.[181] Quoting 1 Peter 2:21 in the *Fourth Sunday after Pentecost*, Bonaventure writes, "Whence *Christ suffered for us, leaving you an example that you may follow in his steps*. Oh sweetest word, what truest word, worthy or all remembrance and praise!"[182] This most pleasant of memories, juxtaposed with the im-

---

[173] *Sermo 24*, n. 8, *Sermones dominicales*, 307.

[174] *Sermo 24*, n. 12, *Sermones dominicales*, 308.

[175] *Sermo 27*, n. 8, *Sermones dominicales*, 324.

[176] *Sermo 29*, n. 1, *Sermones dominicales*, 334.

[177] *Sermo 30*, n. 7, *Sermones dominicales*, 344, *Sermo 43*, n. 6, *Sermones dominicales*, 428, *Sermo 45*, n. 1, *Sermones dominicales*, 441.

[178] *Sermo 35*, n. 1, *Sermones dominicales*, 373.

[179] *Sermo 30*, n. 11, *Sermones dominicales*, 347.

[180] *Sermo 30*, n. 11, *Sermones dominicales*, 347.

[181] *Sermo 31*, n. 3, *Sermones dominicales*, 350-51.

[182] *Sermo 31*, n. 8, *Sermones dominicales*, 353-54.

age of the cross, stands in sharp contrast to the memory of worldly delights the devil employs to seduce those who have escaped from sin.[183] Bonaventure treats the sacramental, indeed sensual, dimension of this appeal to the passion and the cross in the *Ninth Sunday after Pentecost*. When considering ecclesial architecture and the nature of liturgical space, he notes the cross represents the altar of Christ's eucharistic sacrifice. To partake of the sacramental body and blood is to taste a satiating sweetness that simultaneously quiets the appetite of the soul and stills the distractions of the mind.[184] According to Bonaventure's reading of the Good Samaritan parable, the Eucharist and other sacraments derive their medicinal efficacy from the passion since Christ healed humanity in his crucified body.[185] This restorative or healing power[186] is accompanied by informed, doctrinal preaching so that wayfarers, who are fortified by the sacraments, may return to their eternal homeland.[187]

CONCLUSION

The *Sunday Sermons* of Saint Bonaventure are a compelling testimony to his pastoral commitment to the Minorite confreres entrusted to his guidance, and his deep seated concern for the entire ecclesial community to whom they preached. Convinced of their evangelical mission on the cusp of the final age,[188] he invites and encourages each confrere in his care to follow Christ with him

---

[183] *Sermo 33*, n. 13, *Sermones dominicales*, 366.

[184] *Sermo 36*, n. 5, *Sermones dominicales*, 381. On the passion, the cross and the Eucharist, see also *Sermo 23*, n. 4, *Sermones dominicales*, 299.

[185] *Sermo 39*, n. 12, *Sermones dominicales*, 404.

[186] *Sermo 43*, n. 1, *Sermones dominicales*, 426-27.

[187] *Sermo 39*, n. 13, *Sermones dominicales*, 404-05.

[188] See FA:ED, vol. 2, 527, note a.

through the salvific mysteries of the liturgical year. Conformed to the Crucified through meditation on the passionate suffering and death of the Good Shepherd, they are likewise invited to a life of compassionate service so they may proclaim to the world, with emotions and words shaped by prayer and study, the good news of the Gospel.

My attempt to read these *Sunday Sermons* in the company of Bonaventure, and subsequent efforts to translate and interpret them for others would have been impossible without a community of colleagues, friends, and family who accompanied me every step of the way. I am most grateful to Sister Margaret Carney, President of Saint Bonaventure University, who revitalized the Bonaventure Texts in Translation Series (BTTS) when she was the Director of the Franciscan Institute, and secured the initial funding for my translation project. I undoubtedly owe a debt of thanks to all the members of the BTTS Board, but I want to acknowledge specifically the contribution of Father Robert Karris to the successful conclusion of this volume. As General Editor not only did he painstakingly critique the English text and offer insightful suggestions and corrections, but he kindly and most generously compiled the lion's share of the biblical and theological sources found in the footnotes. Thanks are due as well to the William J. Fulbright Commission of the United States Department of State and Professor Gert Melville at the Technische Universität in Dresden for providing me with a welcoming residence near the Weser, where I could engage in the uninterrupted study of the *Sunday Sermons* during the summer of 2004. My appreciation and comprehension of Bonaventure's sermons was furthered by the students who studied these texts with me at Flagler College and Saint Bonaventure University. I thank them for their passion, insight, and suggestions. A word of gratitude goes also to William T. Abare, Jr., President of Flagler College and Father Mi-

chael Cusato, Director of the Franciscan Institute, for offering me a fall sabbatical in 2006 as the Joseph A. Doino Visiting Professor of Franciscan Studies, which provided an ideal opportunity to complete this multi-year project. Throughout these years my wife, Agnieszka, was incarnate proof of Bonaventure's maxim, "examples persuade more than words." She was unflagging in her material, emotional, and spiritual support. Simply put, I would never have finished these pages without her selfless encouragement. By way of conclusion, I dedicate my work here to another *mulier fortis*, my mother Mickey Johnson, who was the first Gospel witness I ever encountered.

Timothy J. Johnson
St. Bonaventure University
November 2, 2006
The Feast of All Souls

Sermon 1: On Advent[1]

1. *The one desired by all the nations will come.* Haggai 2:8.

[Protheme] *There is a time and opportunity for each affair*, Wisdom 8:6. It is fitting that anyone who is wise, as a rational substance, consider action as power prompting an effect by strength, duration as presence promoting affection by enjoyment, and intention as diligent enlightenment of the intellect by congruity. The words proposed in the second verse, therefore, concern causing an effect by considering action through the power of strength when stating: *each affair*; the promotion of affection by considering duration through the presence of enjoyment in what follows: *There is a time*; and the enlightenment of the intellect by considering intention through the truth of congruity with the addition: *and opportunity*. At the outset of our words, let us, dearly beloved, first call upon the Father of mercies from whom comes every strength through inflowing power, enjoyment through inflowing goodness, and congruity through inflowing truth, so that he make us strong in exercising power, blessed in

[1] This translation of the *Sunday Sermons* is based on the text in *Sancti Bonaventurae Sermones dominicales,* edited by Jacques Guy Bougerol , Bibliotheca Franciscana scholastica Medii Aevi 27 (Grottaferrata: Collegio S. Bonaventura, 1977). All references to "the critical edition" refer to this text. Unless otherwise noted, all other references to the writings of Saint Bonaventure are found in *Doctoris Seraphici S. Bonaventurae opera omnia,* 10 volumes (Quaracchi: Collegium S. Bonaventurae, 1882-1902) and are cited by volume and page number.

abiding grace, and rational in intending glory. Provoked then in effect through powerful action, moved in affection by enduring enjoyment, and enlightened in intellect by appropriate intention, we may be able to say and hear those things that are to the praise of the one who "from all eternity, commands the course of time"[2] and is described in Daniel as *the ancient of days*;[3] he whose grace we desire for the sake of our consolation in the present and whose glory we await in the future. Amen.

[Sermon] 2. *The one desired by all the nations will come*. Since the nature of mercy is to console the desolate and the afflicted, *Father of mercy and every consolation*,[4] seeing the holy fathers vehemently desolate, afflicted by the delay of his promise, and multiplying their insistent prayer for a swift response with thirsting souls and the most pious affections, deigned to console them in a manifold manner with the proposed passage and assure them concerning the fulfillment of the promised blessing saying: *the one desired by all the nations will come*. But given that liberality fosters petitions and utility promotes, and sincerity inclines the merciful ears of the divine to answering, the proposed passage notes three things: first, liberality is found in the coming Son of God; second, sincerity of soul belongs to the people who offer petitions; third, utility is proper to the subsequent end. First, the coming Son of God displays great liberality because he neither sent someone nor wrote something, but rather, came personally; thus it says he *will come*. Second, the

---

[2] See Book III. M 9 in *Anicii Manlii Severini Boethii Philosophiae Consolatio*, edited by Lvdovicvs Bieler, CCSL xciv; (Turnhout: Brepols, 1957), 51. The original has *iubes* ("you command") while Bonaventure has *iubet* ("one who commands").

[3] Dan 7:9.

[4] See 2 Cor 1:3: "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all consolation."

people who petitioned manifested great sincerity by asking for the Son of God and not for gold or other temporal goods; therefore, *the one desired* is added. Third, great utility is seen in the subsequent end, that is, the New Testament, for through that advent all people are called to God's truth. That is why *all the nations* is included.

3. It says, therefore, he *will come*, where the liberality of the person coming is noted. If someone asks the principal reason and cause for God coming in the flesh, the best reason is the most excellent liberality of God by which, according to which, and because of which the Word became incarnate. This coming proceeds from liberality, offers liberality, and leads to liberality. The Son of God, moved by such great liberality, wished to become human[5] so he might come: first, as the most gracious mediator displaying the remedies of peace and harmony; second, as the most truthful doctor offering proofs of piety[6] and justice; third, as the most humble king, demonstrating examples of humility and subjection, that is, of poverty and indigence; and so for the first reason he must be loved sincerely as mediator; second, he must be humbly revered as doctor; third, he must be imitated as precursor through conformity

4. First, he comes as the most gracious mediator to display the remedies of peace and harmony. Ephesians 2:14-17 speaks of this: *For he himself is our peace, he it is*

---

[5] See c. 46 in *Saint John Damascene De fide orthodoxa*. Versions of Burgundio and Cerbanus, edited by Eligius M. Buytaert, Franciscan Institute Publications Text Series No. 8 (St. Bonaventure, NY: The Franciscan Institute, 1955), 172: *Ideo non hominem deificatum dicimus, sed Deum humanatum.*

[6] Piety is a rich concept in Bonaventure's thought that includes God's merciful relationship with humanity. See Johnson, "The Prothemes of Bonaventure's *Sermones Dominicales*" in *Franciscans at Prayer*, 115-19.

who has made both one, and has broken down the intervening wall of the enclosure, the enmity, in his flesh. He has voided the Law of the commandments expressed in the decrees; ... coming he preached peace to us. The Son of God, assuming human nature in the unity of his person, made both, that is, divinity and humanity, one, by taking on the voluntary torment of the cross and death without obligation, so that free from all sin, he *voided* the divine decree that closed the door of paradise; breaking *down the intervening wall* of hostility and discord, which was between us and God; as so Christ, as the true mediator, in *coming he preached peace*, and established harmony between us and God through himself and not through another, as that would not be fitting. It would not be appropriate even for an angel since the angel cannot satisfy what is required by divine justice; not an angel in human form, who would come down to take the part of humanity voluntarily, would be appropriate; likewise no human being could be raised up to the pristine state in which he was subject to God alone, because such a great blessing is held for an angel; no human being could accomplish this either since humanity is unable to restore what was lost since the first parents lost this innocence for themselves and their progeny; nor God without the incarnation since there is no obligation and, just as importantly, he would be considered suspect by humanity; but is appropriate for Christ, both God and man, because in as much he is God he can, and as much as he is human, he must, and therefore he arouses suspicion from neither side. This is what Bernard says: "Why is it clear to me that neither side must turn away from my liberator? You say: *God* decreed *mercy* and he knows *the one most pleasing to accomplish it*; let him empty and humble himself, and *let him kiss me with the kiss of his mouth*. So in a sign of peace he will bring about security from peace. Fitting to all sides, let him then not be held suspect by anyone. Let the Son of

God become a son of man and so make me certain with this kiss of his mouth and become, thus, the certain mediator, the Son of God whom I know. He will never be suspect to me: my brother and my flesh."[7]

5. Second, he comes as the most truthful doctor to offer proofs of piety and justice. That is why Hosea 10:12 reads: *Sow justice for yourselves in justice, and reap with words of mercy, break up your fallow ground: but the time to seek the Lord is, when he who will teach you justice comes.* We seek the *Lord* when we ask for his grace; however, the *time* for asking this grace that we might be renewed from the ancient fault is; when Christ, the true doctor, *comes*; it is *he who will teach* us in word and deed to sow the truth of *justice* through punishment and the piety of *mercy* through forgiveness, for pious mercy without just punishment does not reckon with fault but ignores it. Whence Isaiah 26:10 states: *Let us have pity on the wicked, but he will not learn to do justice*, because severe justice without pious mercy is not pleasing to God; in fact, *let justice without mercy be done to the one who did not act mercifully*.[8] According to the teaching of Christ, *mercy* in forgiveness should *triumph over judgment* in punishment; and this so that the severity of punishment does not drive the sinner to anguish and despair, but rather, the liberality of mercy, which forgives easily, should draw the sinner to penance.

6. Third, he comes as the most humble king to demonstrate examples of humility and indigency. As Zechariah 9:9 says: *Behold your king, comes to you, the just one and*

---

[7] Bonaventure adapts Bernard's Sermon 2 n. 6 on The Song of Songs. See SBOp 1.11-12.

[8] See James 2:13: "Judgment is merciless to the one who did not act mercifully."

savior: he is poor, riding on a donkey. In order to destroy the pride of the first human being, Christ, our King, did not want to come haughty and proud with chariots and finely adorned horses, but humble and weak on the Day of Palms, *riding a donkey*, in order to call worldly people back from the love of the world and to encourage the love of God. He did not wish to come pompously, with riches and precious stones, but *poor* and needy, so that all pride might be destroyed through his humility and the evil of the world might be recognized through his poverty, for he is the true *Savior*. The Lord states this in Matthew 20:28: *The Son of Man did not come to be served but to serve and give his life for the redemption of many*. The proud part of the body certainly is shamed when the head is humble; in any case it is grotesque if the foot does not want to imitate and subject itself to the head, but wants to place itself above it.

7. It follows: *the one desired*. Here longing and sincerity of the people petitioning is expressed.[9] The holy fathers desired the incarnation of the Son of God with eager sincerity of heart, since in him there were three things that satisfy every desire. There are, in fact, three qualities that rendered something desirable according to its nature: it looks beautiful; it is useful; and tastes delicious. Something is sufficiently desirable according to its manner, when first it delights one's sight when viewed; second, it adorns the subject when possessed, third, it is pleasing to taste when used or enjoyed. These three are found in the most excellent way in our Lord Jesus Christ, therefore, not just the holy fathers but all rational beings should, quite rightly, desire him. First, Christ is desirable

[9] On prayer, the desire of the nations and the Incarnation, see *In vigilia nativitatis*, Sermo 1 in *Sancti Bonaventurae Sermons de diversis*, vol. 1, 67-82.

and beautiful to gaze upon due to the splendor of original innocence; second, he is useful and precious to possess due to the adornment of illuminating grace; third, he is noble and delectable to enjoy due to the taste of pleasing wisdom.[10]

8. First, he is the desired one because the splendor of original innocence delights the sight when viewed. No one was without actual or original sin except Christ alone, who is *more beautiful than the sons of men*,[11] *the desire of the everlasting hills*,[12] that is, of the angels and the holy fathers, *the spotless mirror of the majesty of God*,[13] *more splendid than the sun*,[14] in *whom angels desire to gaze*,[15] and truly he is symbolized by Solomon according to 1 Kings 10:24: *All the earth desired to see the face of Solomon*. In manifold fashion the figure represented by Solomon is the true Solomon, who is Christ. Augustine says as much in Book 17 of the *City of God*: "The things said of Solomon are really appropriate to Christ alone, since

---

[10] The juxtaposition of beauty and wisdom is also found in Book II, d. 30, a. 1. q. 1 of his *Sentence Commentary* in II,714a, where Bonaventure discusses the human body before and after the Fall. His appeal to the category of beauty when speaking of Christ underscores the aesthetical dimension of the Incarnation. On Bonaventure, aesthetics and the body, see John Saward, "Fresh Flowers Again: Saint Bonaventure and the Aesthetics of the Resurrection," *Downside Review* 110 (1992), 1-29.

[11] See Ps 44:3: "You are more beautiful than the sons of men."

[12] See Gen 49:26: "The blessings of your father are strengthened with the blessings of his fathers until the desire of the everlasting hills should come...."

[13] See Wis 7:26.

[14] See Wis 7:29.

[15] See 1 Peter 1:12: "To them (the prophets) it was revealed that not to themselves, but to you, they were ministering those things which now have been declared to you by those who preached the gospel to you by the Holy Spirit sent from heaven. Into these things angels desire to look."

in Solomon the figure is veiled, but in Christ the truth is represented."[16]

9. Second, Christ is the desired one because his precious illuminating grace, when possessed, adorns a particular subject. Whence Isaiah 29:9: *My soul desired you in the night* so *it might see light in your light*. The *soul desired you in the night*, that is, of darkness and ignorance, so it might see *light in your light*; by reason of this preciousness, Proverbs 3:15 says: *All those things desired do not compare to her*; because just as nothing is comparable between a shadow and a similitude to the truth, so too, nothing is comparable between created and divine wisdom; for every creature is a similitude and a shadow of divine truth.

10. Third, Christ is desirable because the pleasure of soothing wisdom, when enjoyed, is delightful and sweet to the taste. Whence Song of Songs 2:3 says: *I sat under the shadow of him whom I desired and his fruit was sweet to my taste*. *Under the shadow* of refreshing grace; *of him*, that is of Christ; *whom I desired* with the ecstatic stirring of love; *I sat* with a quiet mind; *and his fruit was sweet to my taste* due to the taste of soothing wisdom. Thus in order to taste the sweetness of divine wisdom, the soul must be purged from sin, cleansed in the water of devotion, and pulled away from earthly love, so it is not distracted among outer concerns, but indeed able to draw itself completely inward toward interior matters,

[16] Bonaventure adapts Book XVII, c. 8 of *De civitate Dei*. See CCSL xlviii (Turnhout: Brepols, 1957) xlviii, 571 and FC 24, 49: "Now, this psalm (71) contains so much that cannot possibly be fitted in with Solomon's life – that does, on the other hand, apply to Christ our Lord with perfectly pellucid propriety – that it makes clear as daylight how in Solomon there was only a faint adumbration of the substantial reality reserved for our contemplation in Christ."

lest some darkness interfere with it directly receiving the showers of divine influence and tasting the sweetness of eternal kindness. The prophet David, who experienced this sweetness in a certain way, said in Psalm 41:2: *As the deer desires flowing waters, so too does my soul desire you, God.*

11. Third, the utility of the sought-after end is noted when it says: *all the nations.* Christ was, quite rightly, the desired one of the holy fathers and all the nations because, in this coming, he first merited all the nations, the grace of a favorable adoption by deleting the original fault; second, the opening of the heavenly gate by relaxing the just judgment; third, the sublimity of final glory by removing all misery.

12. First, through the coming of Christ the nations sought after the grace of compassionate adoption through the deletion of the original fault. That is why Peter says in Acts 11:17-18: *If the Lord, therefore, gave this same grace to them*, that is, the nations, *just as he did for us who have believed in Jesus Christ*, so too *has he given the nations repentance leading to life.* This blessing is why Prophet David invited all the nations to give thanks in Psalm 116:1-2 *Praise the Lord all you nations, praise him all you peoples, because he has confirmed his mercy upon us*, that is, a favorable adoption.

13. Second, all the nations, through this coming, sought the opening of the heavenly gate through the relaxation of the just judgment. Isaiah 26:2-3 speaks of this: *Open your gates and let the just nation enter that keeps the truth.* The *ancient fault has passed away* because the Lord Jesus Christ possessed the key unlocking the entrance to eternity. Such was his authority that he said

to the angelic spirits: *Princes, open your gates*[17] because the restoration of universal harmony, the relaxation of the just judgment, has been accomplished through my blood. Now that the flaming sword guarding the gate of paradise[18] has been removed, I want the door of heaven to be unlocked so that *the just nation enter that keeps the truth*.[19] The *ancient fault* of the first transgression, that rightly required punishment, has indeed *passed away*.

14. Third, the nations sought, through this coming, the sublimity of final glory through the removal of all misery. Whence Isaiah 66:12: *I will bring upon her, as it were, a river of peace, and as an overflowing torrent the glory of the nations*. The previously stated theme speaks of this: *The one desired by all the nations will come, and I will fill that house with glory*. This will be fulfilled in the general resurrection when the body of each of the blessed, which through grace was the home and dwelling place of the Holy Spirit, the gift of impassibility will remove all corruption, the gift of clarity will remove every deformity and obscurity, the gift of agility will remove all slowness, and the gift of strength and sublimity, that is spirituality, will remove every infirmity and sensuality. Whence Augustine in Book 22 of the *City of God*: "All deformity, slowness, infirmity, and corruption will be cast from our bodies."[20] That he might deign to grant us that, etc.

---

[17] See Ps 23:9: "Princes, lift up your gates."

[18] See Gen 3:24: "And God cast out Adam and placed before the paradise of pleasure cherubim and a flaming sword, which turned in all directions, to guard the way to the tree of life."

[19] See Isa 26:2: "You, open the gates and let the just nation that keeps the truth enter in."

[20] Bonaventure adapts Book XXII, c. 20 n. 3. See CCSL xlviii, 841.

Sermon 2: First Sunday of Advent

1. *When these things begin to come to pass, look up, and lift up your heads because your redemption is at hand.* Luke 21:28.

[Protheme] *The little fountain grew into a river, and was turned into a light, and into the sun.* Esther 10:6. The proposed words in this passage from Esther describe rather well the qualities of the tradesman, that is, the preacher of Sacred Scripture, who ought to be humble in affection, useful in benefit, and noble in appearance. Humble affection is considered when the *little fountain* is suggested; beneficial utility is noted when *grew into a river* is stated; and noble appearance is noted when *and was turned into a light, and into the sun* is added. First, the affection of humility is rendered pleasing through intention; second, the benefit of utility is rendered fruitful in work; and the third, the appearance of nobility is rendered beautiful in conduct. Since we share, therefore, the same intention regarding the investigation of this passage from Sacred Scripture, let us invoke the inflowing, effective grace of the Holy Spirit according to that action by which it customarily enters into souls, so that he who rests upon the humble grant humility to our affections, thus rendering us pleasing by this intention; may he who never cools in those possessing him grant utility to our work, thus rendering us fruitful through accomplishment; and finally may he who never languishes in those in whom virtue flourishes grant honesty to our conduct, thus rendering us beautiful to all who look upon us; so

then finally pleasing in affection, fruitful in action, and beautiful in conduct, our creative faculties may truly labor over the Sacred Scripture or a sermon to the praise and glory of God, the Almighty Father, the Son and Holy Spirit, and the Virgin Mary, to assist the entire Church, and benefit our souls, as grace in the present life and glory in the future. Amen.

[Sermon] 2. *When these things begin to come to pass, look up, and lift up your heads because your redemption is at hand.* Since the Gospel today proposes the prophetic events of the second coming, the entire present evangelical passage refers, therefore, to looking and raising our heads to see the signs that *will be in the sun, the moon, the stars*[21] and throughout the cosmos. But many people are reckless in viewing these signs due to a lack of knowledge; seduced by error and shaken by fear, they turn away from the true faith; therefore, the Lord does three things in the proposed word of the passage to show cautious circumspection, to remove the falsity of deception, and eliminate the instability of fear. Now first, he predicts future tribulation for our instruction; second, he stirs us to careful consideration to avoid seduction; third, he promises all manner of consolation lest we be terrified. He renders us docile by the instruction concerning future tribulation, circumspect by the attention given to cautious consideration, and benevolent by the promise of every kind of consolation. First, he predicts future tribulation so we may be instructed, when it says: *When these things begin to come to pass*; second, he stirs us to careful consideration lest we be seduced, when it adds: *look up, and lift up your heads*, that is, the mind, since just as the head surpasses all parts of the body, so too, the mind,

[21] See Luke 21:25: "And there will be signs in the sun and moon and stars...."

when understood as the higher part of reason, surpasses all powers of the soul;[22] third, he promises us every manner of consolation lest we be terrified, adding: *because your redemption is at hand*: it is as if it says: although these signs *are the beginnings of suffering*;[23] do not fear, because your redemption, not destruction, is near to all you who patiently endure them.

3. It says, therefore: *When these things begin to come to pass*, where he renders us docile by teaching us the future signs of the second coming of the Judge. This is certain in accord with reason. If the first coming had many signs such as the *star leading the Magi*[24] demonstrating the birth, the *sun was obscured*[25] demonstrating suffering, and the *earth was shaken and the veil of the temple torn*[26] inciting fear, so much the more should these signs of the second coming demonstrate comparative power. Let *every* creature then *confess*, not simply with words but with deeds as well, that *all power in heaven and earth was given* to our Lord Jesus Christ,[27] so that *at the name of Jesus every knee bend in heaven, earth, and under the earth*.[28] The verification of these signs of the second coming can be gathered from Sacred Scripture. For when the disciples asked in Matthew 24: 3;29: *What is the sign of your coming and the end of the world?* He responded: *Following the tribulation of those days, the sun will be darkened, the moon will not give her light, and the stars*

---

[22] See *Book I*, d. 3. p. 2. a. 2, q. 1, of his *Sentence Commentary* (I, 89a-b).

[23] See Matt 24:8: "But all these things are the beginnings of suffering."

[24] See Matt 2:2: "We have seen his star in the East and have come to worship him."

[25] See Luke 23:45.

[26] See Matt 27:51.

[27] See Matt 28:18.

[28] See Phil 2:10.

will fall from the heavens. One can gather from an understanding of these words and the Gospel today that there will be three signs: first, there will be signs of deceitful miracles intended to subvert the true faith; second, there will be signs of carnal pleasures intended to cool the flame of charity; third, there will be signs of manifold tribulations intended to erode patient hope. The obscuring of the rays from the sun refers to signs of deceptive miracles, the privation of the light from the moon refers to signs of carnal pleasures, and the star, cast down and fallen, refer to signs of manifold tribulations.

4. First, the obscuring of the rays from the sun represents the signs of deceitful miracles that subvert the true faith. Just as the rays of the sun are obscured by clouds, so too, the ray of faith, darkened in the Christian deceived by these signs, will not give off the light of truth, because as Matthew 24:24 states: *false christs and false prophets will arise and will show great signs and wonders, so as to lead into error, if possible, even the elect*. 2 Thessalonians 2:8-10 says something similar: *The wicked one will be revealed whose coming is according to the work of Satan in all strength, with signs and deceptive wonders and every wicked seduction*. These signs of the antichrist are said to be lies, not because the signs he performs are untrue, but because of his intended end which is to promote what is deceptive and false. Even if they seem to happen at an incomprehensible moment, such signs of the antichrist cannot be called true miracles, since they were done by changing forms with the force of nature; miracles, however, take place beyond nature and the forces of nature, where there is no disposition or prior transformation; consequently, they alone attest to divine power. Nature, assisted and constituted by properly balanced elements, erupts almost unexpectedly with activity, as is evident in the generation of frogs that are born in little time

from certain plants. Demons, thus, typically bring forth frogs, serpents, and all types of vile and useless creatures which are produced effortlessly by natural forces.[29] While God certainly rules, even now, over diabolical powers and pretensions, he allows them to seduce the evil according to their faults and even seize the good, so faith likewise may have a place among these signs.[30]

5. Second, the privation of moon light and a change of blood represent the signs of carnal pleasures that cool the flame of charity. This occurs when a spiritual, honest man is changed by a carnal temperament and deprived of a lucid example of honesty. Sirach 43:7;8 explains this: *For the moon is the sign of the festive day, it is the nature of the moon to decrease at the end of the month. The nature of the moon to decrease at the end of the month* signifies, by referring to the *moon*, the faithful man whose life is consumed at the end by carnal vulgarity. Thus he who changes and diminishes becomes like the moon, a *sign of the festive day*, that is, of judgment. For then Wisdom 2:8-9 will be fulfilled: *Let no field escape our luxury, let no one flee from our joy; let us leave signs of our pleasure everywhere since this our portion.*

---

[29] See Book III, c. 9 n. 17 of Augustine's *De Trinitate* in CCSL l, 144. See also *The Trinity*, Introduction, translation, and notes Edmund Hill. WSA I/5 (Brooklyn: New City Press, 1991), 137: "If then it is possible for any wicked man to know what materials grubs and maggots and flies are generated from, is it surprising that bad angels, with their keener perception of the hidden seeds of things in the elements, should know what frogs and serpents are generated from, and by putting these seminal materials of theirs through the appropriate hidden processes and motions, should have them created, but not, repeat not, create them?"

[30] On the question of demons, miracles and magic, see Book II d. 7, p. 2, a. 2, qs. 1-2 of his *Sentence Commentary* (II, 200a-205b). On miracles and medieval society, see Benedicta Ward, *Miracles and the Medieval Mind* (Philadelphia: University of Pennsylvania Press, 1989).

6. Third, the cast down, fallen stars represent the signs of the many tribulations that erode patient hope. While the pure seed, freed from the chaff of inconstancy and timidity by a trial of diverse affliction, will be brought into the granary of the great king while the blistery tail of the dragon will drag the chaff of inconstancy and timidity to the place of damnation. Luke 21:10 speaks of this: *Nation will rise up against nation, and kingdom against kingdom, and there will be great earthquakes in various places, and pestilences and famines, and there will be terrors and great signs from heaven.* In the Gospel today it says: *The nations will be distressed by the roaring of the sea and waves, and people fainting from fear.*[31] *The nations will be distressed* because *nation will rise up against nation*, and *father against son* and the son *will hand* the father *over to death*, and all those confessing Christ will be hated; *by the roaring of the sea* according to Jerome, the most trustworthy doctor, who says he discovered in the annals of the Hebrews that the sea will be raised fifteen cubits above the highest mountains and then thrown in the depths of the abyss. And everything living in the waters will be lifted up above the roaring waters. Birds of the air will call out but not eat or drink. Animals will be gathered together from the forests onto the fields, bellowing without eating or drinking. And there will such *roaring of the sea*, screeching of birds, and bellowing of animals, that a person will not know what to do, due to fear of the signs and earthquakes, as *people faint* from hunger and pestilence.[32]

7. Second the stirring of careful consideration lest we be seduced is noted, when it adds: *look and lift up your*

[31] See Luke 21:25-26: "... and upon the earth distress of nations bewildered by the roaring of sea and waves; people fainting from fear."

[32] Bonaventure interprets Luke 21:25-26.

heads. Lift up, therefore, your mind through careful consideration, first, to the wisdom of the Son so the falsehood of deceptive miracles does not turn you away from the true faith; second, to kindness of the Holy Spirit so vulgar delights of the flesh do not separate you from the charity of Christ; third, to the power of the Father lest the severity of countless tribulations tear you away from firm hope.

8. First, *lift up* your mind to the wisdom of the Son, so the falsehood of deceptive miracles does not turn you away from the true faith. Psalm 24:1 speaks of this: *To you, Lord, I have lifted up my soul. In you, my God, I put my trust; let me not be ashamed. To you, Lord, I have lifted up my soul*, namely, in faith believing in the heart that you are both God and man – something I could not obtain through reason. *In you, my God I put my trust; let me not be ashamed*, by confessing with the lips the reproach of the cross; *let not my enemies laugh at me* with their evil deeds; *for all those who wait on you will not be confounded*, by acquiescing to falsehood. *All* the ministers of the antichrist *will be confounded*, those who are accomplishing *iniquity* and *useless things,* by leading others to the vanity of falsehood and lies. But you, *Lord*, who are truth and wisdom, *show me your ways* with precepts and *teach me your ways* with counsels.[33]

9. Second, *lift up* the mind to the kindness of the Holy Spirit, so you are not separated from the charity of Christ by the vulgar delights of the flesh. Lamentations 3:28 speaks about this: *He will sit alone and remain silent, and he will be raised above himself.* The true Christian *will sit alone* by forsaking carnal delights, impure affec-

[33] See Ps 24:4: "Lord, show me your ways and teach me your ways."

tions, and improper thoughts. This person will remain silent; by curbing the spark in the flesh, and making it obey, voluntarily and without murmuring, the spirit in all matters; and this person will rise above the self when, leaving all creatures behind, he ascends through interior reflection and, in a conformity of wills, is united with the heavenly Trinity. *Now, he savors what is above and not the things of earth.*[34] 3 Esdras 4:58-59 speaks of this figuratively: *Raising his face to Jerusalem, he blessed the king of heaven and said: From you comes victory.*[35] While *face* refers to the knowledge of faith, *Jerusalem* stands for the vision of faith. Someone *raises the face to Jerusalem* when, raised by the knowledge of faith, this person sees tranquility and harmony in the kingdom of the soul where all carnal desires are overcome. Since this harmony comes from God, no one *is able to be continent unless God grant it.*[36] Everything then is to be attributed to God to whom belongs thanksgiving; thus, the passage adds: *he blessed the king of heaven and said: From you comes victory*, that is, the victory from vulgar delights.

10. Third, *lift up* your mind to the power of the Father lest you be torn away from firm hope by the severity of countless tribulations. Whence Psalm 85:4: *Give joy to the soul of your servant, for to you, Lord, I have lifted up my soul. Deliver me from my enemies and from those who hate me because they triumph over me. Give joy to my soul, according to the multitude of sorrows* and afflictions, with the infusion of sweet consolation. *For to you Lord, I have lifted up my soul* with steadfast hope; *deliver me from my* strongest *enemies*; *and from those who hate me*,

---

[34] See Col 3:2: "Savor what is above and not the things of earth."

[35] See *Vulgate,* 1918.

[36] See Wis 8:21: "And since I knew that I could not otherwise be continent, unless God grant it...."

by introducing the snare of eternal death, *because they triumph over me*, by multiplying tribulations and punishments, injuries and hardships.

11. It follows: *because your redemption is at hand*, where the promise of every manner of consolation is noted. Certainly every manner of consolation is offered to those who persevere by lifting their minds to God in careful consideration. For a threefold consolation corresponding to a triple elevation of the mind will draw near, a consolation to which all other consolations refer. First, in lifting the mind to the wisdom of the Son, the vision of infallible truth purges every error; second, in lifting the mind to the kindness of the Holy Spirit, the enjoyment of inestimable sweetness dissipates every carnal love; third, in lifting the mind to the power of the Father, the possession of steadfast security removes all fear. The image of glory in these three riches, that is, clear vision, quiet enjoyment, and secure possession, corresponds to the image of grace, marked by faith, imperfect charity, and hope, proper to the present state of life.

12. First, in lifting the mind to the wisdom of the Son, every error is purged by the vision of infallible truth. Whence Job 19:25-26 states: *For I know that my redeemer lives, and that on the last day I will rise up from the earth, and I will be clothed again in my skin and in my flesh I will see God, my* Savior, as if to say: even if in the passion life will have been clothed in death, nevertheless, death will be swallowed in the resurrection and life will be raised up completely. *And that on the last day I will rise up from the earth, and be covered by my skin* when my *lowly body is conformed to the glorious body* of Christ. *And in my flesh I will see God, face to face* in a manner of seeing not subject to error as in the present mode of seeing *through*

a mirror in obscurity proper to this life.[37] Then uncreated wisdom will propose to the blessed to contemplate those eternal reasons in him as in a beautiful mirror, an indelible book, and a delicious meal. Whence in Book XV of *On the Trinity* Augustine says: "We will see the truth without any difficulty, and enjoy it with the greatest certainty and clarity. We will not seek anything with the discursive mind, but perceive with the contemplative mind."[38]

13. Second, in raising the mind to the kindness of the Holy Spirit, the enjoyment of inestimable sweetness dissipates every carnal love. 1 Peter 1:18-19 explains this: *You were redeemed from the vain manner of life handed down from your fathers, not with perishable things like silver and gold, but with the precious blood of Christ, an immaculate, unblemished lamb. The vain manner of life handed down from the fathers* delights in the dregs of carnal pleasures. The life handed down from the fathers left us, quite deservedly, *carnal, bought by the power of sin.* The blessed, however, are redeemed from this *vain way of life by the precious blood of Christ*, because through the merit of his shed blood, they taste the sweetness of delightful wisdom, which due to such ardor completely seizes the soul with longing that it despises everything of the flesh. While it certainly satiates the soul, such wisdom does not provoke nausea, for desire continues. But since the blessed are now perfect, and the spark of concupiscence has been extinguished, they will be intent only on the enjoyment of divine sweetness; they are thus spoken of as if they were *immaculate and unblemished lambs*,[39]

---

[37] See 1 Cor 13:12: "We see now through a mirror in an obscure manner...."

[38] See *On the Trinity* Book XV, c. 25 n. 45 in CCSL la, 523-24.

[39] See 1 Peter 1:19: "But with the precious blood of Christ, as of an unblemished and immaculate lamb."

similar to angelic spirits *who neither marry nor are given in marriage.*[40]

14. Third, in lifting the mind to the power of the Father, all fear will be removed by the possession of steadfast security. Jeremiah 31:11-12 speaks of this: *The Lord has redeemed Jacob and delivered him from the hand of one mightier than he, and they will come and praise him on Mount Zion. The Lord has redeemed Jacob* from servitude to the law of sin; *and delivered him from the hand of one mightier than he*, that is, the devil who frequently afflicted him; *and they will* come in exultation *and praise him* continually; *on Mount Zion*, that is in that most eminent place of celestial dwelling. *Zion* is interpreted to mean mirror signifying the celestial dwelling where the blessed are situated to consider and contemplate the unchangeable beauty of the divinity. Thus Augustine says in Book 22 of the *City of God*: "What happiness there will be where there is no evil and no good will be lacking, where we will praise God who is all in all."[41] At that time a person will be bound by an unbreakable link to the highest, unchangeable Good. Let us ask the Lord Jesus Christ to enable us to raise our minds to the wisdom of the Son through the splendor of faith, to the kindness of the Holy Sprit through the ardor of charity, and to the power of the Father through the certitude of hope, so that we might merit the riches of clear vision, quiet enjoyment, and secure possession. That he may deign to grant us that, etc.

---

[40] See Matt 22:30: "For at the resurrection they will neither marry nor be given in marriage, but will be as angels of God in heaven."

[41] See Book XXII, c. 30 n. 1 in CCSL xlviii, 862. Augustine actually concludes with: "God who will be all in all." The allusion is to 1 Cor 15:28: "... that God may be all in all."

SERMON 3: SECOND SUNDAY OF ADVENT

1. *When John had heard in prison of the works of Christ, he sent two of his disciples to him to say to him: Are you the one who is to come, or should we expect another?* Matthew 11:2.

[Protheme] *Who will be able to behold the thunder of his greatness?* Job 26:14. These words of the second passage from the twenty-sixth chapter of Job concern the formidable sacrament of the Lord's incarnation. They demonstrate a threefold defect in humanity preceding the coming of Christ, that is, a weakness of strength in action; brevity of experience in comprehension; and an obscurity of understanding in thought. The defect of strength in action is mentioned with the premise: *Who will be able*; as if to say that there is no one because of weakness. As Isaiah 1:31 says: *Your strength will be like ashes of flax*. Surely the defect of experience in comprehension is mentioned in Job where it states: *the thunder of his greatness*; because of the thunder that was heard and greatness that was seen; this refers to the coming of Christ in the flesh to those living before the law. That is why one of them said with admiration in Habakkuk 3:2: *Lord I heard your sound and I feared, I considered your works and was terrified*; this person feared what was heard and was terrified by what was seen. The defect of understanding in thought is mentioned when *behold* is added. As Genesis 27:1 says: *The eyes of Jacob were darkened*; therefore, *he was unable to see*. On account of this,

let us who bear a sweet yoke and light burden[42] implore, before anything else, the clemency of divine piety, that it might fortify our strength in works, heighten our experience in comprehension and clarify our understanding in thought; so that rendered effective in action, capable in comprehension, and veracious in thought, we might then contribute at least some things that are to the praise and glory of his most blessed name and a consolation to our souls. Amen.

[Sermon] 2. *When John had heard in prison of the works of Christ, etc.* John spoke these words to his disciples for their sake. No one should believe that the precursor of Christ doubted the coming of Christ in the flesh, since he had known at the time of baptism through the Holy Spirit when the dove descended from heaven and rested upon him and he heard the voice of the Father saying: *This is my beloved Son*;[43] he even offered testimony to him proclaiming: *Behold the Lamb of God*.[44] If he had ignored his coming why would he have pointed him out and offered a testimony to him? One should not retain that he questioned because he did not know, or that he sent the disciples because he doubted, especially if these Gospel words that bear out this explanation are diligently understood. Now in the proposed passage three ways are noted through which truth is able to be manifested in all things. First, the various conditions of humanity are noted by the significance of John in chains; second, the question proposed by those doubting the coming of Christ; third, the clear response of Christ through his mystical works. First of all, the various conditions of humanity are signified

[42] Cf. Matt 11:30: "For my yoke is easy, and my burden light."

[43] See Matt 3:17. There is no indication, however, that John heard the voice and that it was the Father's voice.

[44] See John 1:29.

through miracles for John in prison when it says: *When John had heard in prison of the works of Christ*; second, the question of the coming of Christ is proposed when it includes: *he sent two of his disciples to him to say to him: 'Are you the one who is to come, or should we expect another?'*[45] Third, the fitting response of the mystical works of Christ is added with: *Responding, Jesus said to them 'Go and report what you have heard and seen: the blind see, the crippled walk, lepers are cleansed, the deaf hear, the dead rise, and the good news is preached to the poor.'*[46]

3. It says, therefore, *When John had heard in prison of the works of Christ*, where it notes the varied conditions of humanity through John's chains. Just as Peter, the prince of the apostles, was placed in prison after his confirmation,[47] and thus represents the condition of sinful humanity, so John the Baptist placed in chains signifies souls existing in various states of misery and calamity. Now, the first signifies the souls ensnared in the chains of original sin; the second, the souls bound by the penalty of sin; third, the souls constrained by the chains of bodily misery.

4. First, Luke 13:16 speaks about the chains of original sin: *Should not this daughter of Abraham, bound by Satan, be absolved from the bond on the Sabbath?*, as if to say: that woman bent over toward the ground, who was unable to look up, signifies the soul that, because of original sin, is bound to worldly concerns by a propensity toward evil, and unable to seek after heavenly concerns given the difficulty in attaining the good.[48] Satan

---

[45] See Matt 11:2-3.

[46] See Matt 11:4-5.

[47] See Acts 12:1-10.

[48] On the image of one bent over because of sin, see *Itin*, c. 1, n. 7 (V, 297b-298a), *Comm Lc*, c. 13, n. 24 (VII, 342b), and *Sermo 4*, n. 13,

bound her with these chains of original sin, that is, with the propensity toward evil and the difficulty of attaining the good. She can be freed from these chains completely only on the Sabbath of those who rest in eternity because although concupiscence regarding the penalty of sin disappears in baptism, it still remains, nevertheless, in culpable actions as our experience surely teaches.

5. Second, Jeremiah 52:11 is able to explain why the penalty of sin is equated with chains: *And he put out the eyes of Zedekiah and bound him with fetters*, so he might be led *into Babylon*. Zedekiah placed in fetters by the king of Babylon, who is interpreted as the justice of God,[49] signifies the souls whom, due to the severity of divine justice vis-à-vis the first sin, the Devil placed in the fetters of punishment, that is, the absence of the divine vision. Whence, it says that his eyes were put out because he was excluded from the vision of true light. He is then led into Babylon, that is, into limbo. Babylon is interpreted to mean confusion[50] and signifies the obscured vision that the holy fathers had in that place.

6. Third, the Prayer of Manasseh is able to speak of the chains of bodily misery that are the lot of humanity: *I am bent over by many iron chains and I am without relief*.[51] Certainly humanity, in this present condition, is bent over by many *iron chains*: there are chains of hunger, then chains of thirst, occasionally chains of nakedness, and at times chains of sickness; *there is no relief for anyone* because summer strikes with extreme heat,

---

Sermo 7, n. 12, *Sermo 38*, n. 9 and *Sermon 45*, n. 1 in the *Sunday Sermons*. For English translations of the *Itin.* and *Commentary on Luke* see WSB II, 51 and VIII, 1255.

[49] See CCSL lxxii, 113: "Zedekiah is interpreted as just lord."

[50] See CCSL lxxii, 119: "Babylon is interpreted as confusion."

[51] See Prayer of Manasseh 11 in Vulgate, 1909.

winter with extreme cold, autumn with extreme dryness, and spring with excessive precipitation. Time is the principle of corruption; sensuality certainly battles against reason, and the will itself moves in contrary and diverse directions. Consequently there is no relief from any side for the miserable person.

7. After designating the multiple signification of humanity's condition which is represented by the chains of John, the question concerning those doubting the coming of Christ remains to be seen, which is noted when it adds: *Are you the one who is to come, or should we expect another?* In the question which they pose they show their doubt. Yet in the expectation which they presume, they show their desire. In fact we seek what we doubt and desire what we rightly expect. They propose the question because they doubted that Christ has come. They presume the expectation because they desire that Christ come. First they ask: *Are you the one who is to come* into the world to loosen the chains of original sin? Second, they ask: *Are you the one who is to come* into limbo[52] to dissolve the chains of sins' punishment? Third, they ask: *Are you the one who is to come* on judgment day to eliminate the chains of bodily misery?

8. First, they ask: *Are you the one who is to come* into the world to loosen the chains of original sin. John did not ask this question for himself but for the sake of his disciples who did not believe in Christ, as John 3:26 reveals when, moved by jealousy because Christ was preferable to their master, they said: *Behold he baptizes and*

[52] On Christ's descent into the underworld in Bonaventure's theology, see Luigi Giacometti, *"È disceso agli inferi" Saggio tematico sulla soteriologia bonaventuriana* (Santa Maria degli Angeli: Edizioni Porziuncula, 1990).

all are coming to him. In order to strengthen them the same John said: Did I not say to you that *I am not the Christ but, rather, I was sent before him?*[53], as if he wanted to say to them: this is the way it is. Similarly in Matthew 9:14, as if they preferred themselves to the disciples of Christ, they said to Jesus: *Why do we and the Pharisees often fast, whereas your disciples do not fast?* Held in prison, Blessed John wanted to look after them and provide for their well-being since he knew he would soon leave them because of his approaching martyrdom. He did not want to leave them in error and so he sent his disciples to Christ so that, hearing his words and seeing his works, those who previously did not want to believe his testimony would believe. So that the response of Christ would satisfy those who doubted, he formed the question according to their doubts, saying: *Are you the one who is to come*, etc.

9. Second, they ask: *Are you the one who is to come* into limbo to dissolve the chains of sin's punishment. John was not certain about this coming so, unlike the first time, he asked about this for himself. Whence Gregory says about this: "John did not doubt he was the Son of God; however, here he was asking about the one, whose coming he already proclaimed in his preaching. He wanted to know if he should go before him and announce the same Savior to the underworld. It is as if he was saying: Just as you willed to be born for all, show me whether you will to die for all, because then I would become the precursor of both your birth and death."[54]

---

[53] John 3:28.

[54] Bonaventure adapts Homily 6 n. 1 of GGHG. See CCSL cxli, 39.

10. Third, they ask: *Are you the one who is to come* on judgment day to eliminate the chains of bodily misery, this is as if to say: the law and the prophets taught us that there would be a resurrection in which every miserable defect would be removed from the bodies of the blessed. If you are the one who is to come on judgment day to remove the bodily defects, strengthen those of us who are doubters.

11. Now that we have examined how John's chains signify various human conditions and the questions of those who doubted the coming of Christ, the third matter that remains to look at is the clear response of Christ evident in his mystical works, where it adds: *Responding, Jesus said to them 'Go and report to John what you have heard and seen: the blind see, the crippled walk, lepers are cleansed, the deaf hear, the dead rise, and the good news is preached to the poor.'* This response does not appear to respond to the question, but certainly if we diligently ponder what it represents since whatever Christ does is for our instruction,[55] we will see this response really satisfies the question in every way. The Lord in fact, who saw their hearts, satisfied the intention of those asking the question more interiorly than exteriorly. To those doubting whether he was the Christ, he accomplished works that no one other than the Christ could have done, and thus removing ambiguity since it is easier to believe in facts than in words. By means then of mystical deeds he responded to John's concern for the souls living with the various chains of calamity and misery saying, first of all: *Go and report to John* the coming of the mediator, that is, to the souls constrained by the chains of original sin, for I am the one who came into the world to dissolve those chains by taking human flesh. A sign of this is that *lep-*

[55] See the critical edition, 100-01 for the origin of this statement.

ers are cleansed, the deaf hear. Second, *report to John* the coming of the Savior, that is, to the souls bound by the chains of sin's punishment for I am the one who is about to come into limbo to cut those chains by the voluntary acceptance of death. And this will be the sign to you: *the blind see, the crippled walk.* Third, *Go and report to John* the coming of the Savior, that is, to the souls constrained by the chains of bodily misery for I am the one coming on judgment day to eliminate those chains by the glorification of one or the other person. The sign of this however is: *the dead rise, and the good news is preached to the poor.*

12. First, *report to John* the coming of the Mediator, that is, to the souls living in original sin for I am the one who comes into the world to dissolve the chains of original sin by taking on flesh. The sign of this is: *lepers are cleansed, the deaf hear.* The disease of leprosy signifies the first sin of humanity well, because just as the disease of leprosy entails separation from the community, the infection of the entire person, and is characterized by transmission from one to another, so also, the first parents were thrown out of paradise because of their first transgression, corrupted in body and soul, and gave birth to children infected by original sin. This sin is comparable to deafness because it is like the *deaf asp that closes her ears, lest she hear the skillful, chanting voice of the sorcerer.*[56] According to Isidore: "She placed one ear to the ground and stopped up the other with the tail."[57] Adam

[56] Bonaventure adapts Ps 57:5-6.

[57] See Book XII, c. 4 n. 12 of *Isidori Hispalensis episcopi Etymologiarvm sive originvm Libri XX.* Book II, edited by W. M. Lindsay (Oxford: Clarendon Press, 1911), "When she doesn't want to come out of her cave, she presses one ear to the ground and stops and covers the other with her tail and thus she does not hear those magical sounds and abandon her cave for the charmers."

closed the affective ear when he satisfied the earthly and animal affections of his wife so as not to disappoint her desires. He closed the intellectual ear with the tail from obtaining forgiveness of sin, lest he might hear the voice of God commanding: whenever *you shall eat*, etc.[58] Whence Augustine says about this text: "Adam believed he was able to do both, so he complied with his wife and later sought forgiveness by doing penance."[59] Psalm 79:2 describes the coming considered here: *You, who are seated upon the Cherubim, shine forth before Ephraim, Benjamin, and Manasees. Stir up your power and come to save us. Change us, God, show us your face, and we will be saved. You who are seated upon the Cherubim, shine forth before Ephraim, Benjamin, and Manasees*, which is almost like saying: you who reign over all celestial spirits through the eminence of your great magnificence, *shine forth before Ephraim, Benjamin, and Manasees,* that is, give evidence to the entire human race through the humanity you assumed. *Stir up your power*, that is, you, who brought forth from your infinite power all things according to nature from useless nothingness, *stir up* the same *power* to perfect all things according to grace. *And come*; join the first, divinity, with the last, humanity, in the unity of one person in order to *save us* from the chains of original sin. Lord God of power, *change us* back to pristine innocence by making the impious, pious for such power and strength is greater than that which created heaven and earth. *Show us your face*, the humanity you have assumed, and *we will be saved* from the transgression of the first parents. This is what Ephesians 2:14-17 says:

---

[58] See Gen 2:17.

[59] This quotation does not seem to be from Augustine, but from Book I, Pars VII, c. 11 of Hugh of St. Victor, *De sacramentis*. See PL 176:291A: "Especially because he (Adam) thought that he should comply with the wishes of his wife and that afterwards through repentance and a petition for forgiveness he could please his Creator."

He himself is our peace, he who has made both one. Coming he preached peace to you who were far off, and peace to those who were near. Christ, who reconciles us to God, *made both*, that is from divinity and humanity, *one* person. *Coming*, as the true mediator who brings harmony to the extremes, *he preached peace* that was brought about by his coming, *to those who were near*, that is, to the Jews by virtue of the law and the promises made, and *to you who were far away*, that is, to the Gentiles who neither possessed the law nor knew God.

13. Second, *report* to the souls bound by the chains of sin's punishment the coming of the Savior, because I am coming to limbo to cut those chains by assuming the bitterness of death. This is the sign: *the blind see, the crippled walk*. The holy fathers, who lived in limbo, were considered blind because they lacked the vision of divine light; but crippled because on the one hand they did not suffer in the senses, but on the other hand they received the punishment of the damned, that is, the absence of the divine vision. The coming of Christ into limbo affectionately healed their foot, when they clearly saw the divine light. Baruch 4:22 figuratively speaks of this coming: *Joy came to me from the holy one because of the mercy which will come to you from our everlasting savior. I have sent you forth with mourning and weeping, but the Lord will bring you back to me with joy and gladness*. Even though the prophet speaks these words in the person of Jerusalem who rejoices over the liberation of Israel's children, held captive in Babylon under the power of the enemy, nevertheless, since all these things have a figurative dimension to them,[60] these words may be considered to be those of mother Church rejoicing over the liberation of

[60] See 1 Cor 10:11: "Now all these things happened to them as a type."

her children from limbo, where they were held captive in another way by the power of the enemy. Mother Church *sent forth* her children *with mourning and weeping* into Babylon, that is, into the limbo of obscurity from Adam to the death of Christ. But when the Lord, *returned* with them, descending into limbo, and with joy and gladness, granted them perpetual glory; then *joy came* to them, *from the holy* of holies, Christ, *because of the mercy*, since they were freed by the effusion of the very blood of Christ.

14. Third, report to John, that is, to the souls constrained by the chains of bodily misery, the coming of the Savior, for I am the one coming on judgment day to eliminate those chains by the glorification of one or the other person. This will be your sign: *the dead rise, and the good news is preached to the poor*. In poverty and death the twofold misery that oppresses the human race up to the time of the general resurrection is noted, and all other painful misery can be traced back to them. For poverty is understood as the lack of the necessary, but death as the endurance of affliction and pain. Haggai 2:7-8 speaks of this advent: *Yet for a little while, and I will move heaven and earth, the sea and dry land. I will move all the nations. And the one desired by all the nations will come and I will fill this house with glory*. This will happen when *our humble body*,[61] which is the house of the God, will be freed from all misery through conformity to the *bright, glorious body* of Christ. That God might deign to grant that to us, etc.

[61] See Phil 3:21: "who will refashion the body of our lowliness, conforming it to the body of his glory by exerting the power by which he is also able to subject all things to himself."

Sermon 4: Third Sunday of Advent

1. *In your midst stood one whom you did not know.* John 1:26.

[Protheme] *While Peter was speaking these words, the Holy Spirit came upon those who were listening*, etc. Acts 10:44. These last words proposed here describe three noteworthy things pertaining to every preacher; first of which is the certitude of the one speaking mentioned in the premise: *While Peter was speaking*; he is interpreted as one who knows;[62] second, the swiftness of the one poured out mentioned when it adds: *the Holy Spirit came*; third, the multitude of people listening mentioned when it adds: *upon all those who were listening to the words*. Given these three things, let us all devotedly implore the grace of divine piety, that it might fill the one speaking with certain words and establish the one listening among the multitude of the blessed. In this way, both the one speaking and the one listening might rejoice in the swift effusion of the Holy Spirit by whom I might say and you understand these matters to the praise and glory of our Mediator and the health and consolation of our souls. Amen.[63]

---

[62] See CCSL lxxii, 147: "Peter, knowing or destroying."

[63] On Christ as Mediator, see: J. A. Wayne Hellmann, *Divine and Created Order in Bonaventure's Theology*, translated and edited, with appendix by Jay M. Hammond (St. Bonaventure, NY: Franciscan Institute Publications, 2001), 62-77.

[Sermon] 2. *In your midst stood one whom you did not know*. Although John the Baptist was of such great holiness that many considered him to be the Christ, when the Jews asked him if he might be the Christ he responded truthfully, because he was not Christ. In order for the Jews to have a response to their question about Christ, this faithful messenger and precursor of the truth added the proposed words, saying: *In your midst stood*, etc. The first certainly asserts the appropriate office of reconciliation. The second calls to mind the presence of the incarnate Word. The third proves the negligence of the Jewish people.[64] The first asserts the appropriate office of reconciliation when it says: *In your midst*. The second calls to mind the presence of the incarnate Word when it adds: *stood,* that is, he is present among you. The third proves the negligence of the Jewish people, when it adds: *whom you did not know*.

3. It says then: *In your midst*, where the appropriate office of reconciliation is noted. It was appropriate, certainly, that he who held the middle of the throne, would hold the office of medium, and he who was the medium in way of creation, would be the medium in the way of recreation. Consequently, the world might be restored through the Word through whom it was made. Christ is the appropriate medium, first of all, in the miraculous way he draws together in the incarnation; second, in the regular discipline of conduct; third, in the powerful influence of the passion.

---

[64] On Bonaventure's view of the Jewish people, see *Bonaventure's Commentary on the Gospel of Luke, Chapters 9-16*, introduction, translation, and notes Robert J. Karris. WSB VIII/2 (St. Bonaventure, NY: Franciscan Institute Publications, 2003), xiii-lvi, esp. xlii-xlvi in regard to the *Sunday Sermons*.

4. First, Christ is a miraculous, unifying medium in the incarnation because he joins together, in himself, two extremes, the first, divinity, and the last, humanity. *He himself is our peace who made both one*,[65] and for this reason it is more fitting for Christ, through whom the grace of reconciliation and the truth of the incarnation came, than Moses to say in Deuteronomy 5:5: *I was the mediator and stood between you and God*. In the humanity he assumed, he is *like the morning star in the midst of a cloud* spoken of in Sirach 50:6. Just as the morning star is between the day and night, and works to drive away the darkness, so Christ was the medium between the day of divinity and the night of humanity, by removing the darkness of sin.

5. Second, Christ was the appropriate medium in the regular discipline of conduct, never straying from the medium of truth when speaking nor from the medium of honesty in action, because he held the medium in every type of virtue and perfection. Therefore Psalm 45:5 says of him: *The most High has sanctified his temple. God is in its midst It will not be moved*. This is understandable, because he was so grounded in the virtue of humility that even though the most violent winds of pride were blowing, they were never able to reach the depths his humility. While he was the richest king, he associated with the poor and fishermen. Indeed, he served them. The wisest doctor, he listened to the doctors as if he was the simplest boy; the strongest prince, he allowed himself to be led to the yoke of the cross. Whence he says of himself in Luke 22:27: *I am in your midst as he who serves. In the midst* he stands, condemning the corners of ambition in the exhibition of honors, the acceptable hiding places of those dispensing gifts, the inns of private consolation, and the

[65] See Eph 2:14.

assemblies of sordid, shared pleasures, *as he who serves*, not as one who dominates.

6. Third, Christ was the medium of powerful influence in the passion where *he wrought salvation in the midst of the earth*.[66] Just as the heart, which is the medium of life-giving warmth in the senses, by means of mediating spirits, influences the life of the other members of the material body, so Christ, crucified in the midst of thieves, he who is the *tree of life* planted by God *in the midst of paradise*[67] of the Church, by means of mediating sacraments, influences the life of the other members of the mystical body. This is what Revelation 22:1-2 says: *He showed me a river of the water of life, clear as crystal, coming forth from the throne of God and the Lamb, in the midst of the city street. River* refers to the dispensation of the sacraments; in fact it is *clear as crystal* because of the clarity and beauty given to the souls cleansed in this water. It is called the *river of the water of life* because of the efficacious grace that enlivens souls; and it *proceeds from the throne of God and the Lamb* because it proceeds from God, as from an author and efficient cause, but from Christ, as from a mediator and one who merits. Therefore, all sacraments are said to receive their efficacy from the passion of Christ. Whence, according to Augustine: "The sacraments flowed from the side of the sleeping Christ."[68] The blood and water flowed *into the midst of the city streets*, that

---

[66] See Ps 73:12: "God ... has wrought salvation in the midst of the earth."

[67] See Gen 3:9.

[68] Bonaventure adapts Tractate 15 n. 8 on the Gospel of John. See CCSL xxxvi, 153 and FC 79, 82-83: "... for, from Christ, while he was sleeping on the cross, the Church was going to come into being – from his side, that is from his side while he was sleeping, because from the lance-pierced side of Christ hanging on the cross the sacraments of the Church flowed forth," (translation modified).

is, into the Church which is the mystical body, so that it might be brought back to life through him.

7. Second the presence of the incarnate Word is noted when it adds: *there stood one*, this is, he was present among you. Christ *stood* among humanity first of all, as the most clement high priest who purifies those guilty of evil; second, as the wisest doctor who illuminates the ignorant with the words of doctrine; third, as the most powerful king who liberates the helpless from punishment and leads them into the goodness of glory. And so Christ, as the proper mediator and true angel of the New Testament, possessed three hierarchical actions in the ecclesial hierarchy, namely, to purify through the expiation of blame; to illuminate through the teaching of doctrine, and to perfect through the removal of penalty and the reception of glory.

8. First he stood as the most clement high priest to purify those guilty of evil. Whence Revelation 3:20 says: *I stand at the door and knock. If anyone listens to my voice and opens the door to me, I will come in and eat with him. I*, that is Christ, *stand at the door* of the heart closed by sinful pleasure; and *knock* with the call of internal inspiration by which I speak to each and every heart; *If anyone listens to my voice* by attentive hearing and accomplished deeds; *and opens the door to me* by confessing and abandoning sin; I *will come in* through the indwelling of justifying grace; *and eat with him* a meal of spiritual delights. Whence Augustine, in *On the Literal Meaning of Genesis* states: "The principle of every rational creature is the wisdom of God, which never ceases speaking the

hidden language of inspiration to the creature formed by God in order to turn the creature back to the one who alone is the source of perfection."[69]

9. Second, he stood as the wisest doctor to illuminate the ignorant with the words of doctrine. Whence John 7:37: *Now on the last, the great day of the feast, Jesus stood and cried out, saying: 'If anyone thirsts, let that one come and drink.' Jesus stood* as the true doctor, and *cried out* like a trumpet,[70] raising his voice *saying: If anyone thirsts* for the fountain of salvific knowledge; *let that one come*, by humbly asking without contemptible obstinacy; and *drink* the sweet goblet of life I will offer you from the sea of wisdom.

10. Third, he stood as the most powerful king to liberate the helpless from punishment of sin. Whence Acts 7:55 says: *I see the heavens opened and Jesus standing at the right hand of God, almighty.*[71] The Lord Jesus Christ *standing at the right hand of God*, that is, equal to the Father as God, and with the best qualities of a human being, not only agreed to provide an abundant outpouring of grace to the first martyr who, for the sake of his name, bore the blow of those who stoned him, and overcame the inhumanity of the Jews with benign prayer, but he even agreed to *open the heavens* and manifest himself to him as a sign that he was to be led into the goodness of such glory.

---

[69] See Book I, n. 5 of *Sancti Avreli Avgvstini, De Genesi ad literam* .... Edited by Joseph Zycha. CSEL, xxviii/i, (Prague: F. Tempsky, 1894), 9.

[70] See Isa 58:1: "Cry, cease not, lift up your voice like a trumpet, and show my people their wicked deeds, and the house of Jacob their sins."

[71] Acts 7:55 says this of Stephen: "But he, being full of the Holy Spirit, looked up to heaven and saw the glory of God and Jesus standing at the right hand of God."

11. The third follows: *whom you did not know*, where it proves the ignorance of the Jews, which arose from a threefold cause: first, the lack of supernatural illumination; second, the impediment of sophistic argumentation; third, the hatred of fraternal rivalry.

12. First, they did not recognize Christ due to a lack of supernatural illumination. Whence Psalm 81:5 says: *They did not know or understand: they walk on in darkness*, because they did not understand the Word of truth was present to them in person; but absent from awareness due to the blindness of their evil, just as the sun is present to the blind person but is never apprehended by him.[72] *They did not know* to flee, therefore, the evil of their sin or to do the good in justice, for no one is able to be led without the light of faith; indeed they walk in darkness, continually pursuing falsity of infidelity. And this is why Proverbs 4:19 says: *The way of the wicked is dark: they know not where they fall.*

13. Second, they did not recognize Christ due to the impediment of sophistic argumentation. Whence Baruch 3:23 says: *The children of Hagar also, who search after prudence, which is of the earth, the merchants of Midian, and of Teman, and the fable tellers, and the seekers of prudence and understanding: but they have not known the way of wisdom*. Although all knowledge is good because it comes from God, nevertheless since human knowledge presents an occasion of cupidity to those who use it perversely, it therefore says: *The children of Hagar search after prudence which is of the earth. Hagar* is interpreted

[72] See Augustine Tractate 1 n. 19 in CCSL xxxvi, 11 and FC 78, 58: "... just as when a blind man is placed in the sun, the sun is present to him, but he is absent to the sun, so every slow-witted person, every evil person, every ungodly person is blind in his heart."

as perversity and signifies the perverse users of worldly knowledge who *stand with their eyes set toward the ground*.[73] The *merchants of Teman* refer to voluptuous delight. In fact *Teman* is interpreted as fig and signifies voluptuous delight by reason of its sweetness.[74] They are spoken of as *fable tellers of knowledge* because of their vanity and haughty nature; and so worldly knowledge, because it offers the opportunity for multiple errors to the weak and infirm, that is, to those who use it perversely, and are designated with the name *children of Hagar*, is termed earthly[75] by reason of those bent over by cupidity, bestial by reason of those misguided by voluptuous delight, and even diabolical by reason of those puffed up by pride. And because such people do not want to believe or acquiesce to the first truth as to a good mother, they believe instead the evil stepmother, that is, illusory reason. And because of this it follows: *but they have not known the way of wisdom*, not recognizing their weakness, they did not attend to divine wisdom.

14. Third, they did not know Christ due to the hatred of fraternal rivalry. 1 John 2:11 states: *But he who hates his brother walks in the darkness and does not know where he is going because the darkness has blinded his eyes*. Because Jewish people resisted the good gift of supernatural grace when Christ spoke to them about truth and life, it says therefore they *hate their brother* Christ and remain *in darkness*. Indeed, what is worse is *they*

---

[73] See Ps 16:11: "They have set their eyes bowing down to the ground."

[74] The origin of Bonaventure's interpretation is unknown. The reference to CCSL lxxii, 123 in the critical edition reveals: "Teman means south." The critical edition refers to PL 23:831 but no meaning is offered there because PL 23:834 reads "Teman means south."

[75] See James 3:15: "This is not the wisdom that descends from above. It is earthly, sensual, devilish."

said the good was bad and proposed darkness instead of light,[76] by saying the miracles of Christ were not accomplished *by the finger of God, but by Beelzebub, the prince of demons*.[77] Therefore *they walk in darkness and do not know where to go*[78] because the *darkness* of envy and lies *has blinded their eyes*, such that *seeing, they do not perceive, and understanding, they do not comprehend*.[79] Let us pray, etc.

[76] See Isa 5:20.
[77] See Luke 11:20, 15.
[78] See John 12:35.
[79] See Luke 8:10.

SERMON 5: FOURTH SUNDAY OF ADVENT

1. *Prepare the way of the Lord.* Luke 3:4.

[Protheme] *Master, we have worked through the night and have taken nothing; but at your word I will lower the net.* Luke 5:5. If the net is the sermon by which people are taken like fish in a net, then the fisher is the preacher whose role is to lower the nets, that is, to compose the sermon, wash the nets,[80] that is, to adorn the sermon, and to restore the nets, that is, to confirm the sermon with authorities: unless God commands with his word that the nets be lowered, preaching is shrouded in darkness by the obscurity of error, which is suggested when it says: *through the night*; it is an onerous burden given the weight of the labor which is noted when it adds: *have worked*; and it is unfruitful work, without benefit, as mentioned when it adds: *we have taken nothing*. Before all else it is necessary to ask God with a prayer, so that with his word of grace, and piety, he wash the net, that is, our sermon and ennoble it with the clarity of truth by removing the obscurity of error, with the delight of rest by removing the gravity of labor, and with the usefulness of charity by removing the unfruitfulness of the works, so that with clear understanding, delighted affections, and beneficial works, we might be able to say some things to the praise and glory, etc.

[80] See Luke 5:2.

[Sermon] 2. *Prepare the way of the Lord.* John the Baptist, ever the good disciple, faithful messenger, and truthful precursor, was sent out to prepare the way of the true master, great king, and fair judge, Jesus Christ. Diligently desiring to fulfill the duty God gave him, he indicated three things in these proposed words. First he set out a challenging admonition so we may rise from the sleep of sin. Second, he included an informative directive, so we may take on ourselves the rule of good living. Third, he added the explicit motive, so we may come to the Lord with humble deference. First, he set out a challenging admonition so we might rise from the sleep of sin when it says: *Prepare.* Second, it includes the informative directive that we may take on the rule of good living when it adds: *the way.* Just as a material road is a particular rule that directs a person lest one deviate into error and leads one, instead, to his native city, so too, the spiritual way of penance is a particular rule pointing out misleading errors to a person, and guides him to the celestial homeland. Third, it adds the explicit motive so we may come to the Lord with humble deference when it adjoins: *Lord.*

3. But since the third concerns motivation because the purpose of our preparation pertains to the coming of the Lord, let us look, first of all, at the qualities of the Lord, let us therefore prepare the way of interior dwelling place for him, conforming both to the manifold excellence of his character and the measure of our possibility. The Lord Jesus Christ has three noble qualities in him that render him a suitable motivating force for our preparation: first, the quality of profound wisdom making him the wisest master; second, the quality of sublime power making him the most powerful king; third, the quality of equitable justice making him the most just judge. He possesses, therefore, certain knowledge with regard to good

and evil, regal government with regard to evil, and final jurisdiction with regard to the dead and the living.

4. First, Christ is the wisest master by reason of profound wisdom. Whence Psalm 146:5 states: *Great is our Lord, and great is his power. There is no measure to his wisdom.* He is the *great Lord* because he is intimately near to everything in existence. We should not think, therefore, that he is absent if we disfigure his dwelling; *great is his power* because he is most powerful in action. Therefore when we commit sin we should not think we can avoid punishment from him whose kingdom we defile. *There is no measure to his wisdom*, because he is most commanding in knowledge. And therefore when we commit shameful things, we should not think he ignores them because *all things are naked and open*[81] to his infallible eyes of wisdom. Whence Gregory says: "When you close your eyes to the sun, you do not hide yourself from him, but him from you."[82] 1 Kings 2:3 speaks of this profound wisdom: *Let the old matters depart from your mouth, for the Lord is the God of all knowledge and all thoughts are open to him.* This is like saying: all human thoughts are subject to the claims of divine truth, not to the claims of sophistic reason that, like the matters of old, are without worth, for the Lord Jesus Christ is the *God of all knowledge,*[83] *in whom all the treasures of wisdom and knowledge of God are hidden.*[84]

---

[81] See Hebr 4:13: "And there is no creature hidden from God's sight. But all things are naked and open to the eyes of him to whom we have to give account."

[82] Bonaventure adapts Book XXV, c. 6 n. 11 of *Moralia in Iob*. See CCSL cxliiib, 1236.

[83] See 1 Sam 2:3: "The Lord is a God of all knowledge...."

[84] See Col 2:3: "In whom are hidden all the treasures of wisdom and knowledge."

5. Second, Christ is the most powerful king by reason of sublime power. Whence Exodus 15:11 says: *Who is similar to you among the strong, Lord, who is similar to you, magnificent in holiness, terrible and praiseworthy, working wonders? All* these *things contained for them figures*[85] of our liberation from the hand of the diabolical power. Therefore, we say, according to the manifest truth: *Who is similar to you among the strong, Lord*, who plunged the diabolical powers into the profound abyss; *who is similar to you magnificent in holiness*, who freed a faithful people from the beating of eternal death by the effusion of your own blood; *praiseworthy*, in the passion accepted out of benevolent and charitable love; *and terrible*, in the resurrection on account of the splendor of glory and clarity; *and working wonders*, in the ascension through the elevation of the earthly body to the right hand of God, the Father.

6. Third, Christ is the most just judge by reason of equitable justice. Whence Zephaniah 2:3 states: *Seek the Lord all you meek of the earth, you who accomplish his judgment; seek the just, the meek*. The *meek* of the earth are spoken of as the humble of heart, who seek the Lord with the deference of filial reverence; *you, who accomplish his judgment* by confessing past sins and not committing them again afterward, *seek the just* by punishing the proud; *seek the meek* by embracing the penitents. Whence Bernard: "You will experience his coming to the degree you give yourself to him since *you will be holy with the holy and innocent with the innocent man*."[86]

---

[85] See 1 Cor 10:11: "Now all these things happened to them as a type."

[86] Bonaventure has adapted Sermon 69 n. 7 of Bernard's Sermons on The Song of Songs. See SBOp 2.206 in which Bernard cites Ps 17:26.

7. *Prepare* follows where the challenging admonition is noted. We are admonished to prepare ourselves according to the threefold excellence of his qualities. First because he is the wisest master, we prepare ourselves as disciples longing to believe the master, who teaches through the submission of the intellect. Second, because he is the most powerful king we prepare ourselves as dutiful servants to obey the commander by carrying out actions. Third, because he is the most just judge we prepare us as penitent men to respond to the judge by correcting shortcomings.

8. First, we prepare ourselves as disciples longing to believe the master, who teaches through the submission of the intellect. Ezra 7:10 is able to explain this: *Ezra had prepared his heart to seek the law of the Lord*. Every good Christian should follow Ezra's example by preparing one's heart to seek the evangelical *law* with firm faith in the cognitive power, sincerity of soul in the affective power, and assiduous zeal in the operative power; not according to the claims of sophistic reason, but according to the claims of eternal truth. It is this law which illuminates reason to recognize truth, inflames concupiscence to desire the good, and raises the irascible to hope for what is difficult.

9. Second, we prepare ourselves as dutiful servants to obey the commander by carrying out actions. Psalm 118:60 speaks of this: *I am ready and I am untroubled, so I might keep your commands*. It declares *I am ready* where it notes prompt obedience; and *I am untroubled*, because I will sacrifice for you voluntarily, with love; so *I might keep your commands* by diligently fulfilling them with works. Regarding this 1 Samuel 7:3 states: *Prepare your hearts for the Lord, and serve him alone*, accepting nothing contrary, allowing nothing dissimilar, but extol-

ling him sublimely over all others, by loving him with the heart, by obeying him with works, and by preaching him with the mouth and, if necessary, by suffering and even dying for him with the body.

10. Third, we prepare ourselves as penitent men to respond to the judge by correcting shortcomings. Sirach 2:20 speaks of this: *They who fear the Lord will prepare their hearts and in his sight they will sanctify their souls. They who fear the Lord*, that is, with the fear of filial reverence; *prepare their hearts*, by removing mortal fault. Whence Gregory: "The one who prepares the house of the mind cleanses it from the filth of base works."[87] *And in his sight*, that is, of God, *they will sanctify their souls* with the affection of love and benevolence.

11. Third, the informative directive as to how we might take on the rule of good living, is noted in the proposed passage, when it adds: *the way*. We prepare the way of interior dwelling, with great zeal, according the example of a material road. If the way of interior dwelling is not prepared well, Christ will not come to us nor will we be able to meet Christ. A material road is prepared well in three ways: first, by removing waste; second, by laying down a covering; third, by superimposing the finish; a spiritual way is prepared similarly, first, by the cleansing and expulsion of filth in complete confession; second, by the laying down of bodily delights in discrete, necessary chastisement; third; by the addition of the bouquet of chastity achieved in the supererogation of a pure mind and body.

12. First, the way of interior dwelling is prepared well by the cleansing and expulsion of filth in complete con-

[87] See Homily 30 n. 2 of GGHG in CCSL cxli, 257.

fession. Whence Jeremiah 31:21 says: *Set a watchtower for yourself, make yourself bitter, direct your heart on the right way*. A watchtower must be set up so the sinner may see, in conscience, what sins need to be confessed; *make yourself bitter*, by deploring with compunction what has been committed; and *direct your heart on the right way*, by doing good.

13. Second, the way of interior dwelling is prepared well by laying down a covering through the necessary chastisement of bodily delights. Whence Deuteronomy 5:32 states: *Do not go to the right or to the left, but walk along the way your God has commanded that you might live in the land*. A person does *not* go *to the right or the left* on the way of austerity and penance when the body obeys the spirit in command, nor does the body rush toward sin or succumb to death when the spirit takes care of bodily needs. *God has commanded* us to walk along the way of a specific bodily chastisement *so* we might live *in the land*; for this *way of life* is *the rebuke of discipline*[88] when, according to the direction of a specific discipline, the licentious flesh is reprimanded and recognizes the need for obedience to the spirit. He who castigates concupiscence avoids the fault from which all evil arises. Whence Gregory in the Fifth Sermon of the Commentary on Ezekiel: "Our mind, if distracted by carnal desires, can never, by itself, consider its nature since to the degree it is guided by so many thoughts, so much is it blinded by so many obstacles."[89] Given the weakness of the flesh and the vanity of the world, the devil presumes his power can do many things. Consequently, we have to break through the tricks

[88] See Prov 6:23: "Because ... reproofs of instruction are the way of life."

[89] Bonaventure has adapted Book II, Homily 5 n. 8. See *Sancti Gregorii Magni Homiliae in Hiezechihelem Prophetam*, edited by Marcus Adriaen; CCSL cxlii (Turnhout: Brepols, 1971), 281.

of devil, conquer our bodies, and despise the vanity of the world and, thus, *walk along the way God has commanded us, going not to the right or the left.*

14. Third, the way of interior dwelling is prepared well by the supererogation of decorative chastity in the conservation of a pure mind and body. Whence in Psalm 100:6: *The one walking along the immaculate way, that person served me.* That person *walks along the immaculate way* of chastity and *serves* Christ with the bouquet of virginity whose outward body is not only pure, but also whose heart is perfectly ordered within through good affections. For just as we see in the human body that when many evil and corrupt fluids abound they generate certain scabs and foul lesions similar to leprosy taking away the purity of the body, in a similar manner, evil thoughts that abound generate corrupt fluids and desires in the body that, in turn, generate the scab of incontinence and the leprosy of licentiousness and take away the purity of chastity and holiness. Whence: *Perverse thoughts separate* us *from the Lord.*[90] Let us, therefore, pray to the Lord, etc.

[90] See Wis 1:3: "Perverse thoughts separate from God."

SERMON 6: SUNDAY WITHIN THE OCTAVE OF THE NATIVITY

1. *This one has been placed as the ruin and resurrection of many in Israel and as a sign of contradiction.* Luke 2:34.

[Protheme] *The prophet Elijah arose like a blazing fire*. Sirach 48:1. The passage proposed from Sirach brilliantly expresses the qualities proper to one who preaches the divine word. First, he must be withdrawn or removed from worldly concerns. Second, he must be illuminated by evangelical truth. Third, he must be inflamed by charity toward God and neighbor. Withdrawal from worldly concerns is noted, when it says: *Elijah arose*; illumination of evangelical truth is noted, when it adds: *prophet*; and the inflammation of fraternal charity is noted, when it brings in: *like a blazing fire*. Dearly beloved, let us at the beginning of our sermon before anything else, humbly implore the source and principle of mercy that is the paternal light, that through his gracious condescension, he might separate us from the love of worldly prosperity, illuminate us with splendor or knowledge of evangelical truth, and inflame us with the fervor of fraternal charity; so that withdrawn from love of the world, illuminated by the splendor of the gospel, and inflamed with love of God and neighbor, we might then offer something worthwhile to the praise and glory of God's blessed name and for the well-being and consolation of our souls. Amen

[Sermon] 2. *This one has been placed as the ruin and resurrection of many in Israel and as a sign of contra-*

diction. Luke 2:34. The appearance of the material sun saddens some and delights others according to the disposition of those looking at it; so Saint Simeon, illuminated by the gift of prophecy, offered the above mentioned words concerning Christ, *This one has been placed as the ruin*, etc., because he saw many would be shaken because of the blindness of evil and fall headlong into sin while others would be rectified and raised up to the light of grace by the truthful words, honest examples, and lucid works proceeding from the *sun of justice*,[91] Christ. In these words the perversity of presumption in the display of good works is certainly noted first, when it says: *This one has been placed as the ruin*; second, the kindness of the pious assistance which lifts up the prostrate person is noted, when it adds: *and resurrection of many*; third, the guiding example to be imitated in the regulation of good actions is noted, when it adds: *as a sign*; and fourth, the evil and perverse resistance of those who oppose the kind doctor is certainly noted, with the addition: *of contradiction.*

3. It says: *This one as been placed as the ruin*, where, first of all, the perversity of presumption in the display of good works is noted. What a great perversity it is to turn the good of another into something evil for oneself. There is nothing under heaven more evil or stupid than this. But the reason why these perverse people receive ruin and death from good works is this: by nature whatever is placed into a mold takes on the form and figure of the mold in the manner of the recipient and not the received. Since their hearts were perverse and evil, whatever good works of Christ they took into their hearts was made perverse by rash judgment alone. For this reason

[91] See Mal 4:2: "But unto you who fear my name, the sun of justice will arise."

they brought upon themselves ruin and death through such perverse evil, even if they had presumed to possess the good works of Christ. For first, Christ, as virtue, *has been placed as the ruin* of the proud by accepting infirmity with benign humility. Second, as truth, *this one has been placed as the ruin* of the malicious by rebuking human iniquity. Third, as salvation, *this one has been placed as the ruin* of the impious by the voluntarily acceptance of the imposed death.

4. First, as virtue Christ accepted infirmity with benign humility and became a medicinal tonic for expelling the vice of pride. The proud abuse this medicine through vice alone, and consequently they change what was the cause of their salvation into deadly ruin. Whence proud Herod did not wish to submit himself with the humility of the Magi to the Most High, who was hidden by the infirmity of our flesh. Instead the very benign humility of the weakness accepted by Christ became the cause of the greatest ruin through the evil will of him, who sought to kill him. While the abuse of benign humility became the occasion of death for proud Herod, the same humility was the cause of salvation for the humble Magi who made good use of it. Isaiah 8:14 speaks of this: *The Lord will be a sanctification for you but a stumbling block and a rock of offense to the two houses of Israel, a snare and ruin to the inhabitants of Jerusalem*. The Lord was the source of sanctification for the humble Magi, because he removed foolish error, ulcerous pride, and the stench of impurity, granting to them instead: splendorous truth in the heart to recognize the secret mystery of the incarnation; powerful words on their lips to confess before Herod, the *king of the ages*;[92] and the fear of filial reverence in

[92] See 1 Tim 1:17: "To the king of the ages, who is immortal, invisible, the one only God, be honor and glory forever and ever. Amen."

works to adore the Creator of all. And so to the degree they looked upon, adored, and worshiped the humble one in his humanity, they recognized the *power of God and the wisdom of God*.[93] This same Lord was a *stumbling block and a rock of offense to the two houses of Israel*. Israel is interpreted as the guidance of God or the man who sees God,[94] thus signifying the person who, by nature, is led into the divine vision in creatures or conscience. *The two houses* are the heart and the mouth; for the heart is the dwelling place of God through belief, and truly the mouth contains the word through confession, so that *what is believed in the heart promotes justice* and *confession of the mouth leads to salvation*.[95] The Lord, however, becomes a *stumbling block* in the house of the heart where there is blind infidelity, and a *rock of offense* in the house of the mouth where divinity is denied. In the third the Lord is *a snare and ruin to the inhabitants of Jerusalem*, that is, to Herod and his accomplices, because of their evil conspiracy to kill God. Herod and his collaborators literally lived or stayed in Jerusalem. And Proverbs 17:19 speaks of this: *The one who exalts in heart seeks ruin*.

5. Second, as truth Christ rebuked human iniquity and *has been placed as the ruin of the malicious*. And this is what Isaiah 26:19 says: *Dew of light, your dew, and you will drag the land of the giants into ruin*. The most efficacious doctrine of Christ is referred to with the names *light and dew*, since it reveals and exposes what is shameful like light and tempers what is despoiled like the dew. For according to Isidore: "The dew protects against poisons,

---

[93] See 1 Cor 1:24: "... Christ, the power of God and the wisdom of God."

[94] See CCSL lxxii, 139: "Israel is the man seeing God, but better the upright of the Lord."

[95] See Rom 10:10: "With the heart a person believes unto justice, and with the mouth profession of faith is made unto salvation."

because they cannot cause harm during the night."[96] But the wicked Jews *had a greater love for darkness*[97] because they were able to give themselves over to evil deeds more freely, and at the same time they hated the light of truth, and so now that they were unable to bear the challenges and arguments of a just rebuke, they plotted the death of the one who rebuked them. Whence the Lord says in John 7:20: *Why do you seek to kill me, the person who spoke the truth to you?* Whence Bernard states: "What marvelous insanity! We get angry with the one who heals but not with the one who wounds!"[98] And certainly this sickness is incurable, not because the doctor is incapable, but because of the sick person's vice. *And you will drag the land of the giants into ruin,*[99] that is, with the sternness of eternal judgment *you will drag into the ruin* of eternal damnation the worldly people or Pharisees, who knew nothing else than the things of the world, like the giants who surpassed others in evil.

6. Third, as salvation Christ voluntarily accepted an imposed death and *has been placed as the ruin of the* impious. In fact on the cross Christ, like a grape squeezed in the winepress, wrung from the wounds of his florid body fragrant liquor capable of healing all sickness and most useful for health. However the impious Jews were so offended by this medicinal liquor that they incurred the ruin of death, and multiplied ruin upon ruin by spurning this most healthy medicine and antidote that saves

---

[96] Bonaventure provides the gist of Book XII, c. 4 n. 40 of Isidore's *Etymologiarum sive originum libri xx.*

[97] See John 3:19: "... The light has come into the world. Yet men and women have loved the darkness rather than the light, for their works were evil."

[98] Bonaventure adapts Sermon 42 n. 3 on The Song of Songs. See SBOp 2.34.

[99] See Isa 26:19: "And the land of the giants you will pull down into ruin."

the human race. Like toads[100] offended by a wonderful fragrance from a vineyard, they turned around and ran away. Proverbs 29:16 speaks of this: *When the impious are multiplied, crimes will multiply, but the just will see their ruin*. Truly, *when the impious* Pharisees *are multiplied, crimes will multiply* for *the chief priests and Pharisees gathered in deliberation so they might seize Jesus deceitfully and kill him*. But the *just*, that is, the apostles, *saw their ruin* when the sons and heirs *of the kingdom*, namely the Jews *were thrown out*[101] by divine punishment, and the Gentiles rested in the bosom of Abraham[102] by benign adoption.

7. It follows: *The resurrection of many*, where the kindness of the pious assistance which lifts the prostrate person is noted. This kind, pious assistance appears in the raising of three types of obedient people to the truth, for whom Christ is the cause of life and salvation, according to the three characteristics that made him the passive and understood occasion of ruin and death for the obstinate who contradicted the truth. First, through virtue in the kindness of pious assistance, the helpless rise from the cruelty of the diabolical that oppresses the irascible power. Second through truth in the kindness of pious assistance, the foolish rise from the darkness of ignorance that blinds the rational power. Third, through salvation in the kindness of pious assistance, the lustful rise from the filth of carnal indulgence that deforms the concupiscent power.

---

[100] Toads also represented the devil in medieval sermons. See Joan Young Gregg, *Devils, Women, and Jews: Reflections of the Other in Medieval Sermon Stories* (Albany: State University of New York Press, 1997), 34.

[101] See Matt 8:12.

[102] See Luke 13:28 and esp. Luke 16:23: "... he saw Abraham afar off and Lazarus in his bosom."

8. First, through Christ's virtue manifest in the kindness of pious assistance, the helpless rise from the cruelty of the diabolic that oppresses the irascible power. Whence Acts 12:7 says: *Arise quickly and the chains fell from hands*. Peter, who was placed in iron chains by diabolical suggestion and held under military custody so he might be killed, signifies the sinner who is bound by fraudulent, diabolical chains and placed under demonic custody in order to be punished by the death of eternal damnation. Here, however, he is moved by angelic admonition to arise, since by the aid of Christ's virtue, the high gates of demonic custody are shattered and the diabolic, fraudulent chains fall from the hands of the one who has done evil works. Something similar is stated in 1 Kings 21:10: *David arose on that day and fled from Saul. Saul*, who is interpreted as the abuser,[103] signifies the devil who abuses the creatures of God. Good David arises from his power and with the aid of Christ's virtue, flees from his view.

9. Second, through Christ's truth manifest in the kindness of pious assistance, the foolish rise from the darkness of ignorance that blinds the rational power. Isaiah 60:1 speaks of this: *Arise and shine Jerusalem, your light comes and the glory of the Lord has risen upon you. Arise and shine Jerusalem*, notice the darkness of blindness: for nothing is illuminated unless it lacks light; *your light comes*, notice the kindness of the one coming, for the light of the angels has become the light of humanity, the light of those in heaven above has become the light of those on earth below; *and the glory of the Lord has risen upon you*, notice the happiness of heart, for if one who could not see glories in seeing light again, so much the more does hu-

[103] See CCSL lxxii, 77: "Saul means one who has sought eagerly or the abuser."

manity glory since the descent of the true light calls those blinded by sin from darkness to light.

10. Third, through Christ's salvation manifest in the kindness of pious assistance, the lustful arise from the filth of carnal indulgence that deforms the concupiscent power. Joshua 1:2 speaks of this: *Rise and cross the Jordan, you and all your people, enter the land I will give to the people of Israel.* The *people of Israel*, who are interpreted as those who see God,[104] are the good Christians who, by restraining the flesh, see God in their consciences. For the sake of obtaining the celestial home, they are ordered to cross the currents of carnal concupiscence designated with the name of a flowing river.

11. The third follows indicating the guiding example to be imitated when regulating good actions, as the text says: *and as a sign.* Although the Lord Jesus Christ offered an exemplary sign in every one of his actions, nevertheless in this present case he offered a threefold sign: first, the incarnation as the most powerful sign of reconciliation; second, preaching as the truest sign of renewal; third, the passion as the most salutary sign of healing.

12. First, he *was placed* as a most powerful *sign* in the incarnation. Whence Genesis 9:13 says: *I will set my bow in the clouds, and it will be the sign of the covenant.* This *bow*, generated when solar rays are curved and moistened in the clouds, is Christ, who is constituted from the solar ray of divinity and the cloud of humanity by reason of humility. It says curved and moistened because of the fullness of grace; it says *I will set in the clouds*, that is, in the carnal weaknesses of darkened humanity that necessitate human salvation, not to obscure but to temper

[104] See CCSL lxxii, 139: "Israel means the man seeing God."

him, whose extremes touch heavenly divinity and earthly humanity; and that one is the bow and the sign of the covenant between God and creation.

13. Second, Christ was the truest sign of renewal in preaching. Whence Isaiah 11:12 says: *He will raise up a sign for the nations, and assemble the refugees of Israel, and gather the dispersed of Judah from the four corners of the earth. The Lord will raise up a sign of renewal* in preaching *to the nations*; *and the Lord will gather the refugees of Israel*, that is, those who are willing to be directed along the good road, for *Israel* is interpreted to mean the direction of the Lord; *and he will gather the dispersed of Judah so they confess the name of the Lord*,[105] for *Judah* is interpreted as confession;[106] *he will assemble and gather* the just *from the four corners of the earth*, that is from the four inordinate affections: from the tumor of vanity and pride to the trepidation of humility and reverence; from the deformity of carnality and impurity to the beauty of chastity and sanctity; from longing for earthy things and avarice to love of poverty and need; and from the furor of impiety and jealousy to the sweetness of benign charity.

14. Third, Christ was the sign of salutary healing in the passion. Whence Numbers 21:9 says: *Moses made a bronze serpent for a sign. Those who looked upon it were healed.* This *serpent*, which has the similitude and shape of a serpent nevertheless without poison, signifies our Lord Jesus Christ who has the similitude, nature, and shape of a human being, nevertheless without the poison of sin, so whoever is bitten by the cunningness of satan, finds complete healing by considering, in compassion and

[105] See Ps 121:4: "For thither (to Jerusalem) did the tribes go up ... to praise the name of the Lord."

[106] See CCSL lxxii, 67: "Judah means praise or confession."

imitation, Christ hanging from the cross. For if one is tempted by honors, he will find the vilest death; if by delights he will find the most painful death; and if by riches he will find naked poverty; and so, by virtue of Christ's passion, one will not be harmed by the bite of the ancient serpent.

15. In the fourth and final section the evil and perverse resistance of those opposing the kind doctor is noted, when *of contradiction* is added. Truly, it is a great evil to oppose such a great doctor. First, the proud opposed his unsurpassable power with the rash charge of infirmity and helplessness; second, the liars opposed his infallible truth with the false claim of fabrication and blasphemy; third, the malicious opposed his undeniable goodness with the wicked accusation of seduction and malice.

16. First, his unsurpassable power was opposed by the rash claim of infirmity and helplessness. The proud Jews, because they saw Jesus suffer and grow weak in his humanity, *having intellects darkened*[107] *by the tumor of pride*, did not believe that he was the *power of God*[108] in his divinity. With the rash charge of infirmity and helplessness, they reviled him somewhat even though he had demonstrated earlier his divine power in miraculous deeds: *he saved others but he is unable to save himself.*[109] O proud Jews blinded even more by this blindness, are you not awaiting ruin! The greater virtue is to patiently *persevere* in the torments *to the end* and then miraculously triumph over bodily infirmity, instead of *descending from the cross*[110] and be miserably overwhelmed by bodily

[107] See Eph 4:18: "Having their intellect clouded in darkness...."
[108] See 1 Cor 1:24.
[109] See Matt 27:42.
[110] See Matt 27:42.

infirmity. If no one *will be saved* except *the one who will have persevered to the end*,[111] in what way can we speak of Jesus Christ as the Savior in either word or deed, *if he had not* patiently *persevered* on the cross *to the end?* Whence it is said in Psalm 17:44: *You will deliver me from the opposition of the people, you will make me the head of the nations*. The Son of God said to the Father: *You will deliver me from the opposition* of this insulting Jewish people, who rashly attribute infirmity and helplessness to divine power; *you will make me the head of the nations* of those who believe that I am not only a human being, but even the all-powerful God.

17. Second, his infallible truth was opposed by the false claim of fabrication and blasphemy. The lying Pharisees refuted his infallible truth with fabrication and blasphemy, when they said: *You offer witness to yourself, and your witness is not true*,[112] and elsewhere: *He blasphemes*.[113] Job 16:9 speaks of this: *A liar has risen up against my face, contradicting me*. In opposition to this 6:10 similarly states: *This was my consolation, that the one afflicting me with pain did not spare me, and I did not contradict the words of the Holy One*. Job, who is interpreted as pain or one who cries out,[114] signifies a person, who does penance, suffers, and deplores one's sins. Such a person not only does not *contradict the words of the Holy One*, or of the holy ones of Christ, but it is consolation to the person since Christ, the good doctor, does not spare, but exposes the wicked wounds with the sword of preaching, so that afflicted by the multiple pains of contrition, health is recovered.

---

[111] See Matt 10:22.

[112] See John 8:13.

[113] See Matt 9:3.

[114] See CCSL lxxii, 133: "Job means sorrow."

18. Third, his undeniable goodness was opposed by the wicked accusation of seduction and malice. The malicious Jews bore false witness against the goodness of Christ, saying Christ was a malicious *seducer*[115] with words, a *glutton*[116] and a *sinner* in deeds.[117] Even worse, *they put aside good for evil and light for darkness*,[118] saying the miraculous works of Christ, the Son of God, were done by *Beelzebub, the prince of demons*. And because *evil will destroy the evil*,[119] Isaiah 41:11 says of them: *All who fight against you will be confounded and ashamed. They will be as nothing, and the men who oppose you will perish.* Let us ask, therefore.

---

[115] See Matt 27:63.

[116] See Matt 11:19 and Luke 7:34.

[117] See John 9:14.

[118] See Isa 5:20.

[119] See Matt 21:41: "They said to him: He will utterly destroy these evil men and will let out the vineyard to other vinedressers...."

SERMON 7: SUNDAY WITHIN THE OCTAVE OF EPIPHANY

1. *Son, why have you done this to us? Your father and I have been looking for you in sorrow.* Luke 2:48.

[Protheme] *Without me you can do nothing.* John 15:5. The words proposed in the second verse are the words of divine truth that speak in the Gospel of John to those who are solicitous in the careful examination of Sacred Scripture; they certainly appear to contain within them a tacit refutation made against those who in this process presuppose their own ingenuity and impute to their own imaginary powers the good that God reveals to them. Scripture speaks of their shame, saying: *they fornicated with their works.*[120] According then to the Apostle in 2 Corinthians 3:5: *We are not sufficient of ourselves to think of anything as from ourselves.* Therefore let us then have faithful recourse to him *who gives abundantly to all and does not refuse*[121] those who ask in humility, so that he might deign to grant me something from the abundance of grace, and I might say those things to the praise, etc.

[Sermon] 2. *Son, why have you done this to us? Your father and I have been looking for you in sorrow.* Nothing is lost with great sorrow that is not possessed with great love, so it is with the Blessed Virgin, who bore the sting of great pain in the soul when she lost the bodily pres-

[120] See Ps 105:39.

[121] See James 1:5: "... God, who gives abundantly to all and does not reproach...."

ence of her beloved son, whom she loved most tenderly and above all. She hardly gave *sleep to the eyes or rest*[122] to the feet until she found *him in the midst of the doctors* in Jerusalem. When she, however, saw his most gracious face, she rejoiced *with great gladness and ineffable delight*.[123] Although she spoke briefly with virginal reserve, she offered words of great prudence and wisdom, saying: *Son, why have you done this to us?* Certainly with such words the most prudent virgin presents, first, a sweet statement in speech when the text says: *Son, why have you done this to us?* Second, it expresses the bitterness of great tribulation in the heart, when the text adds: *Your father and I in sorrow*. Third, it includes the solicitude of discreet searching in works when she adds: *have been looking for you*. And so it is that in these brief words the most prudent one implied that she had given to God the knowledge of the heart, the utterance of the mouth, and the effort of the entire body.

3. First, the sweetness of the kind utterance in speech is noted in the proposed words, when she says the word: *Son*. Since Jesus was a good son, he deserved sweet words, for just as a good son is the delight and happiness of his mother, even more so this good son, the boy Jesus, was the delight and happiness of the Virgin Mother, because three qualities were in him that draw every soul to desire and love him: first, a beautiful grace and purity in mind and body; second a sweet piety and wisdom in speech; third, pliant gentleness and patience in works. These three qualities are in the child Jesus, and such a good child is the delight and happiness of his Mother.

---

[122] See Ps 131:4: "If I will give sleep to my eyes or rest to my eyelids."

[123] See Luke 2:10: "And the angel said: ... I bring you good news of great joy...."

4. First, in the Son of the Virgin there was a beautiful grace and purity in mind and body. Whence Psalm 44:3 says: *You are most beautiful among the sons of man*; this is not without reason since no one was without actual or original sin except the boy Jesus, who is the *splendor of eternal light and the unblemished mirror of God's majesty*.[124] Here is the gracious boy Solomon, spoken of in Proverbs 4:3: *For I also was the tender son of my father, the only son of my mother*. Truly, the boy Jesus was the *tender* Son of the God the Father, because he was delicately nurtured in the true delights of divinity; and the *only son* of his Virgin Mother through the assumption of humanity; and so with eyes purified from all blurring due to sin, it is pleasant and enjoyable to consider, according to the double vision of humanity, namely interiorly in regard to divinity and exteriorly in regard to humanity.

5. Second, in the Son of the glorious Virgin there was a sweet piety and wisdom in speech. Whence Proverbs 10:1 states: *The wise son delights a father, but a foolish son is the sorrow of his mother*. Even if the wise boy Jesus is the Father's happiness and glory according to eternal generation, because he was *brightness of glory and the image of his substance*,[125] nevertheless, he is not only the Father's happiness, but also the Mother's in the nature he assumed through glorious conduct in the world, since he taught wisely, lived even more wisely, and most wisely bore evil punishment. And thus, he illuminated reason with doctrinal truth, informed concupiscence with holy living, and perfected the irascible by patient example. Whatever he taught in word he brought into concordance with deeds. He did not have a harmony in loquaciousness but in reality, for he united whatever he taught by word

[124] See Wis 7:26.
[125] See Hebr 1:3.

with what was factual, actual, and accomplished, because he first *began to act* and later *to teach*.[126]

6. Third, in the Son of the glorious Virgin there was pliant gentleness and patience in works. Whence Isaiah 9:6 says: *For a little child is born to us, and a son is given to us, and sovereignty is placed upon his shoulders*. A *little child*, the prophet says, *is born to us*: behold the restrained humility, for even though he was the great Lord and exalted King, he restrained himself in the form of a little boy, *accepting the form of a servant*.[127] On that account, he was more humble than others in his descent and so, in accord with the infallible rule of divine justice that states the *one who humbles oneself will be exalted*,[128] he was more sublime than all others in his ascent. *And a son is given us*: behold the pliant obedience in his nonresistance. Indeed *God* the Father *so loved the world that he gave his only begotten Son*,[129] who was not stubborn in resisting, but pliant in acquiescing to the will of the Father. *And sovereignty is placed upon his shoulders*: behold the kind patience in sustaining. The celestial sovereignty was not given for nothing. In fact he acquired it with the great labor and pain he supported on his shoulders, even though he was free from legal burdens, labor, and the pains of death. To the degree that his flesh appeared deformed and pallid in dying, so much the more was it enveloped with the greatest beauty and decorum in rising. And because he seemed like seed tossed upon the ground in shame, he rose and grew into the greatest glory. No one should fear to be weakened by pains in the heart and afflicted by fasting in the body, for the flesh will

[126] See Acts 1:1.
[127] See Phil 2:7.
[128] See Luke 14:11.
[129] See John 3:16.

rise more gloriously inasmuch as it has been humbled for Christ, *who will refashion our humble body, conformed to his glorious body*.[130]

7. The second follows: *your father and I in sorrow*, where the bitterness of profound tribulation in the heart is noted. I certainly do not marvel, glorious Virgin, if you are troubled of heart, if you are bitter, if you are sorrowful. On the other hand, I would marvel if you did not sorrow since you are without the bodily presence of your beloved son, which filled your soul with great consolation. And granted the glorious Virgin had many sorrows, tribulations, and bitterness in this world due to her Son, nevertheless we can say, in the present situation, that she had a threefold sorrow: first, the loss of the son's bodily presence; second, the sight of the Lord's passion; third, compassion for the blindness of the Jews.

8. First, the Blessed Virgin suffered the loss of her son's presence. Whence Psalm 93:9: *According to the multitude of my sorrows in my heart, your consolations have gladdened my soul*. This could be the word of the Virgin Mother speaking to her beloved son after she found him, as if to say: *According to the multitude of my sorrows,* which I had when I lost your bodily presence; *your consolations*, from the vision of your face radiated with divine splendors, *have gladdened my soul*. Bernard states: "What would be more joyful than to see the person who is the Creator of humanity? He is delightful to see, pleasant to hold, sweet to enjoy. He is pleasing in himself, and suffices as a reward."[131]

---

[130] See Phil 3:21.

[131] The critical edition refers to Sermon 25 n. 8 of Bernard's Sermons on The Song of Songs. *Non inveni*.

9. Second, she suffered the sight of the Lord's passion.[132] Whence Lamentations 1:12 says: *Stop and see if there is a sorrow like my sorrow*. Let us listen to the voice of the Virgin Mary in lament and consider her intense pain, and we will see that there is no *sorrow like* her *sorrow* with the exception of her Son's sorrow, to whose example her sorrow was conformed. With a miraculous and incredible compassion that cannot be expressed with our words, she turned the suffering, punishments and reproaches of the Son toward herself and took them into her very own person, *feeling what it means to be in Christ Jesus*.[133] The great co-martyr stood next to that martyr, wounded with the wounded one, transfixed with the pierced one, stabbed also with the sword, for *the sword* of Christ's passion *pierced her soul*.[134] The comeliness of purity palled, and natural beauty faded from this one, because an image shined within this one to such a degree that she reflected the material body of the Son. The face of glory was marred with spittle, and desolate mourning marred this one. For lover offers no other appearance than what the power of love had expressed from the beloved. O ungrateful people! We never darken from the glorious sun, we never pale with Christ, and we never remove our adornments, mindful of the nakedness of Christ. Who would assist me to grow dark with Christ, become pale with his Mother, and to be red with shame and abandon myself, so I might have a share in the passion of my Lord? Bernard says: "The bride does not darken in shame because she knows that Christ, the spouse, has already preceded her. She does consider nothing to be more glorious than to bear the reproach of Christ. Whence, the voice of exulta-

---

[132] On Mary and Christ's passion, see *Lig vit*, n. 28, in VIII, 78b-79a.

[133] Cf. Phil 2:5.

[134] See Luke 2:35.

tion and salvation: *I glory in nothing except the cross of our Lord Jesus Christ.*"[135]

10. Third, she suffered in compassion due to the blindness of the Jews. Whence Psalm 68:27 says: *They have added to the grief of my wounds.* Indeed the Queen of mercy suffered so much from the blindness of the malicious Jews, because they were heaping iniquity upon iniquity, spurning the great sacrament and despising that salubrious medicine of Christ's passion and the antidote, by which the infirm human race is healed, that it appeared to her as if pain was added to the mental pain, which the sword of her Son's passion had impressed upon her soul. For she did not bear everything goaded by angry resentment, nor offer a gentle soul in exasperation to the troublesome enraged by flames of hatred, without thinking to forgive such injuries as repayment. Indeed with singular compassion, Mary, overcoming all their malignity and forgetting the injury, more importantly took compassion on their madness in complete harmony with the heavenly sweetness, which at that time was being poured out on sinners.

11. Third, she introduced the solicitude of discrete inquiry in deed when it says: *were looking for you.* In fact, the Blessed Virgin was solicitous to inquire, although she was not negligent in losing him.[136] For according to the expositors it was the custom of the Jews that men preceded without the company of women, who similarly remained apart from the rest, in processions and jour-

---

[135] Bonaventure adapts Sermon 25 n. 8, Bernard's Sermons on The Song of Songs. See SBOp 1.168 where Bernard cites Gal 6:14 at the conclusion.

[136] See *Bedae Venerabilis Opera, Pars II / 3: Opera exegetica, In Lvcae Evangelivm expositio, In Marci Evangelivm expositio*, edited by D. Hurst. CCSL cxx (Turnhout: Brepols, 1960), 73.

neys, while ascending to the temple or even while staying in the temple. Boys, however, were not held to this law and so at times went with the fathers and at other times with the women. Whence, the Virgin Mary thought he was with Joseph in the company of the men and Joseph thought his son was with Mary in the company of the females. And this custom had been introduced for the honest reason of safeguarding chastity. And so it appears, that she was not negligent in losing him but forcefully solicitous and diligent in inquiring, because she sought him first, trusting with rectitude of conscience; second, lovingly with a latitude of benevolence; third; expecting, with certitude of confidence. And so she, as model and mirror for Christians, offered a correct example as to how one is to search for Christ.

12. First, she sought him, trusting with the rectitude of conscience. Whence Wisdom 1:1 says: *Seek him in the simplicity of heart, for he is found by those who do not tempt him. He appears, however, to those who have faith in him. Seek him* through continual, devout prayer; and in the *simplicity of heart*, through the purity of intention and innocence of works, so there may be no interior duplicity, no exterior falsity, but rather, a heart totally turned around into God, and neither bent back toward its own concerns, nor raised up after human favor; *for he is found by those that do not tempt him* with the presumption of reckless inquisition. Whence Augustine, in Book 16 against Faustus: "The presumption of arrogance closes the eye of the heart, such that it does not see at all; or it distorts it, so that it sees perversely and approves or dis-

approves one thing for another."[137] *He appears, however, to those who have faith in him*, through the elevation of mental consideration.

13. Second, she sought him, lovingly, with latitude of benevolence. Whence Mark 16:6 says: *You are searching for Jesus of Nazareth*. These sacred women whom the angel addresses were seeking Jesus with such loving desire that they did not even rest during the night. Was Mary Magdalene not seeking Christ with a great fervor of love,[138] she who was not afraid to stay for awhile at the tomb, even while her gender is timid by nature? For indeed she was not content with the vision of the angels or with the company of the apostles. To the contrary, it was wearisome for her to see some other creatures until the time she was able to find the one she was seeking, *Jesus Nazarene crucified*, because when he is possessed, every good is possessed. For *Christ* inasmuch as crucified, confers the benefit of pardon in the absolution of fault; inasmuch as the *Nazarene*, that is florid,[139] confers drops of grace for the promotion of justice; but inasmuch as *Jesus*, which is interpreted as salvation, confers the fulfillment of glory in the glorification of body and spirit. And Jeremiah 29:13 says something similar about this: *When you will seek me with your entire heart, you will find me, says the Lord*. The Blessed Virgin searched for him well with her entire heart, not dividing it among worldly concerns.

14. Third, she sought him, expecting, with certitude of confidence. Whence Colossians 3: 1-2: *Seek those things*

---

[137] See *Sancti Avreli Avgvstini, De vtilitate credendi, De dvabvs animabvs contra Fortvnatvm, Contra Adimanvm, Contra epistvlam fvndamenti, Contra Favstvm*, edited by Joseph Zycha; CSEL xxv (Prague: F. Tempsky, 1891), 454.

[138] Cf. John 20:13.

[139] See CCSL lxxii, 137: "Nazareth means flower...."

that are above, where Christ is seated at the right hand of God, not those things on the earth. The divine Virgin was seeking *those things that are above* with celestial longings, by expecting with certitude of confidence the preferable gifts of God the Father; *where Christ* inasmuch as human being, enjoys perpetuity; *not those things on the earth* by depressing the affections down to worldly things, because these worldly consolations, which are carnally experienced, compared to those delights *that are above at the right hand of God the Father*, must be spoken of rather as desolations. Indeed where a person believes to find delight, he finds torment because every delight in the present is stained by bitterness, but the delights that *are above at the right hand of God* delight because "delight is the union of the suitable with the suitable,"[140] and the soul has a greater suitability with nothing more than with that, to whose image or similitude it was formed. Let us therefore ask the Lord.

[140] See Book VIII, c. 7 of *Avicennae Metaphysica*, Pro manuscripto (St. Bonaventure, NY: The Franciscan Institute, 1948), 269: "There is no delight unless there is apprehension of the suitable, according to what is suitable."

SERMON 8: SECOND SUNDAY AFTER EPIPHANY

1. *Jesus did this, the first of his signs, in Cana of Galilee and manifested his glory and his disciples believed in him.* John 2:1.

[Protheme] Without the light of divine wisdom we are unable to say anything edifying by ourselves since, *no one*, as the Apostle says in 1 Corinthians 12:3, *is able to say Jesus is Lord except in the Holy Spirit*; nor are we able *to understand* anything in a useful manner for, as Job 32:8 says: *The inspiration of the Almighty grants understanding*; nor are we able to act meritoriously because, as the Truth states in John 15:5: *You can do nothing without me*, therefore at the beginning of our sermon let us raise our prayers to the *Father of lights*[141] and giver of wisdom, so that he himself would moisten my dry words with the dew of grace and, with the power of the Holy Spirit, direct the tongue that speaks and the ear that hears. We might then be able to speak edifyingly, understand advantageously, and act meritoriously to the praise, etc.

[Sermon] 2. *Jesus did this, the first of his signs, in Cana of Galilee and he manifested his glory and his disciples believed in him.* The knowledge of an effect leads to the knowledge of the cause,[142] thus John the Evangelist with these proposed words, which are like the conclusion

---

[141] See James 1:17.

[142] See Book II, c. 16 of Aristotle, *Analytica posteriora* in WAE, vol. 1, 98b.

and epilogue of the entire Gospel today, suggests that the Lord Jesus Christ manifested at the wedding his pre-eminent power, by the miraculous effect beyond natural power in the sudden transformation of water into wine, without any prior preparation, when it says: *Jesus did this, the first of his signs* etc. The apparent beginning of Christ's miracles is noted when it says: *Jesus did this, the first of his signs;* second, the evident manifestation of his power through the sign, when it adds: *he manifested his glory;* third, his guiding illumination for the disciples, when it includes: *and his disciples believed in him*, that is, because of the infusion of interior, supernatural grace and the exterior guidance of the miracle.

3. First, the apparent beginning of Christ's miracles is noted, when it says: *Jesus did this, the first of his signs.* This sign of the sudden transformation of water into wine was not the first sign of Christ as to occurrence, but only as to appearance. For this reason, if we wish to proceed in a good and ordered manner, we can truthfully say that on that same day, although at different times, he fashioned a threefold sign through which he manifested the excellence of his threefold power. He fashioned, I say, on the same day of Epiphany, first, a visible sign in the unusual appearance of a shining star; second, a marvelous sign in the sudden transformation of obedient nature; third, an amiable sign in the gratuitous sanctification of the regenerating water. And this is what holy mother Church sings today: "We celebrate a holy day embellished with three miracles" etc. And this sign of an appearing star did not begin on that day, nevertheless, on the day of Epiphany it completed the purpose for which it was instituted, namely, to manifest the true light. It is not incongruous to say that it happened on this day and celebrate the memory of it, since everything is commended as worthy and laudable according to its end.

4. He fashioned first, therefore, a visible sign in the unusual appearance of a shining star. Whence Isaiah 11:12 says: *The Lord will raise a sign among the nations, and assemble the refugees of Israel, and gather together the dispersed of Judah from the four corners of the earth. The Lord will raise up the sign* of the shining star *among the nations*, that is, among the peoples, in order to manifest to them through this that he is the true light[143] that illuminates every mind. For this reason the star of new clarity, which appeared to the Magi, declared the true light born to the world. *And assemble the fugitives of Israel*, which is to say, direct those suited onto the good road, since *Israel* is interpreted to mean the direction of the Lord.[144] *And he will gather together the dispersed of Judah to confess the name of the Lord. Judah*, in fact, is interpreted as confession.[145] *From the four corners of the earth*, that is, from the inordinate and worldly affections according to which *the peoples walked in the vanity of their senses*;[146] namely, from the tumor of vanity and pride to the trepidation of humility and reverence, from the deformity of carnality and impurity to the beauty of sanctity and modesty; from longing for earthy things and avarice to love of poverty and need, and from the furor of impiety and jealousy to the sweetness of charity and benevolence.

5. He fashioned, in fact, a marvelous sign in the sudden transformation of obedient nature. Sirach 36:6 is able to say something about this: *Renew your signs, and work miracles, glorify your hand and your right arm. Renew your signs and work miracles*, you, namely, who miracu-

---

[143] See John 1:9.

[144] See CCSL lxxii, 139: "Israel means a man who sees God."

[145] See CCSL lxxii, 157: "Judah means confessing or the one who praises."

[146] See Eph 4:17: "... henceforth you should not walk as the Gentiles walk in the futility of their mind."

lously turned back the flowing Jordan, you, who turn the water of literal understanding that rarely if ever seeks the commands of God into the wine of spiritual understanding, so the Creator may be obeyed according to the intentions of the one who commands; *glorify your hand and your right arm*, by turning preeminent power to the sudden transformation of obedient nature, so *those who dwell to the ends of the earth might fear your signs*[147] and know *that you alone are the most high over all the earth*,[148] and there is nothing that can resist your will.

6. He made, in fact, an amiable sign in the gratuitous sanctification of the regenerating water. That is why Psalm 85:17 says: *Make me a sign for the better that those who hate me may see and be confounded. Make for me a sign* of baptismal consecration for the sake of salvation, *so those who hate me may see*, namely the demons, because of rectitude and the severity of justice; *and be confounded*, by ejection from the pure tabernacle of paradise; *because you, O Lord, have rescued me*, by liberating me from the punishment of eternal death with the bloody signature of the cross in baptism; *and you have consoled me* by the infusion of sweet grace. Ezekiel 9:4 says this expressly and literally: *Sign the Thau upon the foreheads of those weeping and mourning* out of compassion for the death of Christ. And it follows, that the murderers passed through the city and struck everyone without the Thau sign, that is, the sign of the cross on their foreheads. The Lord imprints this amiable sign spiritually on the soul in baptism for the sake of salvation.

7. It follows: he *manifested his glory*, where the evident manifestation of his power through the sign is not-

---

[147] See Ps 64:9.

[148] See Ps 96:9: "You are the most high Lord over all the earth...."

ed. Indeed through this sign and others which Christ performed, he manifested the threefold excellence of his power. Now first, through the original sign of water, he manifested the sublimity of creative power. Second, through the sign of the shining star, he manifested the clarity of governing wisdom. Third, through the sign of the regenerating water he manifested the kindness of redeeming clemency. Consequently by reason of the first he ought to be humbly feared and admired, by reason of the second reverently honored, but by reason of the third, ardently loved.

8. First, through the original sign of changing the water he manifested the sublimity of creative power. And this was stated in the previously mentioned theme: *Jesus did this, the first of his signs, and manifested his glory*. God indeed manifested his miraculous works to the simple and the unlettered, so those who were unable to consider the clarity of the divine light through the light of creation might consider the immensity of his power through the appearance of miracles. And this is what the Lord says in John 9:3 concerning the blind man: *Neither this one nor his parents sinned, but that the works of God might be manifested in him*. The *works of God* are said to be those God alone reserves to himself and such works are miraculous, which are beyond nature. These are the works manifested in the blind man, that is, to the unlettered and simple so those who are not able to rise by contemplation may rise by admiration.

9. Second, through the sign of the shining star, he manifested the clarity of governing wisdom. Sirach 6:28 speaks of this: *Search* for wisdom *and she will be manifested to you, and when you hold her, do not let her go*. This wisdom of Christ is what the Magi, the first in faith from among the gentile peoples, sought through the sign

of the shining star, until it was manifested to them. And so through the infusion of supernatural grace and the guidance of creation, Christ, who is the light of wisdom, is manifested. And Romans 1:19 speaks of this: *What is known of God was manifested to them, for God has manifested it to them. The invisible things of God are perceived by the intellect from the created world, through those things, which have been created.*

10. Third, through the sign of the regenerating water he manifested the kindness of redeeming clemency. And John 21:14 speaks of this: *This is now the third time Jesus manifested himself to his disciples.* These proposed words are appropriate, for first, Christ manifested the clear wisdom in the appearance of the star. Second, he manifested forceful power in the transformation of the water. And third, he now manifested himself by making known his threefold dignity in the benign sanctification of the regenerating waters, and because of this, the perfection of the testimony. In fact, he first manifested himself through the testimony of John the Baptist, second, through the testimony of the Holy Spirit descending in the form of a dove,[149] third, through the vocal testimony of the Father. And so the third time he manifested himself, that is, perfectly, because it was the perfect number, due to the manifestation of his threefold power, the perfection of testimony, and the commendation of the Trinitarian mystery. In this regard it could be stated: *We are handed over to death for the sake of Jesus, so the life of Jesus may be manifested in our mortal flesh.*[150] Indeed in baptism, consecrated by merit of the Christ's passion, *we are handed over in the death* of original sin and actual iniquity, *so* the new life of Jesus through baptismal grace

[149] See Luke 3:22.
[150] See 2 Cor 4:11.

and, at length, penitential grace *may be manifested* in our mortal flesh.

11. Third it adds: *and his disciples believed in him*, where the guiding illumination of the disciples is noted. The apostles and indeed other Christians, *on account of* whose *fathers, sons are born*,[151] through the infusion of supernatural grace and the guidance of this and other signs of Christ, and most of all by the guidance of the above mentioned signs, were thus perfectly illuminated to believe first, that the exceedingly harsh kingdom of Pharaoh was exterminated by his power; second, that the blind eye of reason was illuminated by his wisdom; third, that the ancient war between God and humanity was brought to an end by his clemency.

12. First, therefore, the disciples believed that the exceedingly harsh kingdom of Pharaoh was exterminated by his power. And the Epistle of Jude 5 speaks of this: *Jesus saved his people from the land of Egypt; he left those who did not believe to perish*. Egypt is indeed interpreted as anxiety and dark tribulation.[152] So now *Jesus saved his people* who believed in him *from the land of Egypt* when he saved them from anxiety of their own iniquities, from the blindness of damning ignorance, from the oppression or tribulation of adverse powers through the reception of general pardon, the infusion of illumination grace, and the avoidance of oppressive punishment. *And he left those who did not believe to perish* in the damnation of eternal death.

---

[151] See Ps 44:17: "For the sake of your fathers sons are born to you."

[152] See CCSL lxxii, 61: "Egypt means tribulation that hems one in."

13. Second, the disciples believed that the blind eye of reason was illuminated by his wisdom. Therefore John 12:46: *I am the light come into the world, so that whoever believes in me may not remain in darkness. This word is faithful and worthy of complete acceptance*[153] since Christ is the *brightness of eternal light*,[154] the light of the angels, *come into the world* tempered but not obscured by the cloud of humanity, so he might be made the light to all those on earth and *that all who believe* humbly and with reverence *in him, may not remain in the darkness*[155] of damning ignorance, *but have the light of life*. And this is what was foreshadowed in the illumination of the blind man who humbly believed in Christ and even adored him with reverence, according to John 9:35: *Do you believe in the Son of God?* And the following: *Lord, I believe, and prostrating, he adored him*.[156]

14. Third, the disciples believed the ancient war between God and humanity was brought to an end by his clemency. Whence John 1:12: *He gave the power to become children of God to those who believed in his name*. O ineffable gift, o amiable virtue, without which the remaining virtues vanish. Even though the growth of all the other graced virtues proceeds from love, nevertheless, they have their prime foundation in faith since *without faith, it is impossible to please God*.[157] This is the virtue, namely, faith in the Crucified, which binds together those who clash, brings to an end the ancient war between God and humanity by restraint and pacification, and makes not only a friend from the enemy, but truly a beloved, adopted son. This is what placates the demanding anger of justice

---

[153] See 1 Tim 1:15.
[154] See Wis 7:26.
[155] See John 12:46.
[156] See John 9:38.
[157] See Hebr 11:6.

through mitigation and even removal. This is what defeats the undefeatable, obtaining all good things through petition. Whence John 16:23-27: *Whatever you will ask the Father in my name, he will give to you, ... and I will ask the Father for you.... Indeed the Father himself loves you because you love me and believed that I came from God*. Let us pray, etc.

Sermon 9: Third Sunday after Epiphany

1. *Behold, a leper came and adored him, saying: Lord you can heal me if you wish.* Matthew 8: 2.

[Protheme] *The little ones asked for bread, and there was no one to break it for them.* Lamentations 4:4. Due to the first transgression, the human person is miserable and weeps continually over humanity's threefold affliction: of weakness and the inability to act, because we were separated from the highest majesty; of necessity and lack of progress, because we were separated from the highest good; of cruelty and hardness of affection, because we were separated from the highest piety. And therefore in the proposed words from the second passage, which are read from Lamentations 4 of Jeremiah, the threefold state of affliction is observed, namely, of impotence and weakness of action, when it states: *Little ones*, meaning the weak and the impotent; of indigency and need of progress, where *asked for bread* follows: indeed every petition presupposes the need and indigency of the one asking; of hardness and cruelty of affection, when it adds: *and there was no one to break it for them.* Wishing to offer something useful to the present congregation, let us first direct our minds by petitioning the merciful and principal font, so he would remove weakness and impotence from our action through strength; remove necessity and indigence from our progress through openness; and remove cruelty and hardness from our affection through rectitude; and thus fortified in action, opened to progress, and rectified in affection, we are able to say something to

the praise and glory of his name, and the consolation of our souls. Amen.

[Sermon] 2. *Behold, a leper came and adored him, saying: Lord you can heal me if you wish*. Since "every action of Christ is for our instruction,"[158] the healing today of the external leprosy that deforms bodily beauty is a teaching and a symbol concerning the interior leprosy that disfigures spiritual beauty. The proposed passage with the metaphor of the leper cured by God describes, for our instruction, the condition of the sinner according to the state of the perpetrated transgression that deformed the soul, the act of subordination preparing the soul, and affection of prayer raising the soul. First, in the proposed passage the deformation of the transgression committed is noted, when it says: *Behold a leper came*; second, the display of the required subordination, adding: *to adore him, saying*; third, the petition of a specific supplication, when it includes: *Lord, you can heal me if you wish*. He was quite specific in petitioning; for he did not say: *come down*,[159] or: *come*, as if his presence would be absent from some other place, or: *speak*;[160] as if his power was related to pronouncing words; instead he said: *if you wish*, knowing well Psalm 115:3: *Whatever the Lord wished, he did*.

3. First then, in the proposed passage the condition of the sinner is noted according to the state of the perpetrated transgression that deformed the soul, when it says: *Behold, a leper*. A sinner is understood well with the name *leper*,[161] for just as the disease of leprosy as-

---

[158] See Sermon 3 n. 11 above.

[159] See John 4:49.

[160] See Luke 7:7.

[161] See Homily 8 of Remigius Antissiodorensis in PL 131:911D-912A: "In the moral sense this leprosy fittingly designates the sinner, for what are sins if not leprosy?"

similates the one generated to the one who generates, deforms corporal beauty, and divides the common dwelling place, so too sin, when multiplied to the maximum, does these three things in the soul.[162] For first, the sin of pride and ambition assimilates the soul to paternal malignity; second, the sin of lasciviousness and fornication deforms the natural beauty of the soul; third, the sin of avarice and acquisitiveness separates the soul from the common dwelling place, that is, paradise. Whence the sin of pride must be hated because it assimilates one to the malignity; the sin of lasciviousness must be abhorred because it induces filth; and the sin of avarice must be fled because it causes a separation from God.

4. First, the sin of pride and ambition, like leprosy, assimilates the soul to paternal malignity. Whence 2 Chronicles 26:16-19: *His heart was lifted up to his destruction and he neglected the Lord his God, ... Leprosy immediately arose on his forehead before the priests in the house of the Lord.* This Uzziah is proud and elated in heart, given over *to the destruction* of eternal death, because he *neglected God* Almighty, imitating diabolical perversity in all things. And so therefore, just as signs of pride appeared spiritually on the forehead of the devil in front of the good angels who were resisting him in the empyrean heaven, so also on the forehead of Uzziah, who imitated paternal malignity, *leprosy arose* as a sign of pride, since he was raised up and infected in soul *in front of the priests* who were resisting him *in the house of the Lord.*

5. Second, the sin of lasciviousness and fornication, like leprosy, deforms the natural beauty of the soul. Whence Leviticus 13:45 says: *Contaminated and filthy, he will cry out at all times that he is a leper.* It is right that a person

[162] See Sermon 3 n. 11 above.

infected with the vice of lasciviousness declare oneself *contaminated and filthy*, because inasmuch as one is dirtied and contaminated from unclean affections, inordinate activities and illicit works, it becomes far more abominable for angelic spirits to gaze upon the person than for healthy people to regard a leper. The beauty of the Holy Spirit will *not dwell* at anytime *in the body subject to the sin* of lasciviousness. Certainly beyond all else we must strive to acquire this beauty of purity and chastity, since through it we provoke the Holy Spirit to love and desire us. With every effort, therefore, we must remove from us inordinate desires and impure thoughts, because just as when many corrupt fluids abound in the body, they generate a certain scab, skin disease and occasionally leprosy, which takes away the purity of the body; so also, inordinate affections, unclean thoughts, and corrupt activities generate the scab of incontinence, the leprosy of lasciviousness, and take away the cleanliness of chastity and modesty. And because of this the body is made into a filthy dwelling of the devil, not of the Holy Spirit.

6. Third, the sin of avarice and acquisitiveness, like leprosy, separates the soul from the common dwelling place of paradise. Whence 2 Kings 5:27 says: *The leprosy of Naaman will also cling to you and your seed forever. And he went out from him a leper*. Since the ardor of avarice agitates and incites this Gehasi and any leper to accept temporal goods, it therefore says that *leper Naaman*, who is interpreted as one who incites or agitation,[163] *will cling to him* and even to whomsoever imitates him; and just as the leper is expelled from the common dwelling of healthy people, so too the avaricious person who chooses an earthly dwelling with the mole and, *fixing the eyes* of

[163] See CCSL lxxii, 117: "Naaman means beauty or their agitation."

concupiscence *downward toward the ground*,[164] deprives himself of the common dwelling of the saints. Whence the *leper* is said to have *departed* from Elisha, which is the fellowship of holy men, whose dwelling and *association is in heaven*,[165] through desire, with the angels.

7. It follows: he *adored him, saying*, where the show of required subjection is noted because, by adoring, he shows the worship of divine latria. He showed Christ the worship of divine latria or adored him, first with humble fear and reverence in the heart because of creative power; second, with the expression of honor and magnificence in the mouth because of governing wisdom; third, with the display of love and benevolence in works because of redeeming and glorifying clemency. And so by reason of these three properties the worship of latria is due to God alone and no other.

8. First, therefore, *he adored him* with humble fear and reverence in the heart because of creative power. Whence Psalm 5:8 states: *I will adore you with fear in your holy temple*. No one, I say, is able to adore God perfectly, unless a person has the greatest reverence for the divine majesty. Who is able to gaze interiorly upon the highest good in the majesty of the Lord and the severity of judgment when sinking back into one's own perversity? We learn here, then, to admire Christ and tremble before virtuous power, if we want to arouse beautiful wisdom to love and desire us. The *beginning of wisdom is the fear of the Lord*,[166] since it prepares and beautifies the mouth of the heart for the kiss of divine wisdom.

---

[164] See Ps 16:11: "They have set their eyes bowing down to the ground."

[165] See Phil 3:20.

[166] See Prov 1:7.

9. Second, *he adored him* with the expression of honor and magnificence in the mouth because of governing wisdom. Whence Psalm 137:1 says: *I will sing praise to you in the presence of the angels, I will adore in your holy temple.* Now a person *praises* God *in the presence of the angels* and not in the presence of worldly people when one gives praise neither for the sake of vain glory nor for temporal gain, but only to praise and glorify the Creator with purity and right intention. *I will adore in your holy temple.* The *holy temple of God* is a clean and immaculate body in which the soul adores God and confesses his name. Its gates are the five senses, which must be kept with all diligence, lest the death of filthy sin enter through them, because just as a king is not pleased by wine drawn from an impure vase through a superficially beautiful opening, so also Christ is not pleased by praise issuing from an impure heart through a superficially devout mouth.

10. Third, *he adored him* with the display of love and benevolence in works because of redeeming and glorifying clemency. Whence Matthew 2:10-11 says of the Magi: *When they saw the star they greatly rejoiced. Entering the house they found the child with Mary his mother and falling down, they adored him; and opening their treasures they offered him gifts of gold, frankincense and myrrh.* See that the Magi possessed the fervor of love and benevolence in the exhibition of latria in worship, because they did not give out of cupidity, but by a spontaneous choice *they offered* to the small child as a sign of love and benevolence, not of fear and punishment. This is indeed charity or love without which no good is accepted. This indeed renders the will cheerful in regard to itself, whence it says: *They greatly rejoiced*; concord in regard to the neighbor, whence it follows: *entering the house*; freedom in regard to what is given; whence it adds: *opening their*

treasures they offered him gifts, in a sign expressing interior faith.

11. Third, the specific petition of the supplicant is added when it says: *Lord you can heal me if you wish*. Certainly this leper was specific when petitioning for the cleansing of his body since he informs any other person, who is infected by spiritual leprosy, how to petition by example for the sanctification of one's own soul. Whence whoever is infected by some kind of previously mentioned leprosy must petition specifically, according to the disease, for a specific medication. For the proud person must petition to be cleansed from the tumor of pride by the love of filial reverence, the lustful person from the filth of lasciviousness by the decorum or odor of chastity and purity, the avaricious person from the ardor of avarice by the sweetness of spiritual joy. This is so the soul that is disordered and turned away from the Father by the tumor or pride, from the Son by the filth of lasciviousness, and from the Holy Spirit by the ardor of avarice, might be ordered to Father by the fear of filial reverence, to the Son by the radiance or odor of chastity and innocence, and to the Holy Spirit by the sweetness of spiritual joy.

12. First, therefore, we are cleansed from the tumor of pride by the fear of filial reverence. Whence 2 Corinthians 7:1: *Let us cleanse ourselves from every defilement of the flesh and spirit, perfecting sanctity in the fear of the Lord*. Just as the filth of lasciviousness is a defilement of the body, so too is the tumor of pride a defilement to the spirit; whence first it speaks of corporal sin, and second of spiritual sin. And because a person who cleanses the body from the defilement of lasciviousness through the love of chastity and purity is not pleasing to God, unless one cleanses the spirit from the defilement of pride through the love of filial reverence. The Apostle therefore

says: *Let us cleanse ourselves from every defilement of the flesh and spirit.* Unless the fear of the Lord precedes, accompanies, and follows after our cleansing we are never able to perfect sanctity because the *one without fear will not be justified*;[167] thus it follows: *perfecting sanctity in the fear of the Lord.*

13. Second, we are cleansed from the filth of lasciviousness by the decorum or odor of chastity and purity. 2 Timothy 2:21-22 states: *If anyone has cleansed oneself from these, the person will be a vessel sanctified in honor and useful to the Lord ready for every good work. But flee youthful desires. If anyone* therefore *will have cleansed oneself from these* defilements of lasciviousness through bitter contrition and penance, *the person will be a vessel sanctified in honor* through the beauty of celestial grace or chastity and purity; *and useful to the Lord for every work* by pleasing the divine will. The sordid and impure vessel is neither pleasing to Christ, the most noble of kings, nor acceptable in ministerial work. *Flee youthful desires*; it does not say: resist but: *flee* because it is better to overcome the vice of lasciviousness by fleeing than by resisting.

14. Third, we are cleansed from the ardor of avarice by the sweetness of spiritual joy. Whence Ezekiel 36:25 says: *I will pour out upon you clean water, and you will be cleansed from all your defilements and from all your idols.* Indeed the mind of the avaricious agitates for various riches and burns with worldly affections; it is unable to rest throughout the day because of useless distractions, or at night because of various thoughts. Therefore, the Lord says: *I will pour out upon you*, who are brought low by worldly things, *clean water*, that is, the grace of the Holy

[167] See Sir 1:28: "The one without fear cannot be justified."

Spirit to cool the ardors of avarice, whose taste refreshes the ardent soul with greater sweetness than worldly affections, such that it despises every appetite for worldly ardors; *and you will be cleansed from all your defilements and from all your idols*. It is said that every iniquity is a sin of avarice because *cupidity is the root of all evil*;[168] nonetheless, it is also referred to with the name *idols*, because according to the Apostle, *avarice is the servitude of idols*.[169] Because of this, the Lord gave good counsel in Luke 11:41: *Nevertheless give what remains as alms, and behold, all things are clean for you*. Let us ask the Lord, therefore, etc.

[168] See 1 Tim 6:10.

[169] See Eph 5:5: "... no fornicator or unclean person or avaricious person (which is servitude of idols) has any inheritance in the kingdom of Christ and God."

SERMON 10: FOURTH SUNDAY AFTER EPIPHANY

1. *Lord save us, we are perishing*. Matthew 8:25.

[Protheme] Seeing that the Apostle says in Romans 1:16: *The Gospel is the power of God to save all who believe*, and since the word of God is intended for the ordered salvation of our souls, James 1:21 thus follows: *In humility receive the word, which is able to save your souls*. Whoever then is attentive to the salvation of the one's soul listens attentively to the word of God just as someone who is concerned about bodily health listens willingly to the words of a physician. And since the efficacy of God's word may be impeded at some time by a defect of the preacher or a defect of those who are listening, the grace of God is required, therefore, for the preacher who is speaking and the people who are listening. On that account let us then ask the Lord, at the beginning of our sermon, that he would grant me to propose, and you to hear, those matters which are to the praise and glory of his name and the salvation of our souls.

[Sermon] 2. *Lord, save us, we are perishing*. Because disciples are secure when they listen to true masters, and sons are commended when they imitate good fathers, and servants bring glory upon themselves when they follow vigorous rulers: in the proposed verse we, who are his disciples, sons, and servants, are thus admonished in every necessity to return to the assistance of divine mercy, which is helpful in all situations, in accord with the example of the apostles, who are true masters, good fathers,

vigorous rulers, and leaders of the Christian faith. When threatened by bodily danger, they ask reverently for divine assistance and even obtain it efficaciously. In order to do this better, the example of the apostles in the proposed verse instructs us to proceed systematically according to the premise of the verse. First, the affectionate invocation of preeminent majesty is set forth. Second, the specific mention of imminent need is added. Third, the devout petition for assisting mercy is included. Consequently, first they speak of power when they say *Lord*; second, they demonstrate need when they say *we are perishing*; third, they implore clemency when they say *save us*.

3. First then, in saying *Lord*, they commend the excellence of power. Moreover his excellent and magnificent power, which is understood by the name *Lord*, can be grasped in three ways: first, in regard to insurmountable power in prevailing; second, in regard to infallible wisdom in knowing; third, in regard to unspeakable mercy in forgiving. As so he is frightful to enemies due to his magnificent power, honorable to those close to him due to his rich wisdom, and loving and desirable to the miserable and needy due to his affluent mercy.

4. First, the Lord has dynamic power in prevailing. Whence Psalm 46:3 says: *The Lord is on high, frightful, and great king over all the earth. He has subjected people to us and placed the nations under our feet*. Jesus Christ is the *Lord on high* because of majestic dominion: *frightful*, because of severe judgment; the *great king over all the earth*, because of the dignity of imperial rule; *He has subjected people to us and placed the nations under our feet*, through the strength of his unsurpassable ability to prevail. For this reason Esther 13:9 says: *Lord, almighty king, all things are under your dominion, and there is no one who is able to resist your will.*

5. Second, the Lord has infallible wisdom in knowing. 1 Samuel 2:3 says: *Let things of the past be removed from your mouths because God is the Lord of knowledge, and all thoughts are displayed to him.* The *things of the past*, of logical reasoning and philosophical arguments, are practically worthless; *be removed from your mouths*, does not mean that you should not talk about philosophy but, rather, that you should not depend on it, since the Lord Jesus Christ, *in whom every treasure of wisdom and knowledge is found,*[170] *is the God of knowledge who knows all things, both the latest and the oldest. And all thoughts are displayed to him,*[171] so they might be directed along the way of truth and justice according to the guidelines of his wisdom, and not those of philosophical reasoning.

6. Third, the Lord has pious mercy in forgiveness. Whence Isaiah 55:7 says: *Let the impious abandon his way and the evil man his thoughts and return to the Lord. He will have mercy on him, for our God is great in forgiveness. Let the impious abandon his way*, that is, sinful works; *and the evil man his thoughts*, that is, sins of the heart; *and return to the Lord* with fear; *and to our God* with love; *and he will have mercy on him* by pardoning all his offenses; *because he is great in forgiveness* since the greater the offense, the greater the one who is offended. We are able to see certainly how great he is in forgiving in a coarse example, which has been proven through experience. *It is commonly said*[172] that an adulterous woman is repudiated, denied a life together with her man, and

---

[170] See Col 2:3.

[171] See Ps 138:5: "Behold, O Lord, you have known all things, the latest and the oldest" and 1 Sam 2:3: "... for the Lord is a God of all knowledge, and all thoughts are displayed to him."

[172] See Jer 3:1: "It is commonly said: If a man put away his wife and she go from him and marry another man, will he return to her any more?...."

never accepted back to be reconciled with him due to abhorrence for her past, indecent deeds. The soul, however, which has turned away from God and fornicated, so to speak, by committing many sins, is accepted back mercifully by Christ should it choose to turn back; he never refuses companionship due to the indecent actions of the past. And because of this Jerome, that most trustworthy doctor, says about Jeremiah 3:7: *I said turn back and she has not returned*. "Such mercy! Such hardness of heart! While even after so many wounds you move us to salvation, we still do not wish to turn to better things."[173]

7. It follows with: *We are perishing*, where they display the indigency of necessity. According to the example of the apostles, each and everyone should declare their indigence and need before Christ when a person sees himself perishing on account of: first, the helpless weakness of the one who is sinking; second, the ignorant blindness of the one who is straying; third, the miserable punishment of the one who is being overwhelmed.

8. First, someone perishes because of the helpless weakness of the one who is sinking. Whence Exodus 10:7 states: *Do you not see that Egypt has perished? Egypt*, contradicting the divine will, recognizes it has perished due to the debilitating weakness it displayed when resisting the punishments it earned, signifies each and every fool, who, in a threatening and anxious situation, remains indifferent to divine assistance. Weakened by the consideration of personal fragility, he perishes in a dangerous state of interior anger.

---

[173] See Jerome, Letter 122 n. 2 in PL 22:1041. The citation is virtually verbatim.

9. Second, someone perishes because of the ignorant blindness of the one who strays. Whence Baruch 3:28 says: *Since they did not have wisdom, they perished on account of their foolishness*. No one is able to arrive at the state of salvation unless a person possess the wisdom of God, for such wisdom leads all things back to the Creator, demonstrates the powerful force of the Creator, and displays divine worship proper to the Creator. Whence, the philosophers, to be more precise, the proud ones, *perish because of their foolishness*. They would rather depend on the stupidity or vanity of fanciful reason than on the solidity of the first truth. And note that it says *their*, because the defect is their fault and not divine wisdom. O proud intellect! While you are inflated by the winds of vain elation, the strength of redeeming wisdom is emptied from you, and you are excited by the stupidity, which distracts you.

10. Third, someone perishes because of the miserable punishment of the one who is overwhelmed. Psalm 72:19 says: *They are desolate and have given up; they perished on account of their iniquity*. Sinful people, when they are filled with many miseries, oppressed by great punishments, and afflicted with various pains, do not wish to patiently undergo a conversion marked by tears, laments, or to cry out humbly to the Lord, until the thorns of tribulation and punishment break. They allow themselves instead to be so overcome and absorbed by impatient anger that they quickly loose the strength to prevail. And this is what the passage says: *They are desolate and have given up*. And certainly the punishments, which were an opportunity to exercise virtue and the occasion of salvation and grace, result in even more blame. For that reason it follows: *they perished on account of their iniquity*. The highest wisdom is certainly required to live in accord with the

virtues, and the highest stupidity to commit vices and sins.[174]

11. Third, *save us*, is added, where a devout appeal for merciful assistance is noted. According to the example of the apostles, we should ask moreover for divine mercy, so that first the Lord of invincible, prevailing power, may save us from the impotent weakness of the one who is sinking through the influence of strength, which fortifies the operative power. Second, that the Lord of infallible, knowing wisdom, may save us from the ignorant blindness of the one who strays through the most brilliant light, which illuminates the intellectual power. Third, that the Lord of unspeakable pardon, both forgiving and assisting, may save us from the miserable punishment of the one who is overwhelmed through the gift of salvation, which delights the affective power.

12. First, the Lord of invincible, prevailing power saves us through the influence of strength, which fortifies the operative power from the impotent weakness of the one who is sinking. Whence Psalm 43:7-9 says: *I will not hope in my bow, and my sword will not save me. Indeed, you have saved us from those who afflicted us, and you confounded those who hate us. We will rejoice in the Lord throughout the day, and we will praise his name forever.* Those who hope to be saved by their sword and bow, who trust in their own strength and praise themselves with their proud thoughts, are the ones to whom divine help is rightly denied; but the Lord saves those who recognize their powerlessness and return to seek divine assistance by supporting them with interior strength, lest they be shaken, and by shielding them exteriorly from every dan-

[174] The critical edition cites Book III n. 2 of Jerome's *Apologia adversus libros Rufini* and PL 23:458B.

gerous obstacle, lest they be hurt. On account of this example from David, in every good we should rejoice in God, not ourselves, and praise his name by attributing every good to him.

13. Second, the Lord of infallible, knowing wisdom saves us through the most brilliant light, which illuminates the intellectual power from the ignorant blindness of those who stray. Whence Isaiah 49:6 states: *I gave you as a light to the nations, so you might be my salvation to the ends of the earth*. The Son of God, true and purest light, who is without any darkness due to ignorance or any mark of blame, was given freely by God the Father to the nations who *walk in darkness*, to demonstrate the errors of their way, lest on our journey we fall headlong into falsehood or deception. *So you might be my salvation*, divine not human, of all the faithful; *to the ends of the earth*, openly from the east of those who are beginning in faith, to the west of those who are ending in death, from the midday of fervent lovers and the north of those bearing the evils of punishment with courage; and thus no one alive in any part of the earth lacks that true salvation due to its sufficiency.

14. Third, the Lord of unspeakable pardon, both in forgiveness and assistance, saves us through his gift of salvation which delights the affective power from the miserable punishment of those who are overwhelmed. Whence Philippians 3:20 says: *We await the Savior, the Lord Jesus Christ, who will transform the body of our humility and conform it to his glorious body*. If we wish *to conform* our *bodies* in anticipation of the judgment to the *glorious body* of Christ, we should [be conformed] to the example of his body, which underwent fasting, privations, and was beaten shamefully to the ground with torments like those when wheat is prepared; so, too, our body must

be pressed by fasting and humbled by affliction, for the more someone's body is conformed to the *glorious body* of Christ, the more that person will be humble for the sake of his name.

SERMON 11: FIFTH SUNDAY AFTER EPIPHANY

1. *The reign of God is similar to a person who sowed good seed in his field.* Matthew 13:24

[Protheme] *The prophet Elijah stood up like a burning fire, and his word burned like a torch.* Sirach 48:1. This passage that is read from Sirach 48 concerns the prophet Elijah, who fiercely asserts the evil actions of sinners and likewise proposes the word of truth; from this one understands that the preacher should be removed from carnality, so he may delight the angelic hosts above; and this is noted when it says: *Elijah stood up*; inflamed by charity, so he might burn interiorly for the salvation of all, which is indicated when it adds: *like a burning fire*; illumined with holiness of life, so he might illuminate exteriorly the minds of those nearby, which is noted when it introduces: *and his word burned like a torch.* Dearest friends, since I am not entirely removed from carnality, inflamed with the ardor of love or even illuminated by a holy life, let us, therefore, before anything else, implore the clemency of divine piety, so with his accustomed piety, he might separate us from carnal pleasure, inflame us with the ardor of love, and illuminate us by holiness. Removed then from carnal love, inflamed with the ardor of love, and illuminated with the splendor of holiness, we might contribute something worthwhile that would be to the glory of God and the salvation of our souls.

[Sermon] 2. *The reign of God is similar to the one who sowed good seed in his field.* Because, according to

Blessed Dionysius: "It is impossible for the divine rays to enlighten us in any way, unless shrouded by a variety of sacred veils,"[175] our Lord Jesus Christ, knowing what would be more useful for blinded humanity, explains the miraculous work of creation in the proposed word through the most appropriate metaphor of the person sowing good seed in his field, when it says: *The kingdom of heaven is similar, etc.* Now the Lord sowed good seed in his field, when he made humanity *according to his image and similitude*[176] in the field of the world's design. With this most noble metaphor the creation of humanity is explained with regard to the operative principle in the metaphoric similitude of humanity, the receptive subject in the designation of the term for the field, and the intermediate act of sowing the good seed. First, the creation of humanity is explained with regard to the operative principle, when it says: *The kingdom of heaven is similar to the person*; this person, metaphorically speaking, is God. Second, the creation of humanity is explained with regard to the receptive subject, when it adds: *in his field*; the field is the design of the world.[177] Third, the creation of humanity is explained with regard to the intermediate act, when it adds: *he sowed good seed* when he created humanity *according to his image and similitude.*

3. It says, therefore: *The kingdom of heaven is similar*, where the creation of humanity is explained with regard to the operative principle in the metaphor and similitude of humanity. Anything is known well, and as completely as

---

[175] See c. 1, 1 of Pseudo-Dionysius, *De caelestibus hierarchibus* in PG 3:121B.

[176] See Gen 1:26: "And God said: Let us make a human being in our image and likeness...."

[177] See Peter Comestor, *Historia scholastica*, Historia Libri Genesis, c. 2 in PL 198:1056B: "... it is the design of the world that up to now was useless, without fruit and empty in its adornment."

possible, when its principle, medium, and end are known; therefore, if we wish to possess a perfect knowledge of humanity's creation, according to the possibility afforded our understanding, we must recognize the principle, middle, and end of humanity, in which the perfect knowledge of the matter is found. The creative principle of not only humanity, but even of the entire universe, is the creative power working supernaturally; the medium is the wise governance gently arranging; but the end is the consummate mercy and justice rewarding all according to merit. First, therefore, in the creation of humanity the creative power is equated with the operative principle and associated with the man who sows good seed in his field.[178] Second, the wise governance is equated with the directive medium and associated with the master of the estate who directs the workers in his field.[179] But the third, consummate mercy and justice are, however, equated with the ultimate end and associated with the king who settles accounts with his servants.[180]

4. First, the creation of humanity, which reveals a power equated with the operative principle, is associated with the man who sows good seed in his field. Whence Matthew 13:24-25 says: *The reign of God is similar to the person who sowed good seed in his field. However, while people were sleeping, his enemy came and sowed weeds.* The Lord sowed good seed in the field, that is, into the design of the world, when he made humanity according to his image and similitude; but the *enemy* that is the devil, *while people were sleeping*, that is when Adam and Eve neglected following the commands of God, *sowed weeds*,

[178] See Matt 13:24.
[179] See Matt 20:1.
[180] See Matt 18:23.

that is vice and sins, from which *children of wrath*[181] are born. And this explanation comes from the words of the Lord. Whence it immediately follows: *His disciples came to him saying: Explain to us the parable of the weeds in the field. Answering them he said: He who sows the good seed is the Son of Man; the field is the world, the good seed, the children of the king; the weeds are wicked children; the enemy who sowed them is the devil.*[182]

5. Second, the governance of the wise ruler, which is equated with the directive medium, is associated with the master of the estate who directs the workers in his field. Whence Matthew 20:1 says: *The kingdom of God is similar to the master of the estate who went out early in the morning to call the workers into his vineyard*, etc. This parable encompasses the reign of God from the beginning to the end. Whence, it states that he leads the workers five times into his vineyard, that is, *early in the morning*, at the *third* hour, *sixth* hour, *ninth* hour, and *eleventh* hour. *First*, he sent workers *early in the morning* when he gave the natural law; the *third* hour, when he gave the written scriptures; the *sixth* hour, when he sent the prophets to teach the people; the *ninth* hour, when he gave the new law to the *apostles to preach* it *to every creature*;[183] the *eleventh* hour, when after the apostles, he sent preachers and doctors, and he does not cease to send them until the end.[184]

---

[181] See Eph 2:3: "Indeed, in the company of these, even we, all of us, once led our lives in the desires of our flesh, doing the promptings of our flesh and of our thoughts, and were by nature children of wrath even as the rest."

[182] See Matt 13:36-37.

[183] See Mark 16:15.

[184] Cf. Homily 19 n. 1 of GGHG in CCSL cxli, 143-44.

6. Third, consummation of mercy and justice, which is equated with the ultimate end, is associated with the king who settles accounts with his servants. Whence Matthew 18:23 says: *The kingdom of heaven is likened to the king who wanted to settle accounts with his servants.* In this parable the work of divine mercy in the remission of debt and the work of divine justice in the damnation of the evil servant is commended. Although *all the ways of the Lord are merciful and true*,[185] it is most probable that mercy shines forth in the retribution of the good and justice in the punishment of the evil. And this is why the prophet David says: *Two things I have heard*, that is mercy and justice, *because you render to each one according to his works.*[186] For he will render the reward of glory to the good ones, who possess the merit of grace, while divine justice will render the torment of Gehenna to the evil ones, who possess the demerit of blame.

7. *In his field* follows, where the creation of humanity is explained with regard to the receptive subject designated with the term for field. Whence according to the word of the Lord, field in this passage is understood as the world in which humanity was formed *from mud*[187] in regard to the body, and created from nothing in regard to the soul. We find, however, in Sacred Scripture that three things are taken into consideration with the word field: clearly the design of the world, the conscience of the mind, and the celestial home. There is, thus, the field of the world's design, of inner conscience, and of the celestial home. The field of the world's design should be condemned as an occasion for error and deviation; the field of inner conscience must be cultivated in order to receive the

[185] See Ps 24:10.
[186] See Ps 61:13.
[187] See Gen 2:7.

seeds of God; but the field of the celestial home should be desired for the fragrance and beauty of the divine flora.

8. First, the field of the world's design should be condemned as an occasion for error and deviation. Whence Job 40:15 says: *To this one*, that is, Behemoth, *the mountains bring forth grass; all the beasts of the field will play there*. Since sinners despise God due to an evil attachment to that earthly field, their hearts thus produce thorny plants of vice which feed and delight Behemoth, that is, the devil. *All the beasts of the field*, that is, the demons hiding in this world, *play there* and rejoice; drawing the minds of humanity, made in the image of God, to terrestrial concerns by the deviation of error; pulling them away from the love of penance with vain thoughts in error from the beginning: and enticing them to the sweetness of mundane pleasure. Whence Genesis 37:15 says of Joseph: *A man found him wandering in the field*. Joseph wandering in the field, who is interpreted as attachment,[188] can signify in this passage the person whose heart is attached to the changing delights of the earthly field. Alienated by love of them, the person wanders away from the road leading to the kingdom of God, even though it is gratuitous, free, and open to all. The avaricious heart wanders, because it wishes to turn what is gratuitous into the servile, what is free in something up for sale, and appropriate for itself what is open to all. This design of the world should be condemned because of such errors and deviation, even if it must be used to satisfy our needs.

9. Second, the field of inner conscience must be cultivated in order to receive the seeds of God. Whence Proverbs 24:27 says: *Diligently till your field*, lest it become sterile

[188] See CCSL lxxii, 136: "Joseph means he has attached or is attaching."

with thorny vices. The Wise Man thus says the same in 24:30-32: *I passed through the field of a lazy person and through the vineyard of a foolish person. And behold, they were filled with nettles, thorns had covered them and the stonewall was destroyed. From what I had seen, from the example, I learned discipline. Field* designates the body, and *vineyard* the soul, which *are filled with thorny* vices and *nettles* of prickly desires unless they are cultivated by holy discipline and good works. But the *stone wall is destroyed*, when the rampart of virtues is abandoned; a person learns from the examples one has seen. Consequently, this person drives thorny vices from the field of inner conscience and the entire body with the practice of good or virtuous works, and the *nettles* of prickly desires with the discipline of continual mortification, so that the passage of Zechariah 10:1 may be fulfilled: *The Lord will give the grass of the field in every year.*

10. Third, the field of the celestial home should be desired for the perfumed beauty of the divine flora. Whence Psalm 49:11 says: *I have known all the birds of heaven and the beauty of the field is with me.* This beauty of the celestial glory, which is in God the Father, is nothing other than the beauty of the sensible and insensible, rational and irrational, the humanity of Christ and the one and triune God, which is displayed in contemplation to the glorified spirits designated as the birds of heaven, who rise on the winds of contemplation to the contuition of the celestial Trinity. The fragrance from this beautiful field is so sweetly scented that it penetrates the most interior places, inebriating the entire heavenly court. The saintly Isaac sensed this fragrance in Jacob when, in a prophetic spirit, he said: *Behold the fragrance of my son is like the fragrance of a bountiful field.*[189] Christ was truly the field

[189] See Gen 27:27.

filled with the virtuous flowers, that is, with the roses of the gifts and the lilies of the charisms from the Holy Spirit, and with the fruits of sweet consolations, whose fragrance the contemplative soul senses, declaring in the Song of Songs 7:11: *Come, my beloved, let us go out into the field.*

11. Third, the creation of humanity is explained with regard to the intermediate act in the sowing of the good seeds, when it states: *he sowed good seed.* Properly speaking, the creative power first sowed spiritual and corporal substances into the field of the world's design by giving the substratum of nature. Second, the governing wisdom sowed celestial influences into the field of interior conscience by giving the perfection of grace. Third, the consummate goodness sowed eternal splendors into the field of the celestial home by giving the fulfillment of glory.

12. First, the creative power first sowed spiritual and corporal substances into the field of the world's design by giving the substratum of nature. Whence Jeremiah 2:21 states: *I have planted you as my chosen vineyard, all true seed.* This vineyard planted by almighty God is the world, and his *true seed* is humanity, who, as the image and similitude of God, has been placed like seed to sprout, thanks to the raindrops of celestial influence, with the strength of grace and grow into a harvest of glory. But the *enemy*, that is, the devil, at times plants the false seed, that is, vice and sin to suffocate the true seed, lest it break forth with the sprout of grace. And this is what Matthew 13:27 says: *Lord, did you not sow good seed in your field? Why then does it have weeds? And he said to them: An enemy did this.*

13. Second, the governing wisdom sowed celestial influences into the field of interior conscience by giving the

perfection of grace. Whence Hosea 2:23 says: *I will sow her for myself in the earth, and I will have mercy on her who was without mercy*. God has mercy on the soul of the sinner when, removing all the thorny vices from the soul, God sows within it, as in choice land, the seed of God's word which bursts forth with a sprout of grace and grows into the harvest of glory. This is why the Lord says in Matthew 13:23: *Truly, the seed sown in the good earth is the one who hears the word of God and understands; this person bears fruit*. The *word of God is sown in good earth* when it is heard with reverence and understood when put into practice, since the devout soul like the *well-sown earth*, *offers the fruit* of grace, when what is understood is implemented in action.

14. Third, the consummate goodness sowed eternal splendors into the field of the celestial home by giving the fulfillment of glory. Whence Isaiah 61:9-10 says: *These are the seeds, which God has blessed. I will rejoice heartily in the Lord, and my soul will find joy in my God, because God has clothed me with the garment of salvation. These are the seeds*, that is, the eternal splendors shining forth from the countenance of the visible God; the *Lord has blessed them* with the beatitude of glory. From that immediate vision of God's countenance the glorified soul is so enraptured by loving desire that it rejoices, finding great joy exteriorly beholding the human aspect of Christ, and exults in God interiorly beholding the divine aspect. And because of this it is certainly clothed with the *garment of salvation*. That God might deign to grant to us, etc.

Sermon 12: The Third Sunday before Lent

1. *Call the workers and give them their wages.* Matthew 20:8.

[Protheme] *You who are seated above the Cherubim, shine forth before Ephraim, Benjamin and Manasseh.* These words proposed for the second passage, which are read in Psalm 79:2, clearly explain how the great sublimity of the one seated on high appears not to just anyone, but to those living in the abundance of charity, designated by *Ephraim* which is interpreted as fruitful;[190] in the understanding of truth, designated by *Benjamin*, of whom Psalm 67:28 says: *Benjamin is a youth of ecstatic mind*; in the justice of holiness, designated by *Manasseh*, which is interpreted as necessity,[191] because the necessity of salvation demands from everyone the justice of holiness. Let us pray, therefore, that the one who dwells *on high*,[192] who appears as one coming to us from the highest heaven with the beauty of knowledge, might grant to all of us abundant charity with *Ephraim*, understanding of truth with *Benjamin*, and justice of holiness with *Manasseh*, so that in the affection of abundant charity, the conviction of the clearest truth, and the practice of the most just holiness, we might contribute something worthwhile to the praise and glory, etc.

---

[190] See CCSL lxxii, 161: "Ephraim means fruitful or abundance."
[191] See CCSL lxxii, 69: "Manasseh means forgetful or necessity."
[192] See Sir 24:7: "I dwelt in the highest places...."

[Sermon] 2. *Call the workers and give them their wages*. In accordance with the graciousness of the divine will, the Lord Jesus, free from all sin, wished to be judged as if guilty by sinners; therefore, *God constituted him as judge of the living and the dead*.[193] To carry out this duty from God the Father proposed words are stated, namely: *Call the workers*, etc. And because no one *will be crowned except the one who will have struggled legitimately*,[194] and no one is able to fight meritoriously, unless divine mercy calls them to spiritual warfare; consequently one proceeds forward in a most elegant and ordered manner in the proposed text. Now, in the proposed passage the divine condescension of the solicitous calling is noted first; second, the human fatigue of meritorious works; and third, the perfect remuneration of the divine vision. First, the divine condescension of the solicitous calling is noted when it says: *Call*; second, the human fatigue of meritorious works, when it adds: *workers*; third, the perfect remuneration of the divine vision, when it includes: *and give them their wages*; these wages are nothing other than the divine vision, which is restored, but not gifted, to the workers, since the Apostle says in Romans 4:4: *To him who works, the reward is not credited as a favor but as something due*, although this remuneration is unworthy of comparison; this reward is restored in the evening and not the morning, because it is obtained at the end of work and not at the beginning.

3. First, in the proposed passage the divine condescension of the solicitous calling is noted, when it says: *Call*. God indeed calls three types of people to whom all others can be reduced. First, God calls those who have turned

---

[193] See Acts 10:42.

[194] See 2 Tim 2:5: "And again, one who enters a contest is not crowned unless he has competed according to the rules."

away to the bitterness of penance through the necessary detestation of vice. Second, he calls the converted to the rectitude of justice through the obligatory implementation of the commandments. Third, he calls the perfect to the perfection of life in the voluntary and extraordinary following of the counsels.

4. First, then the Lord calls those who have turned away to the bitterness of penance through the necessary detestation of vice. Whence Isaiah 22:12 says: *The Lord will call on that day to weeping, mourning, baldness, and putting on sackcloth. The Lord* in fact calls sinners *to the weeping and mourning*, of tearful contrition; *to the baldness*, of cleansing confession; *and to putting on,* of a limit to luxury; and so we deplore the ruin of sin through contrition, shave the hairs of corporal vices through confession, and limit corporal luxury through the belt of continence. But because we come forth from interior to exterior things, descended from superior to inferior things, and loved the created instead of the Creator, he wished not only to call us through the holy prophets, but came to call us personally from interior to exterior things, so as to call us back to interior things. He descended from above to what is below, so as to attract or elevate us to what is above. And later, this Creator assumed the created so as to draw us from the love of creatures and encourage the love of God. Whence the Lord himself says in Luke 5:32: *I did not come to call the just, but sinners to penance*. Therefore, dear ones, let us not be careless or ungrateful and if we do not want to fear his justice, let us at least reciprocate in kind to his love and accompany him to the palace of the celestial homeland, from which he descends for us.

5. Second, he calls the converted to the rectitude of justice through the obligatory implementation of the com-

mandments. Whence Isaiah 42:6 says: *I the Lord called you in justice, and I have taken your hand and preserved you*. God *calls* a person to *justice*, when he prescribes precepts to be observed; but, because human misery is so great, all human works are like the *rag of a menstruating woman*[195] unless divine mercy precedes them with inspiration and accompanies them with assistance; therefore it follows: *I have taken your hand and preserved you*, as if to say, *I the Lord called you*, prescribing precepts to be observed; *and I have taken your hand*, with the works of justice you initiated, which are understood with the name *hand*, preceding them with inspiration; *and preserved you*, by fulfilling my precepts. For this reason Job 14:15 rightly says: *You will call me, and I will respond to you, to the work of your hands you will reach out your right hand. You will call me*, by prescribing for me precepts to observe; *and I will respond to you*, by fulfilling these works; and *to the work of your hands you will reach out your right hand*, by helping me to persevere. Whence Augustine states: "Give what you command and order what you wish."[196]

6. Third, he calls the perfect to the perfection of life in the voluntary and extraordinary following of the counsels. Whence Matthew 4:21 says: *He saw two brothers. James the son of Zebedee, and his brother John in a boat with their father Zebedee mending their nets, and he called them. And they* together *left their nets and father, and followed him*. Our Lord Jesus Christ *called them*, so they might despise earthly matters and even put aside carnal affection. Those who wish to follow Christ to the apex of

---

[195] See Isa 64:6: "And we have all become as one unclean, and all our justices like the rag of a menstruating woman...."

[196] See Book X c. 29 n. 40 of *Sancti Avgvstini Confessionvm Libri XIII*, edited by Martin Skutella and Lucas Verheijen. CCSL xxvii (Turnhout: Brepols, 1981), 176: *Da quod iubes et iube quod uis*.

evangelical perfection by necessity must denounce the destructive concupiscence of earthly things and carnal caresses of blood relationships. And this is what is said in the previously mentioned verse: *they left their nets and father, and followed him*. The way we ought to follow Christ completely is stated by Chrysostom, when he comments on Matthew's verse: "Generally there are three things which the person who comes to Christ ought to relinquish. The nets are understood as carnal actions, the boat as worldly property, and the father as parents and blood relatives."[197]

7. It follows with: *workers*, where human fatigue in meritorious works is noted. That human work is meritorious first in the acquisition of the celestial grace that embellishes the subject proper; second, in the multiplication of the enriching justice that acquires the highest good; third, in the promulgation of the divine law that educates ignorant neighbors.

8. First, that work is meritorious which, in the acquisition of the celestial grace, embellishes the subject proper. Whence Proverbs 12:11 says: *He that tills his land will be satisfied with bread, he that pursues idleness is very foolish*. *He that tills his land*, namely, of his own conscience, tearing from it the thorns of sin through the practice of confession, *will be satisfied with the bread* of sevenfold grace of God, possessing *all that is delicious, and the sweetness of every taste*.[198] *He that pursues idleness*, by allowing the earth of conscience to grow sterile with evil roots of vices, *is very foolish*. To taste at least how sweet

[197] Bonaventure adapts John Chrysostom, Homily 7 n. 22 (*Opus imperfectum*). See PG 56:676.

[198] See Wis 16:20.

the fruit of the sevenfold grace of God is, each person must cultivate and till the earth of one's conscience often.

9. Second, that work is meritorious which, in the multiplication of enriching justice, acquires the highest good. Whence 2 Corinthians 9:8 says: *And God is able to make all grace abound in you, so that, having ample means in everything you may abound in every good work*. The beginning growth of justice pertains to divine mercy, but its cooperation to human effort; for the goodness of human justice begins and grows due to divine grace while the activity of free will assists, because *we are God's helpers*.[199] For that reason the Apostle, urging all Christians to progress in the way of justice, says: *And God is able to make all grace abound in you*, thereby explaining that the increase of grace and justice is from God; *ample means in everything*, pertaining to salvation; *having, you may abound in every good work*, with the cooperation of divine grace. This is why Sirach 14:21 states: *Every chosen work will be justified, and the one who did it will be honored by it*. The work will be chosen according to the activity of free will; but it *will be justified*, according to the acceptance of the divine will; consequently, the *one who does* such a work will be honored with the reception of divine intimacy.

10. Third, that work is meritorious which, in the promulgation of the divine law, educates ignorant neighbors. Whence 2 Timothy 4:5 says: *You, however, remain vigilant, labor in all things, do the work of an evangelist*. Since life persuades better than language, and an example better than a word, whoever wishes to teach someone else needs to refute the subtleties of the devil, offer up carnal concupiscence, and condemn worldly avarice, according to the

[199] See 1 Cor 3:9.

statement of the apostle: *You, however, remain vigilant*, against the lies of the devil; *labor in all things*, against the depravity of the flesh; and *do the work of the evangelist*, against the avarice of the world; so that what you preach with the mouth, you complete with work; for the gospel proclaims that all things must be left behind. We persevere, therefore, in this work of proclaiming the law in accord with the example of blessed Paul in Acts 26: 20: *I went about declaring that they repent and turn to God, doing worthy works*. Not only must we persevere in the work of proclaiming the law, but also of recognizing the truth, because it is of greater merit than bodily labor, especially if one studies so as to illuminate others. Whence Ambrose observes: "The one who studies the word of God is not lazy, nor is the one who works outside of greater merit than the one who practices the work of knowing divine truth."[200]

11. Third, the perfect remuneration of the divine vision is noted in the proposed passage, when it says: *give them*, etc. This is nothing other than the divine vision, which *is given to each according to their works*.[201] Now first, those called to the bitterness of penance, who toiled in the acquisition of celestial grace, will receive delicious wages to enjoy due to abounding sweetness. Second, those called to the rectitude of justice, who toiled in the multiplication of enriching justice, will receive plentiful wages to enrich and honor due to distinguished excellence. Third, those called to the perfection of life, who labored in the promulgation of the divine law, will receive splendid wages to behold due to lustrous beauty. And so, such

---

[200] Bonaventure adapts Sermon 11 n. 11 of Ambrose, *Expositio in Psalmum David CXVIII*. See PL 15:1423C.

[201] See Rom 2:6: God "who will render to every person according to their works."

wages are perfect and not otherwise, since they perfectly sweeten taste, perfectly enrich and honor the proper subject, and perfectly delight vision.

12. First, those wages will be delicious due to abounding sweetness. Whence Psalm 126:2 says: *When he will give sleep to his beloved: behold, children are the inheritance of the Lord, the reward, the fruit of the womb*. Christ is the *fruit of the* virgin *womb*, given as a perpetual inheritance and delicious wages for the children of God after this life. Those wages satiate the appetite of the soul, because they intimately permeate the essence of the soul, they delight in harmony, because pleasure is the union of the harmonious with what is harmonious,[202] and nothing is more harmonious to the soul than to be joined with him in whose image and similitude it was made.[203]

13. Second, those wages will be plentiful to enrich and honor in accord with distinguished excellence. Whence Matthew 5:12 says: *Rejoice and exult, because your reward is great in heaven. Rejoice*, I say, interiorly within the soul; *and exult* exteriorly in word and deed, so that there is no place for ingratitude and fear, *because your reward is great in heaven*. Those wages are spoken of as plentiful, because they fill the entire soul with what it needs and exceed the capacity of the soul due to infinity and abundance. In fact the attainment of these wages removes all fear; therefore Genesis 15:1 says in regard to Abraham: *Do not fear Abraham, I will be a truly great reward for you*.

---

[202] See Book VIII, c. 7 of *Avicennae Metaphysica*, 269: "There is no delight unless there is apprehension of the suitable, according to what is suitable."

[203] See Gen 2:6.

14. Third, those wages are splendid to behold due to lustrous beauty. Whence Wisdom 5:16 says: *But the just will live forever, and their reward is with the Lord. The Almighty will be mindful of them. They will receive, therefore, a kingdom of beauty and a generous diadem from the hand of the Lord.* Indeed eternal wisdom proposes to the just, who reign forever in his kingdom, to contemplate the eternal reasons of all things as in a mirror of many splendors. And this contemplation or vision "is the entire reward,"[204] which seizes the souls of the blessed with so great a desire for it, that the *Almighty will always be mindful* of them as they, since in continual praise and glorification, they return to the first principle whatever good they possess. Consequently, all they continually receive is returned to the one, who alone is able to glorify, because the nearer the soul is to those wages, the more it attributes what it receives to its principle. Let us ask, etc.

[204] See Augustine, Sermon 2 n. 13 on Psalm 90 in *Sancti Avrelii Avgvstini Enarrationes in Psalmos LI-C*, eds. Eligius Dekkers and Johannes Fraipont, CCSL xxxix (Turnhout: Brepols, 1956), 1277: "I do not know how great what we are going to see will be when our entire reward is our vision...."

SERMON 13: SECOND SUNDAY BEFORE LENT

1. *But that on good ground are those who, hearing the word with a right and good heart, retain it and bear fruit in patience.* Luke 8:15.

[Protheme] *Give an occasion to the wise, and he will become even wiser.* Proverbs 9:9. In the words proposed from Proverbs, three things are described that are necessary for whoever wishes to propose the word of God. And the first is liberality of soul, the second is brevity of speech, and the third is the promise of usefulness. Liberality of soul is noted, therefore, when it says: *Give*, that is, do not sell for a price or barter, for according to the Lord: *Freely you have received, freely give.*[205] Brevity in speech is noted, when *occasion* is added, since a specific opportunity is given to those listening when they announce "vices and virtues with few with brief words, *because the Lord used few words on earth*;"[206] and the promise of usefulness is noted when it includes: *and he will become even wiser.* Dearly beloved, let us ask the Lord then, at the beginning of our sermon, to give us liberality of soul and brevity in speech, so that we may obtain the promised usefulness. Amen.

[Sermon] 2. *But that on good ground are those who, hearing the word with a right and good heart, retain it and bear fruit in patience.* Since according to blessed

[205] See Matt 10:8.

[206] See Rule of the Friars Minor, chapter 9 in FA:ED, vol. 1, 105.

Gregory in Book Twenty-Five of his *Moralia*, "Humility opens while pride hides the light of understanding;"[207] our Lord Jesus Christ, who knew what was pleasing before God the Father,[208] announced the kingdom of God in parables to proud and vain people in order to reprimand their proud intellects for listening without understanding; however, he opened the parable in today's Gospel to his humble disciples who *were given to understand the mysteries of God's kingdom*,[209] when he said in the proposed words which are the concluding explanation of the stated parable: *But that on good ground are those who, hearing the word with a right and good heart, retain it and bear fruit in patience, etc.* In this passage he certainly proceeds in an orderly manner for, just as we see, the material ground brings forth fruit only after it is prepared and seeded. Only then can fruits be harvested from it: thus in the proposed passage the preparation required for our hearts is noted first, second the firm acceptance of the divine seed, and then third the fruit that matures in due time from the seed. First, then, the necessary preparation of our hearts is noted, when it says: *But that on good ground*; this good ground is nothing other than a good preparation of our hearts. Second, the firm acceptance of the divine seed is noted when it says: *those who, hearing the word with a right and good heart, retain it.* Third, the timely maturation of the fruit is noted, when it adds: *and bear fruit in patience*, since they patiently suffer persecution and all manner of interior and exterior evil for the sake of God's word.

---

[207] See Book XXV, c. 12 n. 30 of Gregory's *Moralia in Iob* in CCSL cxliiib, 1256. The citation is verbatim.

[208] See Matt 11:26.

[209] See Mark 4:11.

3. First, in the proposed passage the required preparation of our hearts is noted, when it says: *But that on good ground*. We must prepare our hearts, which Christ describes metaphorically as good ground, like material ground. That material ground is then well prepared to bring forth fruit when, first, the harmful roots are extracted; second, when irrigated with rainwaters, third, when exposed to the heat of the sun, so that warmed by the life-giving heat of the sun, the sown seed may germinate. If we want our heart to be well prepared in this manner and disposed for the fruit of good works, it must be rid of the thorns of every sin, second, irrigated with the waters of tearful compunction, third, inflamed with the fire of divine desires, so that enlivened by their heat, it may germinate the word of God, which is received and retained, thus producing the fruit of good works.

4. First, the harmful roots of sin must be extracted from the ground of our hearts. Whence Proverbs 12:11 states: *He who tills the land will be satisfied with bread, but the one who pursues idleness is most foolish. He who tills the land* of his own conscience, by removing the briar bushes of vice from it with the sword of sharp compunction, by rooting out the thorns of sin with practice of perfect confession, and by removing the nettles of evil desires with the exercise of discipline and mortification, *will be satisfied with the bread* of good works. *The one who pursues idleness* and allows it to become sterile with the thorn of vices, the briar bushes of sin, and the nettles of evil desires *is most foolish*. For this reason, therefore, it is good to till your ground *so you may bring forth bread from the earth and the wine that gladdens the human heart* as Psalm 103:14 states. Thus, *you bring forth the bread* of good works *from the earth* of your own conscience for refreshment; *and wine* from interior devotion for happiness.

5. Second, the ground of our hearts must be irrigated with the rain waters of tearful compunction. Whence Judges 1:15 says: *Give me a blessing, for you have given me dry ground, and give me a land irrigated with water.* The faithful soul knows from experience that the abundant effusion of tears and affluent compunction of heart does not come from the self, but from God; therefore, it asks God for a healing blessing: *Give me a blessing*, and I will irrigate the *dry ground* of conscience with the waters of tearful compunction. This concurs with what is said in Psalm 142:6: *My soul is like waterless ground before you. Answer me quickly because my spirit is fainting away.* Faithful David, recognizing that his soul was like dry ground and unable to produce the fruit of good works without the water of tearful compunction and the inundation of mental devotion, asked this from the Lord with persistent, devout prayer, saying: *Answer me quickly* with the inundation of interior devotion and exterior tears; *because my spirit is fainting away* due to the aridity of internal devotion and ardor of earthly affection.

6. Third, the ground of our heart must be inflamed with the fire of divine desires. Whence Sirach 43:2 says: *The sun comes forth, proclaiming in appearance, what a marvelous instrument it is, the work of the Most High; at noon he scorches the earth.* The *Sun* of justice, our Lord Jesus Christ, who possesses the inner appearance of beauty due to his divinity, and exterior beauty due to his humanity, is a *marvelous instrument* because he contained within incomprehensible divinity; *in fact in his body dwells the plentitude of divinity.*[210] He is said to be the *work of the Most High*, for even though the Most High Lord forms everyone by assisting nature, nevertheless the Most High Lord especially formed Christ by working beyond nature.

---

[210] See Col 2:9.

Here certainly *at noon he scorches the earth*, that is, our hearts, when they are most ardently desirous of him.

7. It follows: *those who, hearing the word with a right and good heart, retain it*, where the firm acceptance of the divine word is noted. In order for the word of God to bear fruit within the one who listens, it is necessary to follow the instruction of today's Gospel and first, reverently receive it by listening with a quiet mind, second, firmly retain it by believing with steadfast union, and then, third, diligently understand it with the execution of works.

8. First, the word of God must be received with reverence by listening with a quiet mind, because the Lord says in the gospel for today: *And that which fell among the thorns, these are those who heard and going along they are choked by the cares and riches and pleasures of life, and they do not bear fruit*.[211] Whence Gregory in Book Eighteen of the *Moralia*: "The perturbed minds of the worldly call out because of this, as they are uneasy, separated from divine wisdom."[212] Something similar is stated in Book Twenty-Three of the *Moralia*: "We do not know the secrets of God, unless we come alive with virtuous desires, because a vivacious mind penetrates the words of God when it allows itself to be closed off to the tumult of worldly concerns;" indeed, *the words of the wise are heard in silence*.[213] Mary Magdalene attended to this, for according to Luke 10:39, she: *Sat at the feet of the Lord, and listened to his words*; *sat* with a tranquil mind, not disturbed by distractions of the heart, because as Gregory says in Book Eighteen of the *Moralia*: "One desirous of

---

[211] See Luke 8:14.

[212] See Book XVIII, c. 43 n. 70 of Gregory's *Moralia in Iob* in CCSL cxliiia, 937. The citation is almost verbatim.

[213] Bonaventure has adapted Book XXIII, c. 20 n. 37 of Gregory's *Moralia in Iob*. See CCSL cxliiib, 1172.

wisdom needs to be relieved of cares and distractions,"[214] for indeed *one who refrains from activity will receive wisdom*;[215] *at the feet of the Lord*, with a humble heart, because a "proud mind is an obstacle to the truth since it blinds whoever it puffs up;"[216] *She listened to his words*, with attentive hearing, *forgetting the people* of Judah, *and the home of her father*,[217] the devil, by imitation.

9. Second, it must be firmly retained by believing with steadfast adhesion. Whence the Lord speaks of those who do not retain it well in Luke 8:13: *Now those upon the rock are they who, when they have heard, receive the word with joy; and they have no roots for although they believed for awhile, they fell away in the time of temptation*. But concerning those who firmly believed, that is who retained, he continues saying: *But that on good ground are those who, hearing the word with a right and good heart, retain it and bear fruit in patience*,[218] because they patiently sustain persecutions and all manner of evil punishment for the sake of God's word.

10. Third, it must be understood diligently with the execution of works because Matthew 13:19 speaks of those who have neglected transferring into works what they have heard: *Anyone who hears the word of the kingdom and does not understand it, the devil comes and seizes what was sown in his heart. This is what was sown along the road*. But in regard to those who understood

---

[214] Bonaventure adapts Book XVIII, c. 43 n. 68 of Gregory's *Moralia in Iob*. See CCSL cxliii, 934. It should be noted that Luke does not refer to Mary in 10:38-42 as Mary of Magdala.

[215] See Sir 38:25.

[216] See Book XXIII, c. 17 n. 31 of Gregory's *Moralia in Iob* in CCSL cxliiia, 1167. The citation is almost verbatim.

[217] See Ps 44:11: "Hearken, O daughter, and see, and incline your ear and forget your people and the home of your father."

[218] See Luke 8:15.

with the execution of works, he continues saying: *And the one sown on the good ground, that is the one who hears the word and understands and bears fruit; in one case a hundredfold, in another sixty-fold, and in another, thirty-fold.*[219] The word is sown on good earth when what is understood is completed in works; now the *word bears fruit thirty-fold* in the married, *sixty-fold* in the continent, but a *hundredfold* in virgins. The merit of the married is understood with the number *thirty* because it comes from three and ten, since the married have faith in the Trinity and keep the ten commandments of the law. However the number *sixty* is understood as the merit of the continent because it comes from six and ten, as they must adhere to the ten commandments of the law but they also perform the six works of mercy, contained in this verse: "I visit, give drink, feed, redeem, cloth, shelter, put away."[220] The continent should visit the sick, feed and provide drink for the needy, redeem captives, cloth the naked, shelter pilgrims, and put away, that is, bury the dead. The merit of virgins is designated as a *hundred* by reason of their perfection. Whence this hundred, and the subsequent reason for its perfection, can be calculated by the right hand.[221] Nevertheless to better clarify the proposed word, and why the Lord chose this number and not another to explain the merits of these three states, one should not overlook what the experts in the art of computation have to say, because this will show both a skillful and unique appropriation of numbers for merit.[222] The number of fin-

---

[219] See Matt 13:23.

[220] Bonaventure employs this traditional verse to interpret Luke 11:41. See *Bonaventure's Commentary on the Gospel of Luke, Chapters 9-16*, 1111.

[221] See the note in the critical edition of the *Sermones dominicales* on the complexity of these verses.

[222] Much of Bonaventure's discussion in this paragraph is dependent upon Venerable Bede, *De temporum ratione*. See PL 90:295C-297A.

gers comes from the five fingers of the hand which the experts in the art call the thumb, index, middle, curative, and ear finger. For the sake of brevity I will omit why they are named in this order. The ear or little finger signifies unity when placed flat or bent on the palm. While the curative, when placed alongside the little finger on the palm, signifies duality with the ear finger. Certainly the middle, which is between the other fingers, signifies trinity when placed in the same manner with the previously mentioned two fingers. One cannot precede further in this manner. Instead the ear standing and the middle and curative lying flat signifies quaternary. The middle on the palm with the ear and curative erect signifies five. The curative and the ear lying flat with the middle erect signify six. Likewise the ear extended upon the palm signifies seven. The curative signifies eight when extended in the same manner. The middle, however, signifies nine when similarly extended. The index placed in the middle of the thumb signifies ten. The index placed directly to the thumb signifies twenty. Thirty is signified when the tender parts of index and thumb are squeezed together with their tips touching. The Lord expressed the merit of the married through such a fitting number due to their soft embrace and carnal union. The index firmly bent over the thumb in the shape of a cross indeed signifies sixty. The merit of the continent, whose lives are protected from the voluptuous delights of the flesh by the imposition of reason on sensuality through the voluntary acceptance of the cross, is easily understood by this number. But the number hundred, due to its perfection is counted on the right hand, elegantly expresses the merit of virginity by reason of its perfection, since virgins lead an angelic and celestial life to the degree they are able.

11. Third, the timely maturation of the received seed is noted in the proposed passage, when it says: *and bear*

fruit in patience. Now those who first purged the heart from the thorns of all sin and reverently received the word with a quiet mind, bear the beautiful *fruit* of purity from adorning cleanliness. Second, those who filled the heart with the waters of tearful compunction and retained the word by firm belief bear the useful *fruit* of clarity from illuminating understanding. Third, those who inflamed the heart with the fire of divine desires and diligently understood the word through the execution of works bear the delightful *fruit* of sweet, divine familiarity. And such fruit is the optimum, because it is beautiful in appearance, useful in affect, and delicious in taste.

12. First, those who purged the heart from the thorns of all sin and reverently received the word with a quiet mind, bear the beautiful *fruit* of purity that issues from adorning cleanliness. Whence Proverbs 3:14 says: *Its acquisition is better than the merchandise of silver and gold, its fruit, the purest*. In the avid acquisition of gold and silver, greedy and avaricious people are made worse, for they are abominable before God and the angels and even to demons, whom they resemble in detestable blame. However, in the acquisition of adorning cleanliness, which consists in the unity of grace and the trinity of the theological virtues, namely faith, hope, and charity, the soul is rendered loveable to God, desirable to the angels, and likewise terrible to the demons. This is why the *acquisition* of cleansing purity *is better than* the acquisition *of silver and gold*. Since it is through the purity of heart that the soul begins to produce clean and acceptable fruit to God, they are called his first and *purest fruit*. Divine wisdom loves the souls possessing this cleansing purity so much that it appropriates all its works to itself and names them divine fruits, according to what Sirach 39:17 says: *Hear me divine offspring, and flower like the roses planted by a stream of water*. Whence those who possess

this pure cleanliness in thought, affection, and speech, are totally transformed by God into the form of God and beauty of grace, such that they are rendered godlike in hoping, thinking, tasting, and speaking, and thus named *divine offspring*. And this it is similar to roses, which neither produce the pleasing adornment of cleanliness nor preserve the fragrant fruit of interior chastity in the heart and exterior chastity in the body, unless they are among the thorns of sharp, disciplining penance; therefore it says: *roses planted by a stream of water*,[223] that is divine influence, *flower* with the fruit of light and honesty *in all justice and truth*.[224]

13. Second, those who filled the heart with the waters of tearful compunction and retained the word by firm belief bear the useful fruit of clarity from illuminating understanding. Whence Psalm 1:2-3 says: *His will was in the law of the Lord, and he will meditate upon his law day and night. He will be like the tree planted near running waters, which will bring forth fruit in due season*. First of all, the preacher must apply the will to the divine law, so that he completes with works what he understands; and then meditate *upon his law day and night*, just as he ought to instruct others; for then *he will be like the tree planted near running waters*, that is of divine influence, *which will bring forth fruit in due season*. But many, however, give the fruit of others and not theirs, because they wish to impose *grave and unbearable burdens* on the backs of others, while they *do not wish to lift a finger to move them*.[225] Still others offer fruit that is not *in due season*, but before its time, because they wish to teach with

---

[223] See Sir 39:17: " ... hear me, you divine offspring, and bud forth as the rose planted by the brooks of waters."

[224] See Eph 5:9: "for the fruit of the light is in all goodness and justice and truth."

[225] See Matt 23:4.

their own authority before they learn, and as a result, their word, due to scandal, ignorance, and an evil life, dissipates in vanity because it is held in contempt by the listeners: "The preaching of whosoever leads a despicable life is condemned."[226]

14. Third, those who inflamed the heart with the fire of divine desires and diligently understand the word through the execution of works, bear the delightful *fruit* of sweet, divine familiarity. Whence the Song of Songs 2:3 says: *I sat under his shadow, he whom I desired, and his fruit was sweet to my taste.* Under the shadow of grace that refreshes from the heat of carnal concupiscence, and from the ardor of destructive avarice; *his*, that is, of Christ, *whom I desired*; with fervent affection *I sat*, by means of a quiet mind unburdened by mental distractions, because the *one who refrains from activity will receive wisdom*; and then *his fruit was sweet to my taste*, due to wisdom's delight. Let us ask, etc.

[226] See Homily 12 n. 1 of GGHG in CCSL cxli, 82. The citation is verbatim.

Sermon 14: First Sunday before Lent

1. *For he will be delivered to the Gentiles, and will be mocked and scourged and spit upon; and after they have scourged him, they will put him to death*. Luke 18:32.

[Protheme] *Hear me for I will speak of great things*. Proverbs 8:6. In this second verse selected from the Book of Proverbs, divine wisdom expresses three things, which are necessary to preach the passion of the Lord. And the first is humble reverence in listening on the part of the one hearing, which is noted when it says: *Hear me*; second, the depth of the matter in understanding on the part of the one preparing, and this is noted when it adds: *of great things*; third, forceful eloquence on the part of the one announcing, which is noted when it adds: *I will speak*. Therefore, dearly beloved, let us ask the Lord at the beginning of our sermon on the Lord's passion, in accordance with his grace and piety, that he deign to grant reverence in listening to whomsoever hears and eloquence in expression to me, who announces, so that we may attentively understand something, both concerning the infinite benefit of our redemption and the celestial mystery of the Lord's passion, for the consolation of our souls. And so we may more easily obtain this, let us say, if it pleases, that verse: "Hail, O cross, O only hope."[227]

[Sermon] 2. *For he will be delivered to the Gentiles, and will be mocked and scourged and spit upon; and af-*

[227] This is taken from the hymn for Vespers on Passion Sunday.

ter they have scourged him, they will put him to death. Since a flock of sheep usually disperses when the pastor is struck down,[228] Our Lord Jesus Christ, knowing in advance that his disciples, like sheep, would be dispersed by the deviation of error after he was struck down in body by his death, wanted to direct them here in the way of faith and through them, others, lest they believe what came to pass was by accident or ignorance. He deigned to predict, therefore, in the proposed passage that infinite benefit of his passion and celestial mystery of our redemption, whereby the eternal God himself humbly bent over and, moved by desire, accepted death on the cross for the salvation of the human race. In these words then the passion of Christ is explained according to its beginning, middle, and end, in which consists the perfect understanding of a matter. The beginning of his passion in fact was the malignity of his own disciple, which was due to the suggestion of the devil; the middle truly was the contemptibleness of the final opprobrium of scourging and facial spittle; and indeed the end was the bitterness of painful suffering in the body and in the separation of the soul. First, the malevolence of his own disciple is noted when it says: *For he will be delivered over to the Gentiles*, that is, the Son of God by Judas, at the suggestion of the devil. Whence John 13:2 says: *When the devil had already put it into the heart of Judas, to betray him*, etc. Second, the contemptibleness of the final opprobrium is noted when it adds: *and* he *will be mocked and scourged and spit upon*; mockery, spittle, and whipping are signs of extreme vilification. Third, the bitterness of painful suffering is noted when it adds: *after they have scourged him, they will put him to death*; that torment of Christ was certainly bitter, because it killed him so quickly: he even passed away before the others who had been crucified with him.

---

[228] See Matt 26:31.

3. It says, therefore: *he will be delivered*, etc. where it noted the malevolence of the particular disciple. That malevolence of the traitor Judas indeed appears more fully if we attentively consider the threefold condition of the traitor's oppressive malignity, namely, confident security and friendship, the excellence of apostolic dignity, and the concupiscence of covetousness and avarice. Given these three conditions, one can see that there [was] no greater malevolence under the sun than in that Judas, who as a false friend betrayed a true friend with the gift of a kiss, who as ungrateful disciple, indeed an apostle, betrayed the kind teacher, and who covetous and avaricious, sold for a trivial price, the just and pious one, indeed the most high Good.

4. First, the malevolence of Judas in betraying the Lord was great because of secure confidence and friendship. Indeed Judas was not treated like an outsider and suspected friend, to the contrary he was treated like a secure friend, for not only did Christ make him part of his family sharing in his table with the other apostles, he even made him the administrator of material goods for the entire family. This is why the Lord lamented that one, saying in Psalm 40:10: *The man of my peace, in whom I hoped, who ate my bread, has raised his heel against me. The man of my peace*, behold the false gift of deceitful peace. Whence Luke 22:48 states: *Jesus said to him: Judas, do you betray the son of man with a kiss?* Chrysostom: "The peace of heaven is betrayed with a kiss, the one holding is held, the nexus of all is bound, the truthful one is accused by the false."[229] *In whom I hoped*, behold the confidence of friendship and security; *has raised his heel against me*, behold the immensity of Judas' malevolence. Thus, the Lord says of Judas in Matthew 26:21: *Amen*

[229] The critical edition refers to PLS 4: 662.

I say to you, one of you will betray me, he who eats with me.

5. Second, the malevolence of Judas in betraying the Lord was great because of the excellence of apostolic dignity. Not only was Judas called to the grace and doctrine of faith, but he was even raised to apostolic dignity, when the Lord deemed him worthy to be numbered among the twelve. Whence the Lord says of him in John 13:8: *One of you*, that is, of the twelve, *will betray me*. Similarly in Matthew 26:14: *One of the twelve who is called Judas*.

6. Third, the malevolence of Judas in betraying the Lord was great because of the concupiscence of covetousness and avarice. Whence Matthew 26:14-15 says: Judas said *to the high priests: What would you give me if I hand him over to you? But they assigned him thirty pieces of silver*. The iniquity of this traitor is certainly great, if we consider the price for which he sold the Lord, since it was not a great price but a trivial price, namely, thirty pieces of silver. It is even greater, if we consider to whom he was betrayed and sold, because it was not to friends, but to strangers and enemies, who were seeking his soul.[230] And it is the greatest, if we consider to what end he was betrayed and sold, since it was not to serve, but to be mocked, scourged, spit upon, and crucified. But surely, if we consider who is sold and betrayed, his iniquity is infinite, since it is the *king of kings and Lord of lords*.[231] This is why the Lord said to Pilate: *The one who betrayed me to you has the greater sin*.[232] And because this malevolence of the traitor in his iniquity is inexplicable to us in words,

---

[230] See Ps 34:4: "Let them be confounded and ashamed who seek after my soul."

[231] See Rev 19:16.

[232] See John 19:11.

I do not wish to dwell any more on this, but put an end to this discourse.

7. Second, the contemptibleness of the final opprobrium is noted, when it says: *and he will be mocked and scourged and spit upon*. It is not in fact without cause, indeed it happens with divine dispensation that the Son of God is *mocked and scourged and spit upon*, because through these three things, in a marvelous manner, the Son of God himself, restorer of the human race, *destroyed the body of sin*.[233] For sin is brazen shamelessness that rejects modesty, complacent pleasure that rejects pain, and the elated pride that rejects fear. And since "contraries heal contraries,"[234] he first destroyed brazen shamelessness by sustaining modesty when mocked; second, complacent pleasure by sustaining pain when scourged; third, elated pride by sustaining vilification when spit upon.

8. First, he destroyed brazen shamelessness by sustaining modesty when mocked. Matthew 27:28 speaks of that mockery: *They put a scarlet cloak on him; and plaiting a crown of thorns, they put it on his head; and bending the knee before him they mocked him*. Weep, my eyes and melt my soul, I say, with painful compassion for the crushing of this man;[235] because the Son of Man is clothed in a scarlet cloak, not that he be honored, but rather, that he be blamed; *a crown of thorns* is placed *upon his head*, so that he be filled with bewildering modesty; a reed is placed in his right hand, and they genuflect before him, so

---

[233] See Rom 6:6: "For we know that our old self has been crucified with him, in order that the body of sin may be destroyed, that we may no longer be slaves to sin."

[234] Bonaventure provides the gist of what Gregory says in Homily 32 n. 1 of GGHG. See CCSL cxli, 277-278.

[235] See Lam 2:11: "My eyes have failed with weeping ... for the destruction of the daughter of my people."

the more kingly honor is exhibited before him, the more he can be derided. Dearly beloved, to have the brazen shame of the prostitute, when Christ sustained modesty in his mockery to destroy it, is a great iniquity!

9. Second, he destroyed complacent pleasure by sustaining pain when scourged. Whence Mark 15:15 says: *He*, that is, *Pilate*, *delivered Jesus to them after the scourging*. Christ wanted to sustain bitterness of pain in the scourging, so he might destroy the sweetness of carnal pleasure. Dearly beloved, let us not void internally the effect of the divine scourging that he sustained for us, once again, by scourging the Son of God by delighting in sin, because his pain needs to be mitigated, not renewed. Whence Bernard states: "O miserable me! My God is subjected to flogging, and behold now he is struck, the violence of the scourging tears his sacred flesh and the cruel wounds of the knives bruise his entire body."[236]

10. Third, he destroyed elated pride by sustaining vilification when spit upon. Whence Matthew 27:30 says: They *spat at him, and took the reed and kept striking his head*. In a truly marvelous manner the exalted Son of God confounded pride by sustaining the abomination of the spittle, which is a sign of extreme despisement, so that no one, regardless of nobility and exalted status, find it shameful to humble and lower themselves in order to honor God before other people. "No member, therefore, should be ashamed of humble dejection which he knows already came to pass for the head. One should not think there is anything more glorious than to bear the opprobrium of despisal carried by his head."[237]

---

[236] The critical edition refers to PLS 2:1127-1128.

[237] See Bernard of Clairvaux, Sermon 25 n. 8 on The Song of Songs in SBOp 1.168.

11. Finally, it adds the bitterness of painful suffering when it says: *after they have scourged him, they will put him to death*. The bitterness of this painful suffering displays the nobility of God, that is, of the delicate nature of the one who truly suffers the malevolence of the Jewish people who are cruelly violent, and the atrocity of bitter suffering that swiftly kills.

12. First, the nobility of the tender subject who truly suffers displays the intense bitterness of this painful suffering. The tenderness of this flesh was of optimal natural composition; and to the degree nature is tenderer, then so much more painful the punishment.[238] By reason of this tenderness, simply imagining death afflicted such great punishment, that *sweat became as drops of blood running down upon the ground*;[239] therefore, if only imagining caused this, how much more did the taste of the most bitter passion truly add! In him there was complete immunity from sin in the mind: "the penalty that came, however, was unmerited, it came and had to be endured"[240] as an author said. The painful affliction in him was vehement due to the friendly union of soul and body, as there was nothing of obnoxious corruption in his flesh; therefore, the soul was bound even closer to him in friendship. Where there is, however, a greater bond, there is a greater pain in separation, and for this reason there was no *pain like his pain*[241] under heaven. He expressed this

---

[238] Bonaventure contends that Christ's sufferings are intensified due to the perfection of his flesh. On this point see Caroline Walker Bynum, *The Resurrection of the Body in Western Christianity, 200-1336* (New York: Columbia University Press, 1995), 251-52.

[239] See Luke 22:44.

[240] See Ovid, *Heroides* V, v. 7-8 in *Heroides and Amores*, trans. Grant Showerman. LCL (Cambridge, MA: Harvard University Press, 1947), 59: "Softly must we bear whatever suffering is our desert; the penalty that comes without deserving brings us dole."

[241] See Lam 1:12.

by calling out and crying when he died; his horrible cry appeared to produce horror even among those insensible objects, since not only the *veil of the temple*, but even *the rocks were shattered and the sun darkened*.[242] But people, who are harder than these rocks, did not hear this tearful voice. Isaiah 53:7 describes the very occasion to the letter: *He will be led like a sheep to the slaughter, and shall be as mute as a lamb before his shearer*. Christ is the *sheep* due to tractability and patience, but the *lamb* because of purity and innocence, which is why *he takes away the sins of the world*.[243] Thus it follows: *Because he delivered his soul unto death and was reputed with the wicked, and he has borne the sins of many and prayed for transgressors*.[244]

13. Second, the malevolence of the Jewish people, who are cruelly violent, displays the intense bitterness of this painful suffering. The cruel Jews were violent in many ways; for they filled his ears with acclamations of opprobrium, they dirtied his face with the abominations of spittle, they tore his head with pointed thorns, they made him carry the ignominy of his cross on his own shoulders, they struck his jaw with sacrilegious hands, they gave him gall and vinegar to drink when he thirsted, and what is the worst of all, they killed him with zealous envy alone, as was prefigured in the murder of Abel, of which 1 John 3:12 speaks: *Why did Cain, who was of the evil one, kill him? Because his own works were evil, but his brother's were just*. Perverse *Cain*, who killed his just brother only because of zealous envy, signifies through malevolence the Jewish people, who killed Christ, born of the people and race of Judah, because they were envious of his good works. And this is what the Lord said to them:

---

[242] See Matt 27:50.
[243] See John 1:35.
[244] See Isa 53:12.

I have done many good works for you. For which of these works do you wish to kill me?[245] Here it is Christ in fact, who fulfilled the mysteries of the Old Testament in everyway. For in the side of Adam he is opened and the Church is born, in Noah he is nude, in Abraham he is multiplied, and in Isaac, he is sacrificed. All the sacrifices of the Old Testament had labored up to this single, symbolized sacrifice. He was a pilgrim in Jacob, sold in Joseph, hidden in Moses, persecuted in David, and exonerated in the prophets. If, therefore, each of these, with the exception of Adam, had to bear a certain tribulation, how much more did Christ have to bear, he to whom all these singular afflictions led, and in whom they were completed![246] Given this cruelty and violence, which the Jews realized against him, Job 20:16 can say of them: *He will suck the head of the asp, and the tongue of the viper will kill him.*

14. Third, the atrocity of bitter suffering that swiftly kills displays the intense bitterness of this painful suffering.[247] His suffering was certainly cruel and bitter, because all his members were naked and stretched, he was afflicted in every part of his body without any mercy; with holes through his feet and hands, he suffered at every moment without respite; even if his executioner spared his feet, he crucified the hands, if he spared the hands, he crucified the feet. Since there is the greatest collection of nerves there, the affliction of the punishment was the greatest; and since natural vitality thrives the greatest where the nerves are collected, he felt the punishment the most when, with immense bitterness and punish-

---

[245] See John 10:32.

[246] Cf. Ps 87:8.

[247] On the painful intensity of Christ's passion, see Bonaventure's *Commentary on the Sentences III Sent* d. 16, a. 1, q. 2 (III, 348a-349b) and *Brev* p. 4, c. 9 (V, 249b-250b). For an English translation see WSB IX, 163.

ment, the soul was separated so swiftly from the body: he died before the others who were crucified with him, and when he was struck in the side to hasten death, *blood and water flowed.*[248] This makes apparent that the soul was separated from the body since up to that point there was blood in the heart, which is the fountain of life. If the soul naturally longs to dwell in the body inasmuch as blood abounds in the domicile of life: then it cannot be torn from such a suitable domicile without the maximum pain. Such a punishment is expressed in *with loud cries he gave up his spirit.*[249] Acts 10:39 speaks of this: *We are witnesses to all the Jesus did in the region of the Jews and in Jerusalem, he whom* the Jews *killed, hanging him on the tree of the cross.* Given the angle, he was not able to rest his head,[250] nor a place where he could support his bodily members; indeed, he sometimes supported himself on the nails of the feet and sometimes on the nails of the hands; and therefore at every moment, without interruption, he suffered most intensely. Let us ask, etc.

---

[248] See John 19:34.

[249] Bonaventure combines Hebr 5:7 ("with loud cries") and Matt 27:50 ("he gave up his spirit").

[250] See Matt 8:20: "But Jesus said to him: The foxes have dens, and the birds of the air have nests. But the Son of Man has nowhere to rest his head."

Sermon 15: The First Sunday in Lent

1. *Jesus was led into the desert by the Spirit, so he might be tempted by the devil.* Matthew 4:1.

[Protheme] *If any of you are wanting in wisdom, let that one ask it of God who gives abundantly to everyone, and does not reproach.* James 1:5. Any preacher at the beginning of his sermon should consider the three things understood in the passage chosen from blessed James. The first is the indigence of human deficiency. Second is the insistence of devout prayers. Third is the affluence of divine liberality. The indigence of human deficiency is noted, therefore, when it says: *If any of you are wanting in wisdom*; truly the insistence of devout prayers is noted when it adds: *let that one ask it of God*; but the affluence of divine liberality is also noted when it states: *who gives abundantly to everyone*. On that account, dearly beloved, since we know from experience the indigence of our deficiency and the affluence of divine liberality, let us have recourse with the insistence of devout prayer to God, the Father of lights[251] and the bestower of wisdom, so that with his accustomed piety, God might give us his wisdom, so we are able to offer something worthwhile to his praise and the consolation of our souls. Amen.

[Sermon] 2. *Jesus was led into the desert by the Spirit, so he might be tempted by the devil.* Since life persuades more effectively than the tongue and example more than

[251] See James 1:17.

a word, Our Lord Jesus Christ, whose "every action is for our instruction,"[252] wanted to be directed by the Spirit, to then remain in the desert, and later to be tempted by the devil, so that by the example of his life, he might inform others how to better resist the devil. So that we receive perfect instruction and resist the devil as we should, three things are put forward by Christ in the proposed text: first, the interior inspiration of the Holy Spirit to direct; second, a secure dwelling to resist; third, the exterior attack of the devil to subvert. First, the interior inspiration of the Holy Spirit to direct is noted, when it says: *Jesus was led by the Spirit*; second, the secure dwelling to resist when it adds: *into the desert*; furthermore, the exterior attack of the devil to subvert, when it adds: *so he might be tempted by the devil*. And these three things are properly ordered, as is required for the one who wishes to triumph over the devil after the example of Christ, since that person, first of all, should be directed by the Holy Spirit, then remain in a fortified place, so as to later sustain the constant attack of the devil.

3. First, the introduction or inspiration of the Holy Spirit to direct is noted, when it says: *Jesus was led by the Spirit*. We find, however, in the Sacred Scripture that Jesus is led or inspired by a multiplicity of spirits; since, even though the Holy Spirit is one in substance, it is multiple in effect. First, Jesus was led by the Spirit of truth to teach the ignorant; second, by the Spirit of equity to denounce inequity; and then third, by the Spirit of fortitude to prevail against the devil; the result being that the first is against the spirit of subverting error, the second is against the spirit of disguised adulation, and the third is against the spirit of fainthearted submission.

---

[252] See Sermon 3 n. 11 above.

4. First, therefore, Jesus was led by the Spirit of truth to teach the ignorant. Whence Isaiah 61:1 says: *The Spirit of the Lord is upon me, because the Lord has anointed me; he has sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives and deliverance to those that are shut up*. The example of Christ pertains to anyone with the office of preaching, according to the content of this text: first, the person should be chosen according to sanctity of the soul as indicated when it says: *The Spirit of the Lord is upon me*. Second, the person should be instituted according to the equity of judgment given what follows: *because he has anointed me, before my companions*, as *I loved justice and hated iniquity*.[253] Later, in fact, the legate sent by God should exercise the power of the office, which is noted when it says: *he sent me to proclaim to the weak*; the exercise of the office should be done to heal or console the sad from the grief and tribulation of punishment, to cure the body sickened by the wound of sin, and to liberate the captive from the prison of the devil.

5. Second, Jesus is led by the Spirit of equity to denounce iniquity. Whence Isaiah 11:4 says: *He will reprove with equity for the meek of the earth, and he will strike the earth with the rod of his mouth, and with the breath of his lips he will slay the impious*. Indeed the Lord Jesus Christ did not silence the truth in fear of losing earthly power, nor in the love of acquiring the profit of worldly cupidity, nor with the desire of pleasing an ambiguous similitude of falsity, but to the contrary, both the great and the small are "equally struck by the javelins of truth."[254] He was led

[253] See Ps 44:8: "You have loved justice and hated iniquity. Therefore, God, your God, has anointed you with the oil of gladness above your companions."

[254] See responsory 6 at Matins for the Feast of St. Anthony of Padua.

by this spirit into the temple at which time he does not prepare ears to hear, but a whip to strike those who are *buying and selling*[255] spiritual things as if they were temporal things; neither did he refrain from saying that they had turned the house of prayer into a house of business, in fact, he drove the merchants out of the temple.

6. Third, he was led by the Spirit of fortitude to prevail against the devil. Whence Psalm 142:10 says: *Your spirit will lead me to a right land*. The desert, to which the Holy Spirit led Jesus, is spoken of as the right land, because it is a place suitable for performing abstinence, whereby sensuality is subjected in all things to the proper order of reason, lest reason be provoked to sin. Although there was no conflict between the flesh and spirit in Christ, since that most blessed flesh always followed that most blessed spirit; *for the sake of your name, O Lord, give me life in your justice*, as if to say: Lord Father, I need the assistance of your support, because I have afflicted my body with such fasting in this desert, that it is reduced to almost nothing and feels like dying. *And you will lead my soul out of tribulation*, namely, from the tribulation of hunger and diminishment; *and in your mercy you will disperse my enemies*,[256] of course especially the devil, who wicked and proud, pressures me, by trying to subvert me through attacks. Whence Jesus was led by the spirit of fortitude into this desert, because he did not abhor remaining in solitude where he sustained the bitter hunger and the malignant enemy, indeed he advanced into the wild place and happily overcame him.

---

[255] See Matt 21:21 and John 2:16.

[256] See Ps 142:11-12: "You will lead my soul out of tribulation, and in your mercy you will disperse my enemies."

7. Second, in the proposed passage the secure dwelling to resist is noted, when it says: *into the desert*. Indeed, because of the threefold characteristics of the desert, it was an extremely suitable place and secure dwelling for resisting diabolical temptation, which he was expecting from nearby since the desert is a bitter, sterile, and despicable place. Since he was waiting to be tempted from the devil nearby with gluttony, avarice and vainglory in order to inform us by the example of his life, he wanted to be led *by the Spirit into the desert*. First, because it is a bitter place to exercise the abstinence of corporal sanctification; second, because it is a despicable place to confound the vainglory of worldly ambition; third, because it is a sterile place to subject the avarice of destructive accumulation.

8. First, he wanted to be led *into the desert*, because it is a bitter place to exercise the abstinence of corporal sanctification. Deuteronomy 8:2-3 is able to develop this further: *Your Lord God led you for forty years through the desert, so that he might afflict and tempt you, so what remained in your soul might be made known. He afflicted you with want and gave you manna. Your Lord God led you for forty years*, that is, forty days, in that a year is calculated as a day according to the common custom in the Sacred Scripture; *through the desert*, of bitterness, *so that he might afflict you*, with hunger together with want; *and tempt you*, that is, he permitted the temptation; *so what remained in your soul might be made known*, that is, retained, for all the people, such that they be instructed by the example of your patience. *He afflicted you with want and gave you manna*. What a marvelous divine dispensation! The consolation of celestial food is not given unless the affliction of terrestrial food precedes it. Thus, the manna from heaven rained down on the children of Israel

in the desert of bitterness and want, and not in the Egypt of fertility and abundance.

9. Second, he wanted to be led *into the desert*, because it is a despicable place to confound the vainglory of worldly ambition. Whence 2 Maccabees 5:27 says: *Judas Maccabeus, who was the tenth, withdrew into a desert place, and lived with his people among the wild animals in the mountains. Judas*, who is interpreted as the triumphant because of his strength, signifies Jesus Christ, who due to his humility and virtuous conduct became the glory of God by taking on humanity. He is said to be the *tenth*, however, due to his eminent perfection. Truly here for the sake of confounding the vainglory of worldly ambition, he greatly humbled himself, so that *taking the form of a servant*[257] he might live with humanity, and he even disparaged himself a great deal because he wanted to become the *reproach of humanity and the outcast of the people*,[258] leading his life in the desert with the beasts. A member, therefore, should be embarrassed to be raised on high by ambition when his head chose to be lowered to the deepest depths by humility. What a monstrous thing it is then, if the foot or some other member supercedes the head, which should be in command.[259]

10. Third, he wanted to be led *into the desert*, because it is a sterile place to subject the avarice of destructive accumulation. Whence 1 Maccabees 2:27-30 says: *Mattathias cried out in the city with a loud voice, saying: Everyone who has zeal for the law and maintains the testament let him come out after me. So he and his sons fled into the*

---

[257] See Phil 2:7.

[258] See Ps 21:7: "But I am a worm and not human, the reproach of humanity and the outcast of the people."

[259] The critical edition refers to Bernard, Sermon 25 n. 8 on The Song of Songs. See SBOp 1.168 for the gist of this observation.

mountains and left everything they had in the city. Then many, who were seeking justice, went down with him to remain there. Mattathias, who is interpreted as gifted[260] due to his eminent sanctity, signifies Christ who is gifted to the human race by God the Father. Here he *cries out* by preaching, so that *everyone who has zeal for the* evangelical *law*, through which the *testament* of peace and friendship with God has been established, may *come out after* him from a worldly manner of life, leaving everything at least in affection; for *he and his sons*, that is, the apostles, who had despised everything in the world, so that they might run quickly after him with open hearts to the mountains, namely, the eminence of evangelical perfection. *Then many* sons *went down*, that is, perfect religious, who left all things in common or private, went after him into the desert of true mendicancy and need, seeking *judgment* through the punishment of wrongs, and *justice* through the fulfillment of precepts. Consequently, they remained there by quieting the mind and reposing the heart, and allowing for no concern from worldly cares, they instead zealously pursued only devout prayer and sacred reading. But there are those today, however, who go down into the desert of religion, not to remain there, but to be disturbed by distraction of mind and inquietude of heart, always accumulating temporal things while seldom, if ever, taking time for devout prayer. They do not pay attention, even if they know by experience what Gregory says in Book Eighteen of the *Moralia*: "The perturbed minds of the worldly call out because of this, as they are uneasy, separated from divine wisdom."[261] Consequently, one must not be accused of laziness when pursuing the work of knowing the truth because it is of greater merit than *corporal*

---

[260] See CCSL lxxii, 141: "Mathathia means gift...."

[261] See Book XVIII, c. 43 n. 70 of Gregory's *Moralia in Iob* in CCSL cxliiia, 936.

activity. Whence Ambrose observes: "The one who studies the word of God is not lazy, nor is the one who works outside of greater merit than the one who practices the work of knowing the divine."[262]

11. Last, the exterior attack of the devil to subvert is noted when it says: *so he might be tempted by the devil*. Now the devil tempted Christ in the three matters, with which he tempted and even deceived the first parents. First, in fact, he tempted Christ with gluttony in the desert; second with vainglory in the temple; and indeed, third, with avarice on the mountain. Certainly, the devil was not dealing with foolish, ignorant Adam, but with the astute, wise Christ. He defeated the temptation of gluttony with abstinence, the temptation of vainglory with humility, and the temptation of avarice with poverty. Even if the devil was bold in the attack and evil in method, he nevertheless withdrew in shame when he was unable to discover any certainty due to his doubt, take away any glory due to painful temptation, and allege any excuse due to his confusion, because he was overcome by one famished and weak, despised and contemptible, and ordinary and needy. What a stupendous struggle of warriors! What imitable perfection of patience! What admirable redoubling of wisdom!, when the leader of life is tempted by the prince of death and crucified by his members. Nevertheless the prince of death himself is overcome by that leader of the life that encourages testing. First, he tempted Christ with gluttony to corrupt the purity of soul and body; second, with vainglory to lead to the vanity of worldly pretension; third, with avarice to deceive with the delight of worldly beauty. He defeated

---

[262] Bonaventure adapts Sermon 11 n. 11 of Ambrose, *Expositio in Psalmum David CXVIII*. See PL 15:1423C. Bonaventure quotes this same passage in his Sermon 12 n. 10.

the first temptation of gluttony with the continual tasting of spiritual food; he defeated the second temptation of vainglory with the humility of voluntary abasement; and he defeated the third temptation of avarice by despising all earthly goods.

12. First, then, he tempted with gluttony to corrupt the purity of soul and body, when he said: *If you are the Son of God, speak, so these stones become bread*,[263] as if wanting to take hold of him through gluttony, which is the easiest vice, and ready for all other crimes. This is in accord with what the Gloss says: "If gluttony is not restrained first, one labors in vain against other vices."[264] The Lord taught how to defeat this temptation of gluttony through the continual tasting of spiritual food, when he responded to the devil: *A person does not live by bread alone, but from every word that proceeds from the mouth of God*,[265] as if to say: for a person is composed from two substances, that is, corporal and spiritual, and just as the body needs to be restored and sustained by material food, so too the spirit by spiritual food, which is certainly the word that restores the spirit if it is reverently heard, diligently understood, and delightfully committed to memory. And because of this, the Lord said to the apostles in Luke 22:40: *Keep watch and pray lest you enter into temptation. Keep watch*, he says, by curbing nourishment, since *watching for wealth consumes the flesh*; as stated in Sirach 31:1; and then, with lustfulness removed, pray to taste the sweetness of the divine word through the elevation of the mind. For *this kind* of demon, that is this

[263] See Matt 4:3.

[264] The critical edition refers to the Glossa Ordinaria on Matt 4:1.

[265] See Matt 4:4.

vice of gluttony, *is not driven out unless with fasting and prayer*.[266]

13. Second, he tempted with vain glory to lead to the vanity of worldly pretension, when he said: *If you are the Son of God, throw yourself down*,[267] as if wanting to attract him to the pretension of worldly boasting. Whence Chrysostom says: "To fly through the air is not a proper work of God, because it is not useful to anyone, neither to the soul or the body."[268] The Lord taught how to defeat this temptation of vainglory with the heartfelt humility of profound abasement, when he said: *It is written: You shall not tempt the Lord your God*, as if to say: Do not seek to learn about me with a pretentious sign, because the one who does this tempts God with a triumphant presumption. Behold, dearly beloved, from the example of Christ we learn that one who humbles the self with contempt for vainglory overcomes vices, but the one who exalts the self is defeated and overcome. And thus Sirach 18:23 says it well: *Prepare your soul before prayer, not as one who tempts God*. If we want our prayer to be acceptable and free before God, we must *prepare* our *soul* through profound humility of heart, such that we consider ourselves as nothing and refuse to be *as one who tempts God* with the assumption of pride by considering *ourselves to be something* great, *when we are nothing*,[269] like that Pharisee who was casting aspersions against certain people[270] and, in his rash presumption, judged

---

[266] See Matt 17:20: "But this kind can be cast out only by prayer and fasting."

[267] See Matt 4:6.

[268] See Homily 5 on Matt 4:6 (*Opus Imperfectum*) in PG 56:666. The quotation is almost verbatim.

[269] See Gal 6:3: "For if anyone thinks himself to be something, whereas he is nothing, he deceives himself."

[270] See Luke 18:9.

that he was just; and because of this, the Publican, by reason of his humility, *went back to his home justified as opposed to that* proud one.[271]

14. Third, he tempted with avarice to deceive with the delight of worldly beauty, when he said: *I will give all this to you if you fall down and adore me*,[272] by displaying the beauty of things as if wanting to take hold of him with illicit pleasure to lead him to the sin of idolatry. Christ taught how to defeat this temptation of avarice by thoroughly despising worldly prosperity, when he responded: *For it is written: You will adore your Lord God and serve him alone*,[273] as if to say: It is idolatry when someone adores God for the sake of gold or something else,[274] but the one who has contempt for all things for the sake of God *serves only* God, because that person accepts nothing to the contrary, makes no allowance for anything different, and unites the affections to nothing else than to the one in whom the entire heart finds delight. And because of this the wise apostle says in 1 Timothy 6:8-10: *Having food and sufficient clothing, with these let us be content. But those who seek to become rich fall into temptation and into the snare of the devil, and into many useless and harmful things, which plunge people into destruction and damnation. Cupidity is the root of all evil.* The apostles, namely, were content with food, but the devil placed the delights of worldly beauty before the avaricious and greedy, who, drawn to them by such a blind love of cupidity, allow themselves to be entangled by the devil and led *into the ruin* of eternal perdition. Whence Bernard states: "Avarice is the root of all evil, a secret vice, a hidden pes-

---

[271] See Luke 18:14.

[272] See Matt 4:9.

[273] See Matt 4:10.

[274] See Eph 5:5: "... no covetous one (for that is idolatry) has any inheritance in the kingdom of Christ and God."

tilence, the mother of hypocrisy, the parent of ill-will, the tinder of crime, the rust of virtue, the worm of generosity, etc."[275] Let us ask, therefore, etc.

[275] Bonaventure adapts Sermon 6 n. 4 of Bernard's "Sermones in Psalmum 'Qui habitat.'" See SBOp 4.407.

Sermon 16: The Second Sunday in Lent

1. *Jesus took Peter, James and his brother John, and led them up a high mountain, and was transfigured before them.* Matthew 17:1.

[Protheme] *Teach me goodness, discipline and knowledge*. Psalm 18:6. According to the second proposed verse taken from the psalms, what is required for a preacher is understood: first, one must be inflamed with charity toward neighbor; second, one must be adorned with personal sanctity; third, one must be illuminated by truth with regard to God. First the preacher must be inflamed with charity toward neighbor and this is noted, when it says: *teach me goodness*; for goodness pours itself out through charity to another, which pertains properly to the office of the preacher, because, according to Blessed Gregory, "the person who does not have charity toward another should by no means assume the office of preacher."[276] Second, one must be adorned with personal sanctity and this is noted, when it adds: *teach me discipline*, by which a person is spiritually adorned like a body in a garment. Third, one must be illuminated by truth in regard to God, which is why it adds: *teach me knowledge*. Therefore, dearly beloved, since I am not totally inflamed by charity, adorned in personal sanctity, and truthfully not even illuminated by the truth of scripture, let us then at the beginning of our sermon humbly ask the *God of all consolation and*

[276] See Homily 17 n. 1 in GGHG in CCSL cxli, 117. The citation is virtually identical.

Father of mercy,[277] that he might inflame us with the ardor of charity, adorn us with sanctity of life, and illuminate us with the truth of the Holy Spirit, so that thus inflamed with charitable love, adorned with sanctity of life and illuminated by the truth of the Holy Spirit, we may be able to offer something of benefit, which would be to the praise and glory, etc.

[Sermon] 2. *Jesus took Peter, James and his brother John and led them a high mountain, and was transfigured before them.* The mystery of the Lord's Resurrection, which is the model of our glorification, is the most admirable and difficult to believe among all works of recreation. Therefore, Our Lord Jesus Christ, in order to lead the apostles and, in them, other Christians to believe more easily the miraculous work of his resurrection at that time when it would be accomplished, willed by divine dispensation to be transfigured "before three suitable witnesses" previously selected from God, "such ones through whom the whole world would believe" to show to them the foretold glory which he would have in the resurrection. And because it is impossible for someone to fix the gaze of one's eyes on the glory of the divine majesty, unless previously elected and called by divine grace, and then predisposed by the highest diligence and elevated by the highest desire of love, one proceeds then in a well arranged, just order in the verse cited. First, the divine dignity of mystical assumption is noted. Second, the devout preparation of affective elevation is noted. Third, the dispensative proof of future glorification in noted. First, the divine dignity of mystical assumption is noted, when it says: *Jesus took Peter, James and John.* Second, the devout preparation for affective elevation is noted, when it adds: *and led them upon a high mountain*; The Gloss:

[277] See 2 Cor 1:3.

"Wishing to be transfigured, he ascended the mountain to announce to those awaiting the resurrection that they must rise upward and persevere in continual prayer."[278] Third, the dispensative proof of future glorification is noted, when it includes: *and was transfigured before them.*

3. It says therefore: *Jesus took* etc, where the divine dignity of mystical assumption is noted. That assumption is spoken of as mystical, because in the assumption of the three the raising up of three states of the Church militant, namely, prelates, those active, and the contemplatives is mystically symbolized and represented. The prelate state is signified by Peter, because he would be the first to govern the Church by taking up the prelacy. The active state is signified by James, because he would be the first in the bitterness of penance in the torment of the passion: in fact he was the first among the apostles to suffer. The contemplative state is signified by John, because he would be the first in the fullness of grace through the increase of love. First then, Jesus took Peter and, in Peter, others from the prelate state to preside, with virtuous care, when governing the Church. Second, he took James and, in James, others from the active state to abstain from carnal delights in the bitterness of penance. Third, he took John and, in John, all from the contemplative state to the affluence of spiritual consolation in the plenitude of grace.[279]

4. First, Jesus *took Peter* and, in Peter, others from the prelate state to preside, with virtuous care, when govern-

---

[278] The critical edition says that this is from Glossa Ordinaria.

[279] Bonaventure's interpretation of Peter, James, and John is slightly different in his *Commentary on the Gospel of Luke* in order to conceptualize a threefold manner of prayer. On this point, see Timothy J. Johnson, *The Soul in Ascent: Bonaventure on Poverty, Prayer and Union with God* (Quincy: Franciscan Press, 2000), 133-76.

ing the Church. Whence Haggai 2:24 says: *I will take you Zorobabel my servant, and I will place you as a signet for I have chosen you. Zorobabel* prince of Judah, who is interpreted as the prince who is transferred,[280] signifies any prelate who is a leader and prince of the Church militant, which the Lord has seized from the yoke of diabolical power caused by original or actual sin, *and transferred into the reign of his beloved Son.*[281] Here, however, the Lord says: *I will take you*, through the grace of benign adoption; *my servant*, through submission to the Lord in reverence; *and I will place you as a signet*, that verifies doctrine to advance faith, promotes the fight in the battle against the enemy, and directs along the way that leads into celestial glory; *for* this reason, *I have chosen you*, for the chair of apostolic prelacy.

5. Second, he *took James* and, in James, others from the active state to abstain from carnal delights in the bitterness of penance. Whence Psalm 26:10 says: *For my father and my mother have left me, but the Lord has taken me up. Set me, O Lord, a law in your way, and guide me in the right path, because of my enemies. For my father*, the devil, and *my mother*, concupiscence, *have left me*, due to the bitterness of painful penance; therefore, *the Lord has taken me up*, due to the reception of gratuitous justification. And for this reason, the true penitent petitions with desire, saying: *Set me*, Lord, *a law in the way* of precepts; and direct me *in the path* of counsels, lest I fall again into the hand of enemies. Ezekiel 3:14 speaks of this: *The Spirit of the Lord raised me and took me and I went away bitter, indignant in spirit. The Spirit of the Lord raised me*, on the cross through the affection of tearful compas-

[280] See CCSL lxxii, 125: "Zorobabel means prince or teacher of Babylon or foreign born or one who has his origin in Babylon."

[281] See Col 1:13.

sion; *and took me*, through the excess of inflamed love; *and* now one goes *away bitter, indignant in spirit*, when through the consideration of the Lord's passion, a person considers how he crucifies the Son of God within himself[282] once again through the repetition of sin.

6. Third, he *took John* and, in John, all from the contemplative state to the affluence of spiritual consolation in the plenitude of grace. Whence Psalm 64:5 says: *Blessed is the one, whom you chose and took, he will dwell in your courts. Blessed is the one, whom you chose*, for the active state through the exercise of good works; *and took*, for the contemplative state through the increase of love; *he will dwell in your courts*, through the continuation of devout prayer. And the prophet proceeds in proper order, because the leisure of the contemplative life, which is the end of the active life, presupposes the exercise of action. Thus Gregory, in the Sixth Book of *Moralia*: "One who desires the place on high of contemplation, must prove oneself through exercise in the field of works."[283]

7. The second follows, that is, the devout preparation of affectionate elevation, when it says: *and led them up upon a high mountain*. This indicates that whoever wishes to see the glory of divine majesty must raise the mind to the heights of devotion. Indeed the three qualities of the mountain conveniently explain the preparation required of the prelates, the active, and the contemplatives.[284] For

---

[282] See Hebr 6:6: "and then have fallen away, to be renewed again to repentance, since they crucify again for themselves the Son of God and make him a mockery."

[283] See Book VI, c. 37 n. 59 in Gregory's *Moralia in Iob* in CCSL cxliii, 329. The citation is virtually verbatim.

[284] Bonaventure also utilizes the metaphor of the mountain in reference to Mary in *Sermo* 49, *De assumptione B. Mariae Virginis*, in *Sermones de diversis*, vol. 1, 642-53.

a mountain is eminent as a site, unmovable in stability, and openly communicative, this is, capable of communicating an influence. We see in the mountain the altitude of the site, strength of immovability, and the diffusion of communication. He led then the prelates first onto the mountain as an eminent site for the primary reception of divine radiance, second he led the active onto the mountain of unmovable stability for the virtuous toleration of all kinds of tribulation, and third he led contemplatives onto the mountain of open communication for the charitable diffusion of gratuitous preaching.

8. First, he *led* the prelates on to the mountain since it is an eminent site for the primary reception of divine radiance. In fact, the sun first radiates the mountains, and then it illuminates the valleys; so also the prelates, like the sublime mountains, must receive within themselves the illuminations of divine light and then, by the example of a good life, likewise pass them on to their subjects in the valleys. Exodus 25:40 speaks of the good prelate: *Look, and make it according to the exemplar that I showed you on the mountain.* This is because the life of the prelate is imprinted on the heart of a subject as the form of a seal is imprinted on wax, because they move the hearts of their subjects more with works than with words. Whence Gregory in the Pastoral Rules states: "Let the leader excel in activity and so by living, convey a way of life to subjects since the flock, which follows the voice and the conduct of the pastor, makes better progress through examples than words."[285] Micah 4:1 speaks of this: *The mountain of the house of the Lord will be prepared on the top of the mountains and high above the hills and all the people shall flow to it.* This *mountain prepared on the top*

[285] See Part II, c. 3 of *Regulae Pastoralis liber* in PL 77:28B. The quotation is verbatim.

of mountains and high above all hills is the perfect prelate because of the eminent excellence of evangelical perfection, with which he surpasses all subjects inasmuch as they are perfect in life, otherwise, as Bernard says: "It is a monstrous thing to have the prime seat and the lowest life, the highest rank and the basest soul."[286] *And* then *all the people shall flow to it*, because of the liberal affluence or benevolence of pious subvention. But woe today due to the avarice of certain prelates, who appropriate for themselves the treasures of the Crucified, as if they had received them from carnal parents and thereafter fatten nephews, enrich relatives, and give themselves to choice food and drink! But surely such as these are thieves and robbers with money bags,[287] because everything that is to be given to the poor, they bring to relatives and nephews and carnal gluttony. And this is why many prelates, who given their states lead Jesus to the brow of the mountain,[288] nevertheless then cast him over in the hearts of their subjects through bad examples. It would have been much better for them, if they had remained for the entire time of their lives on the plain, since "The higher the state, the graver the downfall."[289]

9. Second, he *led* the active onto the mountain of unmovable stability for the virtuous toleration of all kinds of tribulation. The mountains, in fact, are unmovable al-

---

[286] See Book II, c. 7 n. 14 of *De consideratione* in SBOp 3.422. Bonaventure's citation has a slight variation in word order.

[287] See John 12:6 and 13:29.

[288] See Luke 4:29: "And they rose up and put him (Jesus) forth out of the town and led him to the brow of the mountain, on which their town was built, that they might throw him down headlong."

[289] This seems a paraphrase from Pope Sylvester II, Sermon "De informatione episcoporum." See PL 139:171D: "Certainly the honor of episcopacy among men is great; but after a fall (God forbid) the pain is great. It is a high position in the Church; but, if one should fail through negligence, everyone considers him pitiable."

though exposed to winds, buffets of air, and hail. Thus, the active have to be exposed in order to tolerate all tribulations through the example of Christ, who exposed his body to the blows of the lance and nails, and carried the shield of patience right up until the end of his mortal life. Psalm 124:1 speaks of these good people engaged in the active life: *Those who trust in the Lord are like Mount Zion; one who dwells in Jerusalem will never be moved.* Since timidity is the cause of ruin and confidence the cause of constancy, they are spoken of as *those who trust in the Lord*, firm like *Mount Zion*, because of steadfast fortitude and peace; *one who dwells in Jerusalem* because of tranquil peace and concord, not getting disturbed internally in soul and not scandalizing exteriorly by example or word; and *will not be moved*, by vehement fury and anger.

10. Third, he *led* contemplatives onto the mountain of open communication or communicable influence for the charitable diffusion of gratuitous preaching. Indeed the mountains are of such communication and diffusion that everything they receive immediately flows out, and as if they are freeing themselves from weight, they send everything to the plains; for the rain, as soon as it runs down, immediately overflows and the rivers share with the valleys all they bring forth, and even the stones and metal and almost everything else they produce, passes on to the plains. Contemplatives should irradiate in this manner, passing on to others the rains or irrigation of their thoughts and even the dewdrops of charisma and gifts like Mount Zion, through the preached word and example of honest conduct; because then the words of Joel 3:18 will be fulfilled in them: *On that day the mountains shall drop down sweetness and the hills shall flow with*

milk and honey; and water shall flow through all the rivers of Judah. Contemplatives should *drop down* the *sweetness*, of pious compassion to treat the afflicted; and *the hills flow with* the *milk*, of pious preaching to nourish the weak; *and* then *through all the* tearful *rivers of Judah*, that is of penitents: for Judah is interpreted as the one who confesses;[290] *they shall drop down the waters of grace* to multiple works of justice and piety. Thus what Ezekiel 36:8 says: *Mountains of Israel shoot forth your branches, and leaf and blossom, and yield your fruit*, is fitting for contemplatives, most of all those who are bound by the profession of a rule. *Israel*, in fact, is interpreted as one who sees God[291] and signifies the contemplative who should see God within one's own conscience. Whence it says: *Mountains of Israel*, that is contemplatives; *shoot forth your branches*, by gathering a wandering people, *leaf* by preaching of the divine word; and *blossom*, by demonstrating fragrant example; *and yield fruit*, by the acquisition of your salvation and the advancement of neighbors; because then you will be the *mountain of God, a mountain of abundance*, etc.

11. The third and last shows the dispensative display of future glory, when it says: *was transfigured before them*. Our Lord Jesus Christ wished to be transfigured before these three, through whom prelates, those engaged in the active life, and contemplatives are understood, and show them his future glory, so that through this, properly speaking, he might first illuminate prelates, in Peter, with the splendor of truth and understanding, second so he might confirm those engaged in the active life, in James, with the hope of expected glory; third, so he might

[290] See CCSL lxxii, 152: "Judah means praising or glorifying."

[291] See CCSL lxxii, 139: "Israel means the man who sees God. But better: the upright of the Lord."

inflame contemplatives, in John, with love of charity and benevolence.

12. First, *he was transfigured* before Peter, so that in Peter he might illuminate prelates with the splendor of truth and understanding, and through these others might be illuminated in faith. Whence the Gloss says that: "He wished to be transfigured before three witnesses whom the entire world could believe."[292] In his transfiguration, one does not have the testimony of a person of the world, but also a testimony beyond this world from the highest heaven of God the Father, the testimony of Moses from the depths of limbo, and the testimony of Elijah from the middle so to speak, that is, from earthly paradise. In his transfiguration he wanted, therefore, to have divine, prophetic, and human testimony, First, so that through the testimony of God the Father who says: *This is my beloved Son, through whom all things were made*,[293] he might be known as the one who, glorious in creating, is the foundation of all things; second, so that through the testimony of Moses who was the "Lawgiver," and Elijah who was the "Greatest of the prophets,"[294] he might be known as the one who, most pious in redeeming, is the reconciler of all according to what had been promised and prophesized in the Law; third, so that through the human or apostolic and the testimony of the apostles, who will be judges on the Day of Judgment, he might be known as the one who, most just in rewarding, is the restorer of all. Wisdom 16:25 is able to explain this transfiguration: *All things transfigured are obedient to your grace that nurtured all, according to the will of those who desired it from you.* It

---

[292] The critical edition says that this is the Glossa Interlinearis.

[293] This is a conflation of Matt 17:5 ("This is my beloved Son") and John 1:3 ("Through whom all things were made").

[294] The critical edition refers to the Glossa Interlinearis on Matt 17:3.

says, however, *all things transfigured* in the transfiguration of Christ because whatever there was of creation was transfigured: for Christ, as a human being, shares with all creatures; "Indeed he possesses being with rocks, lives among the plants, senses with animals, and understands with angels."[295] Since Christ, as a human being, has something from all of creation, and was transfigured, all is said to be transfigured in him; *are obedient to your grace that nurtured all*, because that transfiguration did not happen in order to receive the gift of splendid glory but, with the dispensation of divine grace, so he might receive the action of splendid glory that would nourish the apostles, who were weak in faith, most of all in the hour of Christ's death. For *All things transfigured are obedient to your grace that nurtured all, according to the will of those*, that is, of the apostles, because of the satisfying love, which they had in the world because of Christ's glory. Whence Peter said: *Lord, it is good that we are here*;[296] *who desired it from you*, because of the mutual indwelling of mutual love; for the *delights* of the Son of God *are to be* with the apostles and prelates.[297]

13. Second, he wished to be transfigured before James, so that in James he might confirm those engaged in the active life with the hope of expected glory. Whence, Bede says in the Gloss about the preceding words: "He ascended the mountain of the transfiguration to announce that those who await the resurrection should raise the mind on high and persevere in continual prayer."[298] This

---

[295] Bonaventure adapts Homily 29 n. 2 of GGHG. See CCSL cxli, 246.

[296] See Matt 17:4.

[297] See Prov 8:31: "... and my delights were with the children of men and women."

[298] The critical edition says that this is from the Glossa Ordinaria.

can be explained by what the Apostle says in 1 Corinthians 4:5-6: *Do not pass judgment before the time, until the Lord comes, who will bring to light the things hidden in the darkness, and manifest the counsels of hearts, then everyone will have praise from the Lord. Now brethren, I have applied these things to myself and Apollo so you may learn from us not to be puffed up, one against the other, and transgress what is written.* By means of *Paul* and *Apollo*, one of whom is interpreted as chosen or wonderful and the other as admirable, one may signify our Lord Jesus Christ, whose name is called *Admirable*.[299] Here, however, he wished to be transfigured before James, so that through this, those engaged in the active life might learn to expect the future glory of the resurrection with modesty in speech; therefore it says: *Do not pass judgment before the time, until the Lord comes*; with innocence of heart and works, because on judgment day the Lord *will bring to light the things hidden in the darkness, and manifest the counsels of hearts*; and with patient support in works so as, *not to be puffed up, one against the other, and transgress what is written*; and *then everyone will have praise from the Lord*, when each one receives the proper reward of glory.

14. Third, *he was transfigured* before John, so that in John, he might inflame contemplatives with love of charity and benevolence. This was said in the previously stated theme: *He led them up a high mountain, and was transfigured before them. And his face shone as the sun, and his garments became white as snow.*[300] To show that no one can see God distinctly in one's own conscience, unless a person is first raised up by mental devotion, and then removed from the tumult of temporal solicitudes by

---

[299] See Isa 9:6: "... and his name will be called: Wonderful...."
[300] See Matt 17:1-2.

quieting the heart, our Lord Jesus Christ wished to lead the apostles, that is, contemplatives, *on a high mountain*, by raising them seemingly through an excess of mental devotion; *privately*, by sequestering them from the tumult of worldly restlessness; *and* then *he was transfigured before them*, to display the excellence of his future glory. Since from this divine vision the contemplative is, in fact, inflamed with the ardor of charity and desire and sweetened with the brightness of chastity and modesty through the immeasurable love of the *sun of justice*[301] and the *brightness of eternal light*;[302] therefore, it says that: *his face shone as the sun, and his garments became white as snow*. Let us ask, etc.

[301] See Mal 4:2.
[302] See Wis 7:26.

SERMON 17: THE THIRD SUNDAY IN LENT

1. *If then by the finger of God I cast out demons, then truly the kingdom of God has come among you.* Luke 11:20.

[Protheme] *The lips of the priest will keep knowledge; they will seek the law from his mouth, because he is the angel of the Lord of hosts.* Malachi 2:7. In the second proposed passage taken from Malachi, three things necessary to whomsoever wishes to present the word of God are expressed. The first is directive knowledge, the second is eloquent expression, and the third, a life that confirms both. To propose the word of God without directive knowledge is dangerous, without eloquent expression is worthless, and without a life becoming to both is ignominious. Directive knowledge is noted then, when it says: *The lips of the priest will keep knowledge*; these lips are the intellect and affection, which must watch over and conserve the treasure of knowledge. Eloquent expression is noted, when it adds: *they will seek the law from his mouth.* A life truly becoming to both is noted, when it adds: *because he is the angel of the Lord of hosts*; for a preacher is spoken of as angel due to sanctity and purity. Therefore dearly beloved, since these three things are lacking in me, by necessity I have to hasten to God, Father of lights[303] and the God of all consolation,[304] so that through his grace he might deign to direct me with his knowledge and adorn me with sanctity of life, so I might be able to express, as

[303] See James 1:17.
[304] See 2 Cor 1:3.

worthily as possible, those things that are to the praise and glory of his glorious name and the consolation of our souls. Amen.

[Sermon] 2. *If then by the finger of God I cast out demons, then truly the kingdom of God has come among you.* Since truth naturally directs toward the good, Our Lord Jesus Christ, seeing with the eye of his wisdom the rash thoughts of the Jews who were saying that in him *Beelzebub cast out demons*,[305] concluded, after their respective thoughts had been effectively refuted with indissoluble reasons, by directing the proposed word of truth to them: *If then by the finger of God*, etc. Certainly three things are noted in this: that is, the malignity of diabolical iniquity, the immensity of divine power, and the utility of the mercy obtained. First, the malignity of diabolical iniquity is noted, when it says: *If then demons*; second, the immensity of divine power, when it adds: *the finger of God*; third, the utility of the mercy obtained, when it inserts: *then truly the kingdom of God has come upon you.*

3. It says, therefore: *If then* etc., where the malignity of diabolical iniquity is noted. In fact, the malignity on the part of the devil is great, because he destroys such a beautiful creature, that is, the soul made after the image and similitude of God and in accord with his powers turns it away from God and perverts it. For he blinds reason with errors based on lies and malice, deforms concupiscence with the stench of carnality and luxury, and disturbs the irascible power with the tumor of vanity and pride.

4. First, the malignity of the devil blinds reason with errors based on lies and malice. Whence Matthew 12:22

---

[305] See Luke 11:18.

says: *Then there was brought to him one, blind and mute, who had a demon, and he cured him so that he spoke and saw*. Behold a *demon*, who dwells within the person by dominion, and makes one *blind* from the error of sightlessness and *mute* from the shame of confessing the crucified; but when one is offered to Christ, by believing in him with a captive intellect,[306] the person is cured from the demons of dire malignity by the infusion of divine majesty. In fact the devil and God cannot bear each other in the same dwelling, for the devil is coarse and inflated by elative pride, and God is great and surpassing in immensity of being. Sight is restored by acknowledging the first truth in the heart, and speech returns by expressing credible truth with the mouth, for *belief in the heart is onto justice and confession of the mouth to salvation*.[307]

5. Second, the malignity of the devil deforms concupiscence with the stench of carnality and lasciviousness. Whence Tobit 6:17 states: *For those who undertake matrimony in such a manner, as to shut out God from themselves and from their minds, and give themselves to lust like the horse and mule, in which there is no understanding: the demon has power over them. Those who*, namely, *receive matrimony* with libidinal love, shut out *God from themselves*, by the stench of fornication, *and from their minds*, by immoderate delight. Indeed a lascivious person is so absorbed by carnal delight, that one is given over to inordinate desire *like the horse and mule, in which there is no understanding* due to the subversion of reason; *the demon has such power* over this one that he can bring about a fall from sin to sin until the person collapses into the depths of the inferno, like a pot that is spun around and around until it falls into a well.

---

[306] See 2 Cor 10:5.

[307] See Rom 10:10.

6. Third, the malignity disturbs the irascible power with the tumor of vanity and pride. Whence Matthew 8:28 says: *There were two men possessing demons coming out from the tombs to meet him, so fierce, that no one could pass by that way*. People *possessing demons*, of elation and pride, although they may be raised above all others on earth in appearance due to elative pride in the heart and a boastful display in works; nevertheless they are completely brought down and humbled in truth according to the infallible rule of divine justice, which is: *The one who exalts oneself will be humbled and one who humbles oneself will be exalted*,[308] so that now the living are buried and dwell with demons among the *tombs* of the inferno. For this reason, it says: *There were two men possessing demons coming out from the tombs to meet him, so fierce*, from furious anger; *that no one could pass by that way*, due to spiteful envy.

7. It follows: *by the finger of God I cast out*, where the immensity of divine power is noted. This immensity of divine power is apparent moreover, in that he casts out the demon of error and malice by illuminating reason to see the first truth. He casts out the demon of stench and lasciviousness by adorning concupiscence in the embrace of purity and chastity. And he casts out the demon of swollen arrogance and pride by ordering the irascible power in the lowliness of subjection and humility.

8. First, the immensity of divine power is apparent, in that he casts out the demon of error and malice by illuminating reason to see the first truth. Whence Matthew 9:32 says: *They brought a mute man who possessed a demon. He cast out the demon, and the mute man spoke*. One who possesses the demon of blindness and dejection

[308] See Luke 14:11.

is rendered *mute* because the person is ashamed to confess the crucified; but when one is offered to Christ, by believing in him with a captive intellect,[309] the *demon* of blindness and malignity is *cast out* through the infusion of illuminating wisdom and speech is restored by expressing credible truth. Something similar to this is stated in Luke 11:14: *When he cast out the demon, the mute spoke.*

9. Second, the immensity of divine power casts out the demon of stench and lasciviousness by adorning the concupiscence in the embrace of purity and chastity. Whence Matthew 17:17: *The demon came out of him and he was cured*, and it follows: *This type is not cast out unless through fasting and prayer.*[310] *The demon* of carnality and lasciviousness *came out of him*; *and he was cured*, by the embrace of chastity and purity. The Lord teaches how to cure and cast out this demon, when it adds: *This type is not cast out unless through the fasting* of mortification whereby one exteriorly restrains the lust of licentious flesh, *and the prayer* of devotion whereby one interiorly restrains the ardor of immoderate delight. Whence Jerome states: "The plague of the flesh is healed by fasting and the plague of the mind by prayer";[311] and the purer and more fervent the prayer, the more efficacious it is in expelling the vice of lasciviousness. Whence Chrysostom says: "Who has not conquered in prayer? The more prayer is purely and fervently celebrated, so much the more swiftly does it bring about vindication from the enemy."[312]

---

[309] See 2 Cor 10:5. On Bonaventure's understanding of the captive intellect, see *De donis*, col. 7, n. 5 (V, 494b-495a).

[310] See Matt 17:20.

[311] See Pseudo-Jerome, *Commentarius in Evangelium secundum Marcum* in PL 30:616C. The citation is almost verbatim.

[312] The critical edition refers to Pseudo-Chrysostom in PLS 4:685.

10. Third, the immensity of divine power casts out the demon of swollen arrogance and pride by ordering the irascible power in the lowliness of subjection and humility. Whence John 12:31 says: *Now is the judgment of the world; now will the prince of this world be cast out. And if I am lifted up from the world, I will draw all things to myself. Now* the true *judgment of the world is that one man die for the people*,[313] because of the malleable rigor of divine justice; *and thus all the people do not perish*, because of the immutable decree of promised mercy. In order to destroy the pride of the first person who wished to be equal to the Lord, Christ deigned, therefore, to humble himself as much as and even more than Adam had prided himself, when he became human. This is because the damage cannot be corrected unless something much greater is given in return. Yet so that he might draw to himself with the one bond of love, *all*, that is some people from every people and nation, inasmuch as the part is understood for the whole; he wished to be lifted up from the world, by a disgraceful death on the cross; and because the devil laid hands on a servant of another, namely Christ, who was not his, by suggesting to his members that he be crucified; therefore, it was just that he lose his own servant, namely, captive humanity. Whence the law says: "The person, who unjustly occupies the possession of another, must lose one's own."[314] And so the prince of pride, having lost power over his human servant, because he unjustly laid hands on Christ, was cast outside in reproof.

11. Third, the utility of the mercy obtained on the part of the human race is noted, when it says: *the kingdom*

---

[313] See John 11:50.

[314] The critical edition refers to *Digesta*, VI, tit. 1, 68. *Corpus Iuris civilis*, edited by Th. Mommsen (Berlin: 1908), 124b.

of God has come among you, through baptismal grace in regard to removing evil, through penitential grace in regard to undertaking what is difficult, and through final or persevering grace in regard to fulfilling the good.

12. First, the kingdom of God draws near through baptismal grace by removing evil. Whence John 3:5-6 says: *No one is able to enter the kingdom of God, unless born again of water and the Holy Spirit. That born of the flesh is flesh and that born of the spirit is spirit.* Since all who are born *children of wrath*[315] and carnal due to the filth of original sin are, therefore, justly deprived of that inheritance of the celestial kingdom. We are unable to come to it except through baptismal grace, which makes us most pure and spiritual, and as true *heirs of God* and *coheirs with Christ*[316] we are brought *into the kingdom of his beloved Son*,[317] because flesh and blood will not possess the kingdom of God, *nor the corruptible*, the incorruptible.[318]

13. Second, the kingdom of God draws near through penitential grace by undertaking what is difficult. Matthew 3:2 speaks of this: *Do penance, for the kingdom of heaven has come.* They do *penance* who produce *fruits worthy of penance*,[319] by exercising virtuous works as they chastise their own bodies, by building up their neighbor with good examples, and by honoring God with continual praise. Whence whoever wishes that the reign of God draw near to himself, must *produce fruits worthy of penance*, by eradicating from himself every type of vice, because the proud and the haughty person is unworthy to enter since his head might hit the humble and lowly

[315] See Eph 2:3.
[316] See Rom 8:17.
[317] See Col 1:13.
[318] See 1 Cor 15:50.
[319] See Luke 3:8.

door, which is Christ;[320] nor the envious because *one will share in the same thing*;[321] not the angry nor the boastful, because there is the highest *peace, which surpasses all comprehension*;[322] nor the avaricious because a narrow *opening* does not allow a *camel*[323] with a load to pass; nor the gluttonous, because the *kingdom of God does not consist in food and drink*;[324] nor the lascivious, because *there they neither will marry or be given in marriage*.[325] Similarly *flesh and blood will not possess the kingdom of God*, as stated in 1 Corinthians 15:30.

14. Third, the kingdom of God draws near through final or persevering grace by fulfilling the good. Whence Acts 14:21 says: *We must enter the kingdom of God through many tribulations*. The reason is, because God does not receive anyone into the kingdom unless a friend; no one is a friend, unless tested through patience and tribulation until the end. In order to enter that kingdom which is great due to the length of interminable eternity, the breadth of irreducible capacity, and the loftiness of incomprehensible sublimity, one must always keep in mind the eternity of good will, the inalterability of gracious truth, and confidently bear the punishment of human misery. Let us ask, etc.

---

[320] See John 10:7-9.

[321] See Ps 121:3 which Douay translates by context: "Jerusalem, which is built as a city, which is compact together."

[322] See Phil 4:7.

[323] See Matt 19:24.

[324] See Rom 14:17.

[325] See Matt 22:30.

SERMON 18: THE FOURTH SUNDAY OF LENT

1. *A great crowd followed him because they saw the signs he worked upon those who were sick.* John 6:2.

[Protheme] *The Spirit of the Lord is upon me, because the Lord has anointed me; he has sent me to preach to the meek*, etc. In the proposed second verse taken from Isaiah 61:1 what is expected from a preacher is sufficiently described, because first he must be anointed with supernatural grace, second he must be instituted only by obedience, third, he must be inflamed with fraternal benevolence. The first orders the person in relation to the self, the second to God, and the third to the neighbor. First, the preacher must be anointed with supernatural grace, which is described, when it sets forth: *The Spirit of the Lord is upon me because the Lord has anointed me*; the unction of supernatural grace is necessary to open up the divine scripture. The prophets were anointed to give testimony to them. Second, one must be instituted by obedience alone, which is noted when it adds: *he has sent me*. Third, one must be inflamed with fraternal benevolence, and this is noted when it includes: *he has sent me to preach to the meek*. For this reason dearly beloved, let us ask the Lord, before everything else, that he might deign to anoint me with supernatural grace and inflame me with fraternal benevolence so that, by the mediation of obedience alone, I might be able to offer something worthwhile which may be to the praise of God, the strengthening of neighbor, and the increase of my merit. Amen.

[Sermon] 2. *A great crowd followed him because they saw the signs he worked upon those who were sick*. Since infirmity of mind is a greater lesion than that of the body; therefore, in the evangelical example today, where the multitude follows Christ into the desert because they saw healing signs performed on the corporally infirm, all the spiritually infirm are instructed to follow Christ through the desert of adversity and punishment so that they might be liberated from their infirmities. But because the first thing is to hasten to a physician, then to display the sickness and later to receive the cure, we may proceed similarly in order and say, that in these words the beginning of justice and sanctity is noted; second, the designation of human calamity; third, the display of divine goodness. First, the beginning of justice and sanctity is noted, when it says: *A great crowd followed him*. Second, the designation of human calamity, when it adds: *upon those who were sick*. Third, the display of divine goodness, when it includes: *him because they saw the signs he worked*.

3. It says then: *A great crowd followed him*, where the beginning of justice and sanctity is noted. The true beginner in justice and sanctity is the person, who follows Christ first by voluntarily disdaining earthly cupidity; second in the true abasement of profound humility; third, in the continual mortification of one's own flesh.

4. First, the true beginner in justice and sanctity is the person, who follows Christ by voluntarily disdaining earthly cupidity. Whence Luke 9:57-58 says: *A certain man said to him: 'I will follow you wherever you go. And Jesus said to him: 'The foxes have dens and the birds of the air have nests, but the Son of man has nowhere to lay his head.'* Since the man wanted to follow Jesus so he might received riches and honor, the Lord called him the *fox who has* an earthly *den* of cupidity, and the *bird who*

has a nest on high of vain glory and ambition; for this reason he did not want to follow Christ, who was most poor and humble. Whence Matthew 9:9 says of blessed Matthew: *He saw a man named Matthew sitting in the tax collector's place, and he said to him: 'Follow me' and, rising up, he followed him.* In his state blessed Matthew can signify the avaricious person, who is *sitting at the tax-collector's place* of earthly cupidity, to whom Christ says: *Follow me*, by disdaining earthly cupidity; and *rising up* from the ashes of cupidity, *he followed him*, by embracing most blessed poverty in affections and effect, in accord with Psalm 61:11: *If riches abound, do not set the heart upon them.*

5. Second, the true beginner in justice and sanctity is the person, who follows Christ in the true abasement of profound humility. Genesis 33:14 speaks about this: *May my Lord go before his servant, and I will follow his vestiges.* These words of Jacob, who is interpreted as the usurper,[326] can be words of any lowly person who usurps the devil through humility, thus saying to Christ: *May my Lord go*, through the voluntary abasement of profound humility, *and I* your servant *will follow*, with the fear of filial reverence your *vestiges*; I say *vestiges*, not of sublime power as that would be presumptuous, because they must be adored and not imitated; not of profound wisdom as this would be curiosity, because they must not to be scrutinized and imitated, but admired; but the vestiges of profound humility that are glorious, because in such matters it is a *great glory to follow the Lord.*[327]

---

[326] See CCSL lxxii, 136: "Jacob means usurper or one who usurps."

[327] See Sir 23:38: "It is a great glory to follow the Lord, for length of days will be received from him."

6. Third, the true beginner in justice and sanctity is the person, who follows Christ in the continual mortification of one's own flesh. Whence Matthew 10:38 says: *One who does not take up his cross and follow me, is not worthy of me. One who finds his life will lose and, the one who loses his life on account of me will find it.* Behold that Christ, *the king of kings*,[328] established by decree that no one can see him, unless the person is crucified with him; and this decree is so general that no one is excluded; it is so necessary, that no one is dispensed from it; but each person is held to accept the cross *of mortification in one's body so that the life of Jesus* Christ *may be manifested in one's body*[329] through imitation; in other words, no one is worthy to follow him to the crown without the victory banner. Whence after the exhortation he adds retribution, when he says: *The one who finds life loses it*, that is, the one who neglects to take up the yoke of the mortifying cross will await a judgment entailing one's destruction; but *the one who loses his life on account of me will find it*, that is, the one *who crucifies his flesh of vices and concupiscence*,[330] takes up the victory banner and will await the reward of one's coronation.

7. It continues: *worked upon those who were sick*, where the designation of human calamity is noted. In that time exterior infirmity was a sign of interior infirmity. The Lord did not cure anyone corporally whom he did not first cure spiritually; therefore, with the name of corporal infirmity one is able to designate the calamity or spiritual infirmity due to a certain similarity that they possess. Now just as the inequality of humors is the cause of corporal infirmity, so also is spiritual infirmity caused

[328] See Rev 19:16.
[329] See 2 Cor 4:10.
[330] See Gal 5:24.

by an inequality or disorder among the four affections, which are these: hope, fear, joy, and love.[331] First, the infirmity of inconstancy and desperation is caused by timid fear and suspicion; second, the infirmity of envy and rancor is caused by joy and exultation over the afflictions of others; third, the infirmity of avarice and acquisitiveness is caused by an inordinate love of worldly prosperity.

8. First, the infirmity of inconsistency and desperation is caused by timid fear and suspicion. Whence Deuteronomy 32:36 says: *He will see that their hand is weakened, and that those who were confined are also weakened, and those who remained are consumed.* The *hand* of virtuous works *is weakened*; *those who are confined*, in the prison of suspicion and desperation; *and those who remained are consumed*, because of the widespread, acute conflagration of every kind of sin. But those liberated from this infirmity are spoken of in 1 Samuel 2:4: *The bow of the mighty is overcome, and the weak are girded with strength. The bow of the mighty*, that is, of the demons; indeed demons seriously strive to shoot arrows at timid and weak-minded people with that bow of suspicion and desperation; but when that *bow is overcome* through the consideration of divine benignity, which easily forgives, *and the weak* regain force and are girded *with* the *strength* of confidence and constancy. Psalm 26:2-3 speaks of this: *They themselves are weakened*, by suspicious and desperate fear; *and they have fallen* into the depths of eternal damnation. *But if* the *encamped armies* of diabolical iniquity that provoke desperate fear *stand against* the one trust-

[331] Bonaventure's source seems to be Augustine, Tractate on John 60 n. 3. See CCSL xxxvi, 479 and FC 90, 30: "These are assuredly the four things that they call disturbances: fear and sadness, love and rejoicing."

ing in the Lord; that one's *heart will not be afraid*, with timid fear.

9. Second, the infirmity of envy and rancor is caused by joy and exultation over the afflictions of others. Whence 2 Chronicles 16:12 states: *And Asa fell sick in the thirty-ninth year of his reign of a most violent pain in his foot, and yet in his illness he did not seek the Lord. Asa*, by reason of his infirmity, namely gout, can signify an envious person; for just as a person with gout losses the bodily ability to move, so the envious loses spiritual growth; *yet in his illness* the envious one *did not seek the Lord*, due to deformity of the person's will in relation to the divine. 2 Chronicles 21:15-19 speaks similarly about this: *You however will be sick with a very grievous disease of the bowels, until your vital parts come out.... He died of a most wretched illness*. The envious person is consumed and twisted by such malicious ill will when a good person prospers, that the vital parts appear as if they are exiting from one's bowels, and so the person dies *of a most wretched illness*, because of the rotting putrefaction of the entire person, for *envy is the putridity of the bones*.[332]

10. Third, the infirmity of avarice and acquisitiveness is caused by an inordinate love of worldly prosperity. Whence Deuteronomy 29:22 says: *Strangers who will come from afar, seeing the plagues of that land and the infirmities with which the Lord will have afflicted it, burning it with sulfur and the heat of the sun, so it cannot be sown nor any green thing grow*. Avarice renders a person crafty and cunning in heart, offensive in conduct, and arid in works, because one is without compassion; therefore, the avaricious person is *afflicted with* stinking

[332] See Prov 14:30: "Soundness of heart is the life of the flesh, but envy is the putridity of the bones."

sulfur and the *heat of the sun* like the arid and burned ground; *so it cannot be sown*, because the heart of the avaricious will be satisfied no sooner with gold than it is satisfied with the wind; and therefore, the appetite rests nowhere, because it finds nothing solid, but rather the vanity of worldly prosperity. *Strangers*, however, who do *not* have a *permanent city here, but seek after a future one*,[333] *seeing* the *plagues with which* the avaricious person is afflicted, learned from the example to despise all things for the love of God.

11. Lastly, the display of divine goodness is noted, when it says: *because they saw the signs he worked*. Although the divine goodness is displayed through many signs; nevertheless, it can be stated that divine goodness is displayed in the present through three signs, which it brought about in three previously mentioned properties. First, it caused the sign of piety and clemency in the gratuitous forgiveness of every manner of iniquity against the infirmity of suspicion. Second, it caused the sign of charity and benevolence in the charitable exhibition of one's own flesh against the infirmity of rancor and envy. Third, it caused the sign of poverty and indigence in the voluntary despising of worldly prosperity against the infirmity of avarice.

12. First, it caused the sign of piety and clemency in the gratuitous forgiveness of every manner of iniquity. Whence it says in Psalm 85:17: *Show me a sign of goodness, so that they who hate me might see and be confounded because you Lord have helped me and consoled me. Show me a sign*, of piety and mercy, *of goodness*, of eternal salvation; *so they might see*, the demons, *which hate me*, on account of the rigor of severe justice; *and be confounded*,

[333] See Hebr 13:14.

because of the constancy of human severity; *because you Lord have helped me* through the bestowal of invigorating grace; and *consoled me*, with the forgiveness of my iniquities. Jeremiah 50:2 states something similar and explains this: *Declare among the nations and proclaim, lift up a standard, proclaim, do not conceal it*. Preachers, and especially prelates and priests must *preach* in word and *lift up* in deed that *standard* of divine mercy by the forgiveness of faults; nor should they *conceal* that by selling the free mercy of God at a temporary price; so then sinners, experiencing the sweetness of divine mercy, might announce and proclaim, to those fearing the rigor of severe justice, that God is more prone to forgiving than condemning. Whence Augustine in the Book *On the Soul* states: "Indeed the Lord is seen to give grace more slowly to the sinner, then that sinner who accepts; thus he hastens to absolve the torment of his conscience as if compassion for the miserable one torments him more than that miserable one's compassion for himself."[334]

13. Second, it caused the sign of charity and benevolence in the charitable exhibition of one's own flesh against the infirmity of rancor and envy. Whence The Song of Songs 8:6 says: *Put me as a seal upon your heart and as a seal upon your arm, for as strong as death is love, as enduring as the grave is longing*. Even if the Son of God caused a great sign of charity and benevolence in the incarnation, by giving himself as a brother of the human race by assuming human nature, and in the passion by giving himself as the price of our redemption by bearing the punishment; nevertheless, the greater sign of love was when he gave over his own body to humanity as refreshing food. For in the other two ways there is a certain

[334] See c. 6 of *De spiritu et anima* in PL 40:784. The citation is almost verbatim.

separation and division between the one who gives and what is given, but in this way there is a wondrous and boundless union between the one who feeds and the food as one is transformed into the other.[335] Given this union, Christ says to the soul tasting the sweet sacrament of the Eucharist and love: *Put me as a seal*, of charity and benevolence, *upon your heart*, since it is in the center of a person, because of the intimate union of food with the one eating and the transformation of the one eating into the food; *as a seal upon your arm*, by the display of virtuous works, since "The proof of love is shown in works;"[336] *for as strong as death is love*, which guided me through the difficulties of passing tribulations throughout my entire life right up to the last when it dragged me to the cruel torment of the cross; *as enduring as the grave is* the *longing*, of my eternal Father, who after the incarnation of the Son, allowed him to be led to death and displayed him for us risen, *crowned with glory and honor*, and raised up above the heavens; and *he constituted him*[337] for us as an aid for wayfarers and the beatification of those in possession of heavenly glory.

14. Third, it caused the sign of poverty and indigence in the voluntary despising of worldly prosperity against the infirmity of avarice. Whence Luke 2:12 says: *And this will be a sign for you: you will find an infant wrapped in swaddling clothes and lying in a manger. This will be to you a sign*, of poverty and need, because *you will find* the Son of God, inasmuch as he is human, *wrapped in*

---

[335] See Book VII c. 10 n. 16 of Augustine's *Confessiones* in CCSL xxxiii, 103-04.

[336] See Homily 30 n. 1 of GGHG in CCSL cxli, 256. The quotation is verbatim.

[337] See Ps 8:6-7: "You have made him a little less than the angels. You have crowned him with glory and honor and have constituted him over the works of your hands."

swaddling clothes of necessity and indigence, and not in the purple cloth of superfluity and vainglory; *and lying* in a humble and rough *manger*, of voluntary abasement and not in the silk bed of pompous ostentation. Whence Bernard: "The most difficult time was chosen for the little son of a poor mother, who barely had swaddling clothes to dress him, and indeed laid him down in the manger. Even though it was of such great necessity, I hear no mention of clothing being made. Such is not the judgment of the world; either the world is mistaken, or he errs. Yet it is impossible that divine wisdom be mistaken."[338] The world is consequently in error. That God might deign to grant us, etc.

[338] Bonaventure adapts Bernard's Sermon 3 n. 1 "In Nativitate Domini." See SBOp 4.258.

SERMON 19: PASSION SUNDAY

[Sermon] 1. *Whoever keeps my word will never taste eternal death.* John 8:52. A good gardener is duty bound to uproot a tree that does not produce fruit and throw it out of the garden, so it does not take up ground in vain. Hence Our Lord Jesus Christ, who desires like the good gardener that the tree of his garden, the Church militant, bears fruit and not be chopped down by the axe of eternal damnation, sets forth the proposed words, saying: *Whoever keeps my word*, etc. But because the tree first receives the influence of the sun's ray, then produces abundant fruit, and afterwards is diligently cared for so as not to perish; therefore, a fitting manner of proceeding is found in the proposed words: for first, the emanation of divine irradiation is noted, when it says: *my word*; second, the fruitfulness of good works, when it adds: *whoever keeps*; third, the evasion of eternal damnation, when it inserts: *will never taste eternal death*.

2. First, the emanation of the divine ray is noted when it says: *my word*. Just as a material tree is disposed to produce good fruits through the influence of solar rays, so too, a spiritual tree, that is the soul, is disposed through the emanation of the good and divine word in accord with all its powers to multiply works of sanctity and justice. In fact, the divine word first illuminates reason through understanding the truth of faith. Second, it inflames the concupiscible power through the benevolent charity of Christ. Third, it strengthens the irascible power through the perseverance of long-suffering hope. Indeed the soul

has these three things, namely, faith, charity and hope, which are necessary for salvation; the soul is thus exceedingly well disposed according to its powers to act well.

3. First, the divine word illuminates reason through understanding the truth of faith. Whence Psalm 118:130-131 says: *The declaration of your words illumines and gives understanding to the little ones. I opened my mouth and panted for I was longing for your commandments.* The person who wishes to be illuminated by the ray of the divine word must prepare and dispose oneself according to the example of David, who says: *I opened my mouth*,[339] by invoking the divine name in prayer with the desire of observing the divine precepts; for there is no better preparation for the recognition of truth than the invocation of the divine name with the observance of these precepts; and *I panted*, by recollecting both the senses and exterior actions toward interior matters, because *the one whose actions are lessened will perceive wisdom*;[340] and then the *declaration of your words*, by the proper words required for the exposition of divine eloquence, *illuminates* whoever exteriorly hears; but it *gives to the little ones* the *understanding* required to diligently follow what is heard with reverence, but not to the proud ones, because the puffed-up mind is an obstacle to truth that "obscures, as it inflates" as Gregory says in *Moralia*.[341] John 8:31 speaks of this: *If you abide in my word, you will be my disciples indeed, and you will know the truth and the truth will liberate you*, that is, from the darkness of ignorance and blindness. Whence John 17:7 says: *Sanctify them in truth* because *your word is truth*.

---

[339] See Ps 118:131.

[340] See Sir 38:25.

[341] See Book XXIII, c. 17 n. 31 of Gregory's *Moralia in Iob* in CCSL cxliiib, 1167.

4. Second, the divine word inflames the concupiscible power through the benevolent charity of Christ. Whence Proverbs 30:5 states: *The word of God is a fiery shield for* all *hoping in* divine mercy. *It is*, therefore, a *fiery shield* similar to a fire that does not diminish interiorly because of timid fear, and protects the entire body like a shield and breastplate, so it is not wounded exteriorly or assailed by diabolical temptation. Something like this is said in Hebrews 4:12: *The word of God is alive and efficient, sharper than any two-edged sword, reaching even to the division of soul and spirit.*

5. Third, the divine word strengthens the irascible power through the perseverance of long-suffering hope. Whence Luke 6:47-48 says: *Everyone who comes to me and hears my words and acts upon them, I will show you what this one is like. This person is like the one building a home who dug deep and laid a foundation upon rock. When the flood came, the river struck the person's house and could not move it because it was founded on the rock. Everyone who comes to me* "through faith"; *and hears my words* "with devotion"; *and acts upon them* by performing works; *is like the one*, that is, "Christ the mediator," *building the home* of the "Church," in the interlinear exposition; *who dug deep* and placed *a foundation upon rock*, namely, not on changeable things of the world but on the perpetual things of eternity.[342] Whence the Gloss: "The person who *dug deep* is the one who, secure in the precepts of humility, tears from the heart all earthly concerns, lest one waver in the service of God because of them and possess them as a lasting home." *When the flood came*, that is, "when persecution arises," *the river struck*, that is, carnal lewdness, the pleasure of the world and "instigation" of

[342] The critical edition points to the Glossa Interlinearis on Luke 6:47-48.

demons; *the person's house*, that is, "the edifice of virtue," *and could not move it*, that is, "demolish." The reason is *because it was founded on the rock*, that is, Christ: "That which falls is not built on Christ."[343] 2 Maccabees 15:11 says something similar to this: *So he armed every one of them, not with the defense of shield and spear, but with the best words.*

6. It follows: *Whoever keeps*, where the fruitfulness of good works is noted. By the influence of the divine word the soul is illuminated with the truth of faith, inflamed with the charity of Christ, and strengthened by long-suffering hope; therefore, it is exceedingly well disposed to observe the divine word whose observance produces the fruit of good works in great abundance. Given the threefold previously mentioned disposition from the influence of the divine word, it must be fruitful or observe the divine word in a threefold manner, which is the same as being fruitful through good works. First, since it is illuminated with the truth of faith, it must keep the divine word in purity of conscience by condemning the world. Second, since it is inflamed with the benevolent charity of Christ, it must keep the divine word with the full breadth of benevolence by loving God. Third, since it is strengthened by the perseverance of long-suffering hope, it must keep the divine word with firm patience by enduring evil.

7. First, since it is illuminated with the truth of faith, it must keep the divine word in purity of conscience by condemning the world. Whence John 17:6 says: *I have manifested my name to the people whom you have given me from the world; they were yours and you gave them to me, and they have kept your word.* The Word is Christ

[343] The critical edition points to the Glossa Ordinaria on Luke 6:47-48.

who is saying to the Father: *I manifested your name to the people*, the humble and the simple, *what you have hidden from the prudent and the wise*;[344] *whom you have given me from the world*,[345] due to the conservation of purity and cleanliness, which a person is unable to conserve in this world, *for everything that is in the world, is either carnal concupiscence*, that makes one impure or pleasure-seeking, or *concupiscence of the eyes*,[346] that makes one covetous and avaricious, *or proud of stature*, that makes one pompous and ambitious. *They were yours*, through the grace of adoption; *and you gave them to me*, as disciples so that I might make known to them the way of eternal salvation. Whence God first adopts each one as a son and later gives the person over to Christ, as a disciple or to his vicar, to be instructed to condemn earthly things and seek after celestial things. Thus the apostles, because they were pure and immaculate due to the contempt of earthly things and an appetite for divine things, kept the divine word with a pure conscience without which the divine word cannot be kept.

8. Second, since it is inflamed with the benevolent charity of Christ, it must keep the divine word with the full breadth of benevolence by loving God. Whence John 14:23 says: *If someone loves me, that person will keep my word and my Father will love him, and we will come to that one and make our dwelling with him*. Since "The proof of divine love is shown in works,"[347] it says: *If someone loves me, that person will keep my word*. This is like saying: my love is proved in works, because the "love of God does great things, if it is present; but if it refuses to

[344] See Matt 11:25.
[345] See John 17:6.
[346] See John 2:16.
[347] See Homily 30 n. 1 of GGHG in CCSL cxli, 256.

work, it is not the love of God;"[348] *and my Father will love him*, because my word is observed; for the graciousness of divine love or dilection is the fruit of human obedience or good works. *And we will come to that one*, in the reception of the sevenfold grace of God, *and make our dwelling with him*, through the multiplication and consummation of good works. Because of this Wisdom 6:12 says: *Desire then my words and love them, and you will have discipline* like paternal correction, not the sentence of eternal damnation.

9. Third, since it is strengthened by the perseverance of long-suffering hope, it must keep the divine word with firm patience by enduring evil. Whence Revelation 3:10 says: *Because you have kept the word of my patience, I will keep you from the hour of temptation.* That person *observes the word of the patient* Christ who, as an example of patience, did not cease to observe the divine word when inflicted with punishment, injury, and abuse; and to such a person Christ says: *I will keep you from the hour of temptation*, most of all in death, in that hour when the devil strives to tempt a human being, so as to subvert the person in the end. Whence Gregory in the *Moralia* says: "Unless the merciful Lord modify the temptations in proportion to human strengths there is no one who is able to avoid the insidiousness of evil."[349]

10. The third follows: *will never taste eternal death*, where liberation or evasion of eternal death is noted. No one can be liberated from the death of eternal distress, unless a person is first preserved or liberated from the death of one's own iniquity; and it is impossible for any-

[348] See Homily 30 n. 2 of GGHG in CCSL cxli, 257.

[349] Bonaventure has adapted Book IX, c. 46 n. 71 of Gregory's *Moralia in Iob*. See CCSL cxliii, 507.

one to be liberated from the death of one's own iniquity, unless one is liberated from the death of original sin; therefore, any adult, who observes the divine word, is liberated first from the death of original sin by baptismal grace; second, liberated or saved from the death of one's own iniquity by penitential grace; third, liberated from the death of eternal punishment by godlike glory.

11. First, a person is liberated from the death of original sin by baptismal grace. Whence Romans 5:17 says: *For if by reason of one man's offense, death entered through this one, than all the more those receiving the abundance of grace, gifts, and justice will reign in life through the one Jesus Christ. For if by reason of one man's*, namely the first parent, *the transgression of death reigned*,[350] in everyone else who descended from this ancestral line by way of lust and concupiscence; *all the more those receiving the abundance of grace*, in benign adoption, *and gifts*, in the fullness of the Holy Spirit's charisma; *and justice*, in the promotion of good works; *in* the *life* of grace, through the baptismal sacrament, *will reign*, like heirs and kings of the celestial kingdom, *through the one Jesus Christ*. And here the Apostle argues by inference *a minori*, because the grace of Christ is more efficacious for the good than the sin of the first person for evil. Thus 1 Corinthians 15:22 says: *Just as all die in Adam*, by merit of his offense, *so in Christ all will live*, through the sacrament of baptism, by merit of his passion.

12. Second, a person is liberated from the death of one's own iniquity by penitential grace. Whence Ephesians 5:14 states: *Awake you who sleep and arise form the dead and Christ will enlighten you. Awake*, by detesting

[350] The critical edition points to Peter Lombard's commentary on Rom 5:17 in PL 191:1394C.

evil, *arise*, by deserting sin, *from the dead*, that is from the deadly works done while in mortal sin and beyond charity, without which no one is worthy of eternal reward; *and Christ will enlighten you*, with the infusion of illuminating grace, which makes known the distance between good and evil, such that one knows to have gone astray by refusing to cling to, and delight in, the unchangeable good. Psalm 88:49 speaks of this: *Who is the person who will live and not see death; who will deliver his soul from the hand of the underworld?* The person *will live* the life of grace, *and not see death* from sin, who *will deliver his soul from the hand of the underworld* by practicing penitential works.

13. Third, a person is liberated from the death of eternal punishment by godlike glory. Whence 1 Corinthians 15:53-54 says: *For this corruptible body must put on incorruption, and this mortal body must put on immortality. But when this mortal body puts on immortality, then the word that is written shall come to pass: Death is swallowed up in victory. This corruptible body* moreover *must put on incorruption and immortality*, through configuration to the splendor of Christ's body,[351] he who is our head; otherwise it would be unseemly, if the head was beautiful and immortal, and the member was corruptible and deformed. However when this takes place, *death* will be absorbed *in the victory* of Christ's resurrection. Let us ask the Lord, therefore, etc.

[351] See Phil 3:21: "who will refashion the body of our lowliness, conforming it to the body of his glory by exerting the power by which he is able also to subject all things to himself."

SERMON 20: PALM SUNDAY

[Sermon] 1. *Go forth and see, daughter of Zion, King Solomon in the diadem with which his mother crowned him.* Song of Songs 3:11. Blessed Augustine in *The City of God* says: "Those things said of Solomon so far are appropriate to Christ alone, so in that one the figure is veiled while in Christ the truth is represented."[352] In order to truly and properly complete the shadowy figure and exhibit the truth, the proposed words can be assumed to commend the feast today. Indeed today the Jewish synagogue, mother of Christ according the flesh, goes out to meet Christ, and in both word and deed crowned him with imperial glory and kingly honor. This honor is shown to Christ and represented by mother Church leaving the city in procession, so her children might learn first to leave behind the deformity of sin, then know and see God in the clarity of their own conscience, and later show the honor due to his majesty.[353] Whence three things for our instruction are noted in the words proposed: namely, the forsaking of one's deformity, the contemplation of divine beauty and the exhibition of grandeur and honor. And each one is a disposition for the other, for purity of conscience prepares one for the knowledge or vision of the beauty proper to divine wisdom, and contemplation of the eternal lights prepares one to honor divine majesty. For first, in the pro-

---

[352] Bonaventure has adapted Book XVII, c. 8 n. 2 of *De civitate Dei*. See CCSL xlviii, 571.

[353] On the religious and social dimensions of medieval liturgical processions, see Éric Palazzo, *Liturgie et société au Moyen Age* (Paris: Aubier, 2000), 58-71.

posed words the Holy Spirit arouses every Christian soul to forsake one's deformity, so it can be prepared, when it says: *Go forth, daughter of Zion*; *Zion* is interpreted as mirror[354] and signifies the pure soul prepared like a mirror to receive the divine reflection. Second, it invites the contemplation of regal beauty, so it can be delighted, when it adds: *and see King Solomon*, that is, Christ exemplified in many aspects by Solomon. Third, it explains the exhibition of honor and grandeur, so it can be instructed, when it includes: *in the diadem with which his mother crowned him*.

2. First, therefore, it urges each faithful soul to forsake sin, so it can be prepared for the vision of God, when it says: *Go forth, daughter of Zion*. That soul forsakes the deformity of sin and prepares itself according to all its powers for the vision of God, which goes forth first from the darkness of error and the ignorance that blinds reason; second, from the enticements of carnal depravity that deforms the concupiscible power; third, from the command of diabolical cruelty that oppresses the irascible power. First, this is done by beholding the truth of the one who is of the greatest intelligibility; second, by the will clinging to the one who is the most lovable; third, by attaining liberty in the one who is most honorable.

3. First, we must go forth from the darkness of error and the ignorance that blinds reason, by beholding the truth of the one who is of the greatest intelligibility. Matthew 15:22 speaks of this: *Behold a Canaanite woman came out of that territory and cried out to him, saying: Have mercy on me, son of David*. The person who wants to perceive the goodness of faith and come forth from the ignorance of darkness must imitate the example of this

[354] See CCSL lxxii, 122: "Zion means mirror."

woman, who first prepared herself by capturing the intellect[355] in order to believe the first Truth for its own sake and above all things; and this is what is said: *Behold a Canaanite woman*; indeed Canaanite is interpreted as prepared.[356] Second, she separated herself from an evil society,[357] because *maleficent company corrupts morals*.[358] Whence it follows: *she came out of that territory*, namely of the unfaithful. Afterwards moved by the affective power, she cried out with a sincere soul; likewise with an earnest proposal from the operative power, because then Christ, who is the true light, fills the cognitive power of the ready soul with the truth of faith. Whence that woman was so illumined with the brightness of faith that this Truth said to her: *O woman, great is your faith*.[359]

4. Second, we must go forth from the enticements of carnal depravity that deforms the concupiscible power, by clinging with the will to the one who is the most lovable. Lot speaks of this going forth to his people in Genesis 19:14: *Arise and go forth from this place because the Lord will destroy this city. He seemed to them as if he was jesting when speaking*. This city Sodom, which was the most defiled among all the cities, signifies the carnal state of those who, in their impurities, lose the light of reason and understanding. Absorbed in delights and thus sterile, they possess no useful fruit because the natural ones are consumed and grace-filled or spiritual ones are stripped away. The Holy Spirit therefore says to those existing in this state through preachers, who are divine messengers:

---

[355] See 2 Cor 10:5.

[356] See CCSL lxxii, 135: "Canaanite means possessing or possession."

[357] The critical edition refers to Glossa Interlinearis on Matt 15:22.

[358] See 1 Cor 15:33: "Evil companionships corrupt good morals."

[359] See Matt 15:28.

Arise by detesting sin, *and go forth from this place* of carnal lewdness, by forsaking sin: *because the Lord will destroy this city*, with the extermination of divine damnation. But because the impure and carnal are so absorbed in the delights of the flesh that they are out of their minds, the preacher seems to them to be *jesting when speaking*; but later, when they die in their sins, they experience in fact what they refused to consider in the words of the preacher. Whence these, who refused to believe the words of Lot were announcing the way of salvation, perished together with the *defiled city*.

5. Third, we must go forth from the command of diabolical cruelty that oppresses the irascible power, by attaining liberty in the one who is most honorable. Exodus 13:3 speaks figuratively of this going forth: *Remember this day in which you came forth out of Egypt and out of the house of bondage, for the Lord led you out of that place with a strong hand*. Liberation *out of the house of bondage* of Pharaoh signifies liberation from the house of diabolical bondage. For just as Pharaoh was cruelly afflicting the sons of Israel who were serving him by collecting straw, gathering clay, making bricks, and constructing cities, so too the devil oppresses and afflicts those who serve him by collecting the straw of vain thoughts, gathering the clay of impure delights or affections, making bricks of perverse actions, and constructing cities of irrevocable aversion. In order that we might be grateful to him, the Lord brings to mind the benefit of this liberation from such cruel bondage, when it says: *Remember this day in which you came forth out of Egypt and out of the house of* diabolical *bondage*. So as not to ascribe such a great benefit to human infirmity, but to divine strength, it therefore adds: *for he led you out with a strong* divine *hand*, not with a weak human hand.

6. Second, it invites the contemplation of regal beauty, when it adds: *and see King Solomon*, that is, Christ. That person moreover contemplates and sees the true King Solomon or Christ within one's conscience in a salutary manner, who first firmly believes the truth of his infallible wisdom with a captive intellect;[360] second, who sincerely loves the kindness of his indescribable clemency with devoted affection; third, who voluntarily imitates the humility of his voluntary renunciation in actual practice. For on this day the King of kings, Christ, shows the profound humility to be imitated, when he entered Jerusalem seated *upon an ass*,[361] not upon an adorned horse. He exhibited great kindness when he, who was the ruler and Lord of all celestial spirits or heavenly multitudes, deigned to be made king and head of the multitude of infirm pilgrims; and he demonstrated the complete truth of the shadow found in the Law, when he showed in deeds what had been prophesized and figuratively expressed about him was fulfilled.

7. First, therefore, *see King Solomon*, whose truth of infallible wisdom deserves the firm faith of the captive intellect. And 1 Kings 10:23 speaks figuratively of this: *King Solomon exceeded all the kings of the earth in riches and wisdom. And all the earth desired to see Solomon's face to hear his wisdom, which God had given to his heart*. In many aspects Solomon represents Christ, the true Solomon, for Christ is this true and wisest Solomon. Indeed he is the wisdom of the Father, from whom comes all wisdom and understanding in angelic spirits and human beings; and truly he is a peaceful king, indeed our peace, *who makes both one*[362] and brings concord to an-

[360] See 2 Cor 10:5.
[361] See Zech 9:9 and Matt 21:5.
[362] See Eph 2:14.

cient discord in the covenant of his own blood. And he is a magnificent king as well, who as a human being *exceeded all the kings of the earth* and heaven, because humanity was assumed into unity with a divine person; *in riches*, of divine charismata, and the *wisdom*, of lucid knowledge. *And all the earth*, that is all the inhabitants of the earth – here the container specifies what is contained – *desired to see Solomon's face*, due to the brilliance of original innocence, in order *to hear*, with a ready ear, the *wisdom which God had given to his heart*, in an infusion, because he had not learned with human inquiry; and so he might believe the wisdom he heard without agitation with a captive intellect.

8. Second, *see King Solomon*, whose kind, indescribable clemency deserves the sincere love of devoted affection. And Proverbs 20:28 speaks of this: *Mercy and truth preserve the king, and his throne is strengthened by clemency*. Since pious mercy without justice is a vice rather than a virtue, for *the hands of merciful women have boiled their children*,[363] and severe justice without pious mercy is neither pleasing to nor approved by God, for *judgment without mercy* is accorded him *who does not show mercy*;[364] therefore, it says: *mercy and truth preserve the king* of kings,[365] Christ, through whom *kings reign* and princes *decree just matters*.[366] He is the true exemplar of all mercy and justice, because *all the ways* of the Lord Christ, the King of kings, are *mercy and truth*.[367] But be-

[363] See Lam 4:10: "The hands of the pitiful women have boiled their own children."

[364] See James 2:13: "For judgment is without mercy to him who has not shown mercy, but mercy triumphs over judgment."

[365] See Rev 19:16.

[366] See Prov 8:15: "By me kings reign, and lawgivers decree just matters."

[367] See Ps 24:10.

cause pious mercy in forgiveness *triumphs over the judgment*[368] of severity in condemnation; it adds: *his throne is strengthened by clemency*;[369] so that any sinner, no matter how great, should not despair out of fear when considering the severe justice of the one revealing the sentence. On the contrary, one ought to recover strength and trust in the kind mercy, which quickly forgives, totally forgets, and lovingly takes back.

9. Third, *see King Solomon*, whose humble renunciation deserves imitation in the conformity of actual practice. And Zechariah 9:9-10 speaks of this: *Rejoice greatly, O daughter of Zion; shout for joy daughters of Jerusalem: behold your king comes to you, just and savior; he is poor and riding upon an ass and the foal of the ass. And I will destroy the chariot from Ephraim, and the horse from Jerusalem, the bow of war will be broken, and he will speak peace to the peoples, and his power will be from sea to sea.* Any faithful soul, a *daughter of Zion and Jerusalem*, that is, of mother Church, must go forth today in accord with the Jewish example to meet Christ, not only with bodily steps, but even with affectionate minds, exultant hearts, jubilant mouths, humility in one's clothing to mortify licentious flesh, olive branches signifying internal devotion, and palm branches signifying victory and honor. This is because our king, Jesus Christ, through his humility, defeated the proud enemy, the devil, and submerged his army into the abyss of the infernal sea, and liberated his people with his own blood. Whence the following comes a little after the previously mentioned authority: *In the blood of your testament you truly have led the prisoners*

[368] See James 2:13: "..., but mercy triumphs over justice."

[369] See Prov 20:28: "Mercy and truth preserve the king, and his throne is strengthened by clemency."

out of the pit,[370] namely, the inhabitants of the earth liberated from the power of the devil, and offered your poverty in place of worldly cupidity and "constituted them heirs and kings of the heavenly kingdom."[371] And on account of this, our king Christ does not come arrogantly today with chariots and adorned horses, but *meekly and riding upon an ass* of contemptibility, not pompous in riches and precious gems; but as *savior, poor himself*, so that through his humility he might ruin the four-horse *chariot* of arrogance and the *horse* of proud pompousness, and destroy the *bow* of diabolical deception, so that through his poverty, he might speak *peace to the peoples*, calling them back from the love of the world and drawing them toward love and praise of God.

10. Lastly, the exhibition of honor and grandeur is noted when it says: *in the diadem with which his mother crowned him*. She honored or crowned Christ: first, Mary, the Virgin mother with the carnal diadem of original innocence in the conception; second, the mother Synagogue with the thorny diadem of pain and ignominy in the passion; third, the mother of divine justice with the splendid diadem of honor and glory in the resurrection.

11. First, *his mother crowned him*, namely the Virgin Mary, with the carnal diadem of original innocence in the conception, according to what is said in The Song of Songs 3:11: *Go forth and see, daughter of Zion, King Solomon in the diadem with which his mother crowned him on the day of his espousals, and the joy of his heart. Daughter of Zion go forth*, from the deformity of sin; *and see the king* of kings, the true Savior, Christ incarnate, *in*

[370] See Zech 9:11: "You also by the blood of your testament have sent forth your prisoners out of the pit, where there is no water."

[371] See Rule of the Friars Minor, chapter 6 in FA:ED, vol. 1, 103.

the diadem, of original innocence, *with which his mother crowned him*, the Virgin Mary, who conceived him in the power of the Holy Spirit *on the day of his espousals* with human nature, which was bound in the unity of person and joined with the Word of God, like a bride with the bridegroom in an indissoluble bond, in the virginal womb with chaste love, benevolence, indescribable happiness and great joy.

12. Second, *his mother crowned him*, namely the Jewish synagogue, with the thorny diadem of pain and ignominy in the passion. And Revelation 19:12-13 is able to explain this: *On his head are many diadems, he has a name written which no one knows except himself, and he is clothed in a garment sprinkled with blood*. The impious synagogue crowned Christ not only with the thorny diadem of ignominious suffering, but even augmented that one with many other disparaging diadems of shameful contemptibility. Just as today it magnifies him with imperial glory and regal honor; so he might gloriously enter holy Jerusalem; so on the Passover it made him leave from holy Jerusalem slandered and in shame; and whatever honor is bestowed today was converted into dishonor on Friday: for in the place of flowers it imposes a crown of thorns on his head, in the place of olive branches it fitted the cross to his shoulders, in place of humble clothing his own clothes were stripped away and divided into four parts, in place of praise it reproached with blasphemy. After the glory of today's veneration almost at the same time, in the same city, and from the same people he is subjected to the ignominy of a shameful passion. For that reason mother Church begins to read the passion after the procession. He, however, is Christ the King, *on* whose *head* were all these previously mentioned *diadems*. *He has a name written* above his head: *Jesus the Nazarene,*

King of the Jews,[372] *which no one* among those persecuting him *knows* to be the true name of Christ *except the one to whom he is pleased to reveal it.*[373] *And he is clothed in a garment* of flesh *sprinkled with* his own *blood.*

13. Third, *his mother crowned him*, namely divine justice with the splendid diadem of honor and glory on the resurrection. And Job 29:14 is able to explain this: *I am clad with justice, and I clothed myself as with a robe and a diadem with your judgment.* Since the Lord Jesus Christ humbled himself so much that he was willing to be handed over, as one betrayed, to be judged by sinners, and to be declared guilty of condemnation, and condemned, to be killed in the most disgraceful way; therefore, in accord with the ineffable rule of divine justice, which is: *The one who humbles oneself will be exalted*,[374] he was exalted upon the royal throne given his profound humility and crowned with the diadem of honor and glory. Whence as much then as his flesh was thrown to the ground as if of little value, so much the more is it encompassed in glory and honor. Let us ask the Lord, etc.

---

[372] See John 19:19.
[373] See Matt 11:27.
[374] See Matt 23:12 and Luke 14:11.

SERMON 21: RESURRECTION SUNDAY

1. *Rise up, Lord, and save me, for you have struck all those who are my adversaries without cause.* Psalm 3:7.

[Protheme] *Lord God, be merciful I beseech you, who will raise up Jacob, for he is so small.* Amos 7:2. The words proposed for us in the second verse are read from Chapter Seven of Amos, in which the immeasurable nobility of the risen Christ with regard to his excellence is properly demonstrated, while, in a certain manner, with regard to his exaltation he dies in our way of thinking, with regard to his certainty he is concealed from our understanding, and with regard to his magnitude he is despised according to our estimation. And since in our way of thinking he dies with regard to his exaltation, Amos anxiously asks: *Who will rise up*? that is, the one who died according to our way of thinking. He is concealed to our understanding with respect to his certainty, therefore it says: *Jacob*, who is interpreted as the usurper; for our understanding is usurped from his certainty, while it anxiously tries to comprehend excellence according to Psalm 63:8: *A person will come to a depth of heart and God will be exalted.*[375] In our estimation, he is despised with respect to his magnitude, therefore it adds: *for he is so small.* Although the sun, in fact, is eight times larger than the earth, if it is measured with the earth, it appears to be smaller al-

[375] See Ps 63:7-8.

though it is larger.[376] Amos, however, wanting to remove this incongruity from the minds of the faithful, invoked first the authority of the Father to raise the dead, saying *Lord*, that is, you who are able to raise the dead in our way of thinking; second, the eternal truth to demonstrate what is unknown, when it adds: *God*, that is, you who are able to demonstrate what is unknown to our understanding; third, paternal piety to exalt Christ, adding: *be merciful I beseech you*, because you need to exalt him according to our estimation. Since we are longing to offer something worthwhile concerning the immeasurable resurrection of Christ, we invoke first, following Amos's example, the authority of the Father so he might raise the dead one in our manner of thinking; second, eternal truth so he might demonstrate what is unknown to our perception; third, paternal piety so that he might exalt Christ in our estimation; so that he who gives life to all may be raised up finally within us, and he who clarifies all things may be demonstrated within us, and he who overcomes all things may be exalted in us. With him mediating, may those things said by me and heard by you concerning his resurrection be to the glory and honor of the one who himself is risen and the consolation of souls. Amen.

[Sermon] 2. *Rise up, Lord, and save me, for you have struck all those who are my adversaries without cause.* Today the festive day of exultation and happiness dawns upon us, the joyful Easter of immense happiness has

[376] See I, 20, 32 of *Macrobius, Commentary on the Dream of Scipio*, translation, introduction, notes by William H. Stahl (NY: Columbia University Press, 1952), 174: "Now geometry teaches us that when the diameter of one sphere is twice as great as the diameter of another sphere, the sphere with the larger diameter is really eight times as great as the other; so we must agree that the sun is eight times greater than the earth...."

come, because we are invited to the marriage of the risen Lamb and his bride, mother Church. Dearly beloved, let us therefore, rejoice in soul, exult in sign, and give glory to God in word, so that *happy and fitting praise be*[377] offered to Christ, our redeemer, and his spouse. Let us rejoice, I say, for the increase in our happiness, exult for the fruit of our faith, give glory to the Lord for the enlargement of our victory, and say to the triumphant Christ with happy hearts: You are our certain hope, you are the glory of our race, because you have overcome all adversaries. For in birth you brought about a partnership with nature, in suffering the benefit of grace, and in rising the completion of glory. Moreover the prophet David, desiring this paschal joy and infinite benefit of glory to come about in his day, exclaimed with the most fragrant desires: *Rise up, Lord, and save me*. In these words the correct order is noted in three aspects: clearly the affectionate acclamation of the Lord's resurrection, the perfect liberation of captive humanity, and the just extermination of diabolical power. For today, our Lord Jesus Christ rose by virtue of his own power, liberated captive humanity[378] from diabolical power, and submerged the devil and his army into the abyss of the infernal sea.[379] First, therefore, the affectionate acclamation of the Lord's resurrection is noted, when it says: *Rise up, Lord*, namely from the dead; second, the perfect liberation of captive humanity, when it adds: *save me*; third, the extermination of diabolical power, when it includes: *for you have struck all those who are my adversaries without cause*. It says *without cause*, because although humanity was detained justly, never-

---

[377] See Ps 146:1: "Praise the Lord ... to our God be joyful and fitting praise."

[378] See 2 Cor 10:5.

[379] See Ex 15:4-5: "Pharaoh's chariots and his army he has cast into the sea. His chosen captains are submerged in the Red Sea. The depths have covered them...."

theless the devil was detaining them unjustly. Therefore, the extermination of his power was just.

3. It says, therefore, *Rise up, Lord*, where the affectionate exclamation of the Lord's resurrection is noted. Truly that resurrection needed to be desired affectionately from the depths of the entire heart and proclaimed with melodious voices and relaxed vocal cords because of three spiritual privileges, which Christ possessed in his resurrection that above all others are advantageous for us. The first privilege was the originality of unusual uniqueness; the second privilege was the strength of one's own power; and the third privilege was the exemplarity of our need, or resurrection.

4. First, Christ possessed the originality of unusual uniqueness in his resurrection. No one indeed, with the age-old, sorrows of death left behind, rose from the dead and commenced the inestimable joy of new life. For in this manner Christ was the *first born of the dead*,[380] he who, with the imperial power of death defeated, is crowned with the newness of incorruptibility. Who had to defeat first the majesty of age-old death and commence our everlasting happiness, if not he who was in possession of the key opening the entrance to eternity? He in fact had such authority that he was able to command angels: *Lift up your gates, O princes, and raise up your eternal gates*;[381] for through my blood the restoration of universal concord and the easing of judicial punishment are accomplished. Now that the flaming sword has been removed from the gate of paradise,[382] I want the door to heaven to be opened up, because I am the *Lord of power*, who, through my own

[380] See Rev 1:5.
[381] See Ps 23:9.
[382] See Gen 3:24.

blood acquired the kingdom of heaven with the defeat of the devil. *He is the king of glory*,[383] therefore, not insomuch as he is God, but as a human being. 1 Corinthians 15:20-22 speaks of this uniqueness: *Christ has risen from the dead, the first fruit of those who have fallen asleep, for since death came through a man, the resurrection of the dead comes through a man. And as all die in Adam*, etc. The Apostle is prudent and discrete in explaining the original uniqueness Christ possesses in rising. First he sets forth, lest consolation dissolve in happiness, the misery of death that is a material cause of desolation, when it says: *death came through a man*. Second, lest desolation be swallowed in sadness, he included the medicine of the resurrection that is a material cause of consolation, when he adds: *through a man*, Christ, *the resurrection of the dead*. One is mitigated by the other. Even though death draws forth the opportunity for the enemy's deception, nevertheless, the cause or origin of death is arrogance of mind and the consummation of death is carnal concupiscence. Therefore it says: *For as all die in Adam*, due to his transgression. But since the medicine for death is through the divine mercy that is merited by the Lord's passion. It adds: *and in Christ all will live*, by the merit of his passion. Whence the first and immediate cause of death is not God, since he is the highest being and without defect, and death is the greatest privation among all punishments, but in fact the will, which falls from rectitude and eternal justice, as Wisdom 1:13 says: *God did not make death nor find happiness in the destruction of the dead. For justice is perpetual and immortal*. Indeed injustice gains death.

5. Second, in his resurrection Christ possessed the strength of his own power. He did not need the suffrage

[383] See Ps 23:10.

of devout prayer or the support of angelic care, as much as it may be the occasion in the service of celestial warfare. Psalm 11:6 speaks of this: *Because of the misery of the needy and the groans of the poor, the Lord says, Now I will arise.* The poor and needy were the holy fathers who were placed in limbo similar to the most hideous prison without any way to redeem themselves; therefore, miserable and crying, they longed with affectionate desire to hasten the blessing of the resurrection; hearing their wishes, the *Lord says: Now I will arise.* He speaks in the first person like one who *has the power to lay down* his *soul* in the passion, and the *take it up again*[384] in the resurrection. Perhaps the philosopher of nature may say: In what way could this be done such that an animal-like body composed from contrasting parts is indissoluble and endures forever?[385] To which the theologian responds: If you want your argument to hold in all cases, I will lead you to its many inconsistencies. First, you want God to be unable to go beyond nature, the worker unable to go beyond the work: no one doubts that to be inconsistent. He argues further: It is impossible according to nature: thus it is simply impossible. Certainly not. The second inconsistency is that you want nature to possess hidden powers, such that a magnet attracts iron, a salamander does not burn in fire,[386] and many other things. However you do not want God to have power that you are unable to observe with your eyes: this stands out as most inconsistent when: *We have seen only a few of God's works,*

---

[384] See John 10:18.

[385] Cf. c. 23 in Aristotle, *De iuventute et senectute, de vita et morte, de respiratione*. See WAE, vol. 3, 479ab.

[386] For these common examples see Book XXI, c. 4 n. 1 of Augustine, *De civitate Dei* in FC 24, 345, 348: "If we may trust the reports of workers in the field of natural phenomena, the salamander lives in fire.... Or take the lodestone. Everyone now knows of its marvelous magnetic power of attracting iron, but when I first saw one I was immensely amazed."

and there are many things hidden greater than these, as stated by Sirach 43:36. The third inconsistency is that you want God to have promised obedience to nature: if that were true, God would not have illuminated the blind, cleansed the leper, or raised the dead. The fourth is you suppose what is false: you proceed by saying things that are not conceded such as the animal-like body is composed out of contrary parts: it is not animal-like, however, but spiritual, elevated above every contrariety through the condition and disposition for glory to be preserved in soul for everlasting life. And a summary of these words can be drawn from what is stated in Augustine's "Epistle to Consentius," where it says as follows: "It is common for human infirmity to move from activities that have been experienced to measure divine activities that have not been experienced, and for a person to babble on with stinging comments, saying: If there is flesh, there is blood; if there is blood, there are certain fluids; if there are certain fluids, there is, therefore, corruption. In the same manner, a person may say: If it is a flame, it blazes; if it blazes, it burns; therefore, fire burned the three boys in the blazing furnace. If you believe this is a miracle, why are you ambiguous about miraculous things? If you do not believe, you will be blinder than the blindness of the Jews. The divine power is able to take away those qualities it wishes from the natural body while leaving others; it is able, therefore, to establish the mortal members in strength when mortality has been taken away; and that an image may be true, that there be no more imperfection, that motion be true, that there be no more fatigue; and that there be a true power to eat, without the necessity of hunger."[387]

[387] Bonaventure greatly adapts Augustine's Letter 205 c. 1 n. 4. See PL 33:943. For example, the "blindness of the Jews" is not found in Augustine.

6. Third, that resurrection is worthy of desire due to the exemplarity of our resurrection or need. Christ, head and exemplar of our resurrection rose to this end, that he might bear witness of our resurrection to us, his members; otherwise, it would be a monstrous thing if the head were to rise without the members. And this is why the Apostle argued so well and effectively against those who were denying the resurrection, saying in 1 Corinthians 15:16: *If the dead do not rise, neither has Christ risen*. If it is necessary then that Christ rose, because what was just about to take place is impossible if it had already taken place; it is necessary that the dead rise. Whence it immediately follows: *For this corruptible body must put on the incorruptible and this mortal body must put on immortality*.[388] In order to place faith in the resurrection into the hearts of the faithful and remove the ambiguity of distrust and desperation, 1 Thessalonians 4:14 says: *For if we believe that Jesus died and rose again, so with him God will bring those also who have fallen asleep through Jesus*. Having then this firm faith with blessed Job,[389] we need not be saddened by the death of some good Christian, *like others who do not have hope*.[390]

7. Second, the perfect liberation of captive humanity[391] follows, when it adds: *save me*. Indeed Christ perfectly liberated or saved wretched humanity, because he first saved human beings from the offense of complete blame through the infusion of justifying grace. Second he saved them from the obligation of culpable punishment by bearing a satisfactive death. Third, he completely liberated them in the general resurrection from the calam-

---

[388] See 1 Cor 15:53.

[389] See Job 19:25 from the Vulgate: "For I know that my Redeemer lives, and on the last day I will rise out of the earth."

[390] See 1 Thes 4:12.

[391] See 2 Cor 10:5.

ity of corporal misery in the bestowal of transformative glory.

8. First, he saved them from the offense of complete blame through the infusion of justifying grace. And Ephesians 2:4-5 speaks about this: *But God who is rich in mercy because of his exceedingly great charity, with which he loved us, when we were dead because of our sins, brought us to life in Christ by whose grace you have been saved.* In truth God the Father was rich and abounding in mercy, when in order to extend the exceedingly great charity and love which he had toward us, he wished to give life to us who were dead from sin and save us from the death of any sin, by infusing us with the life of grace merited by the passion of his only begotten Son. Certainly, if the torrent of such sweetness reaches Christian souls, it is not the place for ingratitude; indeed, they would continually give thanks in many places in the face of this overflow of devout love. The angel said something similar to the Virgin Mary in Matthew 1:21: *He will save his people from their sins.*[392]

9. Second, he saved them from the obligation of culpable punishment by bearing a satisfactory death, as Isaiah 63:1-3 says: *Who is this that comes from Edom, with dyed garments from Bozrah, this beautiful one in his robe, walking in the greatness of his strength. I, who speak justice, a defender to save. Why then is your apparel red and your garments like theirs that tread in the winepress? I have trodden the winepress alone, and of the peoples, there is not a man with me.* Angelic spirits, seeing Christ, beautiful *in his robe* and walking *in the greatness of his strength*, break forth in overflowing admiration with these words: *Who is this that comes from Edom? Edom* is

[392] In reality the angel addresses Joseph in Matt 1:21.

interpreted as bleeding; with dyed vestments, due to the abundant sprinkling of his own blood, which flowed from his hands and feet in the crucifixion, from the head due to the crowning, from the entire body from the flagellation, and from the heart when the side was opened. *Who is this*, once more, *who comes from Bosra*, that is, from a place of tribulation and distress? For *Bosra* is interpreted as distress. Jesus responds to them: *I, who speak justice*, while offering it in word and fulfilling it in deed; for I have accepted death due to the inflexible rigor of divine justice that punishes because of the first transgression; *and a defender to save* your fathers from the infernal limbo, on account of the immutable decree or promised oath; *which* God the Father *swore to Abraham, giving* me to him as the price of liberation; *so that without fear* my people, *liberated from the hand* of demons, may freely serve God.[393] And for this reason, the apparel of my body is *red* and bloody; and *garments*, that is, my members, are compressed *as if clusters of grapes* tread *in the winepress*, because a winepress is a vessel appropriate for pressing the grapes clusters of death and distress. *I have trodden alone*, so that my blood, which is compressed from the entire body, may remove the condition of indebted punishment proper to human poverty. Whence Psalm 71:12 says: *For he delivered the poor from the mighty and the poor who had no helper. He will spare the poor and the needy and he will save the souls of the poor. Our king*, Christ, *brought about salvation on the earth before the ages.*

10. Third, he saved humanity in the general resurrection from the calamity of corporal misery in the bestowal of transformative glory. Philippians 3:20-21 speaks of this:

[393] See Luke 1:74: "... that, delivered from the hand of our enemies, we might serve him without fear."

We await our Lord Jesus Christ, who will refashion our lowly body, conforming it to the body of his glory. Indeed the person who wishes that his body be conformed to the splendor of Christ's body in heaven, must first in this life, in accord with Christ's example, mortify the body in fasting, humble the body with afflictions, and even submit the body to contemptible service; because one will arise in glory more conformed to the splendor of Christ, to the degree one was more humble in this life out of love of him.

11. Third, the just extermination of diabolical power is noted in the proposed words, when it includes: *for you have struck all those who are my adversaries without cause.* The just extermination of the devil is said moreover to have a threefold cause: first, because of deceitful deception and fraud in usurping the domination of the first human; second because of malevolent presumption and injustice in suggesting the murder of the innocent Christ; third, because of equitable rectitude and justice in not suffering the perturbation of universal order. Whence it was just, that diabolical power then be exterminated, because it deceitfully and fraudulently usurped the dominion of the first human, then because it unjustly and wickedly prompted the death of the innocent Christ, and then because the equitable nature of divine justice did not need to suffer disorder throughout the entire universe.

12. First, the extermination of diabolical power was just due to deceitful deception and fraud in usurping the domination of the first human. Numbers 24:17-18 is able to explain this: *A star will rise out of Jacob and a scepter will spring up from Israel and shall strike the chiefs of Moab and lay waste all the children of Seth. And he will possess Idumea.* That *star* is the Virgin Mary because of resplendent virtue and grace; but the *scepter*, which has the virility to subdue in assistance to the wretched, is our

Lord. By virtue of his own blood he struck the infernal *chiefs* of proud *Moab*, and with the art of his multiform wisdom he tricked the devil, the fraudulent traitor who introduced death, and took for himself captive humanity,[394] which was being held, and offered the remedy of salvation from there, namely from the wood, where the enemy had wounded him through deception. The previously mentioned theme speaks in a similar way of this: *Rise up, Lord, and save me, for you have struck all those who are my adversaries without cause.*

13. Second, the extermination of diabolical power was just due to malevolent presumption and injustice in suggesting the murder of the innocent Christ. Habakkuk 3:13-14 speaks of this: *You struck the head of the house of the wicked, laying it bear from the foundation to the roof. You have cursed his scepters, the head of his warriors, those coming out of the whirlwind to scatter me.* Since the devil presumptuously and unjustly laid hands on Christ, upon whom he had no right, by persuading his infernal members *coming out of the whirlwind to scatter* the innocent one so they might crucify him; it was just, therefore, that the devil, the head of the infernal house, be struck, laid bare, and deprived of power and dominion over his own servant.

14. Third, the extermination of diabolical power was just due to the equitable rectitude and justice in not suffering the perturbation of universal order. Whence Exodus 15:6 says: *Your right hand Lord struck the enemy and in the multitude of your glories, you deposed your enemies. You sent your anger, which devoured them like straw.* In fact, the equity of divine justice "commands the order of the universe to be conserved and forbids it to be

[394] See 2 Cor 10:5.

disturbed."[395] Whence lest the devil might obtain comfort from his malady and sin with which he had disturbed the entire universe, it was just that he was struck, deprived, and punished. Because of this Isaiah 30:31 says: *The Assyrian will fear being struck by the rod. The Assyrian* signifies the devil who fears; when he is struck by the rod, of divine equity. Let us ask, etc.

[395] Bonaventure adapts Book IV, prosa 2, n. 36 of Boethius' *Consolation of Philosophy*. See CCSL xciv (Turnhout: Brepols, 1957), 68-69.

Sermon 22: Sunday in the Octave of Easter

[Sermon] 1. *The disciples rejoiced on seeing the Lord.* John 20:20. As the absence of a person brings great desolation, so also the return of the person brings great comfort; hence here the apostles suffered the absence of the bodily presence of the Son of God, whom they loved more than themselves and above all things, and when they discerned with their bodily vision he had risen from the dead, they were filled with great joy. But since a person, who does not have the fear of filial reverence first, and then the splendor of celestial understanding, is unable to experience the joy and sweetness of spiritual happiness; therefore, so that the literal sense be interpreted in the right order, the submission of reverence and humility is noted first; second, the contemplation of divine majesty; third, the pleasure of interior enjoyment. The submission of reverence and humility is noted, when it says: *disciples*, not teachers, not lords, and not companions; the contemplation of divine majesty is noted, when it adds: *on seeing the Lord*; and the pleasure of interior enjoyment, when it inserts: *they rejoiced*.

2. First, the submission of reverence and humility is noted in the proposed passage, when it says: *disciples*. Those disciples are reverential and subject to Christ, who regulate and live a holy life according to the example of his life and doctrine. The life and doctrine of the good teacher, Jesus Christ, teaches each what is needed: first, the humility of faithful obedience with respect to contempt for the world; second, the union of charity and benevolence

with respect to love of neighbor; third, the endurance of final perseverance with respect to the continuance of the good already initiated. And these three things are necessary for the salvation of every adult.

3. First, in the disciple of Christ there must be the humility of faithful obedience with respect to contempt for the world. Luke 14:33 says: *If one does not renounce all that he possesses, he cannot become my disciple*. Christ, the wisest of teachers, gives to every Christian the doctrine necessary for salvation, when he says: Unless someone *renounces all that he possesses, he cannot be my disciple*. And although we are not held to relinquish everything or disburse it to the poor or beg from door to door according to the example of Christ or serve God in a monastery unless we are among the perfect who are bound by the vow of poverty;[396] nevertheless, we are held to relinquish affection for all we possess according to Psalm 61:11: *If riches abound, do not set your heart on them*; so that with cupidity, which *is the root of all evil*,[397] eradicated from the heart, poverty, which is the foundation of all virtues, is planted.

4. Second, in the disciple of Christ there must be the union of charity and benevolence with respect to love of neighbor. And John 13:34-35 speaks of this: *A new commandment I give you that you love one another: that as I have loved you, you also love one another. By this will all people know that you are my disciples, if you have love for one another*. The command of love, although it may be old as to its ancient proclamation, is spoken of as new

---

[396] There is a parallel to these thoughts in Sermon 225 n. 3 of Ps.-Augustine in PL39:2161: "A person can say: I cannot give all my goods to the poor and serve God in a monastery. But can a person ever say: I cannot love?"

[397] See 1 Tim 6:10.

because of its firm obligation; whence, lest one believe it might be dispensable given its antiquity, the Lord adds the newness of obligation when it says: *A new commandment I give you that you love one another: that as I have loved you*; because he was unable to give a greater sign of love to us than laying down his soul for us.[398] But since the sign of the true disciple who imitates Christ is the unity of mutual love, it even adds: *By this will all people know that you are my disciples, if you have love for one another*. The Lord established the new command or precept such that due to its firm obligation, it cannot be dispensed by anyone. Whence, in the book *On Consideration*, Bernard says that the rationale of a dispensation from a precept is found in urgent need or communal utility: "Where necessity urges, a dispensation is excusable. But where communal utility does not provoke, a dispensation is inexcusable."[399] It is not useful then for anyone to be possessed by anger, but truly it is injurious and a mortal sin. "Nor is anyone ever able to excuse oneself from loving an enemy because of some necessity," according to blessed Augustine;[400] because it does not cause vertigo to the head, or pain, or churning or constipation or some suffering to the stomach, or bodily weakness like a forceful vigil or fasts may do, nor does it lead to indigence, like the renunciation of worldly prosperity may do; therefore, it was not fitting, that some might be dispensed, but all be held to love each other.[401]

5. Third, in the disciple of Christ there must be the endurance of final perseverance with respect to the con-

---

[398] See John 10:15 and John 15:13.

[399] See Book III, c. 4 n. 18 in SBOp 3.345: "Where necessity urges, a dispensation is excusable. But where utility provokes, a dispensation is laudatory. A common utility, I say, not one's own."

[400] See Sermon 225 n. 3 of Ps-Augustine in PL 39:2161.

[401] See John 13:35 and 15:17.

tinuance of the good already initiated. And John 8:31-32 speaks of this: *If you remain in my word, you will be my disciples indeed, and you will know the truth and the truth will set you free.* The true *disciple of Christ* is the one who always remains in his doctrine and word, and is never separated from his love by some temptation, or at anytime ceases to confess his name when afflicted by whatever loss, reproach, and punishment. He merits, therefore, to be illuminated by the first truth; and this is what it states: *you will know the truth*, assisted by divine strength or power; and this is what it adds: *and the truth will set you free*, from all adversity, and he merits likewise to be rewarded this goodness.

6. Second, the contemplation of divine majesty follows, when it adds: *on seeing the Lord.* The apostles saw or contemplated the divine majesty in three ways. First, in the created world, they saw the Lord eminent in its properties. Second, they saw the risen Lord with the wounds in the nature he assumed. Third, they saw the Lord reigning in heaven in their consciences. Through the first vision, appropriately speaking, they were illuminated with enigmatic knowledge to understand, that the divine presence is in all creatures; through the second vision, they were illuminated and informed with internal revelation to believe, that divine wisdom restores all things; third, they were lifted up in ecstatic love to love the divine clemency that rewards all.

7. First, they saw the Lord Jesus Christ, creator of all things in the created world, eminent in its properties. Wisdom 13:5 speaks of this: *From the greatness of the beauty and of the creature, the creator of them may be seen.* We see, therefore, *the invisible things of God through those*

things that were made,[402] when we are lifted up from the knowledge of creatures to the knowledge of God as if by means of a ladder, according to Bernard to Eugenius: for the greatness and beauty of creation calls out the greatness and beauty of the creator, for the wisdom of the artisan is manifest in work and reflected in the effect.[403] Whence Damascene states: "*The heavens narrate the glory of God*, not in a voice which is heard by bodily ears, but because the great virtues of the maker are displayed. Recognizing their plenitude, we admire and give glory to the maker, the optimum artisan."[404] And for this reason one must not rest in the beauty of creation, but believe in the most high creator through it; otherwise it would the greatest perversion and abuse if one were to make the path into the goal. Whence Augustine in the book *On Free Will*: "Woe to those who have abandoned you, the leader, and gone astray amidst your vestiges, who for your sake love your signs and have forgotten what they make known."[405]

8. Second, they saw the risen Lord Jesus Christ, redeemer of all, with the wounds in the nature he assumed. Concerning this, Luke 24:39 says: *See my hands, because it is I myself*. Our Lord Jesus Christ wished by the divine dispensation to retain in his body, after he was glorified, the wounds he received in the passion, and to show them to the disciples, so he might prove his identity as the one who suffered and rose. For if the same accidents, that is the wounds, are preserved, the body or subject must be the same. It is impossible for the accidents to change the

---

[402] See Rom 1:20.

[403] Bonaventure gives the gist of what Bernard, quoting Rom 1:20, says in Book V, c. n. 1 of his *De consideratione*. See SBOp 3.467.

[404] See c. 20 in *Saint John Damascene De fide orthodoxa*, 83. The citation is almost verbatim.

[405] Bonaventure adapts Book II, c. 16 n. 43. See CCSL xxix, 266.

subject. And this is why the Lord first proposed to show his hands in which the wounds remained, when he said: *See my hands*; next he inferred the identity of suffering and risen body, when he added: *because it is I myself*, who suffered and not another. John 20:27 speaks in a similar manner of this vision: *Put your finger here and see my hands; and bring your hand here and place it in my side; do not doubt but believe*. Whence Gregory says: "Mary Magdalene, who quickly believed, is less valuable to me than Thomas, who doubted for a long time. For while doubting, he touched the wounds and removed from our heart the wound of doubt,"[406] because *blessed are those who have not seen yet have believed.*[407]

9. Third, they saw the Lord Jesus Christ, the reward of all, who reigns in heaven, in their own consciences. Matthew 5:8 speaks of this: *Blessed are the pure in heart for they will see God*. Behold, purity of conscience is required to see the Lord in one's own conscience. Whence Augustine in the book *On the Trinity*: "Justice is necessary for the knowledge of God, because the one who gazes upon the truth is renewed day after day, transferring love from temporal things to eternal things, from carnal things to spiritual things, from visible things to spiritual things."[408] Not only is purgation from sin required for the divine vision, but also separation from worldly love, according to Psalm 45:11: *Be still and see that the Lord is sweet. Be still*, from the works and worldly desires by quieting the mind; *and see*, the Lord in one's own conscience through ecstatic contemplation; *that the Lord is sweet*, due to the

---

[406] See Homily 29 n. 1 in GGHG in CCSL cxli, 245. Bonaventure reads *profuit* ("is valuable") while the critical edition has *praestitit* ("furnishes an example").

[407] See John 20:29.

[408] Bonaventure has adapted Book XIV, c. 17 n. 23. See CCSL la, 454-55.

sweetness of sapiential pleasure, which sweetness the soul certainly experiences when affection is purged from the foulness of sin, and the intellect is separated from sensate beauty, fanciful images, and philosophical arguments. Whence Augustine in *On the Trinity*: "This vision seizes the entire soul in its desire, more ardently to the degree that one rises upward toward spiritual things and dies to carnal things."[409]

10. Third, the pleasure of interior enjoyment is noted, when it adds: *they rejoiced*. Since no one is able to experience this joy of sapiential pleasure, appropriately speaking, unless illuminated by the wisdom of the Son, then adopted as a child by the power of the Father, and afterwards filled with the delights of the Holy Spirit, the apostles and their followers, therefore, in order to possess the perfect joy of interior pleasure, *rejoiced*, first, due to the knowledge of the first truth; second, due to the acquisition of the everlasting inheritance; third, due to the taste of divine sweetness. First, their joy was true because falsity was removed; second, their joy was perpetual because it was without end; third, their joy was full because it was the completion of desire.

11. First, truly *they rejoiced* without any mingling of falsehood with the knowledge of the first truth. And Jeremiah 15:6 speaks of this: *Your word was a joy and gladness to my heart*. The divine word, once it is believed with perfect faith, delights in a manner so marvelous, when it is understood, that it becomes the joy and gladness of the understanding heart. Whence Bernard says: "We understand nothing more willingly than that which we believe

[409] Bonaventure has adapted Book II, c. 17 n. 28. See CCSL 1, 119.

in faith,"[410] yet nevertheless a person does not assent to the first truth because of reason, but only because of one's love, because human reason does not invalidate merit, but augments solace.

12. Second, *they rejoiced* perpetually without a predetermined end in the acquisition of the everlasting inheritance. And Luke 10:20 speaks of this: *Rejoice and exult because your names are written in heaven*. The Gloss: "The one who accomplishes celestial or terrestrial works is marked accordingly as if with letters and affixed to the memory of God."[411] When the disciples of Christ accomplish celestial works, given their *citizenship is in heaven*,[412] they are rightly enrolled in the eternal kingdom, in whose memory the entire soul rejoices in the present in accord with the certitude of faith and expectation of hope; in fact the fragrance of that supernatural inheritance draws the entire soul to rejoice, because it excites eternal desires.

13. Third, *they rejoiced*, above all, with the completion of desire in the taste of divine sweetness. And Isaiah 66:10 speaks of this: *Rejoice with Jerusalem, and be glad with her, all you that mourn for her, that you may nurse and be satisfied from her consoling breasts, that you may milk and flow with delights*. The one who wishes to arrive at ecstatic contemplation must first practice the weeping of penance in the active state, because the contemplative soul then *nurses* such sweet grace *from the consoling breasts* of the Holy Spirit that it is completely satiated, imbued, and raised beyond human matters into the

---

[410] Bonaventure gives the gist of Book V, c. 3 n. 6 of *De consideratione*. SBOp 3.471.

[411] The critical edition states that this comes from the Glossa Ordinaria.

[412] See Phil 3:20.

heavens and suspended above itself on high. Beside itself, delighting and rejoicing with such interior gladness, it appears to be more intoxicated than sober. Whence at times Sacred Scripture names that sweetness taste, and at times calls it intoxication. O God, if a little scintilla from such a sweet torrent drops and falls upon the human mind, and perfectly intoxicates it, what will it be like when the soul is totally absorbed and intoxicated in that sea of infinite happiness! Thus the soul melts, sweetens, and rejoices so perfectly in one drop that it cannot be expressed or narrated; much less will the fullness of the depths be known. Whence Chrysostom: "We rightly rejoice due to the greatness of the gifts, which we accept here and expect there."[413] Let us ask, etc.

[413] The critical edition refers to PLS 4:771-72.

SERMON 23: SECOND SUNDAY AFTER EASTER

[Sermon] 1. *I am the good shepherd. The good shepherd lays down his life for his sheep.* John 10:11. Our Lord Jesus Christ, the shepherd of the triumphant and militant Church, like any good shepherd, when the lamb of humanity was missing, placed the angelic flock in the desert of divine pleasure, put on the vestment of human flesh and visibly sought after the long lost lamb, which he found in the mouth of demons. In order to liberate it from their jaws, he exposed his own body to death, so that having found and liberated it, he might lead it back to the sheepfold in the celestial homeland and placed it with the angelic herd in the quiet of glory. But since it is proper for the good shepherd to have toward his herd, first vigilant solicitude in guarding, then benevolent affection in sustaining or nurturing, and later prudent discretion in expending what is necessary for the sheep proper; the proposed words, therefore, show us the good shepherd, Christ, who is marvelous and commendable according to the three previously mentioned conditions. First, he is commended for solicitous vigilance in the performance of the pastoral office; second, for benevolent breadth in the exposure of his own body; third, for prudent discretion in the liberation of his own herd, and not others. First, the good shepherd, Christ, is commended for solicitous vigilance in the performance of the pastoral office, when it says: *Good shepherd*; for the goodness of the shepherd is displayed, when he keeps vigil and guards his flock. Second, he is commended for benevolent breadth in the exposure of his own body, when it adds: he lays down *his*

life; for there is no greater sign of love and benevolence that a shepherd can show his flock than to expose his own body to death for its defense and liberation. Third, he is commended for prudent discretion in the defense and liberation of his flock, not that of another, when it adds: *for his sheep*, through the conformity of imitation; not that of another, through the infidelity of error.

2. It says, therefore: *Good shepherd*, where he is commended for the diligent performance of the pastoral office. Indeed this pastor, who diligently performs his office according to the manifest factual evidence, first instructs and domesticates his animals with external words; second, he nourishes and sustains with bodily assistance; third, he defends with the aid of forceful protection. In this manner, the good shepherd of the Church, Christ, first instructs the human flock with the teaching of salvific instruction; second, nourishes it with the assistance of sacramental refreshment; third, defends it with the aid of forceful protection. Moreover through the first the intellective power is illuminated, through the second the affective power is sweetened and quieted, through the third the effective power is strengthened.

3. First, Christ the shepherd teaches with the useful instruction of salvific preaching to illuminate the intellect. Sirach 18:13 says: *He who has mercy, teaches and instructs as a shepherd with his flock*. Since the doctrine of our Lord Jesus Christ must totally concern the benignity of mercy and the charity of benevolence, it is consequently easy to understand, and brief and useful to accomplish. Whence our Lord Jesus Christ, due to the exceeding sweetness of the highest mercy and the charity of benevolence that he has toward his flock, teaches it with the words of doctrine and instructs it with the example of life; and this, because to teach in word alone

is vain, to instruct only by example is little, but one way with the other is perfect.[414] The doctrine of this shepherd must be impressed on the hearts of prelates as a seal is impressed in wax, so afterward with word and example, they might transcribe it on the hearts of their subjects. Whence Jeremiah 3:15 says of the good shepherd: *I will give you shepherds according to my own heart, and they will feed you with knowledge and doctrine*. Now prelates preside according to the good pleasure of the divine will when they nourish their flock with knowledge regarding the word, and with doctrine regarding the example because examples of work move more than words. Whence Gregory in the *Pastoral Office*: "Let the leader be eminent in action since in living, he declares the way of life to the subjects, and the flock, which follows the voice and conduct of the pastor, is more pleased by examples than by words."[415]

4. Second, Christ the shepherd nourishes us with the delightful assistance of sapiential refreshment that sweetens the affections. Although Christ as the uncreated Word supports all things, he nourishes essentially with uplifting wisdom. As the inspired Word sustaining the intellect, he nourishes spiritually with reforming justice. Nevertheless as the incarnate Word restoring humanity, he nourishes sacramentally with refreshing grace. And this threefold sustenance is necessary for humanity, if one is to be perfectly nourished. In fact, a person has spirit, motion, and sense. Perfect spiritual refreshment requires one to possess the spirit of life in the reformation of grace, movement in the exercise of justice, and

---

[414] See Bernard, Sermon "In nativitate S. Johannis Baptistae," n. 3 in SBOp 5.178: "Indeed to only shine is vain, to only burn is insufficient: to burn and shine is perfect."

[415] See Part II, c. 3 of *Regulae pastoralis liber* in PL 77:28B. The citation is virtually verbatim.

sense in the contemplation of wisdom. And 1 Kings 17:4-6 speaks of this sacramental sustenance through the figure of Elijah: *I have commanded the ravens to feed you;... The ravens brought him bread and meat in the morning, and similarly bread and meat in the evening*. The *ravens* are said to be priests,[416] who like ravens must be darkened by penance, spurn momentary delights, and croak tomorrow, tomorrow, announcing future glory. God truly commands them *to feed Elijah* that is every Christian, *offering him bread and meat*, that is, the body of Christ under the species of bread, baked not by material fire, but cut by the passion of the cross and baked with the fire of love. The ravens are said to offer Elijah bread and meat *early*, because the priests must minister the body of Christ under the species of bread early to people fasting, *similarly in the evening*, recalling to mind that Christ gave his body to the apostles after dinner under the species of bread.

5. Third, Christ defends us with the insuperable aid of forceful protection. Whence Ezekiel 34:12 says: *As a shepherd visits his flock in the day when he will be in the midst of his scattered sheep, so will I visit my sheep and liberate them from all the places where they had been scattered*. Our Lord Jesus Christ, like a good shepherd, wished to visit visibly his sheep dispersed by certain deviating vices, so that *freed* from the bite of demons *by the blood of the eternal covenant*,[417] he might congregate them, with wounds bound and healed by the oil of piety and mercy,[418]

---

[416] See Book XXX, c. 9 n. 28-35 of Gregory the Great's *Moralia in Iob* in CCSL cxliiib, 1510-15 for some general parallels to Bonaventure's interpretation of "the raven."

[417] See Hebr 13:20: "Now may the God of peace, who brought forth from the dead the great pastor of the sheep, our Lord Jesus, in virtue of the blood of an eternal covenant."

[418] See Luke 10:34: "And he went up to him and bound up his wounds, pouring on oil and wine."

into the sheepfold united in faith, and even strengthen and firm up their weakness with multiple virtues.

6. Second, Christ is commended for the extent of his benevolence in the exposure of his own body, when it adds: he lays down *his life*. Christ possessed benevolent charity for his flock beyond measure, thus, he laid down *his life*, that is his corporal life, first as the price of human redemption to liberate captives; second, as proof of a special love to inflame the tepid; third, as the example of virtuous imitation to animate the timid.

7. First, he laid down *his life* as the price of human redemption to liberate captives. And Isaiah 53:10-12 speaks of this: *If he will lay down his life for sin, he will see offspring endure and the will of the Lord will be accomplished through his hand.... Because he handed over his soul to death and was reputed among the wicked, ... he bore the sins of many*. Christ, the divine wisdom, has two treasures, that is, above the heavens and below the heavens. After having examined both as it were,[419] he assumed what was most noble and precious from both, that being divine excellence from above the heavens and human innocence from below the heavens. He then joined these two treasures together in the unity of the human person and weighing them on the balance of the cross, spent them for the salvation of the human race. He willingly accepted death for the salvation of the human race not out of obligation, but graciousness; so with the debt of the first transgression paid, when *reputed among the wicked, he bore the sins of many*, and the rigor of divine justice satisfied, *the will of the Lord through his hand*, that is, in his work, *will be accomplished,* is completed;

[419] Cf. Ps 63:7: "They have searched after iniquities; they have failed in their examinations."

that is why the Lord himself said in Matthew 20:28: *The Son of Man has not come to be served but to serve, and to give his life as a ransom for many. For many* is said, with regard to efficacy, although what would be given was sufficient for everyone. Whence, even though the passion of Christ may be sufficient for the salvation of all, nevertheless it does not effect salvation except in those whose *faith is operative* in love.[420]

8. Second, he laid down his life as proof of a special love to inflame the tepid, and by *this we know the love of God, because he laid down his life for us.*[421] And John 15:13 speaks of this: *No one has greater love than this, to lay down one's life for one's friends.* The Son of God as a sign of most ardent love is similar to certain water creatures, of which Ambrose says in his *Commentary on the Hexaëmeron*: "There are certain marine beasts that when they have a premonition of danger for their young, immediately open their sides and take their young entirely within them, carrying them for awhile until they are brought to safety or defend them with their own body as an obstacle."[422] In this manner Christ wished, as a proof of most ardent love, to open feet and hands and to open up his side, so he might receive us into the inner most recesses of his charity and protect and defend us from the malignant enemy. Dearly beloved, for this reason, when the deception of the devil arises, *enter into the rock*,[423] that is Christ, in meditation, thoughts, and affections, because

---

[420] See Gal 5:6.

[421] See 1 John 3:16.

[422] Bonaventure greatly adapts Book V, c. 3 n. 7 of *Exameron*. See *Sancti Ambrosii Opera*, edited by Carol Schenkl, CSEL xxxii/1 (Prague: F. Tempsky, 1897), 145-46.

[423] See 1 Cor 10:4: "and all drank the same spiritual drink (for they drank from the spiritual rock that followed them, and the rock was Christ)."

nothing is better able to defeat the devil than the memory of Christ's passion. Whence Bernard says: "I say no demon will be able to remain when it sees the sword by which it was defeated."[424] So when troublesome temptation arises, most especially in the flesh, *hide in the pit*,[425] that is, in the body of Christ pierced by multiple wounds, not through a bodily presence, but assiduous meditation. Take what you lack from the inner recesses of Christ because, as grapes squeezed in the press from the wounds of his body, torrents of grace are not wanting. Inflamed and comforted by them, you will triumph easily over the deceptions of the devil, the troublesomeness of the world, and the enticements of the flesh.

9. Third, *he laid down his life* as the example of virtuous imitation to animate the timid. Whence 1 John 3:16 says: *He laid down his life for us and we ought to lay down our lives for the brethren*. Whence the Lord says in Matthew 10:38-39: *One who does not accept his cross and follow me is not worthy of me, and the one who loses his life will find it*. The person who accepts the cross and follows Christ continually carries the mortification of the cross in one's body, *so that the life of Jesus* is *manifested*[426] in that person by means of imitation; such that when *one will have lost his life with vices and concupiscence*[427] in the present, *he will find* it in the future through the ac-

---

[424] The critical edition states this citation is from Homily 45 (*Opus imperfectum*) of John Chrysostom and refers erroneously to PG 56:896.

[425] See Isa 2:10: "Enter into the rock and hide yourself in the pit from the face of the fear of the Lord and from the glory of his majesty."

[426] See 2 Cor 4:10.

[427] See Gal 5:24.

quisition of deifying grace, because those who *are companions*[428] in tribulation will also be in consolation.

10. Third, Christ is commended for prudent discretion in the defense and liberation of his flock, not that of another, when it adds: *for his sheep*, who imitate him in life and conduct. Whence the Lord Jesus Christ is such a prudent shepherd that he did not lay down his life for alien sheep that live in a dissimilar manner, so as to liberate them, but for his sheep, which follow Christ according to the threefold property of sheep. For sheep possess an innocent simplicity that does not harm, a patient docility in sustaining, and a manifold fecundity in proliferating. In the same manner these sheep of his, for whose liberation Christ, the prudent shepherd, laid down his life, also have the three previously mentioned properties: innocent simplicity through the rectitude of pure intention, patient docility through the toleration of every manner of tribulation, and manifold fecundity through the multiplication of good works.

11. First, Christ therefore liberates his sheep, which possess innocent simplicity through the rectitude of pure intention. This is the sheep of Christ, which is similar to the innocent sheep and does not have arms for fighting, proud horns, violent claws, cruel teeth, rapacious nails, or malignant poison. Due to this innocent quality, David says of his people in 2 Samuel 24:17: *Those that are the sheep, what have they done?* as if to say: they have committed no wrong. And so it is when a person has purity in affection and truth in work, there is then neither interior duplicity nor exterior falsity.

---

[428] See 2 Cor 1:7: "And our hope for you is steadfast, knowing that as you are partakers (companions) of the sufferings, so will you also be of the consolation."

12. Second, Christ liberated his sheep, which possess patient docility through the toleration of every manner of tribulation. Whence Isaiah 53:7 states: *He is led like a sheep to the slaughter*; for just as a sheep that is led to the market does not kick with the feet, bite with the teeth, or attack with horns; so the truly patient, in accord with the example of Christ, when placed in tribulation should not murmur in the heart, speak evil with the mouth, or resist in a bodily way, so that Psalm 43:22 may be fulfilled: *For your sake we are killed all day long, we are counted as sheep for the slaughter.*

13. Third, Christ liberates his sheep, which possess manifold fecundity through the multiplication of good works. Whence the good Christian must be fecund in good works and, similar to sheep, give to one's shepherd, Christ, the milk of pure affection, the cheese of good works, and wool of honest conduct, so that it may be said of them: *Fruitful sheep, abundant in their goings forth*,[429] in accord with what is said in the Psalm. Let us ask, etc.

[429] See Ps 143:13.

SERMON 24: THIRD SUNDAY AFTER EASTER

[Sermon] 1. *The world will rejoice however; and you will be sorrowful, but your sorrow will be turned into joy.* John 16:20. Since "opposites placed next to each other stand out more clearly,"[430] the Lord thus discloses in the proposed words the state of apostolic religious life through the opposite of worldly impurity, when it says: *The world will rejoice however*, etc. In such a passage certainly the first thing noted is the illicit enjoyment of human impurity, second the temporary tribulation of apostolic religious life, third the future consolation of eternal happiness. First the illicit enjoyment of worldly impurity is noted, when it says: *The world will rejoice*; second, the temporary tribulation of apostolic religious life, when it adds: yet *you will be sorrowful*; third, the future consolation of eternal happiness, when it includes: *but your sorrow will be turned into joy.* This is a marvelous dispensation of divine goodness, because the sweetness of wisdom is not given except with the previous bitterness of penance, since in accord with the example of Christ *it is necessary to enter into the kingdom*[431] of eternal happiness through the sorrow of tribulation and distress!

---

[430] See Book III, 17 of Aristotle, *Rhetorica* in WAE, vol. 11, 1418b: "The facts about two opposites always stand out clearly when the two are put side by side."

[431] See Acts 14:21: Paul and Barnabas were "reassuring the disciples ... and reminding them that through many tribulations we must enter the kingdom of God."

2. It says therefore: *The world will rejoice however*, where it notes the illicit enjoyment of worldly impurity. Truly all delight and joy in worldly impurity can be understood by referring to three types of people, according to what 1 John 2:16 states: *All that is in the world is* either *the lust of the flesh*, producing the impure and lascivious, or *the lust of the eyes*, producing the avaricious and wealthy, or *the pride of life*, producing the grandiose and ambitious. According to these three types of people, from which every genus of sin springs forth, and in which all worldly joy consists, it can be said that first, the lascivious rejoice in the experience of carnal lust. Second, the avaricious rejoice in the abundance of insatiable wealth. Third, the ambitious or proud rejoice in the prominence of honor and vainglory. Because of the first, this joy depraves one's nature, the second demands eternal punishment, and the third provokes divine disfavor.

3. First, the lascivious rejoice in the experience of carnal lust that depraves their nature. And Isaiah 22:13 speaks of this: *Behold joy and gladness, killing calves and slaying rams, eating flesh and drinking wine*, because impure people do not have time for anything except for depravity, gluttony, and licentiousness. For instance, the vice of gluttony leads to licentiousness, thus it says: *Behold the joy, killing calves and slaying rams, eating flesh*, in reference to the happiness and depravity of gluttony; *and drinking wine*, in reference to the depravity of licentiousness, for *wine* is an *extravagant thing*.[432] That twice-depraved soul turns away from God, such that the honor of chastity and purity is lost, and it is rendered comparable to brutish animals, *which are without un-*

[432] See Prov 20:1: "Wine is a luxurious thing, and drunkenness riotous...."

derstanding,[433] because the natural order is perverted in them, when they force the spirit to serve and the flesh to dominate and like pigs, do not attend to anything except caring about the flesh.

4. Second, the avaricious rejoice in the abundance of insatiable wealth that requires eternal punishment. Whence Ezekiel 24:25 states: *I will take their strength away from them and the joy of their glory, and the desire of their eyes, upon which their souls rest*. For the avaricious, in whom earthly desire and the concupiscence of the eyes are found, determine the goal of happiness and the hope of love to be in their riches, *in* the *multitude* of which *they glory*[434] and *rest* as if in the final goal. The Lord, thus, threatens to take away their riches in the present and to punish them in the future with infernal punishment since they brought upon themselves the greatest harm when they preferred temporary and perishable creation for the eternal Creator and unchangeable good. Whence, avarice is referred to as *idolatry* by the Apostle.[435] Whence Bernard on Luke 16:25 says: *You however are tormented*, etc: "What will you then say to that? If such is the end, if such then is the judgment, that *mourning takes possession of joy's end*,[436] must good things be preferred to evil things?",[437] as if to say: yes.

5. Third, the ambitious rejoice in the prominence of honor and vainglory that provokes divine disfavor.

---

[433] See Ps 48:13: "Human beings are compared to senseless beasts...." See also Ps 31:9: "Do not become like the horse and the mule, who are without understanding."

[434] See Ps 50:7: "... they glory in the multitude of their riches."

[435] See Eph 5:5.

[436] See Prov 14:13: "Laughter will be mingled with sorrow, and mourning takes hold of the end of joy."

[437] Bonaventure has adapted c. 23 n. 27 of *Gaufridi Abbatis declamationes ... ex St. Bernardi sermonibus collectae*. See PL 184:453C.

Whence Job 20:5-7 says: *The joy of the hypocrite is but for a moment. If one's pride ascends to heaven, and one's head touch the clouds, in the end one will perish like a dung heap*. The joy of the ambitious is vain then, because like hypocrisy it has no existence, but only appearance. Therefore, it says: *The joy of the hypocrite*, but adds: *is but for a moment*, because such a joy is like a moment and the person's *end* is *destruction*. But because the ambitious and proud person is raised as if *up to heaven* through one's reputation, preferring the self to all others, the person is lowered, therefore, according to the rule of divine justice to the depths of the abyss according to the truth, because *in the end* at his death the person *will perish like a* vile *dung heap*.

6. Second, the temporary tribulation of apostolic religious life is noted, when it adds: *yet you will be sorrowful*. The apostles then like religious men of God, possessed a threefold tribulation or sadness. First, they possessed the sadness of tearful contrition in the remembrance of their transgression; second, the sadness of sorrowful compassion in meditation on the Lord's passion; third, the sad affliction of desolation in the privation of Christ's bodily presence.

7. First, they had the sadness of tearful contrition in the remembrance of their transgression. Whence 2 Corinthians 7:10 says: *For the sorrow that is according to God produces repentance that surely tends to salvation*. In fact, following the example of the apostles, that person is saddened *according to God*, who knows to have offended God with one's sin, intimately grieves, and interiorly beats oneself so harshly as to break out in tears like Peter, the prince of the apostles, who having denied Christ, *wept*

bitterly[438] due to great sadness; and such sadness *tends to* eternal *salvation,* because it obtains pardon for those things which require eternal punishment. Whence Psalm 36:7 says: *I walked in sorrow all day long*; it admonishes the person to be saddened continuously, lest any sin might lay hidden in the conscience. Whence Bernard comments on *The Song of Songs* 2:12: *The time of pruning has come*: "It is of little matter to have thought once, one must think often, indeed all the time if it is possible to do so, because you always find what needs to be thought, if you do not neglect it. As long as you remain in this body, you err if you think vice is dead rather than suppressed. Like it or not, the Jebusite dwells within the borders."[439] Gregory says about Job 12:5: *Ready for the appointed time*: "Guilt must be lamented humbly, therefore, in the time of mercy, lest the bitterness of punishment be deplored in the time of justice."[440]

8. Second, they had the sadness of sorrowful compassion in meditation on the Lord's passion. Whence Psalm 41:4-8 says: *My tears have been my bread day and night, while daily it is said to me: Where is your God?... Why are you sad my soul, and why are you disturbed within me?... Deep calls out to deep, at the sound of your cataracts*. When the preacher says to whoever is a true Christian that *your God* was cruelly wounded, dishonorably reproached, and vilely renounced, that person should double the expressions of sorrow and gush with even greater torrents of tears, so as to say with faithful David: *My tears have been my bread day and night, while daily it is said to me: Where is your God?* Given the tremendous admiration evoked by

---

[438] See Matt 26:75.

[439] See Sermon 58 c. 4 n. 10 in SBOp 2.133. The citation is virtually verbatim.

[440] Bonaventure provides the gist of Book X, c. 31 n. 54 of Gregory's *Moralia in Iob*. See CCSL cxliii, 576-77.

the display of such benignity, one must examine and ask oneself, saying: *Why are you sad my soul, and why are you disturbed within me?* And after reason is restored to the self, add: The *deep* of Christ's passion *calls out to* the *deep* of Christian compassion, because a Christian does not have to present another demeanor except that, which the truth of profession expresses, from Christ. *At the sound of the cataracts*, that is of the plagues, *all your billows and waves*, that is the disgrace, sorrow, and torment turn with indescribable compassion in one's own person, who feels *what was in Christ Jesus*,[441] *pass over me*. Paul continually possessed this sadness, when he said: *I carry the stigmata of the Lord Jesus in my body*;[442] like all the apostles. For tremendous sadness and sorrowful compassion for the passion of the Lord had transformed them, by means of conformity, into the image of the Crucified.

9. Third, they had the sad affliction of desolation in the privation of Christ's bodily presence. Whence John 16:5-6 states: *I am going to him who sent me, and no one of you asks me: Where are you going? But because I have spoken these things to you, sorrow has filled your heart*. Our Lord Jesus Christ is such a kind teacher *due to the tremendous love, with which*[443] he loved his disciples, especially *at the end*.[444] Not only did he urge them to ask about the benefits of his passion, when saying: *no one of you asks me: Where are you going?*, indeed, without a request he proclaims to them his death, which he was about to willingly accept soon for the redemption of the human race, when it adds: *I am going to him who sent me*. However, because the disciples were so greatly desolate

---

[441] See Phil 2:5.

[442] See Gal 6:17.

[443] See Eph 2:4: "But God, who is rich in mercy, by reason of his very great love wherewith he has loved us."

[444] See John 13:1.

because of his death, it follows: *But because I have spoken these things to you, sorrow has filled your heart*. If only the thought of being deprived of Christ's company caused a sorrow so great that their hearts were filled with sadness, the experience of the reality certainly added more. Whence one sings of them: *Sad were the apostles because of the death of their Lord.*[445]

10. Third, the future consolation of eternal happiness is noted, when it introduces: *but your sorrow will be turned into joy*. The apostle had a threefold consolation or joy in accord with the previously stated threefold sadness. For first, the sadness of tearful contrition in the remembrance of their transgression is changed into the joy of internal delight due to the evasion of eternal death. Second, the sadness of sorrowful compassion in meditation on the Lord's passion is changed into the joy of mutual congratulation due to the coinheritance of the celestial homeland. Third, the sad affliction of desolation in the privation of Christ's bodily presence is changed into the joy of happiness and consolation due the vision of risen wisdom.

11. First, the sadness of tearful contrition in the remembrance of their transgression is changed into the joy of internal delight due to the evasion of eternal death. Whence Isaiah 51:11 says: *They shall obtain joy and happiness, sorrow and mourning will flee. I myself will console you. They shall obtain the joy and happiness*, of sweetening grace, who possess the sadness of contrition for the iniquities they have committed; furthermore, the *sorrow and mourning* of eternal death *will flee* because *I myself*, the Lord, *will console you* by remitting all sins.

---

[445] See the hymn at Vespers for the Common of Martyrs during Easter season.

And Psalm 29:12 says something similar to this: *You have turned my mourning into joy*.

12. Second, the sadness of sorrowful compassion in meditation on the Lord's passion is changed into the joy of mutual congratulation due to a shared participation in celestial glory. For it is appropriate that those who suffer with Christ through compassion rejoice together with him by sharing in glory, such that they who are associated in tribulation are also together in consolation.[446] Whence 1 Peter 4:13 says: *Rejoice, in so far as you are partakers of the sufferings of Christ that you may also rejoice with exultation in the revelation of his glory*.

13. Third, the sad affliction of desolation in the privation of Christ's bodily presence is changed into the joy of happiness and consolation due the vision of risen Wisdom. Whence Psalm 20:7 states: *You will make him joyful in gladness with your countenance*; that was fulfilled when the apostles saw with their bodily eyes that Christ had risen. Isaiah 66:14-19 likewise speaks about this joy: *You will see and your heart will rejoice;... They will see my glory, and I will set a sign among them and I will send those who will be saved to the Gentiles of the sea, into Africa and Lydia, who draw the bow, into Italy and Greece and the islands far off, and to those who have not heard of me and have not seen my glory; and they will announce my glory to the peoples*. The apostles then, *drawing the bow* of preaching after seeing the glory of the risen Lord and being signed with the seal of the Trinity, were sent as true witnesses throughout the entire world,[447] to announce the glory of God, which their own eyes beheld. Let us ask, etc.

---

[446] See 2 Cor 1:7.

[447] See Acts 1:8.

Sermon 25: The Fourth Sunday after Easter

[Sermon] 1. *When the Spirit of Truth comes, he will teach you all the truth.* John 16:13. Our Lord Jesus Christ, seeing that his disciples were desolate because of his physical departure, promised them in this verse a regal reward, an imperial gift as a remedy for desolation, that is, the Holy Spirit, in whose possession there is no place of desolation or sorrow, but rather of consolation and happiness. In order then to provoke a longing for him in their souls, it describes his threefold property, which draws every desiring soul into his love. First, it describes him with reference to benignity due to the communicated presence of the highest majesty; second with reference to nobility due to the excellence of personal dignity; third, with reference to liberality due to the excess of copious doctrine. First, it describes him as most benign due to the communicated presence of the highest majesty, when it says: *When he comes*. Surely, this is great benignity, because such a great doctor does not refuse to come to his disciples since it is against the custom of other masters. Second, it describes him as most noble due to the excellence of personal dignity, when it adds: *The Spirit of Truth*. In fact, nothing is more excellent, nothing more precious, and nothing more noble than the Holy Spirit. Third, it describes him as most generous due to the excess of bountiful doctrine, when it introduces: *he will teach you all truth*. All streams of wisdom and knowledge derive from this doctor, who is the highest source.

2. It says then: *When he comes*, where it describes him with reference to benignity because the presence of the highest majesty is imparted. If one asks the reason why the most benign Spirit deigns to come to his disciples, the best response is that the principal reason is his benignity. Given his benignity, this Spirit comes first as physician for every experience because he bears spiritual and corporal life, second as master of all wisdom because he instructs with useful doctrine, third as the king of all opulence because he removes all indigence. The first regards the sick, the second regards the ignorant, and the third regards the poor.

3. First, the Spirit comes as a physician for every experience because he bears spiritual and corporal life. O what an expert this physician is, who gives life to those who are dead, spiritually and physically, and cures every infirmity without iron, without fire, without magical words, but instead with good will alone. Whence Ezekiel 37:9 prays: *Come Spirit, and blow upon these slain, that they may be restored*, that is, from a death of sin through the reception of grace. Whence just as the body is dead without the soul, so the soul without the Spirit.

4. Second, he comes as master of all wisdom because he instructs with useful doctrine. He is indeed the principal font of all knowledge and spiritual Christian doctrine, whether prophetic or apostolic, in accord with both laws. *Therefore*, as Wisdom 7:7 says: *I wished and understanding was given me, and I called and the Spirit of wisdom came upon me, and I preferred her to kingdoms and thrones, and I esteemed riches as nothing in comparison to her*. This is because although the Holy Spirit is liberal and generous in giving, nevertheless he is provident and discrete in dispensing. Anyone, therefore, who asks for a great benefit from him is required for one's part to have

the appropriate, required disposition; and this is why it says: *I wished*, with the vehement desire of love, *and called*, with devotion in prayer; *and* then discrete and prudent *understanding was given me, and the Spirit* of illuminating *wisdom came upon me*; *and I preferred her* to all temporal things, because they are *nothing in comparison to her*. In fact, if the Scriptures are silent, experience teaches, because all together things do not satiate the appetite of the rational soul, because human beings, after having acquired all these things, become even more ardent in acquiring; and thus nothing is clearer than the fact that the acquisition or possession of these things has more to do with emptiness and indigence than support and sufficiency; whence the appetite never rests in them because it finds no support. The Spirit of wisdom, however, completes and moderates the entire soul; it even inebriates the soul so that it is soberly guided in all works.

5. Third, he comes third as the king of all opulence because he removes all indigence. Whence Acts 2:2-4: *There was a sound from heaven like a violent wind and it filled the entire house were they sitting;... they were all filled with the Holy Spirit*. Truly the Holy Spirit filled and enriched the apostles with virtues, gifts, and presents, so that they lacked nothing, when he constituted them heirs and kings of the heavenly kingdom[448] and princes of Christian faith. Thus, it is *he who raises* the avaricious and *needy from the land* of avarice, *and lifts* the sinner and *poor from the dunghill* of impurity; so that wealthy with the true riches of grace, one *may be seated* with the princely apostles and *have a glorious throne*[449] in the celestial homeland.

---

[448] See James 2:5.

[449] See Matt 19:28: "And Jesus said to them: Amen, I say to you that you who have followed me, in the regeneration when the Son of

6. It follows: *the Spirit of Truth*, where it describes him as noble due to the excellence of personal dignity. In fact, this Spirit, because of his dignity and excellence, is first admirable in beginners due to the spiritual purgation of all sins; second, revered in the proficient due to the faithful dispensation of charismatic gifts; third, desirable in the accomplished due to the refreshment of the mind from sweet foods. He is the Spirit of highest power because of the first, of perfect equity because of the second, and of celestial goodness because of the third.

7. First, the Spirit is admirable in beginners due to the spiritual purgation of all sins. Whence Isaiah 4:3 says: *Everyone will be called holy, who is recorded for life in Jerusalem; if the Lord will have washed away the filth of Zion's daughters and removed the blood of Jerusalem from its midst by the spirit of judgment and the spirit of ardor*. The Holy Spirit is referred to as the Spirit of judgment, inasmuch as he impresses the soul with the fear of divine severity; but as the Spirit of ardor, inasmuch as he elevates to the love of goodness. With these two, that is fear and love, *the Lord washes away the filth of Zion's daughters and the blood of Jerusalem*, that is, the stains of spiritual and carnal sins. All sinners defiled by filth must draw near to this bath.

8. Second, the Spirit is revered in the proficient due to the faithful dispensation of charismatic gifts. Whence 1 Corinthians 12:4;11: *There are varieties of gifts but the same Spirit*; and after the enumeration of divine gifts, it follows: *all these things are the works of the one and same Spirit, who allots to everyone according to his will*. The Holy Spirit distributes all gifts according to our merit

---

Man will sit on the throne of his glory, will also sit on twelve thrones, judging the twelve tribes of Israel."

and his good pleasure. Although diverse, distinct, and multiple streams flow forth from the source, there is nevertheless only one source, who multiplies himself without diminishment. In this way, diverse streams of graces, gifts, and beatitudes flow forth from one eternal source, from one paradise, from one Holy Sprit, without diminishing him.

9. Third, he is desirable in the accomplished due to the refreshment of the mind from pleasing foods. Whence the saints are able to say in the celestial home what is read in Wisdom 12:1: *O how good and sweet is your Spirit in us, Lord!* Whence the good is joined well with the sweet, for there is the good that is not sweet such as the fear of punishment, and the sweet that is not good such as pleasurable depravity; but it says all good because it joins the good with the sweet by saying: O how good and sweet! Yet since one rarely finds some terrestrial delight, which is not sprinkled with bitterness or which does not generate distaste after frequent use, therefore, the Divine Wisdom, Christ, says in Sirach 24:27: *My spirit is sweeter than honey*, that is above all created delights, for among creatures sweetness is characteristic of honey. Whence the sweetness of the Holy Spirit renews so sweetly, that the soul is perfectly satiated without generating distaste, indeed, desire continues.

10. Finally, it describes him in relation to the generous excess of bountiful doctrine, when it introduces: *he will teach you all truth*. Given his overflowing, bountiful doctrine, this Spirit teaches a threefold truth to which all truth can be reduced. In fact, he first teaches to flee from the deformity of fault due to the fear of divine severity; second, to do all things without personal bias due to a love for justice and equity; third, and to seek the dwelling of the celestial homeland through the vision of divine

majesty. The first concerns the self, the second concerns the neighbor, but the third concerns God. And so if follows that when this Spirit teaches evil must be fled due to the fear of divine reverence, good must be done for the love of justice and celestial realities must be sought for the enjoyment of divine wisdom, so that through these three things a person may be ordered in relationship to oneself, neighbor, and God, then it can rightly be said that *he teaches all truth*.

11. First, therefore, he teaches to flee from evil due to the fear of divine reverence. Whence Psalm 33:12-15 states: *Come children and hear I will teach you the fear of the Lord, ... turn away from evil and do good, seek after peace and pursue it*. Since the fear of the Lord is the beginning and primary foundation of all good, the Holy Spirit, therefore, like a true master, first teaches every disciple of his the *fear of the Lord*, with which a person turns away *from evil*, does the *good* proper to justice, and seeks out and follows the good proper to a peaceful way of life.

12. Second, he teaches to do the good for the love of justice. Whence Wisdom 8:7 says: *She teaches temperance and justice, truth and prudence*. Since justice is twofold, that is, concerning oneself and concerning a neighbor, the Holy Spirit, therefore, first teaches *prudence and* modest *temperance* when one uses things; second, he teaches *truthful justice* when rendering things to a neighbor. *Nothing is more useful to people* than these two for the consummation of the spiritual life.

13. Third, he teaches to seek celestial things in order to taste divine wisdom. Wisdom 12:19 says: *You have taught your people through such works that it is necessary to be just and humane, and you have made your children*

to be of good hope. This authority, when understood spiritually, can be used to explain that the passage relates now to the Holy Spirit, that is to say, *You taught your people,* that is Christians, faith through such works, that is miracles, *about being just and humane*, so that we may come through the effects to understand the cause, and as sensate creatures we may return through the visible to the invisible, because true knowledge begins a posteriori during the journey; *and you have made your children to be of good hope*, eager with desire for the future glory. Indeed the hope of the celestial homeland excites eternal longings within the children of God. And something similar to this is said in 1 John 2:27-28: *As it* [his anointing] *has taught you, abide in him, ... so that when he appears we may have confidence, and may not shrink ashamed from him at his coming*. Let us ask, therefore, etc.

SERMON 26: FIFTH SUNDAY AFTER EASTER

[Sermon] 1. *Ask, and you shall receive, that your joy may be full.* John 16:24. Although divine goodness is of such generosity and diffusion, that it even invites others to receive each of its precious gifts, nevertheless, since prudent judgment joins with abundant diffusion, the precious gifts of grace are not given to anyone who does not prepare oneself with diligence. Therefore, in order that his disciples might be prepared to receive the influence of diffusive goodness, our Lord Jesus Christ in the proposed verse invited them and, in them, any one of us, to undertake the appropriate preparation we require. Second, he affirmed the generous abundance of the celestial diffusion that is proper to God. Third, he described the efficacious usefulness of the gift. First, the preparation required from us is noted, when it says: *Ask*. Indeed there is no better preparation for receiving divine grace than the petition of a devout prayer. Second, the abundance of the supernatural diffusion from God is noted, when it adds: *and you shall receive*, almost as if to say: the divine goodness is of such generosity and diffusion that the only thing we have to do is to receive it. Third, the complete and perfect efficacy of the gift is noted, when it includes: *that your joy might be full.*[450]

2. It says therefore: *Ask*, where he invites us to the appropriate disposition required on our part. Indeed a per-

[450] On prayer, divine goodness and the reception of the Holy Spirit in Bonaventure's theology, see Johnson, *The Soul in Ascent*, 71-92.

son appropriately prepares as much as one can for the reception of divine grace, who asks first, sincerely with the rectitude of conscience that avoids evil; second, prudently with discerning wisdom that chooses the good; third, with confident certitude that awaits the future.

3. First, *ask* sincerely with the rectitude of conscience that avoids evil. Whence 1 John 3:21-22 speaks of this: *Beloved, if our heart does not condemn us, we have confidence towards God, and whatever we ask, we shall receive from him*. Indeed just as the sun, when the air has been cleansed by the disappearance of the clouds, sends its rays and scatters the splendor of its light everywhere, so too, God, the sun of justice, fills the clean and upright heart in which there is no remorse of conscience with the gifts of grace. In fact, it is not fitting that the aroma of celestial grace be placed in a heart that resembles a filthy vase.

4. Second, *ask* prudently with discerning wisdom that chooses the good. Whence 1 Kings 3:11-12 says of Solomon: *Because you have asked this thing and have not asked neither long life nor riches, nor the lives of your enemies, but asked for yourself the wisdom to make just judgment, behold I have acted according to your words*. It is as if God says: *you did not ask* for a long life lest you be puffed up with pride; or the cupidity of money lest you be weighted down by avarice; or the impiety of vengeance lest you be corrupted by jealousy; *since you requested for yourself the wisdom of discerning* and choosing the good of grace from the evil of sin, I have carried out your petition. Something similar is related in Esther 7:2: *What is your petition Esther, and what do you wish me to do? Even if you were to demand half of my kingdom, I would give it to you*. And she said: *If I have found favor before you, give me and my people that which I ask*. If this wise

woman placed the salvation of her body and that of her neighbor before *kingdoms and thrones*,[451] so much the more should we place the salvation of our souls before all earthly goods, because *the soul is so much more* than the body; neither does it profit *a person* whatsoever *to gain the entire world, and* suffer[452] mortal *damage to his soul*, for nothing can be exchanged for the soul.

5. Third, the person *asks* with confident certitude that awaits the future. 1 John 5:14 says: *This is the trust we have in God: that whatever we might ask according to his will, we know that he hears us; and we know that he hears us, whatever we ask him*. God mercifully inclines his pious ears immediately to answer the prayers of the person who, naturally lacking confidence due to personal indigence, returns confidently to seek divine mercy. This happens nevertheless as long as the individual does not request something that is contrary to one's salvation or that of a neighbor, for such a petition would neither be pleasing to the eyes of the divine majesty nor move his sweet piety. Instead, it would irritate the rectitude of his justice. And this is why James 4:3 states: *You ask and do not receive because you ask unwisely*; this happens, when someone asks something contrary to one's salvation or that of a neighbor. Such a thing is displeasing to God just as if a person petitioned a king for something inappropriate and made him worthy of blame or disgrace. Yet because wrongful things are sometimes offered under the guise and likeness of virtue,[453] which generates falsehood,

---

[451] See Wis 7:8: "And I preferred her (Wisdom) to kingdoms and thrones and esteemed riches nothing in comparison with her."

[452] See Matt 16:26.

[453] Bonaventure has adapted Letter 45 n. 7 of Seneca. See *Seneca ad Lucilium Epistulae morales*, vol. 1, translated by Richard M. Gummere, LCL (London: William Heinemann, 1934), 294: "Vices creep into our hearts under the name of virtues."

the soul is agitated; thus many people are deceived in the formulation of their petitions.

6. It follows: *and you shall receive*, where the second asserts the abundance of the supernatural diffusion from God. They will receive a threefold gift from the affluence of divine liberality according to the previously stated triple disposition. First, those who ask sincerely with the rectitude of conscience that rejects evil will receive the clarity of wisdom, which directs the rational power of the soul. Second, those who ask judiciously with the discerning prudence that chooses the good will receive the precious gift of grace, which enriches the concupiscible power of the soul. Third, those who ask trustingly with the certitude of confidence that awaits the future blessings will receive the solidity of steadfastness, which strengthens the irascible power of the soul. Thus through these three gifts, all the powers of the soul are configured to the blessed Trinity.

7. First, *you will receive* the clarity of wisdom then that guides the rational power of the soul. Whence Proverbs 8:10 says: *Receive my discipline and not money, for the doctrine you choose is greater than treasure; wisdom is better than all riches, and anything considered desirable cannot be compared to it*. Since the word of doctrine is vain without the example of life, and the example of life is little without the teaching of doctrine, but the two together are perfect;[454] it says, therefore: *receive*, first the discipline of life and later magisterial doctrine. Intelligible doctrine and a disciplined life must be preferred to *all riches*, because these earthly riches do not illuminate.

---

[454] Bonaventure paraphrases Bernard of Clairvaux. See SBOp 5.178: "Indeed to only shine is vain, to only burn is insufficient: to burn and shine is perfect."

Quite to the contrary, they weaken and blind the eyes of the avaricious mind to such a degree that it confuses the darkness with light. Whence Seneca observes: "Riches puff up the soul, give birth to pride, bring forth envy, and so alienate the mind that harmful things delight us."[455] Wise doctrine however illuminates and guides the soul so perfectly that it recognizes how great the distance is between the darkness of sin and the light of grace, such that *it knows how to reject evil and choose the good*.[456]

8. Second, *you will receive* the precious gift of grace that enriches the concupiscible power of the soul. Whence Romans 5:17 says: *As you receive the abundance of grace and gift and justice, you will reign in life. You receive the abundance of grace*, in the benign adoption, *the gift*, in the indwelling of the Holy Spirit's charismata, *and justice*, in the promotion of good works, and enriched with the abundance of virtues and good works, *you will reign,* as heirs and kings of the heavenly kingdom, *in the life* of glory.

9. Third, you will receive the solidity of steadfastness that strengthens the irascible power of the soul. Whence Ephesians 6:13 says: *Take the armor of God so you may resist in the day of evil*. Indeed human frailty, once the knowledge of faith and sanctification of God have been obtained, is unable to resist with perseverance, unless it is strengthened by the virtue of steadfastness. Whence human infirmity weakens with timid fear while antici-

---

[455] See Letter 87 n. 31 in *Seneca ad Lucilium Epistulae morales*, vol. 2, translated by Richard M. Gummere, LCL (London: William Heinemann, 1930), 340: "They puff up the spirit and beget pride, they bring on unpopularity and unsettle the mind to such an extent that the mere reputation of having wealth, though it is bound to harm us, nevertheless affords delight."

[456] See Isa 7:15.

pating the future and confrontation with difficult matters, the anchor of hope is shattered, and a shipwreck occurs;[457] therefore, the apostle invites humanity to take hold of the *armor* of steadfastness and fortitude; namely, divine assistance, by which they are strengthened and protected, so they are able to easily *resist in the day of evil* and persevere in every good work. Let the storms of envy rage then, because the deceptions of the demons are put to flight through the strength of this armor, because the violent actions of the Egyptians are confounded by the cover of this assistance, because the plagues of spiritual enemies are submerged by the fortitude of this patron.

10. Finally, the efficacy and complete perfection of the gift is noted, when it includes: *that your joy might be complete*. We will experience then the useful efficacy of complete perfection when, in accordance with the previously explained and accepted gift of grace, we receive the triple joy of glory, because all other joys can be referred back to this full and perfect joy. First, those who accept the clarity of illuminating wisdom will truly rejoice before the open vision of the first truth. Second, those who accept the precious gift of enriching grace will sweetly rejoice in the quiet enjoyment of supernatural delights. Third, those who accept the solidity of steadfast strength will perpetually rejoice in the firm possession of divine immutability. And full and perfect joy is found in these three dowries, which constitute the image of glory.

11. First, the saints will truly rejoice before the open vision of the first truth. Whence Psalm 15:11 says: *You will fill me with happiness* with the joy *of your face*. The soul will be filled with great *happiness* and joy when it

[457] See Hebr 6:19: "This hope we have, as a sure and firm anchor of the soul, reaching even behind the veil."

sees God *face to face*[458] in this manner of seeing since it is without error, unlike the manner of seeing which is by means of a mirror and enigma. Whence Augustine in *On the Trinity*: "We will see the truth without any difficulty, and enjoy it with the greatest certainty and clarity. We will not seek anything with the discursive mind, but perceive with the contemplative mind."[459] Isaiah 66:14 says something similar about this: *You will see and your heart will rejoice.*

12. Second, the saints will sweetly rejoice in the quiet enjoyment of supernatural delight. Whence Isaiah 66:10 states: *Rejoice with Jerusalem, you who wept over her, so that you may drink and be filled from the breasts of her consolation. So may you be suckled and abound with delights.* The more a person grieves with utmost desire over the separation from the heavenly Jerusalem, so much the more will one drink the greater sweetness of glory *from the breasts* of divine sweetness. This divine sweetness satisfies and permeates the soul that is not only satiated, but indeed inebriated and absorbed totally. Anselm writes: "He *will enter into the joy of the Lord*, for if he were to take hold of a great deal without being either overcome or absorbed, the appetite might arise to possess even more."[460]

13. Third, the saints will perpetually rejoice in the firm possession of divine immutability. Whence Isaiah 51:11 states: *Eternal happiness will rest upon their*

---

[458] See 1 Cor 13:12: "We see now through a mirror in an obscure manner, but then face to face."

[459] See Book XV, c. 25 n. 45 in CCSL la, 523-524. The citation is verbatim.

[460] Bonaventure is paraphrasing *Proslogion*, c. 26. See *S. Anselmi Opera Omnia, I*, edited by Franciscus Salesius Schmitt (Edinburgh: Thomas Nelson and Sons, 1946), 121.

heads, they will obtain joy and exultation. Whence such *happiness* will be eternal and *joy* everlasting, because the saints will be united at that time by an indissoluble bond of love to the greatest love and unchangeable good. And for this reason Christ said in John 16:22: *No one will take your joy from you*. Let us pray, therefore, etc.

SERMON 27: ON PENTECOST

1. *The Spirit of the Lord adorned the heavens.* Job 26:13

[Protheme] *It is not you who speak, but the Spirit of your Father, who speaks in you.* Matthew 10:20. The words proposed in the second selection are taken from the Gospel of Matthew and are the words of the Lord that demonstrate the insufficiency of human weakness, lest we take our strengths for granted; they assert the influence of divine generosity, so we may have confidence in receiving its gifts. The presentation of the divine words does not come in any way from human strength, but rather from divine gifts. And for that reason the indigency or insufficiency of human weakness is mentioned, when it proposes: *It is not you who speak*; but the influence of divine generosity is noted when it adds: *but the Spirit of your Father, who speaks in you.* Dearly beloved, let us not be numbered among those who said: *We will exalt our tongue, our lips belong to us*;[461] let us with one voice ask the Lord, the giver of every good, that through his grace and piety, may take away our insufficiency and, according to the Apostle in 1 Corinthians 12:3: *No one is able to say Jesus is Lord unless in the Holy Spirit*, grant the influence of divine generosity, by whose mediation, we may be able to say and equally hear those things which are to the glory of almighty God and the consolation and grace of whoever hears. Amen.

---

[461] See Ps 11:5: "Who have said: we will exalt our tongue. Our lips are our own. Who is Lord over us?"

[Sermon] 2. *The Spirit of the Lord adorned the heavens*. The supreme artisan, the Holy Spirit, desirous to place the celestial manna and divine aroma of Christ's name in apostolic vessels,[462] first beautifully adorned them with celestial splendors on the day of Pentecost. Mother Church herself reflects upon the benefit bestowed on this day in the proposed verse, when it says: *The Spirit of the Lord adorned the heavens*. Certainly this verse describes the benefit today with an ordered threefold comparison: first, in regard to the effective principle with a personal name, when it says: *The Spirit of the Lord*; second, in regard to the receptive subject with the appropriate representation, when it adds: *heavens*; since through the heavens the apostles are designated or represented by reason of various noble properties; third, in regard to the intermediate act in the specific action, when it introduces: *adorned*; since the apostles were adorned specifically and eminently with celestial virtues and gifts.

3. It says therefore: *The Spirit of the Lord*, where it describes the benefit of today in regard to the effective principle. The Spirit, however, has three properties within him that are the principle and cause of the threefold gift, in which the entire benefit of today radically and essentially consists. For first there is infallible truth in the Holy Spirit;[463] second there is liberal charity; third, invincible power. First, since the highest truth is in him, thus from him proceeds the splendor of faithful understanding that illuminates the cognitive power. Second, because the highest charity is in the Holy Spirit, thus from him

---

[462] Cf. Ex 16:33: "And Moses said to Aaron: Take a vessel and put manna into it, as much as a gomor can hold, and lay it up before the Lord to keep unto your generation." Cf. also 2 Cor 2:15: "For we are the aroma of Christ for God...."

[463] On truth and the Holy Spirit, see *II Sent* d. 23, a. 2, dub. 3 (II, 548b-549a).

proceeds a love of benevolent usefulness that rectifies the affective power. Third, since the highest power is in the Holy Spirit, thus from him proceeds the vigor of virile constancy that strengthens the effective power. And these three are necessary for salvation for every situation, gender, and age; for no adult is in the state of salvation unless one has faithful intelligence in the intellect, benevolent charity in the affections, and final constancy in action. And these three things, through which a person is conformed to the Holy Trinity, flowed from this most principal source into the apostolic vessels for the first time today. They are certainly opposed to three evils which we incur due to the first sin, that is, the darkness of ignorance, the malignity of envy, and weakness of impotence.

4. First, since there is an infallible truth in the Holy Spirit, it produces the clarity of intelligible truth in the intellect against the darkness of ignorance. Whence John 16:13: *But when the Spirit of truth has come, he will teach you every truth*. Namely on this day the highest and most principal source and teacher, the Holy Spirit, who comes upon the apostles according to the promise of Christ, so perfectly and excellently illuminated them with the primal ray of truth that their intellect, aided by supernatural grace with every deiform image, similitude, and intelligible light, was elevated with the purest sight possible to the knowledge and contemplation of the deity. Was there not the highest understanding on this day among those, who with simple words, preached that Christ, the Son of God, was risen from death as the prophets had previously stated with obscure words and metaphorical parables and enigmatic figures? Who among us, I ask, taught them to say such things so plainly and manifestly? Perhaps it was

the art of fishing, or *flesh*, or *blood*?[464] Certainly not, but it was the *Spirit* of the celestial *Father*, who was speaking in them.[465] Without hesitation one must believe this in the truthful certitude that comes from the Holy Spirit, and not from the fables of old witches, the sophisms of the philosophers, and the illusions of the magicians, because this doctor is most skilled and tested in every capacity from the most ancient of time, such that no one can contradict him in doctrine, or suffer rejection from someone else, or be cut short by refutation, because he is unable to deceive or to be deceived.

5. Second, since there is a generous and invincible charity in the Holy Spirit, it produces a breadth of useful benevolence in the affections against the malignity of envy. Whence Romans 5:5 says: *The charity of God is poured out into your hearts through the Holy Spirit, who is given to us. Charity*, however, is poured out into our *hearts* when love, proceeding not only from the superficial exterior, but from the intimate depths of the heart, expands the affections and moves all the powers of the soul to love all the elect. O how far and wide has the charity of the apostles been diffused throughout the entire world; they who handed over their souls to death for the salvation of all the elect! But *since the iniquity* of the world *has abounded*, the *charity of many has grown cold*[466] or tepid, the Apostle exhorts us the fervor of mutual love, when he says in Romans 12:10-11: *Love one another with fraternal*

---

[464] See Matt 16:17: "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but my Father in heaven." See also Book I, c. 13 n. 84 of *De Fide* in *Sancti Ambrosii Opera,* edited by Otto Faller; CSEL lxxviii/8 (Vienna: Hoelder-Pichler-Tempsky, 1962), 37: "The philosophers do not believe, but the fishermen do. The dialecticians do not believe, but the publicans do."

[465] See Matt 10:20.

[466] See Matt 24:12: "And because iniquity will abound, the charity of the many will grow cold."

charity, anticipating one another with honor. Be not slothful in zeal; be fervent in spirit, serving the Lord.

6. Third, since there is an invincible power in the Holy Spirit, it produces the capacity for vigor and constancy in effect against the debilitation of impotency. Whence Acts 1:8 says: *You will receive the power of the Holy Spirit who will come upon you, and you will be my witnesses.* Our Lord Jesus Christ, sending the apostles as combatants against the violence of tyrants and slyness of demons, wanted first to fortify them with gifts or spiritual weapons and reinforce them with the strength of the Holy Spirit. And because of this Psalm 32:6 says: *From the Spirit of his mouth all their strength.* Whence Gregory teaches: "The strength of the heavens is drawn from the Spirit, because they would not presume to oppose the powers of this world, unless the fortitude of the Holy Spirit had not reinforced them."[467]

7. Second, that benefit is described in regard to the receptive subject with the appropriate representation, when it says *heavens*. It is through the heavens, therefore, metaphorically speaking, that the apostles are designated by reason of fittingness and similitude in effect. For first, the heavens have an efficacious excess of influence; second, they have an observable refulgence of lights; third, the frightful echo of signs and portents.

8. First, they had an efficacious excess of good teachings in preaching, and this as a sign of perspicuous understanding. Whence Psalm 67:9 says: *The earth was moved, and the heavens dropped at the presence of the God of Sinai.* Namely today the *earth*, that is, of the worldly

[467] See Homily 30 n. 7 in GGHG in CCSL cxli, 264. The citation is verbatim.

and of sinners, *was moved* to penitence, because from the *heavens*, that is, the apostles, the dew of divine eloquence dropped. And this was from the *presence of God*, because they did not possess this of themselves but rather from God, from whom every good comes; and this explanation is drawn from the Gloss.[468] Something similar is said elsewhere in Psalm 18:2: *The heavens tell the glory of God*, without beginning and end in the incarnation; great, without diminution in the passion; and most pleasant, without distaste in the mission of the Holy Spirit.

9. Second, they had an observable refulgence of lights of practices and examples in conduct, and this as a sign of charity and benevolence. Whence Sirach 24:6 states: *I made that in the heavens there should arise light that never fails*. The honest conduct of the apostles is called by the name of refulgent celestial light, because just like celestial light, it is kept unmixed from all impurity and separated from the worldly so that through this it may illuminate the universe more clearly; so the celestial conduct of the apostles was sequestered from libidinal ardor and carnal impurity. And for this reason they were able to easily draw sinners and those darkened to the love of God to the light of faith, because "An example moves more than a word."[469] A person learns from the accustomed sight of a holy man, from the use of speech, and from the example of work, in order to be inflamed for the love of goodness and illuminated by the light of truth. Because of this Genesis 15:5 is able to say of them: *Look up at heaven and number its stars if you are able*, as if to say: It is impossible for a moral human being to look up at heaven, that is, the heaven of the apostles, *and number its stars*, that is, the sevenfold graces, gifts, and beatitudes, with which

[468] The critical edition refers to the Glossa Interlinearis.

[469] See Homily 39 n. 10 of GGHG in CCSL cxli, 390.

which they were shining like lights in the world, containing an example of life;[470] and you will see that rationally any person is incapable to number them.

10. Third, they had a frightful echo of miracles and portents in work, and this as a sign of power and constancy. Whence Psalm 143:5-6 says: *Bow down your heavens and descend, touch the mountains, and they will smoke. Send forth lightning and you will scatter them. Bow down* your *heavens,* that is, the contemplatives and celestial men to the people below through preaching; *and descend*, though the indwelling of illuminating grace; *touch the mountains*, that is, the proud, striking them with the fear of filial reverence; *and they will smoke*, through tearful contrition, so that all the vicious vapors depart; and then the lightning of signs and portents to confirm evangelical preaching, so that miracles confirm those who are moved by the efficacy of the word; and at least these portents may excite those whom preaching does not move to faith; for this reason *you will scatter them*, with spiritual and felicitous dispersion in regard to vices and sins, not that they may perish, but rather so that they might regain the life of grace.

11. Third, the present benefit is described in regard to the intermediate act in the specific action, when it adds: *adorned*. He specifically and eminently adorned the apostles with a threefold ornament: first, with the ornament of copious grace in regard to the unfailing supply of suffrages; second, with the ornament of dignified prelature in regard to presiding over subjects; and three, with the ornament of deiform glory in regard to the excellence of the rewards.

---

[470] See Phil 2:15: "... For among these you shine like stars in the world."

12. First, he adorned them with the ornament of abundant grace in regard to the unfailing supply of intercessions. Whence Sirach 16:27 states: *He adorned their works forever, they have not hungered or labored, and they have not ceased from their works.* It is said that God so *adorned their works forever*, that is, the forceful deeds of the apostles, because due to the unfailing and continual influence, which they have in the Church militant thanks to the suffrages of their merits, great honor and reverence is shown to them by the Christian people; *they have not hungered*, because they were filled with such abundant grace, so that not only would it satiate them, but it would even overflow to others. And because of this, mother Church, supplies what her children lack from the paternal treasure of merits, since their fathers, the apostles, have not ceased *from their* forceful *works* in regard to efficacious intercessions.

13. Second, he adorned them with the ornament of dignified prelature in regard to presiding over subjects. Whence in every one of them that verse is fulfilled: *Have they made you a leader? Do not be lifted up.*[471] And it follows: *Receive the crown as an ornament of grace, and you will receive the honor of the congregation.*[472] Since the apostles did not exalt in pride, even though they were placed by the Holy Spirit as rulers over the entire world, to the contrary everyone of them was like one of the subjects. Therefore, they accepted the ornament of grace, which makes one pleasing; and for their advancement and salvation they received the *crown*, authority, and *the honor of the congregation*; they whose dignity and authority extend from the height of heaven to the depth of

[471] See Sir 32:1.
[472] See Sir 32:3.

hell; *they* even *have the power of closing heaven*[473] and of binding and releasing the souls of human beings,[474] *of stepping on serpents and scorpions*[475] and restraining unclean spirits; for their tongues are like celestial keys that open and close the doors of heaven, and the salvation and languor of all, even of these unclean spirits, follows upon their command, which is an indication of the greatest power and dignity.

14. Third, he adorned them with the ornament of deiform glory in regard to the excellence of the rewards. And because of this that text from Sirach 45:14 is fitting for each one of them: *A golden crown upon his head, engraved with the sign of sanctity, glory and honor, adorned as a delight to the eyes*. By means of the golden crown placed on the head of every one of the apostles, inasmuch as it is *engraved with the sign of sanctity, glory, and honor*, the first ornament or robe of the soul is understood; but inasmuch as it *adorned as a delight to the eyes*, the robe of the body. The first robe or ornament of the soul consists in a threefold dowry, that is, clear vision, secure possession, and quiet enjoyment. The second robe or ornament of the body consists in a fourfold dowry, that is, agility, clarity, sublimity, and the inability to suffer. Whence Augustine says in *City of God*: "Every deformity, every tardiness, every infirmity will be removed from the bodies of the elect."[476] This is what will be fulfilled when the *crown* of our humility will be wrapped with glory, and *adorned as a delight to the eyes*, because the eyes of those who look

---

[473] See Rev 11:6: "These have power to close heaven, so that it will not rain during the days of their prophesying...."

[474] See Matt 16:9.

[475] See Luke 10:9.

[476] Bonaventure has adapted Book XXII, c. 20 n. 3. See CCSL xlviii, 841.

will delight. And the apostles had all these dowries in an excellent and singular manner. Let us ask the Lord, etc.

SERMON 28: FIRST SUNDAY AFTER PENTECOST

[Sermon] 1. *Be merciful as your Father is merciful.* Luke 6:36. Our Lord Jesus Christ, seeing that mercy and charity were growing cold while malice and carnality were increasing, wanted to direct us with the proposed verse in accord with the rule of divine piety to works of mercy and charity, when it says: *Be merciful as your Father is merciful.* But because our work is unable to be upright, unless it is guided by the rule of divine exemplarity, he therefore exhorts us in the proposed verse first to help someone in need, by exciting the affections; second, he proposes to us the formation of divine exemplarity, by directing the intellect. First, he urges help for someone in need, by exciting the affections, when it says: *Be merciful*; second, he proposes the formation of divine exemplarity, by directing the intellect, when the text adds: *as your Father is merciful.*

2. First, therefore, it moves us to help someone in need by exciting the affections, when it says: *Be merciful.* There are three things with which our Lord Jesus Christ exhorts us to works of piety and mercy. First of all, the benign formation of divine exemplarity to direct the rational power; second, the great promise of multiple utility to attract the concupiscent power; third, the acerbic punishment of divine severity to terrify the irascible power; so that those whom the divine example does not move to mercy, the useful promise or at least the terrible pain may move.

3. First, the benign formation of divine exemplarity moves us to mercy by directing the rational power, which appears in three ways: first in the insistence of an unmerited calling, second in the patience of lengthy waiting and, third in the clemency of benign acceptance. Whence the merciful God insistently calls, patiently expects, and clemently accepts sinners. The mercy of God first appears in the insistence of an unmerited calling. Whence Matthew 9:13 says: *I desire mercy, not sacrifice, for I came not to call the just but sinners to penance*. The merciful God, although bitterly condemned by sinners, nonetheless did not disdain to send his Son and to ask peace for them with the insistence of an unmerited calling, because he eagerly wishes our salvation more than any other sacrifice. Gregory observes: "We ought to blush at least at the mercy of the calling, if we are unwilling to fear its justice, because the more it is despised with broad reproach, so much the more is contempt not disdained."[477] Dearly beloved, let us accept the example of such benignity and mercy and ask first peace from those who persecute and offend us, even if we are not at fault, because according to Gregory: "It is proper for good minds to recognize fault there where there is no fault."[478] And let us then put on the depths of mercy like the truly elected children of the merciful Father, who *through the depths* of his *mercy* that comes *from on high*,[479] first asks for peace in this world, by calling for penance.

4. Second, the mercy of God appears in the patience of lengthy waiting. Whence Lamentations 3:22 says: *It is the mercy of the Lord that we are not consumed; because*

---

[477] See Book III, c. 28 of *Regulae pastoralis liber* in PL 77:105D. The quotation is almost verbatim.

[478] Bonaventure adapts Book XI, Letter 64 in *Registri epistolarum*. See PL 77:1195B.

[479] See Luke 1:78.

his commiserations have not failed. When in fact a person sins, one injures his Creator and even crucifies the Son of God within oneself;[480] and the person is therefore immediately worthy of total destruction, if it were not for divine mercy, which with patience and forbearance waits for one, as if not noticing the sins of the person;[481] because if he were to punish the sinner immediately, he would not have anyone to forgive later. Therefore, dearly beloved, with the example of divine mercy patiently supporting and expecting the sinner with forbearance, let us support the defects, harsh actions and words of others which displease us; let us not rush to be angry and assume a vendetta, but with forbearance await the voluntary correction of the person; otherwise one might displease God and that would be something to fear, lest God do the same.

5. Third, divine mercy appears in the clemency of benign acceptance. And concerning this we have the example of the prodigal son, Luke 15:20: *The father saw his son and was moved with mercy, and running fell upon his neck and kissed him*. Behold that the *Father of mercy*, God, did not turn away from the company of his lost son at the horror of past filthiness, rather he clemently receives him with the kiss of peace and concord. As a sign of this he is happy to hand him a *ring for* his *hand*, that is, the alliance of his benevolence, *shoes for the feet*, that is, grace in the effects, and to put on the *finest robe*, that is, to restore him to the purity of pristine innocence. Whence it is notable that this one did penance when forced by certain necessity; and nevertheless his penance is accepted by God. For this reason Augustine says there: Whatever

---

[480] See Hebr 6:6: "... since they crucify again for themselves the Son of God and make him a mockery."

[481] See Wis 11:24: "For you have mercy upon all, since you can do all things, and overlook the sins of men and women for the sake of repentance."

necessity drives the sinner to penance, the quantity of sin, a heinous life, or the end of the person, nothing excludes one from forgiveness if the change of will is perfect, for charity receives her returning children into the most ample of bosoms.[482] Therefore, the apostle encourages as an example of this mercy, the one who clemently receives enemies and totally forgives debts in Ephesians 4:32: *Be merciful to one another and kind, forgiving each other as God has forgiven you in Christ.* Whence Ambrose comments: "If one sins against another, forgive the matters that were committed. Otherwise God will ask again for what was remitted, for if in these things there is contempt for the sentence, which he applied out of mercy, he will recall it out of justice."[483]

6. Second, the great promise of multiple utility that attracts the concupiscent power moves us to mercy. Indeed mercy produces for humanity a threefold utility to which every other useful good can be reduced; and for this reason the affections should be totally attracted to the works of mercy. For mercy first liberates from sin, by dissolving the bonds of guilt. Second, it enriches with merit, by augmenting the gifts of grace. Third, it beatifies with a reward, by leading to the joy of life.

7. First, mercy liberates from sin, by dissolving the bonds of guilt. Whence Proverbs 16:6 says: *By mercy and truth is iniquity redeemed, and in the fear of the Lord, everyone departs from evil.* A person, who in fact will have sold one's soul to the devil through iniquity, is able to redeem it through mercy and truth. The greatest union is

---

[482] In the critical edition Bougerol confesses that he has not found this citation.

[483] Bonaventure paraphrases Ambrosiaster's commentary on Eph 4:32. See PL 17:415CD.

between the truth of justice and the piety of mercy, because guilt is purged through the truth of justice in punishment and the detestation of vice through penance; but by assisting the poor with alms the penalty is remitted. Nevertheless this should be done in the fear of the Lord like the beginning of every good[484] through which everyone departs from evil, for *the one without fear will not be justified*.[485] Daniel 4:24 speaks of this in a similar manner: *Redeem your sins with alms and your iniquities with mercy for the poor*. In fact it is proper that one who asks for mercy from another, render mercy toward another and to know for oneself what is due to neighbors.

8. Second, mercy enriches with merit, by augmenting the gifts of grace. Whence Proverbs 19:17 states: *One who has mercy on the poor lends to the Lord*. Indeed just as a person is quickly enriched with temporal riches by usury, so too with spiritual riches by mercy; for this is one virtue, which multiplies temporal and spiritual riches and even rises to the sublime place of glory. Whence Sirach 16:15 says: *Every mercy prepares a place according to one's works*. Every mercy is contained within its sevenfold work, which without distinction, according to what will be exercised in them, *prepares a place* of divine riches in glory. Certainly these are the seven works of mercy which are contained in the verse: "I visit, offer drink, feed, free, dress, host, and dispose."[486] The perfect merciful person has to visit the infirm, offer drink and food to the needy, free captives, cloth the naked, host pilgrims, and dispose of or bury the dead. Six of these works are taken from the gospel text, Matthew 25:35: *I was hungry, and you gave*

---

[484] See Prov 9:10.

[485] See Sir 1:28.

[486] Bonaventure employs this traditional verse to interpret Luke 11:41. See *Bonaventure's Commentary on the Gospel of Luke, Chapters 9-16*, 1111. See footnote 248.

me to eat: I was thirsty, and you gave me to drink, I was a stranger, and you took me in, naked and you covered me, sick and you visited me, and I was in prison and you visited me. Truly the seventh work of mercy, that is to bury the dead, can be taken from Tobit 2:7.

9. The third beatifies with a reward, by leading to the joy of life. Whence Proverbs 22:9 states: *The one who is quick to mercy will be blessed, from one's bread the person will give to the poor*. Because a person quick to mercy gives from one's bread to the hungry *poor*, therefore this one will *acquire the honor* of glory, since the person *will be blessed* with that benediction of which Matthew 25:34-35 speaks: *Come, blessed of my Father and receive the kingdom that has been prepared from the beginning of the world. I was hungry and you gave me to eat*. According then to what is said in Matthew 5:7: *Blessed are the merciful for they themselves will obtain mercy*.

10. Third, the acerbic punishment of divine severity, which is manifested in three ways, moves us to mercy. For those who do not act mercifully are first stripped of the gift bestowed by grace; second, they are censured by the opprobrium of divine reproof; third, they are tormented by the suffering of eternal damnation.

11. First, those who do not act mercifully are stripped of the gift bestowed by grace. Whence Matthew 18:32-34 says: *Wicked servant, I forgave you all the debt because you asked me. Should you not then have had compassion also on your fellow servant, even as I had compassion on you? And angered, his lord delivered him to the torturers until he paid all the debt*. Behold that for the sake of justice God took again from the one, who did not want to act mercifully toward his neighbor, the gift he bestowed by grace that he had brought about through mercy.

12. Second, those who do not act mercifully are censured by the opprobrium of harsh rebuke. Whence Proverbs 14:31 says: *The one who oppresses the poor upbraids that one's maker. But the one who has pity on the poor, honors him. The wicked one will be driven out in one's wickedness.* For as the one who *has pity on the poor honors* God in the poor, so the one who *closes the depths*[487] of mercy to the poor upbraids the poor and brings blame *on one's maker* in the poor. And therefore, such a person like the wicked is worthy to be driven out in one's wickedness from the company of the saints, and even upbraided with the censure of a harsh rebuke, according to what is said in Matthew 25:41-43: *Depart from me you wicked into the everlasting fire. I was hungry and you did not give me to eat, I was thirsty, and you did not give me to drink, I was a stranger and you did not take me in, I was naked and you did not cover me, sick and in prison, and you did not visit me.*

13. Third, those who do not act mercifully will be tormented by the suffering of eternal damnation. Whence James 2:13 states: *Judgment without mercy will be done to the one who does not act mercifully.* In fact the total juridical sentence and the decision of the judge will concern the works of mercy that were exhibited and not exhibited; for those who have acted mercifully will have eternal life, and truly those who refused to act mercifully will be tormented with eternal suffering. Whence the rich man, who refused a morsel of bread for the poor Lazarus, was condemned to be tormented by eternal fire.[488] Let us ask, therefore, etc.

---

[487] See 1 John 3:17: "The person who has the goods of this world and sees his brother or sister in need and closes his heart to them, how does the love of God abide in him?"

[488] See Luke 16:19-22.

SERMON 29: SECOND SUNDAY AFTER PENTECOST

[Sermon] 1. *A certain man made a great supper and invited many*. Luke 14:16. Under the veil of these words is mystically signified and enfolded the celestial glory, which the Lord will offer to his elect at the end of the world. Thus this meal, which is at the end of the day, is called supper. Our Lord, moreover, commends three things in the proposed verse, which render any supper complete and perfect: first, the excellence of the singular dignity; second, the affluence of abundant bounty; third, the benevolence of welcoming cordiality. First, therefore, a singular excellence and dignity are commended, when it says: *A certain man*; the certain man said to be singular is Christ due to incomparable and excellent dignity. Second, a liberality of affluence and bounty is commended, when it adds: *made a great supper*. Third, benevolent cordiality and charity are commended, when it introduces: *and invited many*. The benign and merciful God did not wish to be alone at the supper of glory. On the contrary, by reason of his cordiality he invited many.

2. In fact it says: *A certain man*, where Christ is commended due to the excellence of singular dignity. The excellence of this singular dignity can be manifested for a threefold reason: first, by reason of his purity and innocence in the avoidance of all sins; second, by reason of profound wisdom in the revelation of divine mysteries; third, by reason of forceful power in the working of many miracles.

3. First, Christ is said to be a singular and excellent man due to the purity of original innocence in the avoidance of all sins. Whence Luke 23:14 says: *I found no cause in this man of those things of which he was accused.* Literally no sinful occasion *of those things of which* the Jews were accusing him was found in Christ. For he was not as they were saying, *completely born in sin*, for he was not conceived by virile semen, but by the Holy Spirit,[489] and therefore he did not contract original sin nor commit an actual sin; because on the part of the mind there was complete purity and on the part of the flesh there was no rebellion. That most holy flesh was always following that most blessed spirit, and at no time did it draw it to sin, and the spirit condescended to the necessities of the flesh, lest it might succumb. And an admirable harmony and concord of spirit with flesh resulted from this; and on account of that Luke 23:47 was true: *Truly this was a just man.*

4. Second, Christ is said to be an excellent and singular man due the perspicuity of truthful intelligence in the revelation of divine mysteries. Whence in John 7:46 the servants offer the priests and Pharisees the reason why they did not seize Jesus, because *never has a man spoken, like this man speaks.* Indeed he was not speaking like certain people with curious words that blind the rational power, or with superfluous and onerous words that suffocate the concupiscent power, or with contentious words that disturb the irascible power, or with pernicious words that pervert the entire person, but rather with humble words to destroy pride and useful words to augment glory. In fact he was speaking so as to mock the proud with profundity, feed the great with truth, and nurture the little ones with affability. He admonishes exteriorly, teach-

[489] See Luke 1:35.

es interiorly, and changes those listening for the better, and therefore we have not dared to take hold of him. It is no wonder that he was speaking in this way, because he himself is the illuminating light of all prophetic visions due to the advent in the mind, the confirming Word of all prophetic discourse due to advent in the flesh, and even instructive of all apostolic discourse. Whence it is he who reveals the hidden divine mysteries, because with him is the light of divine wisdom, without which no one is able to penetrate the sacraments of faith. And because of this, no one is able to arrive at the certain revelation of faith, except through his advent in the mind and in the flesh.

5. Third, Christ is said to be an excellent man on account of forceful power in the working of many miracles. Whence John 11:47 states: *The Pharisees were saying: What are we to do since this man does many signs?* For he has raised the dead, healed lepers, given sight to the blind, straightened the lame and handicapped, liberated the oppressed from demons and cured every illness.[490] And nevertheless on account of these good works, you most wicked Jews seek to kill him who worked these things among you. "O maximum insanity and perversity! You are enraged with the one who heals, you who are not enraged with the one who wounds!"[491]

6. Second, our Lord Jesus Christ is commended for the affluent abundance or overflowing bounty, when it says: *made a great supper*. Truly this is a great and immense supper. If one morsel of this supper can hardly be stated, even less will it be possible to explain the breadth of

---

[490] See Matt 11:5.

[491] Bonaventure adapts Bernard of Clairvaux, Sermon 42 n. 3 on The Song of Songs. See SBOp 2.34. Bonaventure also cited this adapted passage in Sermon 6 n. 5 above.

the entire supper by another. Granted that we stammer about the affluence of this overflowing, bounteous supper, we are able to say three things that will be in this supper, which when diligently considered, provoke every soul to long for it. And the first is the pleasure of exultant happiness due to the reflection of divine clarity. The second is the bounty of satiating refreshment due to the overflowing of immense goodness. The third is the eternity of continual duration due to the lack of all defects; and so the soul, according to all of its powers in this interior dance, is pleased first by the clarity of splendor with regard to the rational power, second it is satiated by the bounty of refreshment with regard to the concupiscent power, third it is secured by the eternity of duration with regard to the irascible power. This is in accord with the threefold dowry of glory, namely of unobstructed vision, quiet enjoyment, and firm security.

7. First, in this supper there will be the pleasure of exultant happiness due to the reflection of divine clarity. And Revelation 19:17 speaks of this: *I saw an angel standing in the sun calling out with a great voice, saying to all the birds, which fly through the midst of heaven, gather yourselves together to the great supper of God.* With the name *birds that fly* the blessed, those who dwell in the empyreum heaven are designated, those who with the wings of contemplation are raised to the contuition of the deity. So it is said to these contemplatives: *gather yourselves together*, through concordant affection, *to the great supper of God*, which is not constituted from material things like milk and honey such as the Saracens expect, since there will be no gathering of flies there,[492] but rather of what pertains to wisdom, for there will be

[492] The critical edition cites "Guill. De Alvernia, *Summa de univ.*, II, c. 34."

as many servings as there are reasons for all things that shine forth in the divine wisdom. In fact these reasons for the sensible and insensible, rational and irrational, as in the delectable meal of the humanity Christ and God, one and three, will be placed before the spirits in glory as in a mirror of multiform beauty. And for this reason this supper should not be sought in exterior things, but in interior things because they are spiritual, nor in created things, but in the causal reasons, because it is perpetual and incorruptible.

8. Second, in this supper there will be a bounty of satiating refreshment due to the overflowing of immense goodness. Whence 3 Esdra 3:1-2 states: *King Darius gave a great supper for all the dignitaries*[493] who were under him. *Darius* is interpreted to mean fruitful[494] and can signify Christ, the king of kings who, by reason of his divinity and humanity, is the food that perfectly satiates the twofold taste of the soul, that is, interior and exterior; for human food satiates the exterior taste of the soul, but divine food satiates the interior. This food, although it satiates, nevertheless does not generate distaste, rather continual desire, because by reason of its simplicity and appropriateness, having reached the intimate center of the soul, it perfectly delights, as "delight is the union of the suitable with the suitable,"[495] and the soul has a greater suitability with nothing more than with that, to whose image and similitude it was made.[496] By reason in fact of its perfection and suitability it satiates and fills everywhere; yet by reason of its infinity and abundance, it

---

[493] See Vulgate, 1914-15.

[494] The meaning of Darius does not occur in CCSL lxxii.

[495] See Book VIII, c. 7 of *Avicennae Metaphysica*, 269: "There is no delight unless there is apprehension of the suitable, according to what is suitable."

[496] See Gen 2:7.

exceeds and quiets the soul. For the appetite of the soul is not quieted in any finite good, because the affections and knowledge or estimation are equally ambitious. Because the estimation and knowledge of the soul are naturally constituted to extend toward the infinite, so in a similar manner its affections extend themselves toward the infinite. Therefore, after any good has been obtained, the appetite may rise up toward another, and as much as a created good might be multiplied, it will never find quiet or beatitude in that thing. Whence Anselm observes: "He will enter into the joy of the Lord."[497] But if it were to seize something completely and not be overcome or absorbed, the appetite may yet arise to seize something more.

9. Third, in this supper there will be an eternity of continual duration due to the lack of all defects. In this supper there will never be a lack of servings, nor will the table ever be removed, because the blessed will be in continual praise and glory, for whatever goods they will receive will be made available in him alone, who is able to fully glorify and satiate them. And just as it is impossible for anyone there to die, so too is it impossible for someone to hunger. And on account of this Revelation 19:9 says: *Blessed are they who are called to the wedding supper of the Lamb*. Blessed is that one who perpetually possesses all that is desirable without the fear of losing it. Now since beatitude is a habit in action, it is impossible that the blessed soul exist and not have the actual consideration of those things which are the essence of glory because there is no variability, no temporal succession in beatitude. And because of this, this supper, by reason of its eternity, is not sought after among inferior things, but in superior things, because it will not be measured

[497] See *Proslogion*, c. 26 in Schmitt I, 120-22.

in time, which is the "principle of corruption,"[498] but in eternity, which is altogether a perpetual and invariable measure.

10. Third and last, Christ is commended by the benevolence of welcoming charity or cordiality, when it includes: *and invited many*. Our Lord, by reason of his cordiality and benevolence, did not wish to be alone at the supper, but instead *called many* from various nations. For first, he urgently calls without ceasing by instructing through teachings and examples; second, freely without recompense by attracting through benefits and promises; third, generally without exception by threatening through eternal punishments.

11. First, Christ urgently calls to this supper without ceasing by instructing through teachings and examples. Whence Proverbs 1:24 says: *I called and you refused, I stretched out my hand, and there was no one who was attentive, you have despised all my counsel*. God the Father said: *I called* you to this supper, by continually instructing through my servants, saints, and prophets, *and you refused* to come; furthermore, *I stretched out my hand*, that is, my Son to you, sent from on high by taking on flesh, in whom shines the doctrines of every truth and examples of all honesty and holiness, with which I called to that first supper; *and there was no one who was attentive*, to the doctrine by listening or to the life by imitating the actions; on the contrary, *you have despised all my counsel*, inventing excuses for yourselves. For the *first* of the called said, *I bought a farm, and I have to go out and see it. Another said: I have bought five yoke of oxen, and I go*

[498] See Book IV of Aristotle, *Physica* in WAE, vol. 2, 221b: "For time is by its nature the cause rather of decay, since it is the number of change, and change removes what is."

to try them. The third responded: I have taken a wife, and therefore I cannot come.[499] This is what is being said: one due to the pride of commanding; the other due to the avarice of accumulation, for five yoke of oxen is understood as the superfluity of the five senses that are occupied in earthly matters; and the third, due to the licentiousness of dissolute living. Behold this is the greatest folly, because the worst is chosen and the best is refused. For the farm is chosen, and the kingdom is refused; dominion over the little farm is chosen, and the kingdom of heaven is refused; the little lamb of a wife is chosen, and divine union is refused. And thus God is just in judgment: *no one of those called will taste this supper*,[500] because this supper will be transferred from the proud and powerful to the weak and humble, from the rich to the poor, from the dissolute to the blind and lame, that is, to those who have mastered and restrained their eyes, lest by looking they might long for the vanity of the world, and turned the feet totally away from inordinate affection.[501] And that is why it says in today's gospel: *Bring in the poor and the weak, the blind and the lame*, in place of those who did not want to come.

12. Second, he calls freely to this supper without recompense by attracting through benefits and promises. Whence 2 Peter 1:3-4 says: *He has called us by his own glory and power through which he has granted us the very great and precious promises*, that is, grace in the present and glory in the future, so that those who do not want to come to this supper through prayer may be more easily drawn with presents. Whence Gregory on Job 19:16 states:

---

[499] See Luke 14:18-20.

[500] See Luke 14:24.

[501] See Matt 18:8-9: "And if your hand or your foot ... or your eye is an occasion of sin to you, pluck it out...."

I call my servant and he does not respond to me. "God calls us when he comes first with presents; we truly respond to his call when we make use of the presents in a worthy manner in accord with the commandments. The Lord therefore called the servant, and since the presents had been accepted as if the callings were heard, he hoped to lead him back to himself. But he did not respond, because he disdained rendering works worthy of his gift."[502]

13. Third, the Lord called to this supper, generally, without exception, by threatening through eternal punishments. Whence Psalm 49:1 says: *The God of gods, the Lord has spoken, and he has called the earth, from the rising to the setting of the sun. The God of gods has spoken*, by threatening through eternal punishments, so with this he may *compel them to enter*[503] into this supper with scourges and threats, who do not wish to be led in with prayers and promises. Otherwise divine mercy will be transformed into justice, and those who do not wish to rejoice in the divine palace nor have supper with angels, will be tormented in the perpetual inferno and burn with demons. With these threats therefore, the Lord *calls the earth*, that is, the worldly and the sinners; *from the rising to the setting of the sun*, because with him *there is no distinction of person.*[504] To the contrary, *every race*, every people, every condition and every age is pleasing to him. Whence Gregory on Job 5:10 says: *He who irrigates all things with water*: "The grace of the Holy Spirit calls every type of human being to his congregation; for when he subjects the rich to him, he does not repel the poor, when he humbles the strong, he does not refuse that the

---

[502] Bonaventure has adapted Book XIV, c. 42 n. 50 of Gregory's *Homilia in Iob*. See CCSL cxliiia, 728.

[503] See Luke 14:23.

[504] See Acts 10:34: "But Peter began and said: Now I really understand that God is not a respecter of persons."

weak come to him, when he gathers nobles, he draws the ignoble at the same time, when he receives the wise, he does not despise the foolishness of the ignorant."[505] Let us ask, etc.

[505] Bonaventure has adaped Book VI, c. 16 n. 21 of Gregory's *Moralia in Iob*. See CCSL cxliii, 298.

Sermon 30: Third Sunday after Pentecost

[Sermon] 1. *There will be joy among the angels of God over one sinner who does penance.* Luke 15:10. Since charity consists in rejoicing in the good of another, here in this proposed verse the Lord displays, among the heavenly spirits, who are filled with the fullness of charity, the joy of the angels at the conversion of a sinner, when it says: *There is joy among the angels of God*, etc. So that we may proceed in an orderly manner in regard to this verse, first the misery of human infirmity is presented, second the efficacy of the sacramental medicine[506] is added, and third the happiness of the heavenly city is included. And these three things have to be so ordered; for the spiritual infirmity of a person precedes the efficacy of the penitential medicine, and penitence or conversion of the sinner, as the motivating cause, precedes the joy of the angels. First, therefore, is the misery of human infirmity presented in the proposed verse, when it says: *over one sinner*; this sinner is the same as the one who is spiritually infirm. Second, the efficacy of the penance, when it adds: *who does penance*; indeed penance, which is spoken of as a sacrament, is a type of spiritual medicine that cures the spirit of any infirmity much better than a material medicine cures the body. Third, as a consequence of these, the happiness of the heavenly city is added, when it includes: *joy among the angels of God.*

---

[506] On the medicinal nature of the sacraments, see *IV Sent*, prooemium (IV, 1a-3b).

2. It says, therefore: *over one sinner*, where it notes the misery of human infirmity. A person incurs, then, this spiritual infirmity, which makes one miserable in a threefold manner in accord with the sin committed against three goods. Every sin, generally speaking, is against God, against neighbor, or against oneself. One incurs, then, this spiritual infirmity, first, through the haughtiness of mental pride that provokes God, second, through falling into carnal lewdness that depraves one's own self, third, through the hatred of an evil heart that offends the neighbor.

3. First, a person is made spiritually infirm or a sinner through the haughtiness of mental pride that provokes God. Whence 1 John 3:8 says: *One who commits sin is from the devil, because the devil sins from the beginning. To this end the Son of God appeared, that he might destroy the works of the devil* for humanity, because the *one who commits sin is from the devil*, not by creation, but by imitation; *indeed he reigns over all the children of pride*,[507] *because the devil sins from the beginning* with the sin of pride, as *pride is the beginning of all sin*.[508] *To this end the Son of God appeared*, visibly assuming the slime of our mortality in the unity of the divine person, *that he might destroy* the prideful *works of the devil* through his humility. It is truly shameful that humanity, comprised of dust and works, prides itself in that which made Christ, the King of kings, humble. Whence Augustine states: "We have the example of humility, the medicine against pride. What makes you puff up, O man? O deathly skin, to what do you reach? O fetid bloody matter, what inflames

[507] See Job 41:25: "He beholds every high thing. He reigns over all the children of pride."

[508] See Sir 10:15.

you?"[509] Your prince is humble and you are proud, "The head is humble and the member is proud," as if to say: This is exceedingly reprehensible.

4. Second, a person is made a sinner or spiritually infirm by falling into carnal lewdness that depraves one's own self. Whence 1 Corinthians 6:18 says: *Flee immorality. Every sin that a person commits is outside the body, but the immoral person sins against one's own body*. It is well said in fact: *Flee immorality*, do not resist, because the vice of lewdness is better conquered by fleeing than by resisting. *Every sin that a person commits is outside the body*; Gloss: "without contaminating the soul;"[510] *but the immoral person sins against one's own body*; Gloss: "Certain sins contaminate the soul,"[511] fornication, however, not only contaminates the soul, but even the body. The sin of lewdness then deforms the person in regard to the body, it disorders the soul as well, such that one should not be called a rational animal, but rather, a brutish animal, because like a beast, which is inferior, sensuality attempts to dominate what is superior, that is, reason. Whence Bernard observes: "Nothing is more beastly than a person who has reason but does not use reason;"[512] and thus one is reputed to be like the beast and subjected

---

[509] See Sermon 304 n. 3 in PL 38:1396, but esp. Peter Lombard on Phil 2:8 in his *Collectaneorum in Paulum continuatio* in PL 192:236A: "We have the example of humility, the medicine against pride. What makes you puff up, O man? O deathly skin, to what do you reach? O fetid bloody matter, what inflames you? Is your prince humble, and you are proud? Is the head humble and the member proud?"

[510] The critical edition refers to the Glossa of Peter Lombard in PL 191:1583C.

[511] The critical edition refers to the Glossa of Peter Lombard in PL 191:1583D.

[512] Bernard formulates this principle differently. See Bernard, Sermon 35 n. 8 on The Song of Songs in SBOp 1.254. "Do you not think that a human being, endowed with reason, but failing to live by reason, is more beastly than the beasts themselves?"

to feeding the unclean animals, in accord with what Luke 15:13 says about the prodigal son, who after he *dissipated* all *his substance in voluptuousness*, was put with the pigs to feed them. Whence he said: *I will rise up and go to my father and I will say to him: Father, I have sinned against heaven and against you*. Behold that this one was placed by the devil with the pigs, that is, with the unclean spirits, who delight in filthy pleasures, which he continually feeds, as long as he does not abandon the pleasures of the flesh.

5. Third, a person is made a sinner through the hatred of an evil heart that injures the neighbor. Whence Genesis 42:21 says: *We have sinned against our brother, seeing the anguish of his soul, when he beseeched us and we did not hear*. This is the *fierce beast*,[513] that is, jealousy, crueler than any type of beast, which killed the just Abel, sold holy Joseph after many sufferings were completed, the Son of God absorbed in the flesh on the cruel gibbet of the cross, and even spiritually murdered the entire human race. For *by means of the devil's jealousy*, death entered the world.[514] "O secret virus and hidden pestilence! O parent of envy, spark of criminality, rust of virtue, and blemish of sanctity,"[515] you who do not cease to continually inflict spiritual damage on the spiritual children of Adam, conceive fights and wars, bring about enemies and murders, so you may feed on the blood of the slain! Take away, dearly beloved, take away this fierce beast from your midst, because there will immediately be serenity of mind, tranquility of soul, and simplicity of heart; immediately wars and fights will cease and opponents will

---

[513] See Gen 37:20: "Come, let us kill him and cast him into some old pit. And we will say: Some fierce beast has devoured him...."

[514] See Wis 2:24.

[515] Bonaventure adapts Bernard, Sermon 6 n. 4 "In Psalmum: Qui habitat." See SBOp 4.407.

shake hands, since if it were not because of such jealousy, we would not know how to hate. On the contrary, each person would love one's brother as himself.

6. Second, the efficacy of the penitential medicine is noted, when it adds: *who does penance*. Now indeed penance, which is a sacramental medicine, efficaciously heals all the infirmities of the soul when it possesses in itself three conditions contrary to three previously mentioned, conditions through which, God, who is provoked, is placated, the disordered subject is itself reformed, and the neighbor, who is offended or hated, is reconciled. And for this reason penance has to come first, so God may be placated by the profound reverence of the subject that opposes the mental pride, which provoked God; second, so the subject himself may be reformed by vehement tears of pain, which oppose the carnal pleasure or lewdness proper to the disordered subject; third, so the neighbor may be reconciled by prompt satisfaction of reparation, which opposes the malevolent heart that hates the neighbor.

7. First, penance must be profound on the part of the reverential subject, thus against the mental pride that provokes God; and for this reason the sinner is addressed in Revelation 2:5 with the name of the angel fallen from justice: *Be mindful from where you have fallen, and do penance and the first works*. In this verse against sin the Lord offers, as if first to the sick person, the medicine necessary for spiritual wellbeing in the manner of one who disposes and prepares the remembrance of blame and ruin, when it says: *Be mindful from where you have fallen*, so as to easily induce the person to the humility and affliction of penance; whence it follows: *do penance and the first works*. Namely the *first works* of penance are said to be the unmovable foundations of profound humility, because the entire edifice of confession and penance

is destined for ruin without the foundation of humility and divine reverence. Whence Augustine in his "Letter to Dioscorus" says: "Unless humility will have preceded all that we do well, and if it is not proposed that we may look upon it, if it is not placed close and near by so we may adhere to it, and situated such that we may be restrained by it, pride will completely tear from our hand whatever benefit we enjoy."[516] Concerned about this, a certain pope confided that he did not wish to be seated at the side of his chaplain, to whom he listened, but prostrated at his feet, remaining until he finish the confession. In fact, he said: In no way do I hold the place of a pope, but of a sinner, and therefore, when I recognize all my defects, I have to be humble by necessity. Whence Bernard on The Song of Songs says: "In what way is the soul not humbled by this true knowledge of self, when it perceives the burden of sin, aggravated by the softness of this body, entangled in earthly cares, infected with carnal desires, blind, bent over, and infirm?"[517] But certainly, whoever does not want to be humble, and submit to a priest when confessing due to whatever excellence or nobility should beware, lest one imitate the devil that once went to a priest and said to him, that he wished to confess. Nevertheless, he was not content to be seated at the side of the priest, instead placed himself above his head. The priest, knowing that it was truly the devil through a revelation of the Holy Spirit, said to him: The entire edifice of your confession is destined for ruin because it begins without humility. The devil, in fact, seeing that he was caught in the foolishness of his fallacious deception, said to the priest: And even if I am never going to receive forgiveness, nevertheless, you will never learn from me, either in word or deed, the

[516] See Letter 118 c. 3 n. 22 in CSEL 34/2, 685. Bonaventure's quotation is almost verbatim.

[517] Bonaventure adapts Sermon 36 n. 5. See SBOp 2.7.

doctrine of humility because I am puffed up and proud of heart. – I do not recall having read these exact words, but the sense of the words.[518]

8. Second, penance must be tearful with vehement pain, which opposes the carnal pleasure or lewdness proper to the disordered subject. Whence 2 Corinthians 7:10 states: *For the sorrow that is according to God works toward an enduring penance for salvation*. Whoever thinks that one has offended God through his sin must grieve within and harshly beat oneself interiorly, so that he erupts in exterior tears, since such sadness *works toward an enduring penance for salvation*, because one subsequently merits the pardon of all sins, by which a person is obliged to eternal punishment. Whence Augustine says: "A person arises to the tribunal of his mind ... stating his own guilt before his face."[519] One accuses the self with judgment constituted in his heart, knowledge assists as an accuser, conscience as a witness, and fear as the executioner; thereupon blood certainly flows with the confession, because *if we judged ourselves, we should not thus be judged*.[520]

9. Third, penance must be satisfactory with prompt reparation, which opposes the malevolent heart that hates the neighbor. Whence Luke 3:8 says: *Bring forth works worthy of penance*. That person brings forth *works worthy of penance* who, the graver the damage corporal or spiritual inflicted on the neighbor, the greater the rec-

---

[518] On homiletic exempla, the devil and confession, see Gregg, *Devils, Women, and Jews: Reflections of the Other in Medieval Sermon Stories*, 41-42.

[519] See Sermon 351 c. 4 n. 7 in PL 39:1542. Bonaventure's text does not contain 2 Cor 5:10 which stands in the middle of his citation from Augustine.

[520] See 1 Cor 11:31.

ompense one hurries, as quickly as possible, to restore. So where transgression has abounded, inflicting the damage of envy and hatred, there the grace[521] of benevolence and concord may truly abound, restoring what had been taken away, since "sins are never remitted unless whatever was taken away is restored,"[522] and reputation most of all, because a *good name is better than the precious oil*[523] of the earth. If any detractor, who judges everyone and does not wish to be judged by anyone, were to weigh that no sin of blame is dismissed unless the stolen fame is restored, perhaps he would not crucify his brother with the false judgment of evil thoughts in the heart and perverse judgment of poisonous detractions on the lips. One's brother, whom the detractor condemns, is at that time truly dear to God interiorly through grace, greatly conformed to Christ through good will, and quite near to celestial goods due to the abundance of merits.

10. Third, the happiness of the heavenly city is noted, when it includes: *There will be joy among the angels of God*. The heavenly citizens rejoice and are gladdened by the salvation of sinful people for three reasons: first due to the breadth of benevolence and charity, second due to the restoration of angelic fortune, third due to the augmentation of the non-essential reward.

11. So first the angels rejoice over the salvation of sinners due to the latitude of benevolence and charity. For the breadth of charity is such, that the angels rejoice as much over the good of a neighbor as over their own, because the heavenly city is not congested with a multitude

---

[521] See Rom 5:20: "But where the offense has abounded, grace has abounded yet more."

[522] See Augustine, Letter 153, c. 6 n. 20 in PL 33:662: 'The sin is not forgiven, what is stolen is restored."

[523] See Qoh 7:2: "A good name is better than precious ointments."

of those who desire it, since one's own reward is not diminished by the multitude of those who possess it and live there, but to the contrary, the glory of one increases that of another. For this reason the gospel of today, Luke 15:8-10, says: *And what women, having ten drachmas, if she loses one, does not light a lamp and sweep the house, and seek diligently until she find it?... So I say to you, there will be joy among the angels of God over one sinner who does penance.* The *woman* is divine wisdom, the *nine drachmas* are actually the nine choirs of angels; but the *one drachma* is the human race, which was deservedly lost because of the first transgression. Therefore divine wisdom *lights a lamp* to look for this drachma, uniting the light of humanity with the luminosity of divinity; *and sweeps the house* of assumed mortality through the weakening of body and soul in the passion, so that through his own blood *she find* the person who was lost.[524] And because of this a great joy indeed is generated among the angels of God, which is extended to all the elect, given the latitude of perfect charity.

12. Second, the angels rejoice over the salvation of sinners due to the restoration of angelic fortune. Although the angels may be superior to human beings by nature, nevertheless, it turns out that given divine abundance and benignity, which bonded with human beings, some people have been made equal to the angels in grace and on account of their excellent merits have been assumed to the order of angels, such that their exaltation and sanctification are, by reason of a certain equivalence, the restoration of angelic ruin. This joy can be explained with that verse from Isaiah 51:3: *The Lord will therefore comfort Zion, and comfort all her ruins; joy and happiness will*

[524] Bonaventure's interpretation is indebted to Homily 34 n. 6 of GGHG. See CCSL cxli, 303-04.

be found in her. Indeed *Zion* is interpreted as mirror[525] and signifies the empyreum heaven, where the angels are seated to examine the beauty of the divinity, whose ruins God comforts when he exalts earthly human beings to the angelic orders in place of those who have fallen. Whence the Gloss on Psalm 44:17 *You will make them princes over all the earth* says: "He chose the poor so that he might rise to the heavenly orders, which are constituted from human beings and angels."[526]

13. Third, the angels rejoice over the salvation of sinners due to the augmentation of the non-essential reward. Although the joy of the angels does not increase, inasmuch as it consists in the essential reward, since in that regard they are perfectly blessed, nevertheless the joy does increase among them, inasmuch as it consists in a non-essential reward. For by ministering good works to others, they merit a non-essential reward over which they rejoice by reason of the gifts themselves, and when they lead their fellow citizens to beatitude, they rejoice over them without doubt and congratulate each other because of their union. Whence while they rejoice over the salvation of human beings they are, nevertheless, not saddened by their damnation, because the blessed are susceptible to joy and gladness, but not to sadness. Tobit 14:7-9 speaks of this joy: *All they who fear the Lord will return, and the peoples will leave their idols and come to Jerusalem and dwell in her; and all the kings of the earth will rejoice in her. They will return*, through contrition, *all who fear the Lord*, with filial reverence, who had turned away from God through sin; *and the peoples will leave their idols*, of vanity; *and come to Jerusalem*, cordially through the tranquility of peace, *and dwell within*

[525] See CCSL lxxii, 122: "Zion means mirror."

[526] The critical edition refers to Lombard's Glossa on Ps 112:7-8.

her, through the continuation of good works. And this is not able to be done without the help of the angels, who are assigned to our custody; therefore *kings of the earth*, that is, the angels, who reign over us earthly people by reason of the dispensation God gave them, *will rejoice*, due to the augmentation of the non-essential reward. Let us ask, etc.

SERMON 31: FOURTH SUNDAY AFTER PENTECOST

[Sermon] 1. *Leaving all things, they followed him.* Luke 5:11. Since the doctrine of Christ assumed a beginning from the highest poverty, and the primary foundation of evangelical perfection is firmly established in the security of poverty, therefore the apostles of Christ, the teachers of the holy Gospel, upon whom the Lord was about to found his Church, are shown to have left all things in the proposed verse, when it says: *Leaving all things, they followed him.* Certainly two things necessary for the salvation of each one are noted: first, the desertion of restraining impediment; second, the attainment of fulfilling freedom. First, therefore, contempt for earthly things is noted in the proposed verse, when it says: *Leaving all things.* While not everyone is held to leave everything in regard to effect, except for the perfect who are obliged by the vow of poverty, nevertheless everyone is held to leave everything in regard to affect, lest overcome by love for them, they place their hearts over and against the flowing riches and, in perverse order, love the creature more than God. Second, the appetite for the eternal is noted, when it adds: *they followed him.*

2. It says, therefore: *Leaving all things*, where the desertion of the restraining impediment is noted. The apostles, in fact, as true legates, in order to be a similitude of Christ, who commands the removal of whatever is a restraining impediment, left all things: first, inasmuch as they are heavy burdens, so they might be quicker to hurry after Christ; second, inasmuch as they are hindrances, so

they might be more secure in denouncing evil; third, inasmuch as they are entangling obstructions, so they might be more efficacious in promoting the good.

3. First, they left all things inasmuch as they are heavy burdens, so they might be quicker to hurry after Christ, who *exults like a giant to run the course*[527] of evangelical perfection, because he was not weighed down by anything earthly. For from the beginning of his birth he consecrated poverty in his body, lived poorly and associated with poor people, at the end was truly placed on the cross nude, and appeared in the guise of a pilgrim after the resurrection.[528] Whoever, therefore, wishes to be bound to Christ *must himself walk as he walked*.[529] On the other hand, the one who walks *among the chariots and* finely adorned *horses*,[530] with pomp and riches, is neither a successor nor legate of Christ, because he does not have in his life the seal of the poor Christ, which is the confirmed signet of legation. Attentive to this, Peter said to the Lord in Matthew 19:27-28: *Behold we have left all and followed you: what then shall we have? And Jesus said to them: Amen I say to you, that you who have followed me in the regeneration when the Son of Man shall sit on the throne of his glory, shall also sit on twelve thrones, judging the twelve tribes of Israel*. "Peter was a fisher and a poor man, who sought sustenance with the work of his hands, and nevertheless he confidently stated his case for merit, when it says: *Behold we have left all and followed you*, and he searches for a reward, when it adds: *What then shall we*

---

[527] See Ps 18:6.

[528] See Luke 24:16 in the story of the two disciples on the way to Emmaus.

[529] See 1 John 2:6.

[530] See Ps 19:8: "Some trust in chariots, and some in horses, but we will call upon the name of the Lord."

have as a reward?"[531] And this, because as Gregory says: "As much was left by those who were following, as those who were not following would have desired."[532] Therefore you did well, Peter and the other disciples by leaving all things, because through this you have received a great reward. Otherwise it is not certain that you would have obtained the primacy of the Christian faith, because the Lord was not about to found the Church on you, unless he had led you first to that foundation and strengthened you in it, nor would he have raised you up to a seat of judicial power; for "This is the sublime height of most exalted poverty, which has made you as apostles and kings of the heavenly kingdom, making you poor in things but raising you up in virtues."[533] Certainly it is not extraordinary that the heights of poverty so remarkably enthroned and magnified them. For as we see in these material things, this ascent is higher to the degree that what ascends is lighter and purer; and so it is with spiritual things that the ascent freely goes higher, to the degree that what ascends away from earthly cupidity is purer and more abundant by virtue of grace.

4. Second, they left all things inasmuch as they are fettering hindrances, so they might be more secure in denouncing evil. For instance, the apostles restrained no one with the love of acquiring or fear of losing, like those who are held by such chains, nor were they silent about the truth; instead "They struck the great and the small alike

---

[531] Bonaventure adapts Jerome's commentary on Matt 19:27. See Book III, c. 19 of *S. Hieronymi Presbyteri Opera: Commentariorvm in Mathevm Libri IV*, edited by D. Hurst and M. Adriaen. CCSL lxxvii/I/7 (Turnhout: Brepols, 1969), 172.

[532] See Homily 5 n. 2 in GGHG in CCSL cxli, 34. Bonaventure's quotation is virtually verbatim.

[533] See Rule of the Friars Minor, chapter 6 in FA:ED, vol. 1, 103.

with javelins of truth."[534] The fear of earthly power and the profit of worldly cupidity produce in people, who do not wish to relinquish these earthly things, the ambiguity of a simulated falseness, so they prefer to be zealous for adulation and cupidity, instead of attending to truth. And this is why Mathathias and his sons, so as not to consent to the commands of King Antiochus, who was leading the Jews to idolatry, after having firmly refuted his messenger and even killed him out of zeal for the law and truth, left everything in the city and took refugee in the security of poverty. Whence 1 Maccabees 2:27 says of this: *And Mathathias cried out in the city with a loud voice saying: Everyone who has zeal for the law, maintaining the testament, let him follow me. And so he and his sons fled into the mountains, and left all that they had in the city.* These blessed men considered it more glorious to be killed with the truth than to be magnified with falsehood. Oh how glorious it is to die for the truth, which even if it does not convert the one who listens, nevertheless crowns the one who preaches! Oh God, would that there were today many like Mathathias, many like John the Baptist, and many like the Apostle Paul, who were not silent about the truth before princes, and especially before prelates! In fact the life of no one else is more harmful than that of princes, and especially prelates. Whence Gregory exhorts: "No one in the Church does more harm than the one who acting perversely, holds a title or even a rank of dignity or sanctity. For no one presumes to refute this delinquent, and the blame is extended even more, when the sinner is honored out of reverence for the title."[535]

---

[534] See responsory 6 for Matins on the Feast of St. Anthony of Padua. See also Sermon 15 n. 5 above.

[535] See Book I, c. 2 of *Regula pastoralis liber* in PL 77:16A. The citation is virtually verbatim.

5. Third, they left all things inasmuch as they are entangling obstructions, so they might be more efficacious in promoting the good. Whence Matthew 4:19: *Come after me, and I will make you fishers of humanity. And they immediately left all things, and followed after him.* Behold that the apostles in order to be better fishers of humanity, left all earthly things, lest they be an obstacle or impediment to those whom they were going to fish. For as life persuades better that the tongue, and examples better than words,[536] so contempt of the world and mortification of the flesh persuades more efficaciously, and the person who is poor and *crucifies one's flesh with its vices and longings*,[537] more than the person who nurtures one's flesh and favors it with delights. Who, in fact, would have believed the apostles regarding the contempt of the world, if they would have seen that they love the things of the world? For if the apostles would have been seekers and accumulators of riches, all the world would have fled from them, or at least they would have been kept away from the love of God by their way of life. Now, however, the net of poverty has drawn to the love and praise of God, when through their example cupidity, which *is the root of all evils*,[538] was destroyed, and the poverty of Christ, which is the primary foundation of all good, was placed into the hearts of the faithful. For the apostles did not found the Church in any other way except through the spirit of poverty, because they did not convert the world with an army of horses or with the strength of riches. On the contrary, salvation is rendered useless with gold and its trappings. Yet lest strong commendation appear to result in the condemnation of the temporal goods of the Church, it is good for that reason to say that the temporal goods

[536] See Sermon 15 n. 2 above.
[537] See Gal 5:24.
[538] See 1 Tim 6:10.

of the Church must be tolerated and even in a certain manner sought after for multiple reasons, clearly for the honor of the Bridegroom, the decorum of the bride, the sustenance of pilgrims, the care of the poor, the consolation of the infirm, the devotion of the faithful, and the use of the community. And when they are tolerated for these reasons, they do not diminish perfection in prelates, indeed, if they are dispensed well, they augment merit and when not, they present an occasion of damnation.

6. Second, the attainment of fulfilling freedom is noted in the proposed verse, when it observes: *they followed him*. The apostles *followed* Christ as the end and completion of every good in a threefold way: first, humbly without pride due to the splendor of internal knowledge, second, harmoniously without envy due to love of the heavenly manner of life, third, perseveringly with steadfastness due to the toleration of continual afflictions. And so the apostles, who follow Christ in these three things, were led back to the blessed Trinity; for through the splendor of internal knowledge directing the rational power, they were led back to the wisdom of the Son, for through the love of heavenly charity rectifying the concupiscent power, they were lead back to the benevolence of the Holy Spirit, and through the vigor of the robust steadfastness stabilizing the irascible power, they were led back to the eternal power of the eternal Father. And these three, that is, the understanding of divine matters, harmony with neighbors, and tolerance of adversaries are necessary for everyone's salvation.

7. First, they followed Christ humbly, without pride due to the splendor of interior knowledge. For humility opens the splendor of understanding, and pride closes

it, since "While it inflates, it obscures"[539] and takes away the light of truth. And John 8:12 speaks of this: *I am the light of the world, the one who follows me does not walk in darkness, but will have the light of life. I am the* true *light of the world*, because I do not accept another source, indeed every other created light springs forth from the font of my wisdom, and thus *the one who follows me*, through humble subjection, *does not walk in the darkness* of errors and ignorance, *but will have the light of life* and grace that vivifies the affections and illuminates the understanding.

8. Second, they followed Christ harmoniously, without envy due to love of the heavenly manner of life. Whence 1 Peter 2:21 states: *Christ suffered for us, leaving you an example that you may follow in his steps*. Oh sweetest word, what truest word, worthy of all remembrance and praise! For *Christ suffered for us*, who needed to be purged from all iniquity, *leaving you an example*, of charity and benevolence; so *you may follow in his steps*, leading to the highest perfection. If in fact the question is asked: What moved the Son of God to suffer for us, no other cause is to be found other than his benevolence and most merciful charity. Whence 1 John 3:16 says: *In this we have known the charity of God that he laid down his life for us*. But because this example of such benevolence is worthy of imitation, it therefore adds: *and we ought to lay down our lives for the brethren*; which is what the apostles rightly carried out, when setting aside all malevolence proper to envy, they laid down their lives more freely for the salvation of all the elect. And because of this anyone of them is able to recite Job 23:11: *My feet have followed his steps. My feet* of affectionate love *have followed* his *steps*, I say,

[539] See Book XXIII, c. 17 n. 31 of Gregory's *Moralia in Iob* in CCSL cxliiib, 1157. The citation is verbatim.

of charity and benevolence, because it is a *great glory to follow the Lord*,[540] in perfect charity.

9. Third, they followed Christ perseveringly with steadfastness due to the toleration of continual afflictions. Whence Luke 9:23 reads: *If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me. If anyone wishes to come after me*, humble and mortified, *let him deny himself*, through humble subjection, and *takes up his cross* of continual exhaustion, and *follow me*, persevering up to the entrance of the eternal palace. And it is good that the subjection of humility is put forward in this authority, which is understood through the abnegation of one's will; the bitterness of penance and mortification, which is understood under the heading of the cross, because the mortification of the body is sometimes lost through pride, and sometimes through the throat. And because of this, if we wish to lift the cross of mortification perfectly, we must be humble in heart and abstinent in the flesh.[541] Let us ask, etc.

---

[540] See Sir 23:38: "It is a great glory to follow the Lord...."

[541] On Luke 5:11, see also Karris, *Bonaventure's Commentary on the Gospel of Luke, Chapters 1-8*, WSB VIII/1, 379-400.

SERMON 32: FIFTH SUNDAY AFTER PENTECOST

[Sermon] 1. *Everyone who is angry with his brother shall be liable to judgment.* Matthew 5:22. Our Lord Jesus Christ, wanting to draw the human race away from the fury of anger that disturbs the soul lest it burst out harming a neighbor, pronounces in the proposed verse, as the most just judge, the eternal penalty of judgment for any person angry with one's brother, when it says: *Everyone who is angry with his brother* etc. Certainly a valid order for proceeding is proposed in this verse. For first, the sin of anger is described in regard to its interior origin, which it possesses due to an evil soul; second, in regard to its exterior diffusion or operation, which is toward one's neighbor; third, in regard to its final end, which consists in eternal punishment. First, therefore, the sin of anger is described in regard to its interior origin, which it possesses due to an evil soul, when it says: *Everyone who is angry*. The Gloss: "Anger is any evil movement to harm: however a sudden movement, to which one does not consent, is a passion; when aroused by consent, passion brings death into the home."[542] But every movement, whether good or bad for moral excellence, takes its origin from the soul. Second, the sin of anger is described in regard to its exterior diffusion or operation, which is toward one's neighbor, when it adds: *with his brother*. A person is angered when he is inordinately moved interiorly within himself; but *with his brother*, when that evil movement bursts out exteriorly, in word or deed, to harm the neigh-

[542] The critical edition says that this is the Glossa Ordinaria.

bor. Third, the sin of anger is described in regard to its final end, which consists in eternal punishment, when it introduces: *shall be liable to judgment.*

2. First, therefore, the sin of anger is described in regard to its interior origin, which it possesses due to an evil soul, when it says: *Everyone who is angry.* There are namely three things, which as the cause of anger and fury perturb the soul according to each one of its powers. And first is the error of blindness and ignorance due to a deficient discernment of the truth; second is the spite of evil and jealousy due to the lack of fraternal charity; and the third is the furor of cruel vindictiveness due to the lack of peace and concord. The first is in the rational power, the second in the concupiscent power, and the third is in the irascible power.

3. First, the error of blindness and ignorance, which regards the rational power, is due to the lack of discernment of the truth in the person who is angered. Whence Sirach 1:28 says: *The anger of his animosity is his perversion.* For the eye of reason is so perverted and confused in anger that it is completely unable to see; or it is so distorted that it perversely approves and disapproves one thing for another, and commends what is false as the truth. Whence an author says: "Anger impedes the soul so it cannot distinguish what is true,"[543] or recognize how dear his brother may be to the Lord in the beauty of the virtues, how interiorly rich in the fecundity of good works, and how near to the angels in celestial longing, because it is tested in many, confounded among others, and irritated with those who are contrary.

---

[543] The critical edition refers to Book II, distich. 4 of Cato's Distich.

4. Second, the spite of evil and jealousy, which regards the concupiscent power, is due to a lack of fraternal charity in the person who is angered. Whence Proverbs 29:22 states: *One who is easily indignant will be quicker to sin.* Since, in fact, the development of all virtues depends on charity, so all vices begin with the incitement of furious anger. Whence: *One who is easily drawn* to anger due to the spite of jealousy *will be quicker* to bring about all kinds of crimes and injuries to a neighbor. Whence the Gloss on Proverbs 29:22, *The angry man causes disputes* says this: "Anger is the door for all vices, which when it has been closed, gives interior rest to the virtues, and opened, will stir up every outrage."[544]

5. Third, the furor of cruel vindictiveness, which regards the irascible power, is due to the lack of peace and concord in the person who is angered. Whence Proverbs 27:4 says: *Anger has no mercy or fury when it breaks forth.* In fact, those who are angry are not said to be people by reason of their fury, but, rather, ferocious beasts because they are like beasts without mercy, sucking the blood of others. And because of this the Wise One gave good counsel in Sirach 8:19: *Do not dispute with the angry one, and do not go into the desert with the bold one, because blood is nothing in the sight of this person.*

6. It follows: *with his brother*, where it describes the sin of anger in regard to its exterior diffusion or operation, which is toward one's neighbor. Whence: "One first gets angry then restrains this movement within the soul,"[545] afterward *with the brother*, when this movement exteriorly erupts to cause harm. For someone is angered with

---

[544] See the Glossa Ordinaria on Prov 29:22 in PL 113:1112A.

[545] The critical edition says that this citation is from the Glossa Ordinaria on Matt 5:22.

his brother in a threefold manner according to the triple instrumentality of the body, that is, of the heart, mouth, and works of the hand, through which every movement of anger, either interior or exterior, is exercised. Now first someone is angered with his brother by a perverse judgment due to an evil thought in the heart; second, by a harsh word due to an injurious reproach of the mouth; third, by a vicious offense of fraternal injury in a deed.

7. First, someone is angered with his brother by a perverse judgment due to an evil thought in the heart. The Lord dismisses this illicit interior agitation, when he says in the gospel today: *But I say to you that everyone who is angry with his brother*. This exposition is understood so: "That is I say, in addition to do not kill, do not get angry; for the person who does not get angry does not absolve the law, but perfectly fulfills it."[546] Whence the Gloss says: "The command of Christ is not contrary to the law, but is more broadly contained within it. For the person who does not get angry, does not kill; but on the contrary, the permission to get angry is the cause of homicide. Because of this the Lord discloses that every movement of the soul toward harm is to be considered as homicide."[547] Certainly, if anyone were to pay attention to this, he would never retain anger in the soul against his brother, never furnish a gibbet for him in the home of the heart with evil thoughts, as Aman prepared a gibbet for Mardochai in his home; nevertheless, the angry Aman himself was suspended on it like a murderer,[548] not Mardochai. Yet "anger which has a cause is not an illicit agitation, but a judgment, because one is not angry with his brother, but with

[546] The critical edition says that this exposition is from the Glossa Interlinearis.

[547] See PL 114:93BC.

[548] See Esther 7:10.

a vice,"[549] according to what the Gloss says about Psalm 4:5: *Be angry but sin not.*

8. Second, someone is angered with his brother by a harsh word due to an injurious reproach of the mouth. And the Lord also dismisses this exterior movement, when the text says: *Whoever says to his brother, raca,* or *fool,* which is the case when the interior movement bursts forth in the exterior voice. Whence the Gloss says: "*raca* is an interjection expressing indignation,"[550] "a Hebrew term which is interpreted as empty or vain;"[551] a *fool* is indeed one who is rendered foolish. Whence the Gloss says: "It is not a little madness to call foolish what God has prepared with the salt of wisdom, and to derogate the God who prepared it."[552] Nevertheless the Gloss imputes a difference between *to get angry* and to say *raca* or *fool* thus: "There is a gradation to these sins; first, is to get angry and retain this movement in the soul; the greater is if this agitation twists the voice as if to wound the person with whom one is angered; even more if a certain reproach is shouted."[553] Joseph removed this movement of anger, which is expressed in word, from his brothers according to what Genesis 45:24 says: *So he sent away his brothers and said to them: Be not angry along the way,* by saying one or another injurious word. For the person who reproaches his brother dissolves the bond of fraternity, stirs up disputes and kindles strife.

---

[549] The critical edition says that this is from the Glossa Ordinaria.

[550] The critical edition states that this is from the Glossa Interlinearis.

[551] The critical edition says that this is from the Glossa Ordinaria.

[552] The critical edition says that this is from the Glossa Ordinaria.

[553] The critical edition says that this is from the Glossa Ordinaria.

9. Third, someone is angered with his brother resulting in a vicious offense of fraternal injury from a deed. And the Lord also removes this sin of anger, approving what had been said by the early authorities, namely: *Do not kill*. Whence by prohibiting the movement of anger, he did not empty the command not to kill, but he wanted it to be observed perfectly. For "take away anger and there will be no homicide."[554] Genesis 4:5-8 speaks of this: *Cain was vehemently angry;... Cain rose up against his brother Abel and killed him*. In these circumstances sometimes one injures the brother's body, other times his things; for homicide, stealing, conflagration, and all kinds of damage proceed out of anger.

10. Third, in the proposed verse the sin of anger is described in regard to its final end, which consists in eternal punishment, when it includes: *shall be liable to judgment*. Indeed each one of the previously mentioned sins will be appointed a specific sentence of penalty. For the first sin of anger will be appointed a judgment of strict examination in order, to scrutinize and reveal the rash judgments of the heart. The second sin of anger will be appointed the disgraceful judgment of disparagement, to rebuke the injurious words of the mouth. And the third sin of anger will be appointed to the inferno of Gehenna, to punish the vicious offense of the deed.

11. First, anyone who is angered with his brother due to the error of ignorant evil thoughts, *shall be liable to judgment* of strict examination, which scrutinizes the rash judgments of the heart. Whence Revelation 20:12 says: *The books were opened and the dead were judged according to those things which were found in the books*. Indeed on the day of judgment the books of conscience

[554] See the Glossa Ordinaria in PL 114:93C.

will be opened before the face of God, to whose eye of wisdom nothing escapes notice; and sinners will be judged according to what is found in the books of conscience.[555] For when a person sins an indelible stain of sin is effected in the books of conscience, unless it is deleted through grace, and it indicates that the sinner is worthy of eternal death. Whence the Gloss on Romans 2:15 *Their thoughts were accusing them*, says: "It must be understood that the thoughts that were either accusing or defending the soul were certainly not those that were then, but those which are now, whose voices remain like certain seals in wax, which, it is said, will be revealed on that day."[556] And this is what is said in the proposed verse: *Everyone who is angry with his brother shall be liable to judgment*, that is, that one is understood to be worthy of the accusation according to the Gloss. Whence to avoid the judgment, the Apostle gave good counsel in 1 Corinthians 4:5: *Do not judge before the time, until the Lord comes, who will both bring to light the hidden things of darkness, and will make manifest the counsels of the heart*. If the angry person were to pay attention to this, one would never be angered by his brother with an evil thought in the heart. Whence Bernard says: "Evil men do not await judgment, but those who seek the Lord direct all things in judgment."[557] And for this reason the Church sings at the death of every member of the faithful: "I tremble and fear while a cataclysm will come and anger draws near."[558]

---

[555] On Bonaventure's understanding of the book or books of conscience, see Winthir Rauch, *Das Buch Gottes: Eine systematische Untersuchung des Buchbegriffes bei Bonaventura* (München: Hueber Verlag, 1961), 241-46.

[556] The critical edition states that this is from the Glossa of Peter Lombard in PL 191:1346.

[557] The critical edition says: We have not found the source of this citation.

[558] This is from the responsory, *Libera me*, which had been sung at funerals in the Roman Catholic Mass.

12. Second, anyone who is angered with his brother due to spiteful envy in harsh speech, *will be in danger of judgment* of disgraceful disparagement, which rebukes the injurious words of the mouth. Whence Matthew 12:36-37 says: *Of every idle word people will speak, they shall give account on the day of judgment. For by your words you will be justified, and by your words you will be condemned.* If we will render *an account of the day of judgment for every idle word*, then even more for injurious and slanderous words. But because "death and life are in the power of the tongue"[559] according to the Gloss, it says therefore: *on account of your words*, namely that are "good," *you will be justified*, and *on account of your words*, namely that are "evil and injurious," *you will be condemned*,[560] when before the entire celestial court you will be disparaged and blamed on their account. And seeing that it is a greater sin when you are not only angered with your brother interiorly within the heart, but when it bursts forth exteriorly in word; a greater penalty will be required then for that. The Lord, therefore, says: *Whoever says to his brother, raca, shall be liable to judgment.*[561] Whence the Gloss states: "The judgment is less when it conducted in regard to the defendant; there is even a place for the defense. It is more when there is a council, when the judges confer among themselves, when they condemn to punishment the person whom everyone agrees must be condemned."[562] Whence, it is not the custom to call a council except in the case of major and grave offenses. The epistle of Jude 14-15 speaks of this judgment: *Behold the Lord has come with thousands of his holy ones to*

---

[559] See the Glossa Ordinaria on Matt 12:37 in PL 114:128A.

[560] The critical edition says that this is the Glossa Ordinaria on Prov 18:21.

[561] See Matt 5:22.

[562] The critical edition says that this is from the Glossa Ordinaria.

execute judgment upon all the impious for all their impious works, which they said. Certainly if the angry paid attention to this, they would never crucify their brother with the poison of reproach, as the Jews are said to have crucified the Lord with poisonous words.

13. Third, anyone who is angered with his brother due to vindictive fury resulting in a vicious wound *shall be liable to judgment* in the inferno of Gehenna, which punishes the impiety of offensive deeds. Whence Revelation 20:13-14 says: *They were judged everyone according to their works; and hell and death were cast into the sea of fire; this is the second death.* It appears then that "in these three things, judgment, council, and Gehenna, different mansions of eternal damnation are expressed one by one according to the manner of sin,"[563] following what the Gloss says about the verse from the gospel of today; namely, one *will be in danger of the fire of Gehenna.* Let us ask, etc.

[563] The critical edition says that this is from the Glossa Ordinaria.

Sermon 33: Sixth Sunday after Pentecost

[Sermon] 1. *There was a crowd* with Jesus *and they had nothing to eat. He called his disciples together and said to them, I have compassion on the crowd, for behold, they have now been with me three days, and have nothing to eat.* Mark 8:1. Our Lord, who is inwardly filled with mercy and piety, seeing today the crowd that endured want for love of him, deigned to satiate them freely with both corporal and spiritual food. However, since divine mercy condescends to no one except the person who first suffers the bitterness of need and penance, and endures it with longstanding patience; therefore, three things for our instruction are implied in order in the proposed verse. For in the proposed verse the necessity of the provoking indigence is first noted; second, the benignity of the patient assistance; third, the forbearance of the persevering, successful request. Whence human indigency calls upon the benign God to be compassionate, perseverance requests assistance, and divine compassion relieves the weakness. First, therefore, the necessity of the vexing indigence is noted, when it says: *There was a crowd* with Jesus *and they had nothing to eat.* Second, the benignity of the compassionate assistance is noted, when it adds: *he called his disciples together and said to them: I have compassion on the crowd.* Third, the forbearance of the persevering, successful request is noted, when it includes: *behold, they have now been with me three days.*

2. First, the imminent indigence of the crowd is noted in the proposed verse, when it says: *There was a crowd*

with Jesus *and they had nothing to eat*. This crowd needed to eat in a threefold manner, since for this reason the exterior and interior person was being oppressed. Now first it needed to be fed with food, the lack of which was causing a debilitating impotence. Second, it needed to be fed with salutary teachings, the lack of which was causing the blindness of ignorance. Third, it needed to be fed with sacramental refreshment, the lack of which was causing the tepidness of idleness.

3. Now first this crowd needed to be fed with food, the lack of which was causing a debilitating impotence. Whence Exodus 16:3 says: *Would that we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh pots and ate bread to the full. Why have you brought us into this desert, that you might put to death the entire multitude with famine?* Because no one, according to the normal course of nature, is able to subsist for long in this life, unless sustained by corporal food. Therefore, the children of Israel, who were not paying attention to the power and benignity of God, but, rather, their fragility, and lacking nourishment, were in despair regarding their corporal life. Although they were not worthy by reason of their diffidence, God heeded their wishes, and sent provisions in abundance to them, with which their bodies might be sustained. In the same manner the benign God satiated the weak and hungry crowd today, lest it falter along the wayside. Whence the gospel today says: *they ate and they were* well *satisfied*.[564]

4. Second, the crowd needed to be fed with salutary teachings, the lack of which was causing the blindness of ignorance. And Christ speaks of this to his disciples in Luke 9:13: *You give them something to eat*. Christ is

[564] See Mark 8:8.

talking to the apostles and doctors or preachers, so that they may nourish the ignorant and the hungry with celestial food, the *bread of life and understanding*,[565] and give them the water *of salutary wisdom* to drink, stirring up their appetite for spiritual food, because sinners and ignorant people "having been turned back grow weak in this life, if they are left to grow weak in their conscience without the sustenance of doctrine."[566] Whence: *Not on bread alone does a person live, but on every word that proceeds from the mouth of God.*[567]

5. Third, the crowd needed to be fed with sacramental refreshment, the lack of which was causing the tepidness of idleness and weariness. Whence John 6: 54-55 states: *Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you shall not have life in you. The one who eats my flesh and drinks my blood has life everlasting.* Behold, this eating is so necessary that, unless a member is joined through it to the mystical body of Christ, that is, the Church, that person is unable to receive the flow of life from the head, namely Christ. Whence, it follows: *The one who eats my flesh and drinks my blood, abides in me and I in him.*[568]

6. Second, in the proposed text the benignity of compassionate assistance is noted, when it adds: *He called his disciples together and said to them, I have compassion on the crowd.* Our Lord, on account of the great benignity, which he has for the human race, first has mercy on the crowd weak with impotence, sustaining it with corporal

---

[565] See Sir 15:3: "With the bread of life and understanding, she (Wisdom) will feed him...."

[566] The critical edition states that this quotation is from the Glossa Ordinaria on Luke 9:13.

[567] See Matt 4:4.

[568] See John 6:57.

food. Second, he has mercy on the crowd blind with ignorance, illuminating it with salutary teaching. Third, he has mercy on the crowd tepid with idleness, inflaming it with the sacramental delight.

7. First, the Lord has mercy on the crowd weak with impotence, sustaining it with corporal food. Whence Psalm 102:12 says: *As a father has compassion on his children, so has the Lord compassion on those who fear him, for he knows our frame*. Just as *a father has compassion on* his *children*, refreshing them with corporal food, lest they succumb and die, so our Lord today has mercy on the hungry crowd, by feeding it corporally with five loaves and a few fish, *lest they falter along the wayside*. This must be attributed to divine power and not human debility; *for he knows the frame* of our body is unable to subsist for long, unless it is sustained by continual nourishment.[569]

8. Second, the Lord has mercy on the crowd blind with ignorance, illuminating it with salutary teaching. Whence Sirach 18:13 says: *He has mercy, and teaches and instructs his flock like a shepherd*. Our Lord, who *has mercy* (He is in fact the *Father of mercy*,[570] and thus the benignity of merciful compassion that he has for humanity) *teaches and instructs his flock like a shepherd*, with the word of doctrine. He was greatly solicitous and zealous to feed the human race with the *bread of life and understanding*. Whence he did not cease, as blessed Jerome says: "to go around cities, villages, and towns announcing the reign

[569] The critical edition states that this quotation is from the Glossa Ordinaria on Mark 8:6.

[570] See 2 Cor 1:3.

of God,"[571] because the refreshment of the mind is better than that of the stomach.

9. Third, the Lord has mercy on the crowd tepid with idleness, inflaming it with the sacramental delight. Whence Psalm 110:4 states: *Merciful and gracious is the Lord, he has given food to those who fear him. Merciful and gracious is the Lord, he has given* to the faithful *that fear him*, with the fear of filial reverence; the *food*, of his own body under the appearance of bread; a *bread having all delight and the sweetness of every flavor*,[572] the taste of which arouses the soul with such ardor, so that, with both all tepidity and idleness destroyed and all carnality destroyed, it is united with this food alone through love and transformed into it; and then at that time it tastes *how sweet is the Lord*,[573] experiencing in a certain way that his *spirit is sweeter than honey*,[574] and comprehends with the senses, *what a great multitude of sweetness*[575] is hidden in this sacrament of love.

10. Third, in the proposed text the forbearance of the persevering, successful request is noted, when it includes: *behold they have now been with me three days*. Those successfully requesting a benefit from God are those who, with forbearance and patience, stay with him for three days, that is to say, in the pain of bitter contrition in the heart, in the sorrow of an open confession with the mouth, and in the labor of a befitting satisfaction in deed.

---

[571] Cf. Book I of his Commentary on Matthew at 9:35 in PL 26:62AB.

[572] See Wis 16:20.

[573] See Ps 33:9.

[574] See Sir 24:27: "For my spirit is sweeter than honey, and my inheritance sweeter than honey and the honeycomb."

[575] See Ps 30:20: "How great is the multitude of your sweetness, O Lord, which you have hidden for those who fear you."

And this distinction is able to be taken from the Gloss, which says the following: "The crowd stays with the Lord; while the multitude of the faithful, who shun their sins through penance, turn back to the Lord in deed, speech, and thought."[576]

11. First, the sinners stay with the Lord in the pain of bitter contrition in the heart. Whence Sirach 2:4: *In your sorrow endure and in your humility have patience.* When a person considers that he crucifies the Son of God within oneself again[577] because of his sin, this person must be interiorly contrite with so much pain and bitterness and disdain, and despise the self with so much humble abjection, that over and over again, prostrate on the bare earth or soil, he breaks out exteriorly in tears like a woman mourning the death of an only child, because *God will not despise a contrite heart*[578] that stays *in the pain* of contrition, and *humbled, in the humility* of voluntary abjection, without a murmur of impatience. Whence Bernard comments on the Song of Songs: "In what way will the sinful soul not be humbled by this true knowledge of itself, when it perceives itself burdened by sin, inclined to vice, and feeble in virtue? Will it not turn around even more in its affliction as long as it is pierced by a thorn? It will be turned around, I say, to tears, it will be turned around to laments and sighs, it will be turned around to the Lord, and it will call out to the Lord: *Heal my soul because I have sinned against you.*"[579]

12. Second, we have to stay with the Lord in the sorrow of an open confession of the mouth. Whence Psalm

---

[576] See the Glossa Ordinaria on Mark 8:2 in PL 114:208D.

[577] See Hebr 6:6.

[578] See Ps 50:19.

[579] Bonaventure has abbreviated Sermon 36 n. 5 on The Song of Songs. See SBOp 2.7. Ps 40:5 ends the citation.

24:5-7: *Direct me in your truth and teach me, for you are God my Savior. On you I have waited all the day long. Remember the depths of your compassion and the mercies that are from the beginning of the world. The sins of my youth and of my ignorance do not remember. Direct me in your truth, and do not incline my heart to evil words, to make excuses for sins;*[580] *and teach me*, to purely and perfectly confess my sins; *because you are God my Savior*, who bestows the pardon of all offenses; because *on you I have waited all the day long*, that is, often confessing my sins with sorrow and lament. Therefore, *Remember the depths of your compassion and the mercies, and my ignorance do not remember.* Each one has to truly pay attention that all his sins be confessed perfectly, because if one is retained, pardon for others will not follow. It is not possible that a person be both just and sinful, good and bad, a servant of God or a servant of the devil, because *no one can serve two masters*,[581] who order contrary things. Whence like a ship in the water that is full of holes, even if all its holes are closed except one, it will sink nevertheless into the depths of the sea because of that one; so too with the sinner, for if all sins are confessed except one, the person will be damned because of that one alone.

13. Third, we have to stay with the Lord in the labor of a befitting satisfaction in deed. Whence Sirach 2:1 reads: *Son, come to the service of God, stand in justice and fear and prepare your soul for temptation. Humble your heart and endure. Son, come to the service of God*, by undertaking penance; stand in justice, so that "as grievous as the damages of the fault you inflicted through an offense

[580] Bonaventure combines Ps 24:5 ("Direct me in your truth") and Ps 140:4 ("Do not incline my heart to evil words, to make excuses for sins").

[581] See Matt 6:24.

are, so much the more should you inflict groans upon yourself through penance;"[582] so *that where transgression has abounded* through an excess of fault, there the gift of grace may abound[583] more through worthy deeds of penance; *and in fear*, of filial reverence, because the one who is without fear will not be justified; *and prepare your soul for temptation* from the devil, lest you submit to him through consent. Willingly indeed does the devil send temptations to those who escape from the Egypt of sin, by bringing back the memory of worldly delights, so as to make them descend from the cross of penance. *Humble your heart*,[584] against the swelling of empty prominence, lest you be seduced by your pride and judge yourself *to be something when* you are *nothing*;[585] *and endure* with the Lord in the labor of befitting satisfaction, because such "penance is the best thing, which brings all weaknesses back to perfection,"[586] according to what Augustine says. Let us ask, therefore, etc.

---

[582] Bonaventure adapts Gregory's principle found in his Homily 20 n. 8 of GGHG. See CCSL cxli, 160

[583] See Rom 5:20.

[584] See Sir 2:2: "Humble your heart and endure...."

[585] See Gal 6:3: "For if anyone thinks himself to be something, whereas he is nothing, he deceives himself."

[586] Bonaventure adapts Book III, c. 9 n. 17 of Ps-Augustine, *Hypomnesticon contra Pelagianos et Coelestianos*. See PL 45:1631: *Poenitentia ergo res est optima et perfecta, quae defectos revocat ad perfectum*. ("Penance is therefore the optimal and perfect thing, which recalls the faltering to perfection.")

SERMON 34: SEVENTH SUNDAY AFTER PENTECOST

[Sermon] 1. *Every tree that does not produce good fruit will be cut down and thrown into the fire.* Matthew 7:19. Our Lord Jesus Christ, wanting to draw the coarse and irrational Jewish people away from evil, under the similitude of a tree that does not produce fruit, which because of its sterility is cut down and thrown into the fire, announces to anyone who is evil not by nature, but by the disposition of the will, the outcome and consummation of eternal damnation, when it says in the proposed verse: *Every tree that does not produce* etc. This verse certainly proceeds in an ordered manner: for first, the sin is described in regard to the interior origin that it possesses due to the arrogance of the mind; second, in regard to the exterior consummation that it possesses due to consenting works; third, in the final end that it possesses due to the fire of Gehenna. And so it is that sin, although it is has its occasion from the fraud of the enemy, nevertheless has its origin in the arrogance of the mind, consummation in consenting works or concupiscence of the flesh, and an end in the fire of Gehenna. First, therefore, sin is described in regard to the interior origin that it has from the arrogance of the mind, when it says: *Every tree*, namely that is evil not by nature, but from the arrogance of the mind. Whence the Gloss states: "The will of each one is like a good or bad tree, and as a tree is rooted in the earth, so the will maintains its integral nature in the soul, which is corrupted or changed for the better by the dispo-

sition of the will."[587] Second, sin is described in regard to the exterior consummation that it has due to consenting works, when it adds: *that does not produce good fruit*. The Gloss says: "The fruit of the evil tree are evil works of the flesh that is, fornication, voluptuousness, and avarice,"[588] etc., and these fruits are not produced except by an evil will. Third, sin is described as to the final end that it has in the fire of Gehenna, when it includes: *will be cut down and thrown into the fire*.

2. It says, therefore: *Every tree*, where sin is described in regard to the interior origin that it has from the arrogance of the mind. For that tree, corrupted by the disposition of the will, is the cause and origin of evil works: the first of which is counterfeit, because it was not planted in the garden of the Church in accord with the divine will; the second of which is arid, because it was not watered by the heavenly inflow or drops of grace; and the third of which is infertile, because its cultivation was not promoted by humanity in the exercise of justice.

3. First, the cause of fruit that is not good is that tree, which is counterfeit, because it was not planted in the garden of the Church in accord with the divine will. Whence Matthew 7:16 and even in the gospel today says: *Do they collect grapes from thorns or figs from thistles? So every good tree produces good fruits, and a bad tree, however, produces bad fruits. Do they collect from thorns*, of infidelity, *grapes* of the true faith, which Christ thirsts for in us? Certainly not, because just as grapes do not come from thorns but from vines, so too, the truth of faith does not

---

[587] The first part of this Glossa Ordinaria is found in PL 114:111A.

[588] See the Glossa Ordinaria in PL 114:111A: "The fruit of the evil tree are works of the flesh, that is, unclean fornication, voluptuousness."

come from the thorny nature of the unfaithful, but from the *true vine*[589] that is Christ. *Or do they collect figs from the thistles of the tradition of the fathers*,[590] which is the sweetness of a holy manner of living? As if to say: no. And this exposition is taken from the Gloss, which says the following: "The thorns and thistles are heretics, among whom no one is able to find truth or sanctity, for they cut and wound those who draw near."[591] *So every good tree*, which is introduced by God through faith into the body of the Church, produces the fruit of good works. The *bad tree, however*, because of the vicious degeneration, which it receives from the first parents, produces bad fruits unless it is inserted into the mystical body of Christ, *produces bad fruits*, because they are useless and unworthy of remuneration; for *without faith it is impossible to please God*.[592] And this can be explained from Job 19:10: *He has destroyed me on every side, and like a torn out tree, he has destroyed my hope*.

4. Second, the origin of evil works is that tree, which is arid, because it was not watered by the heavenly inflow or drops of grace. Matthew 21:19: *Jesus, seeing a certain fig tree by the wayside, came to it and found nothing on it but leaves alone, and said: May no fruit grow on you forever, and immediately the fig tree withered away*. The *fig* tree can be understood as the person given over to worldly pleasures, who is said to be by the wayside or on the way of the flesh and not on the way of the spirit; to whom Jesus comes, with the footsteps of the gospel; *and found*

---

[589] See John 15:1.

[590] Bonaventure conflates Matt 7:16 ("Do people gather ... figs from thistles?") and 1 Peter 1:18 ("... you were redeemed from the vain manner of life of the tradition of the fathers...").

[591] This is a verbatim citation of the Glossa Ordinaria on Matt 7:16. See PL 114:110C.

[592] See Hebr 11:6.

nothing pertaining to good works *on it but leaves alone*, that is the vain traditions of the philosophers without the fruit of justice; *and said to it: May no* fruit of good work *grow from you,* obstinate in malice, *forever*. Instead, because of your *harsh and unrepentant heart*,[593] I condemn you to eternal sterility, by taking away the water of celestial grace; *and immediately the fig tree withered away*.

5. Third, the origin of evil works is that tree, which is unfertile, because its cultivation was not promoted by humanity in the exercise of justice. Whence Luke 13: 6-9 states: *A certain man had a fig tree planted in his vineyard;... And he said to the vine-dresser: Cut it down, therefore; why does it still encumber the ground? But he answered him and said, let it alone this year too, until I dig around it and manure it. Perhaps it may bear fruit; but if not, then afterwards you shall cut it down*. By means of that tree one is able to understand the person who does exert himself in good works, whom the Lord threatens to cut down: *Cut it down, therefore; why does it still encumber the ground?* Whence the Gloss says: "A person *encumbers the ground*, who holds on to a post, but does not practice good works and presents by an example of depravity an impediment to others, such that they are not warmed by the heat of the sun."[594] *But he answered him and said, let it alone this year too*, by patiently waiting for it; *until I dig* with apostolic hoes, *around it*, externally stirring it up, *and manure it*, that is "Let me bring back to the memory, the evils and abominations, which

[593] See Rom 2:5: "But according to your hardness and unrepentant heart, you are treasuring up for yourself wrath on the day of wrath...."

[594] With a few variations this exposition comes from the Glossa Ordinaria on Luke 13:7. See PL 114:302CD.

the person did,"[595] so that the person may be called back from pride to humility. *Perhaps it may bear fruit*, of good works by the grace of compunction as if stirred up by the putrid dung, then good. *But if not, then afterwards you shall cut it down*, with eternal damnation. Whence the Gloss reads: "The sins of the flesh are dung, which is put down at the roots of the tree when a depraved conscience is touched by the memory of a thought, and when a person later does penances, it is as if one returns to the fecundity of works through contact with dung."[596]

6. Second, in the proposed verse, sin is described in regard to the exterior consummation that it has due to consenting works, when it adds: *that does not produce good fruit*. In order that we may arrive at a notion of bad fruit, let us first look at the condition of good fruit, because afterwards through the opposite conditions we can more easily recognize the fruit of bad works, because "opposites placed next to each other stand out more clearly."[597] That human fruit is good that first has the beauty of purity and the appearance of tasteful pleasure; second, that has the charm of gentleness and taste of patient sweetness; third, that has the utility of charity and the affection of formative benevolence. By way of opposition, every sin has its exterior consummation in consenting works, when the human fruit or work is similar to the bad fruit of the bad tree, first, it has the putrefaction or foulness of carnal lasciviousness that saddens the appearance; second, it has the acerbic fury and anger that embitters the taste;

---

[595] This interpretation is based on the Glossa Ordinaria on Luke 13:8. See PL 114:303A.

[596] This is an almost verbatim citation from the Glossa Ordinaria on Luke 13:8. See PL 114:303A.

[597] See Book III, 17 of Aristotle, *Rhetorica* in WAE, vol. 11, 1418b: "The facts about two opposites always stand out clearly when the two are put side by side."

third, it has the poison of heartfelt envy that deforms the affections.

7. First, there is the bad human fruit, which has the putrefaction or foulness of carnal lasciviousness that saddens the appearance. Whence Ezekiel 19:12-12 says: *The burning wind dried up her fruit: her strong rods are withered and dried up: the fire has devoured her. And now she is transplanted into the desert, in an inaccessible land. The burning wind*, of carnal lasciviousness, *has dried up her fruit*, of venom and envy; *her strong rods are withered and dried up*, that is the sprouts of her strength and virtue. In fact there is nothing among all the sins that renders a person as enervated and putrid as the sin of voluptuousness. Whence the indulgent are compared to unclean animals like pigs or *beasts of burden* of this type who are rooting *in their own manure*. And such a plant merited to be *transplanted into the desert*, of thorny vices, *and into an inaccessible land*, of flesh, in which it is unable to produce anything except putrid and carnal fruits, the sight of which God, the purest angels and holy people detest, just as some people, who are naturally generous and noble, detest the sight of fruits or apples that are putrid and filled with worms.

8. Second, there is that bad human fruit, which has the acerbic fury and anger that embitters the taste. Whence Wisdom 4:5 states: *And their fruits will be useless and sour to eat, fit for nothing. Their fruits*, namely those that are angry, are *useless* even to them, due to the ruination of reason, and *sour* to others *to eat* because of rage, and *fit for nothing except the ruination of others*.[598] Whence the Gloss on Proverbs 29:22 *The angry man causes disputes*,

[598] See 2 Tim 2:14: "... not to dispute with words, for that is useless, leading to the ruination of the listeners."

says this: "Anger is the door for all vices, which when it has been closed, gives interior rest to the virtues, and opened, will stir up every outrage."[599]

9. Third, there is that bad fruit, which has the poison of heartfelt envy, that deforms the affections. Whence Amos 6:13 says: *You have turned judgment into bitterness, and the fruit of justice into wormwood. You have turned into the bitterness*, of cunning and malice, the *judgment*, of upright decision, and the *fruit of justice*, and piety *into wormwood* and the poison of malignity and envy. To slaughter the human race there is no wormwood, no bitterer gall, and no poison worse than the malignity of envy; for from the poisonous fruit of envy of the Jews, the Son of God, many saints, and just people were killed.

10. Third, in the proposed verse sin is described as to the final end that it has in the fire of Gehenna, when it includes: *will be cut down and thrown into the fire*. This fire is such that it is perfectly ordered for the punishment of sin. First, it is inexhaustible due to the permanence of continuation. Second, it is intolerable due to the acerbity of the most vehement pains. Third, it is inevitable due to the severity of divine rigor. And so this punishment, to which the deformity of sin will be ordered, is supreme and complete like no other, because it is perpetual and painful, and it will not be diminished in the slightest way.

11. First, the fire is inexhaustible due to the permanence of continuation. Whence Matthew 25:41 states: *Then the king will say to those on his left: Depart from me you cursed into the everlasting fire*. It is worthy and just that sinners who "are on the left, that is those who have

[599] See the Glossa Ordinaria on Prov 29:22 in PL 113:1112A.

ardently loved the present as long as they lived,"[600] as the Gloss explains, be punished with an eternal penalty. For the offense is as great as the one who is offended, so it appears that the one committed a greater offense who injured the king, rather than someone who gave an injury to some other person. Since the God, who is offended, is infinite and eternal, the punishment in response to such an offense must then be eternal.

12. Second, this fire is intolerable due to the acerbity of the most vehement pains. Whence Psalm 148:8: says *Fire, hail, snow, ice, stormy winds is the portion of their cup. For the Lord is just and loves justice. His face sees equity.*[601] Indeed in this just judgment, according to what can be deduced from Scripture, there are four elements that are not distinct, but combined, which are believed to be in the inferno for the perfect punishment of the damned, so that every *creature rages in the torments against the unjust and is armed for the revenge*[602] of the Creator, such that they are punished by the same elements from which they are constituted. Neither does this mixture diminish the punishment, but rather augments it, because the mutual action of the elements will cease after the resurrection, when generation and corruption cease, and the number of the elect is complete; their action will remain nevertheless in the bodies of the damned, since all their strength will be directed to this: not so that they strain to multiply the species, but in according to the command of

---

[600] The critical edition states that this is from the Glossa Interlinearis on Matt 25:41.

[601] See Ps 10:8: "For the Lord is just and has loved justice. His face sees equity."

[602] Bonaventure blends together Wis 16:24 ("For the creature that serves you, the Creator, rages against the unjust") and Wis 5:18 ("he will arm the creature for the revenge of his enemies").

the Creator, so that they vindicate divine justice, which certainly is done by afflicting human nature.

13. Third, this fire, to which the deformity of sin will be ordered, is inevitable due to the severity of divine rigor. Whence Deuteronomy 32:22 says: *A fire is kindled in my wrath, and will burn to the depths of hell.* The rigor of divine justice, to which the punishment of the malefactor pertains, will be kindled therefore on the day of judgment as retribution for the sinner, because the indissoluble fire will bind the sinful soul, and will enclose this soul within it as if in prison; and for this reason the soul will feel the penalty of fire, in whatever position in hell it will have sunk, because this *fire will burn to the depths of hell.* Let us ask, therefore, etc.

SERMON 35: EIGHTH SUNDAY AFTER PENTECOST

[Sermon] 1. *His Lord called him and said to him: What is this that I hear of you? Make an accounting of your stewardship.* Luke 16:2. Our Lord, just judge of the living and the dead, so as to punish any sinner, who can be designated with the name of this administrator, because the sinner squanders the gifts of God, in the manner of any just judge, in the proposed verse first sends the command, then indicates the accusation, and finally demands satisfaction. First in the proposed verse the sending of the command is noted, when it says: *He called him and said to him*; second, the indication of the accusation, when it adds: *What is this that I hear of you?*; third, the request for satisfaction, when it introduces: *Make an accounting of your stewardship.*

2. It says, therefore: *He called him and said to him*, where he proposes a command. God commands or calls us, so we may be able to go to his court in the celestial country, in a threefold manner: first, by the word of holy preaching that informs the rational power; second, with the benefit of continual assistance that attracts the concupiscent power; third, with the whip of rebuking penance that deters the irascible power; so that those who are insensible and do not wish to be taught by teachings or attracted by sensible benefits, may be deterred by the whip.

3. First, God calls or commands us with the word of evangelical preaching, so he may illuminate us. Whence

Matthew 22:9 says: *Go therefore to the highways and whomsoever you find, call to the wedding*. This wedding, according to the Gloss, signifies the "sacrament of the incarnation,"[603] through which "God the Father united the Church like a spouse with his Son";[604] to which *he calls* us, when he sends his preachers, saying: "*Go* as preachers of the Gospel, *to the highways*, where there are the "errors of the people" and an "absence of action,"[605] according to what the Gloss says; *and whomsoever you find*, that is "in whatever condition"[606] because *with God there is no preference of person, but every race* and every people and every condition is pleasing to him; *call*, with the trumpet of evangelical preaching, *to the wedding*, that is, "to the mystery of faith."[607]

4. Second, God calls us with the benefit of continual assistance, in order to attract us. Whence Job 14:15 says: *You will call me and I will answer you; to the work of your hands you will stretch out your right hand*. "The Lord calls when he comes with gifts, such that he leads back to himself with benefits that have been bestowed as if they were invitations sent out. A person responds to him, when one hastens to return worthy works equal to the gifts that have been gained,"[608] because the merciful God stretches out the *right hand*, of his benefits, *to the works* of his hand, that is to the human race formed by the hand

---

[603] See the Glossa Ordinaria on Matt 22:8 in PL 114:155D.

[604] The critical edition states that this citation comes from the Glossa Interlinearis.

[605] The critical edition states that this citation comes from the Glossa Interlinearis.

[606] The critical edition states that this citation comes from the Glossa Interlinearis.

[607] The critical edition states that this citation comes from the Glossa Interlinearis.

[608] Bonaventure has modified Book XIV, c. 42 n. 50 of Gregory's *Moralia in Iob*. See CCSL cxliiia, 728.

of his power. For he made the heaven to give human beings light during the day, so they might work; darkness at night, so they might rest, and the useful change of seasons. He made the air, so it might offer to human beings useful warmth and all types of birds so they might attend to their service. He made the water, so that it might offer drink and cleanse what is soiled, to irrigate the dry terrain and supply a diversity of fish for the nourishment of humanity. He made the earth, so it might bear human beings, fortify them with bread, and gladden them with wine.[609] The entire world serves the human race, because it was made for them, so that one may serve him who made the world and humanity. You experience then the benefit of continual assistance, return the debt of good works, otherwise you will be justly charged with ingratitude.

5. Third, God calls with the whip of rebuking penance in order to deter us. Whence Luke 14:23-24 says: *Go out into the highways and hedges and compel them to come in, so that my house may be filled. But I say to you that none of those men that were invited will taste my supper. Go out into the highways*, where there are the "temptations of the devil,"[610] according to the Gloss; *and the hedges*, where there are useless vices; *and compel them to come in*, with the infirmities and calamities of this present life. This is what the Gloss says: "Those who are shattered by the adversities of this world and return to the love of God, are reformed from the desires of the present life, since they do not enter unless they have been

[609] See Ps 103:14-15: "That you may bring bread out of the earth and that wine may cheer the human heart."

[610] The critical edition says that this is from the Glossa Ordinaria.

restrained;"[611] *so that my house*, of the celestial land, *may be filled. But I say to you that none of those men that were invited will taste my supper*. The Gloss states: "Certain ones are called and disdain the invitation, because they accept the gift of understanding but do not complete it with works,"[612] and for such as these, who are insensible to teachings and benefits, it is good that they be broken by the infirmities and adversities of this world, and those whom "the present life, or Egypt, according to Gregory, oppressed with flattery, it unites as it presses hard. And while God calls, he impels with torment because while he afflicts, he frees. For as long as violence forces, it compels one to hurry toward heavenly things. Whence, while the people of Israel were being called by Moses, they were afflicted by Pharaoh, so that as one was drawing by calling, the other was impelling by raging."[613] "Happy, I say, is such a necessity that compels to better things,"[614] according to blessed Augustine.

6. Second, in the proposed text is the indication of an accusation, when it adds: *What is this that I hear of you?* As if to say: I truly accuse you of something grave. For *I hear of you*: first, the arrogance of detestable disobedience that disregards the lofty heights of immense power; second, the malevolence of impiety and envy that expends the blood of human beings; third, the sweetness

---

[611] This is from the Glossa Ordinaria on Luke 14:23. See PL 114:309B.

[612] This is from the Glossa Ordinaria on Luke 14:23. See PL 114:309B.

[613] Bonaventure greatly adapts Book XXVI, c. 13 n. 21 of Gregory's *Moralia in Iob*. See CCSL cxliiib, 1280

[614] This is a paraphrase of Book V, c. 62 of Augustine's *Contra secundam Juliani responsionem imperfectum opus*. See PL 45:1499-1500: "Or on the contrary the happy necessity of virtue will not still exist for us, since our nature will be filled with so much grace, and God will be all things in everyone."

of carnal lasciviousness that subverts the image of the divine essence.

7. First, *I hear of you*, arrogance of detestable disobedience that disregards the lofty heights of immense power. Whence Psalm 77:57 says: *And they turned away and did not keep the covenant, like their fathers they were even turned aside as a crooked bow. They provoked him in anger on their hills and moved him to jealousy with their graven things. God heard and despised them, and he reduced Israel greatly as if to nothing.*[615] Behold that these malignant and disobedient ones were reduced *to nothing*, before the face of God; *those fearing* however the *Lord*[616] and obeying his precepts he glorifies and exalts to the magnificence of friendship and honor in the present due to the gift of grace, and in the future due to the gifts of glory. Whence the person, unless he humbly obeys God, is never worthy to be honored by him. Instead the person is reputed to be nothing, like dung. O how lovable is the gentle virtue of obedience, which raises the humble to such an excellent name that they may be called friends rather than servants of God![617] Oh how detestable is that vice of arrogance and disobedience, you who made a devil from an angel and sinner from an innocent person!

8. Second, *I hear of you*, malevolence of impiety and envy that expends the blood of human beings. Whence Matthew 22:6-7 states: *The rest laid hold of his servants, treated them shamefully, and killed them. But when the king heard of it, he was angry; and he sent his armies,* and *destroyed those murderers. The rest* then not only dis-

---

[615] See Ps 77:57-59.

[616] See Ps 14:4: "In his sight the malignant are brought to nothing, but he glorified those who fear the Lord."

[617] See John 15:15.

dained coming to the faith, indeed *they laid hold of the servants* of God, the apostles, and *treated them shamefully, and killed them. But when the king had heard the voice of the blood calling out to him from the earth,*[618] *he was angry*, that is according to the Gloss "judging with tranquility,"[619] blazed up in revenge; and *sent his armies*, "of Romans under Titus and Vespasian,"[620] as the Gloss says: *he destroyed those murderers and their city*, that is "Jerusalem,"[621] *he set aflame*. "Since Jerusalem is presently constructed beyond the gate where the Lord was crucified, it appears that Jerusalem was totally burned and destroyed,"[622] according to what the Gloss says about that verse, Matthew 24:2: *There will not be left a stone upon a stone in you*. Or: *sending his armies*, "that is the angels," according to the Gloss, "through whom he will exercise justice; *he destroyed the murderers* that is those persecuting the saints, and *he set the city aflame*, that is the flesh in which they dwelt with the soul, will be cremated in Gehenna."[623]

9. Third, *I hear of you*, sweetness of carnal lasciviousness that subverts the image of the divine essence. Whence Psalm 77:18-21 says: *They tempted God in their hearts, by asking food for their desires.... Therefore the Lord heard and was angry and a fire was kindled against*

---

[618] See Gen 4:10: "And the Lord said to Cain: What have you done? The voice of your brother's blood cries out to me from the earth."

[619] The critical edition says that this is from the Glossa Interlinearis.

[620] The critical edition says that this is from the Glossa Interlinearis.

[621] The critical edition says that this is from the Glossa Interlinearis.

[622] The critical edition states that this is from the Glossa Ordinaria on Luke 19:44.

[623] The critical edition states that this is from the Glossa Ordinaria.

Jacob, and anger came up against Israel. The Jews, carnal and gluttonous, when they suffered hunger, immediately longed to be *at the fleshpots in the land of Egypt*;[624] it was not enough for them to sin with the sin of gluttony by desiring the carnal sweetness of Egypt, indeed *they added to this by wronging him* with the sin of unbelief and blasphemy, speaking badly of God, because he was not able *to prepare a table* for them *in the desert.*[625] For that reason God heard this voice and was himself displeased, but ever merciful, *he delayed, ordering all things sweetly*,[626] until that time when there might be *food in their mouths*,[627] so they might experience *that nothing is impossible with God*,[628] and then later he justly punished them, when the *anger of God came up against them.*[629] The truly gluttonous, *whose belly is their God*, are given over to food with such bestial ferocity that they think nothing of God, but merely how they may be able to cultivate and fill their bellies; of whose *glory in confusion*[630] due to the subversion of the reason.

10. Third, in the proposed verse the request for satisfaction is noted, when it adds again: *Give an account of your stewardship*. God requests satisfaction such that each person gives a reason for principally three things; first, for the unclean and perverse thoughts of the heart; second, for the vain and harsh discourses of the mouth; third, for the evil and corrupt misdeeds in works.

---

[624] See Ex 16:3.

[625] See Ps 77:19: "And they spoke ill of God. They said: Can God furnish a table in the desert?"

[626] See Wis 8:1: "She (Wisdom) ... ordered all things sweetly."

[627] See Ps 77:29-30: "So they did eat and were exceedingly filled .... When their food was in their mouths...."

[628] See Luke 1:37.

[629] See Ps 77:31: "And the wrath of God came upon them."

[630] See Phil 3:19: "Their end is ruin. Their god is their belly. Their glory is in their shame. They mind the things of earth."

11. First, a person is held *to give an account* for the unclean and perverse thoughts of the heart. Whence Romans 14:10-12 states: *We will all stand before the tribunal of Christ, ... every one of us will render an account for oneself to God*. Who, in fact, will not fear to stand before the tribunal of this Judge, who scrutinizes thoughts, weighs affections, examines intentions, and seeks a reason for the perverse thoughts, unclean affections, and evil intentions, since no thought escapes his notice? "At that time it will certainly be impossible to hide, intolerable to appear."[631] Dearly beloved, if we do not want to fear *to stand before the tribunal* of such a Judge, let us hold our heart pure and clean, so it may be without the tumor of pride, without the discoloration of envy, without the ardor of avarice, and without the numbness of aecidia, in short I say, away from the will to sin.

12. Second, a person has *to give an account* for the vain and harsh discourses of the mouth. Whence Matthew 12:36 says: *Every idle word that people will speak, they will render an account for it in the day of judgment. For by your words will you be justified and by your words you will be condemned*. "That is, in fact, an *idle word*, according to the Gloss, which it is said without utility for the one speaking or hearing, like a frivolous matter or a fable."[632] Whence if a *person will render an account for an idle word*, how much more for slanderous words! Certainly, a person will be justified by "good" words and a person will be condemned by "evil" words, because "death and life are in the power of the tongue,"[633] according to the

---

[631] See c. 22 n. 46 of Ps-Bernard, *Tractatus de interiori domo* in PL 184:531D.

[632] The critical edition states that this is from the Glossa Interlinearis.

[633] The critical edition states that this is from the Glossa Ordinaria on Prov 18:21.

Gloss. If we do not wish to be condemned by our words *on the day of judgment*,[634] let us have words in our mouth that are sweet, not harsh; humble, not proud; edifying, not reproachful or defaming.

13. Third, a person has *to make an accounting* for the evil and corrupt misdeeds in works. Whence the Symbolum states: "Everyone will rise with their bodies and they will give an account of their own deeds."[635] And in the proposed verse: *He called him and said to him: What is this that I hear of you? Make an accounting of your stewardship. "He called him*, when he instilled the fear of eternal damnation,"[636] according to the Gloss; *and said to him*, by speaking through the conscience: *What is this that I hear of you? Make an accounting of your stewardship*, that is according to the Gloss: "Consider while you live, how you are to act,"[637] "so that you may avoid punishments"[638] that are eternal. *For now* "at the time of death"[639] you will not be able *to administer*, that is, do works of satisfaction.[640] Let us ask, etc.

---

[634] See 2 Peter 2:9: "The Lord knows how to deliver from temptation those who fear God and to reserve the wicked for torment on the day of judgment."

[635] The critical edition refers to *Symbolum Ps-Athanasii* in DS n. 76.

[636] The critical edition states that this comes from the Glossa Interlinearis.

[637] The critical edition states that this comes from the Glossa Interlinearis.

[638] The critical edition states that this comes from the Glossa Interlinearis.

[639] The critical edition states that this comes from the Glossa Interlinearis.

[640] On Bonaventure's interpretation of Luke 16:2, see his *Commentary on the Gospel of Luke, Chapters 9-16*, 1475-77.

Sermon 36: Ninth Sunday after Pentecost

[Sermon] 1. *My house will be called a house of prayer, but you have made it a den of thieves.* Luke 19:46. Our Lord, the supreme pontiff of the universal Church, today saw that the house of prayer had become a market for business. Once these temple merchants were driven out with a certain feeble whip in a miraculous manner, he harshly accused them of a misdeed, when it says in the proposed verse: *My house will be called a house of prayer.* Indeed in the proposed verse, first the claim of the ownership is noted; second, the intent of sacrifice; third, the rebuke of a misdeed. The first concerns honor and magnificence, the second, love and benevolence, and the third, decency and displeasure. The claim of ownership, which concerns honor and magnificence, is noted, when it says: *My house.* The intent of sacrifice, which concerns love and benevolence, is noted, when it adds: *will be called a house of prayer.* A church is made for this intention, so that God may be honored in it with sacrifices. The rebuke of the misdeed and displeasure is noted, when it introduces: *but you have made it a den of thieves.*

2. First, therefore, the claim of ownership is noted in the proposed verse, when it says: *My house.* The Lord claims and appropriates the ownership of the Church to himself, because in it he has three hierarchical acts to exercise that are proper to him alone and to no other. Whence as it belongs to God the Father to purge, illuminate, and perfect the heavenly hierarchy of angels; it belongs as well as to his Son, even if the works of the Trin-

ity are indivisible, to do these three things in the lower hierarchy of the faithful, although to purge in the first and second cases is understood to be different. Whence, on account of these three things, which are to be done by him in the Church, he appropriates ownership to himself and says of this that it is *my house*. First, because it is a desirable place of atonement that purges the affections from the dirt of sin; second, because it is a salutary place of erudition that illuminates and directs the intellect away from the deviancy of error; third, a sacramental place of refreshment that perfects and quiets the appetite with incomprehensible sweetness. And so it is that in the Church the faithful must be purified from the evil of sin, illuminated by the word of doctrine, and refreshed or perfected with eucharistic food.[641]

3. First, the Lord appropriates the ownership of the Church to himself, because it is a desirable place of atonement that purges the foulness of the affections. Whence 1 Kings 8:33-34 states: *If the people of Israel, because they have sinned against you, crying and confessing your name, will come and adore and make supplication in this house, you will hear from heaven and pardon the sin of the people*. One who, in fact, wants to obtain the forgiveness of sins has to have the following order, which a person is taught to observe in the previously quoted authority, because true penitents first must grieve with painful contri-

[641] Bonaventure reworks the Pseudo-Dionysian dynamic of purgation, illumination, and perfection, which he delineates in *De triplici via* (VIII, 3a-18b), within a spatial/sacramental context in this sermon while he utilizes a similar threefold structure to interpret Mary, the Mother of God, from an ecclesial/contemplative perspective in Sermon 49 in *Sermons de diversis*, *De assumptione B. Mariae Virginis*, ns. 9-12, 648-51. For an English translation and commentary on the *De triplici via*, see *Writings on the Spiritual Life*, introduction and notes by F. Edward Coughlin, WSB X (St. Bonaventure, NY: Franciscan Institute Publications, 2006), 83-133.

tion in the heart; then confess their sins with the mouth, to the praise of God's name; then next come to emend the failure with works; and thereupon *they will adore* with fear, and *make supplication* with devotion *in the house* of the church, and merit to obtain forgiveness of sins as long as they propose not to commit the sins afterward; because this is what Ecclesiastes 4:17 says: *Watch your foot when entering the house of God*. That person knows to watch one's feet, who *when entering the house of God*, purges the affections of such foulness through confession and proposes not to commit them again.

4. Second, the Lord appropriates the ownership of the Church to himself, because it is a salutary place of erudition that illuminates the darkness of the intellect. Whence Sirach 51:31 states: *Draw near to me, o ignorant, and gather together in the house of discipline*. This is a word of divine wisdom for the lay people, who are referred to as ignorant, because they are not instructed in divine eloquence. These, however, draw near to the uncreated wisdom, when they offer both their ears for hearing and their heart for understanding the eloquence of the one who preaches, so that diligently intent on those things that are being said, they breathe them into their innermost depths, and hurry to fulfill with works what they understand. *And gather together in the house of discipline*, which is done, when the faithful unite within the walls of the material church. Whence on these solemn days the words of the Lord must be treated; and because of this Psalm 117:26 says in the person of the preacher: *We have blessed you in the house of the Lord. The Lord is God, and he has illuminated us. We have blessed you*, that is, the people, irrigating your arid hearts with the dew of celestial doctrine, and this since the *Lord God*, who provides the authority of the office, *has illuminated* us by conferring the truth of the Gospel. Whence among

preachers there has to be the authority of the office, the truth of the Gospel, and utility for the people.

5. Third, the Lord appropriates the ownership of the Church to himself, because it is a sacramental place of refreshment that perfects and restricts the fluctuation of the appetite with incomprehensible sweetness. Whence Proverbs 9:1-5 says: *Wisdom has built herself a house, she has hewn seven columns, she has slain her victims, mingled wine, and prepared a table.... And to the unwise she has said: Come and eat my bread, and drink the wine, which I have mixed for you*. *Wisdom*, that is Christ, *has build himself a house*, the Church; *he has hewn*, that is he has profoundly and firmly established in it, the *seven columns* of the sacraments; *he has slain his victims*, of his own body, and *mingled wine* of his own blood, which *flowed from his side;*[642] *and prepared a table*, on the altar of the cross; and to the unwise of this world who do not want to arrive at the knowledge of this sacrament with human reason, *he has said*, with both interior inspiration and exterior preaching: *Come and eat my* celestial *bread having all delight and the sweetness of every flavor*; *and drink wine* of spiritual wisdom. Whence the person who wishes to eat the bread of life and drink the wine of wisdom inevitably has to come to the sacrament of the body and blood of Christ. In fact, there one will experience, in a certain manner how *wisdom is according to her name*,[643] and will taste with the senses, her *spirit* that is *sweeter than honey*,[644] the immense magnitude of sweetness hidden within it that absorbs and quiets the appetite of the soul, which is infinite. Indeed, the fluctuation of the ap-

---

[642] See John 19:34.

[643] See Sir 6:23: "For the wisdom of doctrine is according to her name...."

[644] See Sir 24:27: "For my spirit is sweeter than honey...."

petite and the distraction of the mind can be brought to an end and quieted in nothing else. For the human heart, being inconstant and instable due to a diversity of appetites and in flux due to various things, is continually dissipated in many carnal pleasures, if its appetite is not satiated in something; and so that it be stabilized in the good, God gave to humanity this bread, in which a person might find the fullness of satiety and the ebriety of sapiential delight. Whence Psalm 35:9 says: *They will be inebriated with the fullness of your house, and you will give them to drink from the torrent of your pleasure; for with you is the font of life.*

6. Second, in the proposed verse the intent of sacrifice, which concerns love and benevolence, is noted, when it adds: *will be called a house of prayer.* And in fact, so that our *prayer be directed like incense in the face*[645] of the Lord, three conditions are necessary. First, humility of soul in regard to reputation needs to precede prayer; second, the sanctity of desire needs to be joined with the affections; third, the assiduity of zeal needs to follow in uninterrupted practice.

7. First, humility of soul in regard to reputation needs to precede prayer. And we have an example of this in Luke 18:10 with the Pharisee and Publican *who went up to the Temple to pray.*[646] But the prayer of the Publican, who considered himself so evil that he did not dare to go up, but on the contrary, *standing at a distance* with fear and reverence, *not wanting to raise his eyes to heaven*, due to

---

[645] See Ps 140:2: "Let my prayer be directed as incense in your sight...."

[646] On Bonaventure's interpretation of Luke 18:10-14, see his *Commentary on the Gospel of Luke, Chapters 17-24*, introduction, translation, and notes Robert J. Karris, WSB VIII/3 (St. Bonaventure, NY: Franciscan Institute Publications, 2004), 1719-35.

shame, penetrated the clouds and ascended like *aromatic smoke before the face of God*,[647] according to what Sirach 35:21 says: *The prayer of the one who humbles the self penetrates the clouds*. Whence *he returned home justified*, in conscience; but not the Pharisee, whose prayer was swollen with pride and the presumption of justice based on personal merits, because he was not praying to God, but to the contrary, he was praising himself and insulting the one praying. On account of this Augustine says in his "Letter to Dioscorum": "Unless humility will have preceded all that we do well, unless it accompany or soon follow after and be proposed as that which moves us, unless it be placed close by so we may adhere to it, and be situated such that we may be restrained by it; pride will completely tear from our hand whatever benefit we enjoy."[648]

8. Second, the purity of desire needs to be joined with the affections in prayer. Whence 1 Timothy 2:8 says: *I want men to pray in every place, raising pure hands without anger and contention*. That is so no angry passion or illusory phantasms come to mind during the time of prayer. "Those of us, therefore, who wish to be found in prayer, have to be those who prepare for prayer,"[649] because according to blessed Augustine: "Whatever we draw in through the senses before prayer, comes completely to mind in the time of prayer."[650] For this reason the Lord

---

[647] See Cant 3:6: "Who is she that goes up by the desert, as a pillar of smoke of aromatical spices....?"

[648] See Letter 118 c. 3 n. 22 in CSEL xxxiv/2, 685. Bonaventure's citation is almost verbatim.

[649] See Collatio 9, c. 3 in *Iohannis Cassiani Conlationes XXIIII*, edited by Michael Petschenig. CSEL xiii/2 (Vienna: Apud C. Geroldi Filivm Bibliopolam Academiae, 1886), 252.

[650] Bonaventure provides the gist of Book II, c. 3 n. 11 of *Sancti Avrelii Avgvstini De sermone Domini in monte libros duos*, edited by Almut Mutzenbecher, CCSL xxxv (Turnhout: Brepols, 1967), 102.

spoke well in Matthew 6:6 *You, however, when you pray, enter into your room, and with the door closed, pray to your Father.* And this is so that the secret of the heart be prepared and the senses of the body closed, in order that the mind, with the human senses and imaginary similitudes transcended,[651] may melt not by the sound of a voice or the movement of the tongue or the articulation of a syllable, but with the conjoined affections of desire, into the love and praise of God, because then what Revelation 8:4 says is fulfilled: *The smoke of the incense from the prayers of the saints ascended at the hand of the angels before the face of God.*

9. Third, in prayer the assiduity of zeal needs to follow in uninterrupted practice. Whence Luke 18:1 says: *It is necessary to pray always and never stop*, telling them the example of a *certain widow*, who was heard by a judge because of her relentlessness.[652] Literally, given the example of that widow, those people merit to be answered in prayer, who are not impeded by some superfluous occupation; but always pray *without stop*[653] and with relentlessness, they obtain whatever it is they desire. And for this reason Qoheleth 7:9 says: *Better is the end of prayer than the beginning*. Nevertheless that verse that says: *It is necessary to pray always*, needs to be understood according to the Gloss: "One prays always who follows the canonical hours according to the custom of the Church; or the just one prays always as long as everything this

[651] The critical edition says that this stems from the Glossa Ordinaria.

[652] On Bonaventure's interpretation of Luke 18:1-5, see also his *Commentary on the Gospel of Luke, Chapters 17-24*, 1701-02.

[653] See 1 Thes 5:17: "Pray without stop."

person does is according to God, neither does one stop praying unless one stops being just."[654]

10. Third, the rebuke of the misdeed is noted in the proposed verse, when it introduces: *but you have made it a den of thieves*. First, the Church of God is made into a *den of thieves*, when the proud contend in it; second, when the infection of the deceitful is in it; third, when the deception and business of the greedy are in it. These three types of people can connote three types of animals that dwell in caves. For first, the proud by reason of fury and anger can be signified by dogs and bears. Second, the deceitful by reason of foulness and dirtiness can be understood as pigs. Third, the greedy by reason of worldliness and fraud can be named foxes. Because of this, when there is the contention of the proud, the infection of the deceitful, and the deception of the greedy, the Church can well be said to be a *den of thieves*.

11. First, the Church *is made into a den of thieves*, when there is the contention of the proud within it. Whence Psalm 10:7-9 says: *His mouth is full of cursing, bitterness, and treachery.... He lies in ambush like a lion in a cave*. Whence when a person stands in the Church pondering the harm of an innocent neighbor, *he lies in ambush like a lion in a cav*e, whose mouth is like that of a dog, ferocious because of contentious pride, and *filled with the bitterness* of ruin and the *treachery* of deception. These should not be tolerated, to the contrary they are to be punished with the whip of reproof; and even expelled if they stay incorrigible, lest they undermine others through contention and the house of prayer is made into a house of contention.

---

[654] The critical edition says that this is from the Glossa Ordinaria.

12. Second, the Church is *made into a den of thieves*, when the infection of deceitful is in it. Whence Jeremiah 7:10 says: You have said: *We are liberated because we have done all these abominations*. This house has been made *a den* therefore of *thieves, in which my name is invoked*; The Church *in which the name* of God *is invoked* is surely made into a *den of thieves*, when homicides and adulteries, which are *abominations* before God, are done in it. And thus that fetid abomination of deceit must be removed from the Church. Otherwise it is not a house of atonement, but rather of abomination and provocation.

13. Third, the Church is made into a den of thieves, when the business of the greedy is in it. Whence Matthew 21:12-13 says: *He went into the temple and cast out all those who were buying and selling in the temple, and overthrew the tables of the money changers and the chairs of those selling doves; and he said to them; It is written that my house will be called a house of prayer, but you have made it into a den of thieves*. Our Lord, entering the temple, aroused with an ardor of spirit, miraculously drove the merchants out of the temple with a cheap whip. Whence the Gloss states: "Miraculous events with the whip of one, where he accomplished nothing more miraculous than to drive out many and overturn the tables. He radiated something of a shining fire from his eyes and divine majesty shined in his face."[655] *And he overthrew the tables of the moneychangers and the chairs of those selling doves*. "Some moneychangers, according to the Gloss, were placed there by the priests, to lend to those who did not have anything, in order that they might obtain animals and doves, which the others were offering. For the priests were selling doves and other animals to

[655] This is an almost verbatim citation of the Glossa Ordinaria on Matt 22:15. See PL 114:153C.

those without, such that those things that were sold were received as offerings afterward."[656] A prelate should act with a similar zeal, when he sees that the sacraments, through which the grace of the Holy Spirit is acquired, are being sold in the Church, or that ecclesial offices are being purchased, so that all those who pursue profits may be driven out of the Church, lest the house of prayer be made into a house of business. Let us ask, etc.

[656] The critical edition states that this is from the Glossa Ordinaria.

Sermon 37: Tenth Sunday after Pentecost

[Sermon] 1. *He who humbles himself shall be exalted.* Luke 18:14. Within this verse, which is the infallible rule of divine justice, is contained a summa for the entire salvation of humanity that consists in the humility of merit and the sublimity of the reward. First, in it humility or the opportunity for merit is put forward in the manner of the antecedent. Second, the sublimity of the reward is added in the manner of the consequence. The first is in regard to what is known in the earthly life; and the second is in regard to what is attractive about the heavenly homeland. The first puts forth the humility of merit in the manner of the antecedent, when it says: *He who humbles himself*, that is, during the earthly life. Second, the sublimity of the reward is added in the manner of the consequence, when it adds: *will be exalted*, that is, in the heavenly homeland.

2. It says therefore: *He who humbles himself* where it notes the humility of merit. But in order to conform ourselves to the word of the Gospel, we can say that this person is truly penitent and has meritorious humility, who, in accord with the example of this Publican,[657] has humility in works, in speech, and in the heart. Whence this one, by reason of his perfect humility *returned home justified*, that is, in conscience; first, he had the humility of subjection and reverence in works, due to a consideration of the highest majesty, and therefore it says: *The*

[657] See Luke 18:10-14.

Publican, standing at a distance, did not want to raise his eyes to heaven. Gloss: "*at a distance*: as a humble person he did not dare to draw near; he did not look, so that he be looked upon." Second, he had the humility of contrition and penance in the heart, due to the remembrance of iniquity; whence: *he beat his breast*. The Gloss observes: "He oppresses the conscience, but he raises hope; he beats the breast, and drives the penalties out of himself."[658] Third, he had the humility of acknowledging fault with the mouth, due to the fear of eternal calamity or severity; whence he was saying: *God, be merciful to me, a sinner*, to whom the eternal penalty was due by reason of guilt. Whereby the Gloss states: "He confesses that God may forgive; God pardons what that one admits."[659] Thus the summit of divine majesty was moving him to humility, which must be venerated; the reproach of the iniquity committed, which must be embarrassing; the judgment of supreme severity, which must be feared; and so he had the perfect motivation for humility, namely that which was above him, God who was presiding over all; that which was below him, the disgrace that was displeasing; and that which was against him, the judgment that was imminent.

3. But so we may proceed in the right order, we can say that this Publican conducts himself as a model of a true penitent, for first he had the humility of contrition and penitence in the heart, due to the remembrance of iniquity. Whence what is said in Proverbs 12:25 fits him: *Grief in the heart of a man will humble him*. *Grief* is the pain of past sins, which is an optimum motive for humili-

---

[658] See the Glossa Ordinaria on Luke 18:13 in PL 114:323A.

[659] See the Glossa Ordinaria on Luke 18:13 in PL 114:323A: "He confesses that God may forgive; God pardons because he acknowledges: God, be merciful."

ty of heart, because the penitent is pained by the sins and freely subjects the self to God whom the person offended, and salutarily asks for pardon, according to what is said in Psalm 50:19: *A humble and contrite heart, O God, you will not despise*. Whence it is said to the penitent in Sirach 2:4: *In your sorrow endure, and in your humiliation keep patience: for gold and silver are tried in fire, but acceptable people in the furnace of humiliation*.

4. Second, this Publican, conducting himself as a model of a true penitent, had the humility of recognizing his sin with the mouth, due to the fear of eternal calamity. Whence Sirach 7:19 says: *Humble your flesh vigorously, for the vengeance of the flesh of the impious is fire and worms*. The sinner, who considers that the *vengeance* and punishment of one's flesh will be the *fire* of Gehenna, which will not be extinguished, and the *worms* of conscience, which will not die, must vigorously humble one's spirit through fear before the vicar of God, and prostrate at his feet, confess one's sins with pain and tears, so as to kill the worms with the pain and bitterness of compunction and extinguish the fire with a flood of tears. Whence Sirach 4:7 speaks of this humiliation, saying: *Humble your soul before the presbyter*, which is done, when a sinner, reflecting on how the presbyter stands in the place of God, does not wish to sit proudly at his side, to the contrary, the person throws himself at his feet until the time one confesses,[660] because then what 1 Kings 21:29 says is fulfilled in that one: *Because he has humbled himself for my sake, I will not bring evil in his days*.

5. Third, this Publican had the humility of subjection and reverence in works, due to a consideration of the highest majesty. Whence he did not approach imprudently, but

[660] See Sermon 30 n. 7 above.

reverently *standing at a distance*, did not want to raise the eyebrows as to sustain pride, but to lower them to the depths of dejection, so that through this he would be able to honor God, in accord with what Sirach 3:21 says: *For great is the power of God alone, and he is honored by the humble*. How marvelous, that the most high God approves the humility of subjection in the Publican and reproves the loftiness of pride in the Pharisee, because he was not praying to God, but instead praising himself for his merits and insulting the other.[661] For the Publican *returned justified* as opposed to the Pharisee *to the house* of his own conscience; and this is because, according to the rule of divine justice: *The one who exalts the self will be humbled, and the one who humbles the self will be exalted*. Certainly this Pharisee would never have insulted the Publican, if he had paid attention to Augustine's Gloss on the verse, *Considering each other superior*:[662] "We do not have to consider or appreciate this, as if we are pretending to appreciate it, but let us truly appreciate that it is possible that something may be hidden in another, by which that person is superior to us, even if our good, by that which we judge ourselves superior, is not hidden."[663] But perhaps someone may say: I fear to be humiliated more than the truth supports; indeed, I may perhaps fall to a false pretence for the sake of humility. To which Bernard responds in Homily 37 on The Song of Songs: "It is certainly more just and secure according to the counsel of this Truth, to choose the last place from which we can be later led higher with honor, than to presume a higher place, from whence we would have to soon leave in

---

[661] See Augustine, Sermon 115, c. 2 n. 2 in PL 38:656.

[662] See Phil 2:4.

[663] The critical edition states that this is from the Glossa Ordinaria. See Book I, q. 70 n. 5 of Augustine's *De diversis quaestionibus LXXXIII* in PL 40:82. The Glossa's citation of Augustine is almost verbatim.

embarrassment. It is not dangerous to think of yourself however humble, however more worthless, than you are. It is, however, a great evil and horrendous danger, if you extol yourself a little more, if you prefer yourself in your opinion to another, whom truth may judge to be equal or superior to you. In the same way if you pass through a door where the lintel may be lower, it does not hurt at all if you bend over, but it does if you rise up."[664]

6. Second, in the proposed verse the sublimity of the reward in regard to what is attractive, is noted, when it adds: *will be exalted*. The true penitent is raised up in a triple exultation that responds to a triple humiliation. Now first, because the person had the humility of contrition and penance in the heart, due to the remembrance of iniquity committed, this one will be exalted with the elegance of celestial grace that deletes the mark of sins. Second, because the person had the humility of subjection and reverence in works, due to the consideration of the highest majesty, this one will be exalted with the virtue of abundant justice that accumulates meritorious goods. Third, because the person had the humility of recognizing his sin with the mouth, due to fear of future calamity, this one will be exalted with the honor of deiform glory that raises one up to the joy of the everlasting, that is, of the angels. Two of these exaltations are in the earthly life and they prepare for the third, which is in the heavenly homeland.

7. First, given the humility of contrition and penance in the heart due to the remembrance of iniquities committed, this person will be exalted with the elegance of celestial grace that deletes the mark of sins. Whence Sir-

---

[664] Bonaventure has adapted and abbreviated Sermon 37 n. 6-7. See SBOp 2.12-13.

ach 34:20 says: *The Lord exalts the soul and illumines the eyes, granting health, life, and blessing. The Lord exalts the soul*, when it strips the person's affections of shame from longstanding faults and clothes them anew in elegant grace; *and illumines the eyes*, of the intellect that is, from the darkness of blindness and ignorance with the splendor of truth and understanding, *granting health*, to the person's flesh through the repression of carnal concupiscence, and a *life*, of eternal immortality, and the *blessing*, of a heavenly inheritance, so this one is able to say Psalm 9:15: *You who lift me up from the gates of death, so I may announce all your praises at the gates of the daughter of Zion.*

8. Second, given the humility of subjection and reverence in works due to the consideration of the highest majesty, this person will be exalted with the virtue of abundant justice that accumulates meritorious goods. Whence Psalm 36:34 says: *Keep his way and he will exalt you, so you may inherit the land. Keep his way*, by carrying out his commands; *and he will exalt you* with an accumulation of merit; *so you may inherit the land*, through the recompense of rewards. And because of this Sirach 20:30 says: *The one who works justice will be exalted. The one who works justice*, by multiplying merit, *will be exalted*, with great rewards. And since this has to be done through the mediating fear of the Lord, Sirach 40:26 therefore says: *Riches and strength exalt the heart, but above these, the fear of the Lord.*

9. Third, given the humility of recognizing one's sin with the mouth, due to fear of future calamity, this person will be exalted with the honor of deiform glory that raises one up to the joy of the rewards. Whence 1 Peter 5:6 states: *Humble yourselves under the mighty hand of God so he will exalt you on the day of visitation.* Consid-

ering the power of the divine majesty and the excess of our worthlessness, we must humble ourselves *under the hand* of divine power. We are unable in any other way to be exalted on high in the homeland, unless we are totally humiliated *under the powerful hand of God* in this earthly life. If we strive to ascend in another way, there will be no hope of exultation in celestial glory, but there will be a casting out of infernal ignominy. Whence Ezekiel 17:24 says: *I have humbled the high tree and exalted the low tree*. The cause of this justice and equity is that the more a person magnifies and raises up the self, so much the less does that one honor God, and thus distance the self from higher concerns and subject the self to lower concerns; and for this the person is instead struck down. But to the contrary, the more a person humbles the self, the more that person honors God and thus draws closer to higher concerns and takes charge over lower concerns; and because of this just judgment of God, the person is exalted all the more. Let us ask, etc.

SERMON 38: ELEVENTH SUNDAY AFTER PENTECOST

[Sermon] 1. *The bond of his tongue was loosened, and he began to speak correctly*. Mark 7:35. Since according to the Saints, what was once done by our Lord in the body is continually done in a similar manner by him in the spirit;[665] we can say, therefore, that in these words, understood spiritually by means of any sinner without distinction, three things are noted for our instruction. And the first is the slippery coil of wickedness; second, the painful contrition of the heart; third, the perfect confession of the mouth. And these three things have their own order: for one does not have a perfect confession of the mouth unless a perfect contrition of heart comes first; nor is it fitting for the heart to be expunged and to repent, unless the perpetration of sin presents a way for contrition. And because of this the proposed verse proceeds in the correct order, because first the perilous coil of wickedness is noted, when it says: *The bond of his tongue*. For just as the material tongue is tied by a severe contraction of the sinew or another impediment, such that it is unable to form the voice, so the tongue of intellectual scrutiny is entwined and weakened by the enjoyment of sin, such that it is unable to examine one's sins. Second, the painful contrition of the heart is noted, when it adds: *was loosened*. The painful contrition of the heart is the best way to loosen the binding enjoyment of sin, because opposites

[665] See Augustine, Sermon 98, c. 3 n. 3 in PL 38:592.

are cured with opposites,[666] the offenses of enjoyment by the pains and bitterness of penance. Third, the perfect contrition of the mouth is noted, when it includes: *and he began to speak correctly*, which takes place, when a person does not incline one's *heart to evil words to make excuses for sins*,[667] but humbly and openly confesses all one's sins.

2. It says, therefore: *The bond of his tongue*, where first the slippery coil of wickedness is noted. Just as in fact the material tongue is entangled and bound, such that it does not discharge its proper action first, due to swelling caused by illness; second, due to the cooling of the humors; third, due to the weakening of the sinew; so the spiritual tongue, that is, the superior part of the soul, is entangled and bound in these three modes, such that it is unable to be moved in the proper manner in relationship to God, neighbor and itself. For the mental tongue, that is, the superior part of the soul, is bound first by the swelling of mental pride, such that it is unable to be moved to honor God. Second, it is bound by the cooling of heartfelt jealousy, such that it is unable to be moved to love the neighbor. Third it is bound by the weakening of carnal licentiousness, such that it is unable to be moved to regulate itself.

---

[666] The immediate source for this commonly held dictum in the Middle Ages is the Glossa Ordinaria on Lev 25:51. See PL 113:371D: "According to the nature of the sin, one must repay the price. Thus, the person who has sinned by gluttony must correct this by fasting. The bad reputation that gossip has engendered should be destroyed by silence. And similarly, for opposites are cured with opposites." On p. 391 the critical edition provides a footnote rich with other parallels to this adage.

[667] See Ps 140:4: "Do not incline my heart to evil words to make excuses for sins."

3. First, the proud person is tied by the bond of mental pride, such that one is unable to be moved to honor God. Whence Wisdom 17:2 says: *The wicked are convinced that they are able to dominate the holy nation, they are fettered by the bonds of darkness and the long night. The wicked*, that is, the puffed up and proud, resemble their father, the devil, who reigns *over all children of the proud*;[668] they *are convinced* by him, *that they are able to dominate*, that is, to be in charge of all people, even the *holy nation*; *they are fettered by the bonds of darkness and the long night*, they are *fettered* and coiled by blinding pride, and thus unable to lower themselves to the humility through which the height of divine majesty is honored. For the *great power of the only God is only honored by the humble*.[669] Whence those who are puffed up, as if they were extremely important, and do not wish to humble and subject themselves to others for God's sake, are those who will be choked in the flood of the final judgment; however, the arc of humility will preserve the little ones of Christ. These people are represented by Zedekiah, who was so puffed up and arrogant that he did not wish to lower the neck to the yoke of the divine precept, of which Jeremiah 39:7 says the *king of Babylon*, that is, the devil, *ripped out the eyes of Zedekiah and bound him with shackles so he might be led to Babylon*.

4. Second, the jealous are tied by the bond of heartfelt jealousy, such that they are unable to be moved to love the neighbor. Whence Psalm 2:2 states: *The princes met together against the Lord and against his Christ. Let us break their bonds and throw away from us their yoke. The princes* of the priests *met together against the Lord*

---

[668] See Job 41:25.

[669] See Sir 3:21: "For great is the power of God alone, and God is honored by the humble."

and against his Christ, when, fastened with the bonds of heartfelt jealousy, *they began to plan against* Christ, *in order to hand him over to death. And bound, they led him and handed him over to Pilate*, according to what Matthew 27 says. Lest we be entwined by these bonds of heartfelt jealousy by hating neighbors, who are members of Christ, it adds then: *Let us break their bonds and throw away from us* that infernal and diabolical *yoke of theirs*, under which the wicked Jews subjected themselves, when they said: *His blood be upon us and upon our children.*[670] Dearly beloved, let us not hate the neighbor who is a member of Christ, because the one who *hates* the neighbor is a *murderer*,[671] and the neighbor's *blood is upon him and calls out to God*[672] for the person's vindication.

5. Third, the dissolute are bound by the bond of corporal licentiousness, such that they are unable to be moved to regulate or love themselves. Whence Ecclesiastes 7:27 says: *I have found a woman bitterer than death, who is a snare of hunters, her heart is a net, and her hands are bonds*. It is well said: *I have found a woman bitterer than death*; for death kills the body in time, but the depraved woman the body and the soul for eternity, she *who is a snare for hunters*, that is, demons.[673] In fact, with this feminine noose the demons hunted the human race in the person of the primogenitors, for *sin began from a woman.*[674] *Her* dissolute *heart* is an infernal *net* for seizing the dissolute in the waters of carnality; *and her hands*, that

---

[670] See Matt 27:25.

[671] See 1 John 3:15: "Everyone who hates his brother is a murderer...."

[672] See Gen 4:10: "And God said to Cain: What have you done? The voice of your brother's blood cries to me from the earth."

[673] On women and sexual temptation in medieval sermons, see Gregg, *Devils, Women, and Jews*, 85-110.

[674] See Sir 25:33: "From a woman came the beginning of sin, and by her we all die."

is, works, *are bonds*, to drag to the slime of sin. Whence the person who does not wish to be snared by demons in the noose of carnal licentiousness, but wishes to keep himself pure through the purity of chastity, must avoid vain spectacles and flee the company of women as much as possible, because just as a rose or lily, when frequently touched, begins to fade and lose color and smell, so it is with the chaste person, when one exposes himself to these vain spectacles and women. The heart is eventually touched and pierced, and so it immediately begins to fade due to impure thoughts, and loses the color and smell of interior chastity through consent to those thoughts.

6. Second, the painful contrition of the heart is noted in the proposed verse, when it adds: *was loosened*. In fact, through true contrition, the threefold previously mentioned sins are loosened, namely pride, jealousy, and voluptuousness, by the threefold gift that God pours into the contrite soul, namely, by the gift of humility, charity, and chastity, such that the opposite offenses are cured by the opposites of grace.[675] For instance, first the bond of mental pride is loosened by the fear of filial reverence that honors God; second, the bond of heartfelt jealousy is loosened by the love of universal benevolence that loves the neighbor; third, the bond of carnal licentiousness is loosened by the adornment of celestial modesty that regulates and adorns the particular subject.

7. First, the bond of mental pride is loosened by the fear of filial reverence that honors God. Whence Isaiah 52:2 states: *Loosen the bonds of your neck, captive daughter of Zion. Zion*, which is interpreted as watchtower,[676] is the Christian soul that is born ready to see God within

[675] See the Glossa Ordinaria on Lev 25:51 in PL 113:371D.
[676] See CCSL lxxii, 122: "Zion means mirror."

itself because it is the mirror and image of the divine essence. *Loosen*, with mildness, fear, and humility; *the bonds of your neck*, that is, of the obstinate arrogance and rebellious pride by which so far you were captured and subjected to the most harsh rule of the devil, so that you are unable to fight under the leadership of Christ, because *no one is able to serve two masters*, God and the devil, who command opposite things.

8. Second, the bond of heartfelt jealousy is loosened by the love of universal benevolence that loves the neighbor. Whence Isaiah 58:6 says: *Dissolve the ties of impiety, loosen the bundles that oppress. The ties of impiety*, that is, the movement of anger and rancor, by which the intellect is impeded, and thus unable to discern the truth, and the affections are provoked to harm the neighbor; *loosen*, with the bond of peace and concord; similarly *loosen* with befitting satisfaction the *bundles*, that is, the vicious works that *oppress* others. For one must be reconciled first and remit the neighbor from the heart and then, if one has injured the person, with works of satisfaction, because the reconciliation of the heart is of little value without the satisfaction of works, if the possibility presents itself.

9. Third, the bond of carnal licentiousness is loosened by the adornment of celestial modesty that beautifies the particular subject. And in this regard one can propose Luke 13:16: *And this daughter of Abraham, whom Satan has bound, should she not be loosed from this bond on the Sabbath?* As if to say: yes. This *woman*, who has an unclean spirit, *who was bent over toward the ground and unable to look up*, signifies every dissolute person who has an unclean spirit of voluptuousness. Because of this a person has such a propensity for evil that one is always bent over *toward the ground*, tasting only carnal things, and has such difficulty with the good that the person is

unable *to look up* to seek spiritual things. In fact Satan bound her with this twofold bond, namely the propensity for evil and difficulty with the good, which belong to us due to the corruption of the flesh and the aggravation of the spirit. She is released from this through Christ on the day of the fullness of grace, in the time of the Gospel, in which chastity of mind is commended more than chastity in the flesh; for chastity is not in the flesh, but in the mind, and it overflows from the heart into the body; whence chastity of the mind is better than that of the body. For if the heart is chaste, the body will be as well; but if the body is chaste, the heart will not necessarily be so; although in the time of the law the Jews believed, what was *said by the ancient authorities: you shall not commit adultery,*[677] only regarded chastity of the flesh; but to complete the law the Lord added that not only must chastity be preserved in the flesh, but even in thought, affection, and sight, when he added in Matthew 5:28: *But I say to you, anyone who looks at a women to desire her, already has committed adultery with her in one's heart.*

10. Third, the perfect contrition of the mouth is noted in the proposed verse, when it introduces: *and he began to speak correctly*. That person speaks correctly with a perfect confession, who first speaks humbly with reproach by accusing oneself; second, usefully with a proposal for amending the defect; third, tearfully with the desire to please God. To confess and manifest sin is of no value without a proposal to amend the offense; otherwise the sinner is unable to please God.

11. First, that person speaks correctly in confession, who first speaks humbly with reproach by accusing one-

[677] See Matt 5:27: "You have heard tht it was said to the ancients: You shall not commit adultery."

self. And in this regard one can propose Job 10:1: *My soul is weary of my life; I will speak in the bitterness of my soul. I will say to God: Do not condemn me, show me why you judge me so.* This verse is perfect for the penitent to whom the perpetrated sin is so displeasing that the person would choose to incur the death of one's body rather than to have committed a mortal sin and lose God, who is the life of the soul.[678] And this one says: *My soul is weary of my life*, and as if corporal eloquence has been dismissed due to the great pain of contrition, the person speaks *in the bitterness* of one's *soul*, recalling the memory of all the abominations and perpetrated crimes with which one had provoked God to anger; and thus contrite, the person can say with an authentic confession: *Do not condemn me*, because on account of my sins "I am afraid and ashamed before you."[679]

12. Second, that person speaks correctly in confession, who speaks usefully with a proposal for correcting the sin. Whence Psalm 38:5 says: *I spoke with my tongue: O Lord, make known to me my end, and what is the number of my days, so I may know what I am lacking. I spoke with my tongue*, by manifesting my sins in confession, not with a sign or in writing, but *with my tongue*, with my own mouth; but that I may amend my defects, *O Lord, make known to me the end* of my death *and what is the number of my days*, because they are as brief *as a shadow*;[680] *so I may know what I am lacking*, in order to correct and

---

[678] See Augustine, Sermon 273 c. 1 n. 1 in PL 38:1247: "The death of the soul must be feared, and not that of the body. God is the life of the soul."

[679] This is taken from the First Nocturn, 3rd responsory, at Matins of the Office for the Dead.

[680] See Job 14:2: "Human beings come forth like a flower and are destroyed and flee like a shadow and never continue in the same state."

make satisfaction for sin. For nothing moves a sinner to amend one's defects and correct one's sins as much as the knowledge and memory of death, "for it is easy for one to amend one's crimes when one knows that death is always near."[681]

13. Third, that person speaks correctly in confession, who speaks tearfully with a proposal for placating God. And in this way one can interpret what is said in today's Gospel: *Taking him aside from the crowd, he put his fingers into the man's ears, and spitting, he touched his tongue. And looking up to heaven, he sighed, and said to him: Ephphatha, that is, Be opened. And his ears were at once opened, and the bond of his tongue was loosened, and he began to speak correctly*. The Gloss interprets this as follows: "The Lord leads the sick *from the crowd*, when he illumines, through a visitation, the mind grown weak from sin and calls it back from the morals of accustomed conduct and challenges it to follow his precepts; *put his fingers into the ears*, when he opens them to understand and accept the words of salvation through the gifts of the Holy Spirit; *spit*, which descends from the head of the Lord, signifies divine wisdom whose penetration loosens human ignorance; *looking up to heaven he sighed*, so that through this he might teach us to place the treasure of our heart in heaven, which is purged from the frivolous happiness of the flesh through compunction and tears; because then *immediately the ears are opened* to hear the voice of divine threat, the fear of which loosens the bond of sin through contrition; *and he speaks*, correctly without duplicity by means of a perfect confession, whose utterance in a marvelous manner is pleasing to the merciful

[681] Bonaventure cites the gist of Jerome, Letter 140 n. 16. See PL 22:1177.

God."[682] And this exposition is taken almost completely from the Gloss. Let us ask, etc.

[682] The critical edition states that this is taken from the Glossa Ordinaria.

SERMON 39: TWELFTH SUNDAY AFTER PENTECOST

[Sermon] 1. *A certain man went down from Jerusalem to Jericho and fell in among robbers, who stripped him.* Luke 10:30. Since coarse and sensual people are more easily led to the knowledge of spiritual realities when they are surrounded with a variety of examples; Our Lord, therefore, wanting to lead this Jew and, in fact, the coarse and sensual Jewish people, to invisible realities through visible realities, describes in the proposed verse, in accord with proper terminology, the primogenitor with the metaphor of the man who, going down from Jerusalem to Jericho, falls in among robbers, when it says: *A certain man went down*, etc. Certainly in this verse, if the interpretation of *Jerusalem* and *Jericho*, the conditions, and even the stripping committed by the robbers are diligently considered, the primogenitor is described quite correctly according to three conditions: namely, in regard to the beginning state of his creation, the middle state of his transgression, and the last state of his punishment. The beginning of his creation was that state of original innocence, the middle of the transgression, due to the fall of detestable sin, and the last state of punishment, that being the damage or defect of miserable punishment. These three things are ordered among themselves, for *God* first *created the human person upright*[683] in regard to the state of original innocence; afterward the will, falling from the rectitude of justice, acquired the defect of

[683] See Sir 7:30: "God made the human person upright...." The image of standing upright represents the person before the fall.

miserable punishment. First, in the proposed text the primogenitor is described in regard to the state of innocence, when it says: *from Jerusalem*. Through *Jerusalem*, which is interpreted as the vision of peace,[684] the state of innocence is understood, in which there was the highest concord and harmony in the flesh and spirit of the primigenitor, granted they now oppose each other due to their sin. Second, in regard to the fall of detestable sin, when it adds: *went down to Jericho*. Through *Jericho*, which is interpreted as the moon or defective,[685] the fall of sin is signified, for to sin is the same as to fall short.[686] Third in regard to the damage of miserable punishment, when it adds again: *fell in among robbers*, that is, demons, who *stripped* the garment of innocence from *him*. And this division is found in the Gloss, which describes it as follows: "This man is to be understood as Adam who, through the fall of transgression, descended from the height of the celestial Jerusalem to the miseries and imperfection of this inconstant and false life."[687]

2. First, therefore, in the proposed verse the state of original innocence is understood through *Jerusalem*; and appropriately, if its conditions and interpretations are considered; for *Jerusalem* was the first place of dignity and honor, because it was the place of regal rule; second, the place of delight and affluence, because it emanated *milk and honey*; third, the place of perfect security, because it was in the custody of angels day and night. And these three were present in the state of innocence in a perfect manner, for in that state Adam possessed first

[684] See CCSL lxxii, 121: "Jerusalem means vision of peace."

[685] See CCSL lxxii, 137: "Jericho means its odor or moon."

[686] Cf. Book Book XII, c. 7 of Augustine's *De civitate Dei* in CCSL xlviii, 362.

[687] The critical edition states that this is from the Glossa Ordinaria.

the dignity of original innocence, second the delight of pleasing grace, third the security of divine protection; and through these three things he was perfectly ordered to that blessed Trinity, for by reason of the first he was ordered to the beauty of the Son, by reason of the second to the benignity of the Holy Spirit, and by reason of the third to the power of the eternal Father.

3. First, through *Jerusalem* the state of innocence is understood, because in it the first person possessed the dignity of original innocence. And this can be explained by Ezekiel 8:3: *The spirit raised me between heaven and earth and led me into Jerusalem to the vision of God.* Literally: God raised the first human being as it were between heaven and earth, when he placed him in paradise; for according to the Master in the Second Book of Sentences dist. 17: "Man was created outside of paradise and placed in paradise later,"[688] "so he might better recognize the benefits of God, when he saw that he had been brought there from somewhere else."[689] Whence according to the saints, the terrestrial paradise is a place "quite lofty and elevated,"[690] as though holding a place in the middle between this valley of misery and the celestial homeland, near the equinox, where there is a magnificent temperate climate. It lies in the East toward the south, and by reason of its altitude, those vapors, which raise into the air and are controlled by the moon, do not ascend there, but instead, the air is pure and temperately warm there, and

---

[688] See distinctio 17, c. 4 in *Magistri Petri Lombardi Sententiae in IV libris distinctae*, vol. 1, part 1, Third edition, Spicilegium Bonaventurianum IV (Grottaferrata: Collegium S. Bonaventurae, 1971), 413.

[689] See the previous footnote. Bonaventure gives the gist of Lombard's opinion.

[690] See c. 25 n. 1 of *De fide orthodoxa*. Damascene's description of paradise on p.106 reads: "It is placed in the East indeed higher than all the other land."

thus, it is the suitable place for the state of permanency. And as this place is in the middle, because it is between heaven and earth, so it is as if the knowledge of this innocent state holds the middle between the state of glory and the state of misery; for in the state of glory God is seen in the majesty of his substance such that there is no obscurity there; in the state of misery truly as an enigma by means of an obscure mirror. "For an enigma," according to Augustine in Book 15 of *On the Trinity*, "is an obscure similitude;"[691] but in the state of innocence it was seen without any obscurity by means of a clear mirror, because there was no cloud of sin in the soul, but every sort of purity and no rebellion, since the flesh and the inferior powers were subject to the spirit in every way. And given such harmony and peaceful concord between flesh and soul in the previously mentioned authority it adds: *and led me into Jerusalem*, which is interpreted as the vision of peace; but due to the complete purity on account of which, with the pure eye of reason, he saw God without obscurity, it adds as in the sense of an antonomasia that he had been led to the vision of God. And the faithful Tobit, believing that recovery of this lost innocence comes about in Christ, said in 13:20: *I will be happy if the remnants of my descendants remain to see the splendor of Jerusalem*, that is, original innocence, which was in Christ.

4. Second, through *Jerusalem* the state of innocence is understood, because in it the first person possessed the delight of pleasing grace. And this can be explained from Isaiah 33:20: *Your eyes will see the opulent city of Jerusalem*. Certainly Adam in the state of innocence was like

[691] See Book XV, c. 9 n. 16 in CCSL la, 482: "Hence I wanted to understand the image that appeared to me with the name of mirror, thus similitude with the name of enigma nevertheless still obscure and difficult to perceive."

the opulent city of Jerusalem, beautiful and glorious, due to the abundance of grace, and *terrible like an arrayed army*,[692] due to the splendor of virtue. The devil, seeing this *Jerusalem, which is built like a city, compacted together*,[693] envied it. Whence Bernard observes: "When the rival of all humanity saw our father wrapped in charity and dressed with every virtue, and that earthly humanity had received this, which he himself lost through pride, insatiably murderous, he became envious;"[694] and the Damascene says that "God made the human person innocent, upright, without solicitude, without sadness, adorned with every virtue, endowed with all gifts."[695] It need not be understood that God immediately *vested* and endowed the man *with virtue*[696] when he created him; but in fact he placed him and not long after endowed him, just as in the same manner this greater perceptible world was first created in time and then later endowed. Whence just as existence according to grace is a different genus than existence according to nature, so the creation of the soul and the infusion of grace were at different times. In fact God never, inasmuch as it pertains to common law, pours grace into any adult, unless there be some preparation on the part of the person; and on account of this, the human person was not created together with grace, but was delayed until that time when a person in some manner might dispose the self by the act and use of reason to receive grace.

---

[692] See Cant 6:3: "You are beautiful, O my love, sweet and comely as Jerusalem, terrible like an arrayed army."

[693] See Ps 121:3.

[694] Bonaventure has greatly adapted c. 2 of Quodvultdeus, *Contra Judaeos, Paganos et Arianos, Sermo de Symbolo*. See PL 42:1118.

[695] See c. 26 n. 4 of *De fide orthodoxa*, 113. The citation is almost verbatim.

[696] See Sir 17:2: "... God clothed him with strength according to himself."

5. Third, through *Jerusalem* the state of innocence is understood, because in it the first person possessed the security of divine protection. And this can be explained with that verse of Psalm 124:1: *He will not be moved forever who dwells in Jerusalem. The mountains surround it, and the Lord surrounds his people.* Truly Adam, existing in the state of innocence, would have never suffered agitation or disintegration in his body, unless from within. This is because although it was composed from opposites, and what is contrary is the cause of fighting, and a fight in the composition is the cause of disintegration; nevertheless, the opposites are held differently in the composition of the body according to the state of fallen nature and the state of established nature. According to the state of fallen nature not only do they act in what is extrinsic, but they even act reciprocally and suffer in return both in this composition and after it had been constituted. In the state of innocence certainly they had been so mingled, proportioned in the first composition, and educated to such concord, that in return, remaining in that state, they were never fighting. And therefore that body was not inevitable agitated or dissolved from within. Whence even if it was mortal, corruptible, and possessed within itself the cause of corruption, it nevertheless was subjected by the order of divine justice to the will; and therefore, if the will were not disordered the body would never be corrupted, although what the Philosopher says is true, that everything corruptible by necessity can be corrupted, namely where the control of the corruptible is not subject to the will like the corruptible body of Adam, but only to natural virtue.[697] And similarly it was not able

[697] See Book I c. 12 of Aristotle, *De caelo* in WAE, vol. 1, 283a: "It is clear also on other grounds that it is impossible that the destructible should not at some time be destroyed. For otherwise it will always be at once destructible and in actuality indestructible, so that it will be at the same time capable of always existing and of not always existing.

to be agitated or injured from without, because the *mountains*, that is the angels, and *the Lord surrounds his* own, to keep custody of him. For in fact, the order of divine justice did not permit such disorder and punishment in that state because no fault had preceded it, even if now it permits the innocent to be killed by the impious, since every person is in debt to death because of original sin; and because of this, God himself deservedly was able to say that verse of 2 Samuel 19:33 *Come with me so you may rest secure in Jerusalem.*

6. Second, in the proposed verse the state of sin is described under the name of *Jericho*, which is interpreted as defective, because to sin is the same as to fall. Whence when the first person sinned, he quite rightly *went down to Jericho*, since the sins of this one incurred a threefold defect: first, the defect of obscurity and ignorance as to knowing the truth; second, the defect of tepidity and idleness as to doing good; third, the defect of timidity and inconstancy as to fleeing and overcoming evil. And these three evils are contrary to the three goods, which were in the state of innocence. And just as he was ordered and assimilated to the most Holy Trinity, so through these three evils he is disordered and rendered dissimilar; for blindness or obscurity disorders and dissimilates him from the clarity of the Son, tepidity from the benignity of the Holy Spirit, and timidity from the immovable and insuperable power of the eternal Father.

7. First, the person is said to have gone down to Jericho when he sinned because he incurred the defect of blindness and ignorance in knowing the truth. Whence Luke 18:35 says: *When he was approaching Jericho, a certain*

The generable, similarly, has been generated, for it is capable of having been generated and thus also of not always existing."

blind person was sitting along the way, begging. The Gloss states: "The blind man signifies the human race, which excluded from heavenly clarity, suffers the shadows of its damnation. But it is healed by the Lord who is approaching Jericho, when the Word of God takes up the infirmity and failings of our body and mortality, and so humanity returns to knowing divine realities. Seated along the way, the person starts to believe in that one who says: *I am the way, the truth, and the life*, he begs and asks"; and calls out, until he may merit receiving light.[698]

8. Second, the person is said to have gone down to Jericho when he sinned because he incurred the defect of tepidity and laziness in doing good, Whence it is figuratively said in 2 Kings 2:18-19: Whereas *that one*, that is Elisha, *dwelt in Jericho. Therefore the men of the city said to Elisha: Behold, dwelling in this city is the best as you yourself, Lord, observe, but the water is bad and the earth is sterile*. Like those inhabitants of Jericho, although they were without sweet water to drink and good earth to produce bread, those things which are most necessary for places of human habitation, they nevertheless considered such a defective habitation to be the best. Just as sinners existing in Jericho, that is, in the defect of sin, although they need the water *of salutary wisdom* and furthermore possess so great a sterility in the earthly body, that they are not strong enough, due to tepidity and laziness, to bring forth the bread *of life and understanding*,[699] by which the soul is nourished, nevertheless, absorbed by the delight of sin, they consider such a defective state to be the best.

---

[698] Bonaventure has adapted the Glossa Ordinaria on Luke 18:35. See PL 114:324D-325A. John 14:6 is the scripture reference.

[699] See Sir 15:3: "With the bread of life and understanding she (Wisdom) will feed him and give him the water of salutary wisdom to drink...."

9. Third, the person is said to have gone down to Jericho when he sinned because he incurred the defect of timidity and inconstancy in fleeing evil. Whence it figuratively says [Joshua 6:20-26]: *They took the city*, namely Jericho, *and they killed all those who were in it.... Joshua vowed, saying: Cursed is the man before the Lord who will rise up and build Jericho*. Since *all things that happened to them were symbolic*,[700] therefore just as those existing in Jericho were not strong enough to resist due to great tepidity and laziness nor to flee, so they would not be killed, so sinners at the end who exist in a state of sin incur from it such tepidity and laziness that they are unable to flee the evil fault; and therefore they are punished by the just judgment of God with the evil of infernal punishment.

10. Third, in the proposed text, the primogenitor is described in regard to the damage of miserable punishment, when it introduces: *Fell in among robbers*, that is, demons, who inflicted upon him three damages, for first they stripped him of grace and virtues; second, they wounded him in the natural powers; third, they debilitated his potential strengths when they left him almost dead. But against these three damages the true Samaritan and protector, our Lord Jesus Christ, held out three goods, for first, to counteract the stripping he bestowed the decoration of grace in the incarnation to adorn the nude and deformed soul; second, to counteract the wounding he applied the medicine of mercy in the passion to heal the hurt and languid soul; third, to counteract debilitation he held out the vehicle or assistance of power in the resurrection to strengthen the fallen and weakened soul. And all these are pulled from the same text, which carries within its own explanation. For the person needy

[700] See 1 Cor 10:11: "Now all these things happened to them as a type...."

due to misery is the human race, which sinning in Adam, *went down from Jerusalem to Jericho*, that is from paradise into the world, *and fell in among robbers*, that is, into the power of demons who *stripped him* of grace and virtues, and wounded him in the powers, leaving him almost dead. But the person *passes*, who was concerned with the harshest justice of the law, which displayed neither mercy nor medicine. Whence the Gloss of Bede states: "The priest of God announces the law. Indeed the law descended into the world through Moses and it carried no healing for humanity. The Levite went down, he who exhibits the pattern of the prophets, but this one heals no one, since the law discloses sin, but it passes since it does grant forgiveness."[701] The person who comes to help out of mercy is our Lord, because Samaritan is interpreted to mean protector.[702] This one comes to help the human race, when he offered three remedies against the three previously mentioned damages.

11. First, he dressed the nude and deformed soul with the ornament of grace in the incarnation to counteract the stripping. And this is what it says: *But a certain Samaritan as he journeyed came upon him, and seeing him, was moved with compassion*. The Gloss says: "The *Samaritan*, who is interpreted to mean protector, is our Lord, who became human for us, took up the journey of the present life and came alongside the wounded, *having been made in the likeness of humanity and found in the condition of a human being*";[703] through whose advent humanity is restored in the grace of God.

---

[701] See the Glossa Ordinaria in PL 114:286D-287A. Bonaventure's quotation is almost verbatim. See Bonaventure's *Commentary on the Gospel of Luke, Chapters 9-16*, 990 where he cites this same Glossa.

[702] See CCSL lxxii, 142: "Samaritan means caretakers."

[703] The critical edition states that this is from the Glossa Ordinaria.

12. Second, he healed the hurt and languid soul with the medicine of mercy in the passion to counteract the wounding. Whence it adds: *And he went up to him and bound up his wounds*; "He applied bandages," according to the Master in the prologue of the Fourth Book of the Sentences, "because he instituted the remedy of the sacraments against the wounds of original and actual sin,"[704] which possesses efficacy from the passion of Christ. Whence it follows: *Pouring oil*, "that is the charisma of the Holy Spirit,"[705] *and wine*, "that is the chalice of his passion"[706] according to what the Gloss says; and *placing him on the mule*, of his body, when *he carried our sins in his body upon the tree* of the cross, *by whose stripes we are healed*;[707] *he led him to the inn*, of the Church.[708]

13. Third, he strengthened the fallen and weakened soul in the resurrection by opening up the meaning of Sacred Scripture to counteract debility. Whence it introduces: *And the next day he took out two denarii.*[709] The Gloss states: "*On the following day*, that is after his resurrection, when the splendor of eternal light shone forth more intensely in the world than before the passion; *he produced two denarii*, that is two testaments, to the apostles, because *he opened up the meaning* for them *in order*

---

[704] See Book IV, d. 1. c. 1 of *Magistri Petri Lombardi Sententiae in IV libris distinctae*, vol. 2, Third edition, Spicilegium Bonaventurianum 5 (Grottaferrata: Collegium S. Bonaventurae, 1981), 231.

[705] The critical edition states that this stems from the Glossa Interlinearis.

[706] The critical edition states that this stems from the Glossa Interlinearis.

[707] See 1 Peter 2:24: "Who himself bore our sins in his body upon the tree, that we, having died to sin, might live to justice, and by his stripes you were healed."

[708] See *Bedae Venerabilis Opera, In Lvcae Evangelivm Expositio; In Marci Evangelivm Expositio*, edited by D. Hurst, CCSL cxx (Turnhout: Brepols, 1960), 224: "Now the inn is the church...."

[709] See Luke 10:35.

that they might understand the Scriptures to guide and assist the people."[710] Whence it is through the doctrine of the two Testaments, which is understood in the offering of the two denarii that *he gave to the innkeeper*, that is, to the prelate, whose duty is to minister the doctrine and to go beyond what is necessary by explaining it, that travelers returning to the eternal homeland are helped.[711] Let us ask, etc.

[710] The critical edition states that this is from the Glossa Ordinaria.

[711] On Bonaventure's interpretation of Luke 10:30-37, see also his *Commentary on the Gospel of Luke, Chapters 9-16*, 980-92.

SERMON 40: THIRTEENTH SUNDAY AFTER PENTECOST

[Sermon] 1. *They stood afar off and lifted up their voice, crying Jesus, master, have pity on us.* Luke: 17:12-13. Since rulers and judges are accustomed to turn down indiscretely formulated petitions and refuse to put them into effect, the lepers, therefore, represent a model for penitents. Lest they be found reprehensible in the majestic presence of Jesus Christ, who is the great king and just judge, they demonstrate in the verse proposed above that they presented their petitions discreetly and prudently, for first they demonstrated their most religious nature in a gesture of cautious reserve, because they were filled with fear. Second, they demonstrated the deepest devotion with a tribute of praise, because they were invoking the principle of human salvation. Third, they demonstrated the greatest prudence in the formulation of a petition, because they concerned the weakness of their own infection. First, they had a religious gesture of reserve, because they were filled with humble fear that kept them far away. They did not come forward presumptuously like the proud, but instead they reverently *stood afar off* like the humble. Second, they offered a devout tribute of praise, because they were invoking the principle of salvation with a fervent cry; whence they *lifted up their voice* from within, and with evident desire, were crying: *Jesu*s, who alone is interpreted as salvation. Third, they had a petition of discrete intention, because they were concerned with the weakness of their own infection without being shamed by the display; and on this account they added: *have pity on us*, since we are all certainly

infected with the disease of leprosy. In fact they were not ashamed to manifest their weakness to everyone.[712]

2. It says, therefore: *They stood afar off*, where the religious gesture of reserve is commended in the person who first remains steadfast in humility by deploring the committed sins; second, remains steadfast in strength by overcoming diabolical temptations; third, remains steadfast in perseverance by seeking eternal rewards.

3. First, the penitent soul has the religious gesture of reserve that remains steadfast in deploring its sins with humility. Whence Luke 18:13 says: *The Publican stood far away. He did not dare to raise his eyes to heaven but rather beat his breast saying: God, be merciful to me a sinner.* Whence the Gloss states: "*He stood far away*, since a humble person does not dare to draw near, so that God draws near to the person; he does not look, so that he may be seen; he is pulled down by the conscience, yet lifted upward by hope; he strikes the breast to exact punishment from himself, so that God may spare; he confesses, so that God may pardon; God ignores what he knows."[713] Indeed that Publican had understood what Sirach 2:1 says: *Son, present yourself for the service of God and remain steadfast in fear and justice.* Mary Magdalene remained steadfast in this manner, according to what Luke 7:38 says: *Standing behind him at his feet, she began to bathe his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with ointment.*[714] Morally speaking, these six aspects, which

---

[712] On Bonaventure's interpretation of Luke 17:12-13, see also his *Commentary on the Gospel of Luke, Chapters 17-24*, 1650-55.

[713] See the Glossa Ordinaria in PL 114:323A. The citation is virtually verbatim.

[714] Luke 7:36-50 speaks of an unnamed woman sinner, not Mary of Magdala.

are asserted regarding this repentant sinner, should be manifest in every sinner. Namely, burning shame, which is noted when it says: *Standing behind him*; reverential fear, by: *at his feet*; the pain of penance, by: *she began to bathe his feet with tears*; the love of purity, by: *wiped them with the hair of her head*; the ardor of benevolence, by: *kissed his feet*; and the sweetness of interior devotion, by: *she anointed them with ointment.*

4. Second, the soul has a religious posture that remains steadfast in overcoming diabolical temptations with strength. Whence Ephesians 6:11-14 says: *Put on the armor of God so you may resist the snares of the devil. ... Gird your loins with truth and put on the breastplate of justice.* The armor we must wear to overcome diabolical temptations is the passion of Christ; if this memory is evoked affectionately, every demon flees in terror immediately, as experience has taught me on numerous occasions. For once, when the devil grasped me by the throat and tried to strangle me with such a tight grip of the throat, that I was unable to call out to the friars for help, I began to breath out with unimaginable pain; suddenly overcome by the memory of the Lord's passion, I multiplied my gasps out of compassion for his suffering. As I surrendered, feverish groans began to replace the sound of my voice. By virtue of what took place through the passion of the Lord, I, a servant of the cross, composed this present collection of sermons to praise the name of Christ and to honor his sacred cross, and testify that I was freed from such a cruel death. In fact I know, from what I learned later by way of a revelation, that divine justice allowed this to happen to me although I was unaware of any mortal sin. But since no one is able to put on this armor, unless a person first suffocates the extravagance of the flesh through continence, it therefore follows in the previously quoted authority: *gird your loins*

in truth, by restraining carnal desires. "And because it is of little worth to avoid evil things, unless, of course, such a person zealously works to perform good works,"[715] the text therefore adds: *put on the breastplate of justice*, that is, through the fulfillment of divine commands. Whence such is the person who *has girded the loins* with chastity, *put on the breastplate of justice* with good works, and *armored,* by the memory of the Lord's passion in continual meditation, appears before the devil and his minions as *terrifying as an army aligned for battle.*[716]

5. Third, the soul has a religious posture that remains steadfast in seeking after eternal rewards with perseverance. John 20:10-11 says: *The disciples therefore went away again to their home. But Mary was standing outside weeping at the tomb*. "Notice how as the disciples were withdrawing, Mary, who was burning with the love of Christ, persevered at the tomb, for her desires were not weakened with the delay; her perseverance is the reason she merited to be the first to see the glory of the risen Christ,"[717] as a result those who come after would understand, that no one is able to participate in glory, unless they remain at the tomb of penance until the end of their lives.

6. Second, in the proposed verse these lepers are commended for the devoted testimony of praise, when they invoke the first principle of salvation, which is Jesus Christ. Whence: *They lifted up their voice, crying, Jesus, master*. It is rightfully *Jesus master*, who is interpreted as salva-

---

[715] See Homily 13 n. 1 of GGHG in CCSL cxli, 90. The quotation is almost verbatim.

[716] See Cant 6:3.

[717] Bonaventure greatly adapts Homily 25 n. 1 of GGHG. See CCSL cxli, 205.

tion,[718] worthy of the testimony of praise; for through him three things are given, in which the perfect salvation of the human race consists. And the first is the remission of all sins with regard to the gifts of forgiveness; second, the infusion of charismatic gifts with regard to the gifts of grace; third, the consummation of the intellectual desires with regard to the gifts of glory.

7. First, Jesus is worthy of the tribute of laudatory invocation, because the remission of all sins is granted to sinners through him. Whence Acts 2:38 states: *Do penance and be baptize in the name of Jesus for the remission of all sin*. Paul says something similar in 1Timothy 1:15: *This word is faithful and worthy of complete acceptance: Christ Jesus came into this world to save sinners*. Such a *word* is certainly *worthy of all* praise *and acceptance*, when the Son of God, out of his own sheer benevolence, deigned to come into this world, by taking on flesh, so that he might liberate the lost sheep from the mouth of the devil with his own death, and both anoint and heal their wounds with the pleasant balm of his own body and blood.

8. Second, Jesus is worthy of praise and commendation, because the infusion of the charismatic gifts into those making progress is granted through him. Whence John 1:16 says: *And of his fullness we have all received, grace for grace. For the law was given through Moses; grace and truth came through Jesus Christ*. "Since divinity was in the humanity of Christ, from which he was conceived, it filled him, without any previous merits, with the fullness of grace,"[719] according to the Gloss; thus, *we*, who are his

[718] See CCSL lxxii, 157: "Jesus means salvation or savior."

[719] Bonaventure's quotation is based on the Glossa Ordinaria on John 1:14. See PL 114:357B.

members, *have all received from the fullness*, flowing from the head himself. For instance, every sweet grace comes through Jesus, and because of this the Church ends every prayer: Through Jesus Christ our Lord; *for grace*, which is given free and without merit, and the *grace* of merit when we progress in it. Whence the Gloss states: "Simple grace is given as we begin to do what is good; but later grace is granted through the good actions resulting from preceding grace,"[720] for *the law* is the pre-announcement and pre-figuration or promise of salvation, *given through Moses*, "the servant, *grace and truth*, that is, the very fulfillment of salvation,"[721] is brought about through Jesus Christ.

9. Third, Jesus is worthy of the tribute of praise because the consummation of intellectual desires is given through him to those who persevere. Whence Philippians 3:20: *We await the Savior, the Lord Jesus Christ, who will transform the body of our humility and conform it to his glorious body*. And this will take place through the manifestation of Christ's glory; in whose likeness and beatitude all our desires will be satisfied. Human desires are unable to find quiet and rest in anyone other than Christ Jesus; for if they draw back from him, they would not be filled but, rather, left empty. O God, with what longing must Jesus be sought, the only salvation of humanity, the entire good of Christians, and the complete joy of the blessed. In his flesh dwells the fullness of defied pleasure, in which, the soul, totally absorbed, finds all its desires perfectly consummated!

---

[720] Bonaventure's citation is based on the Glossa Ordinaria on John 1:16. See PL 114:357D.

[721] See the Glossa Ordinaria on John 1:17 in PL 114:358A: "Through Moses, the servant, came the pre-announcement. Through Jesus the Lord the fulfillment of salvation."

10. Third, these lepers are commended for the specific intent of their petition, because it concerned the subject of their own infection, when it introduces: *have pity on us*. Indeed they had a triple weakness, by which both the interior and exterior person is oppressed, for first, they had the misfortune of bodily misery; second, the blindness of intellectual ignorance; third, the iniquity of affective evil. And they asked to be liberated from this threefold weakness in a discrete manner, when they said: *have pity on us*. First, I say, *have pity on us*, by relieving the weakness of bodily misery through the reception of exterior health; second, *have pity on us*, by relieving the weakness of intellectual ignorance through the illumination of infallible truth; third, *have pity on us* by relieving the weakness of affective evil through the gift of interior sanctity.

11. First, *have pity on us* by relieving the weakness of bodily misery through the reception of exterior health. Job asked his friends to relieve him from this miserable weakness when he explained to them, with great pain, the calamity inflicted upon him, according to what Job 19:21 says: *At least you, my friends, have mercy on me, have mercy on me, because the hand of God has struck me*. In fact it says *have mercy on me* twice, in order to demonstrate that mercy is required interiorly in the affections and exteriorly in works. But where human physicians and friends fall short, Christ, the divine physician and true friend, comes to assist, as the parable of the wounded man in Luke 10:33 reveals: *But a certain Samaritan as he journeyed came upon him, and seeing him, was moved by compassion. And he went up to him and bound up his wounds*. The *Samaritan*, who is interpreted as caretaker,[722] like the true physician, watches over and conserves body and soul in perfect health; *as he journeyed*, by vis-

[722] See CCSL lxxii, 142: "Samaritan means caretakers."

iting through the condescension of majesty; *was moved by compassion*, having mercy through pious affection; by healing *his wounds*, through divine power. He is indeed the physician for every experience, who heals every languor without ointment, without instrument, and without any other earthly medicine, but instead, only with a word and both the command and benevolence of his will.

12. Second, *have pity on us* by relieving the weakness of intellectual ignorance through the illumination of infallible truth. Luke 18:39 states: *The blind man called out all the more: have mercy on me. Jesus stood still and ordered that the man be brought to him.* This blind man did not give up when faced with the uproar and threats of the crowd; indeed, he called out even more that he might merit receiving bodily sight; so the person who desires to be spiritually illuminated by Jesus, when the uproar "of carnal vices dissipates human thought and disturbs the cries of prayer, such that Jesus cannot come to illuminate the human heart, and the person, realizing that he is burdened by apparitions of earlier vices and the voice of his prayer is impeded, needs to cry out more ardently, because the one who insists more vehemently in prayer is led to Jesus, who is standing, and receives light, because God is firmly fixed in the heart and the missing light is restored,"[723] according to what the Gloss says. This is similar to what Sirach 36:1 says: *Have mercy on us O God. Look upon us and send the light of your mercy to us*, so that this guides us, lest we fall along the way of evil, and lead us through knowledge and love to your holy mountain, Christ.

---

[723] Bonaventure joins together what the Glossa Ordinaria says about Luke 18:39-40. See PL 114:325AB.

13. Third, *have pity on us*, by relieving the weakness of affective evil through the gift of interior sanctity. Whence Isaiah 55:7 says: *Let the impious abandon his way and the evil man his thoughts, so he might return to the Lord, who will have mercy on him, for our God is great in forgiveness.* Since no one can hope for the forgiveness of sin unless one steps back and abandons sin, in order to return wholeheartedly to the Lord, the prophet, therefore, in the previously cited authority, urges first the abandonment of the restraining impediment, when it says: *Let the impious abandon his way*, that is, sin of deeds; *and the evil man his thoughts*, that is, sin of the heart. Whence a person need not only abandon sin in works, but also avoid impure thoughts and disordered affections in the heart, lest one consent to them, because *perverse thoughts bring about a separation from God.*[724] After the abandonment of the restraining impediment, it leads to the possession of liberating fulfillment, when it says: *and return to the Lord,* with fear, *and to our God,* with love. Finally, it expresses the sweetness of the goodness, which frees from every iniquity, when it adds: *he will have mercy on him*, by remitting every wrong; *because his forgiveness is great*; because the greater the offense forgiven, the greater is he who is offended.[725] Let us ask, etc.

[724] See Wis 1:3: "For perverse thoughts separate from God...."
[725] See Sermon 10 n. 6.

SERMON 41: FOURTEENTH SUNDAY AFTER PENTECOST

[Sermon] 1. *Seek first then the kingdom of God and his justice*. Matthew 6:33. "Since in comparison to supernatural realities, all those on earth are worthless to the soul,"[726] therefore our Lord, as the true and good master, teaches his disciples to put the kingdom of God, that is, the greatest good, before all other things they seek, when it says in proposed verse: *Seek first the kingdom of God*, etc. Certainly this verse proceeds in a marvelous order. For first, it encourages diligence for the necessary inquiry; second, it expresses the magnificence of the heavenly dwelling; third, it induces the efficacy of virtuous work. On account of the first, the rational power is ordered to the knowledge of truth; on account of the second, the concupiscent power is enticed to love of the good; and on account of the third, the irascible power is strengthened and roused to take on what is difficult. First, therefore, in the proposed verse, it directs the intellect through the zeal of an ordered inquiry, when it says: *Seek first then*, that is to say, diligently through faith, since it is impossible for anyone to be guided in an appropriate inquiry without the light of faith. Second, it entices the affections with the reward of regal coronation, when it adds: *kingdom of God*. The people on earth who obtain it are raised on high with such an excellent title that one is called a king of the celestial kingdom. Third, it establishes the operative power through the exercise of virtuous works, when it in-

[726] Bonaventure adapts Homily 37 n. 1 of GGHG. See CCSL cxli, 348.

cludes: *and his justice*. The Gloss observes: "The justice of the kingdom is to observe all those things which Christ teaches."[727]

2. It says therefore: *Seek*, where it first excites diligence for an ordered inquiry. That person inquires with the required diligence, who seeks with all one's interior and exterior effort according to the three theological virtues: first, with solicitude of thought in contemplative truths; second, with avidity of appetite in pure delights; third, with the ardor of accomplishment in holy conduct. The first inquiry concerns the cognitive power through faith; the second, the affective power through charity; and the third, the operative power through hope.

3. First, *seek* with solicitude of thought in contemplative truths. Whence Wisdom 1:1 says: *In simplicity of heart seek him who is found by those who do not tempt him; he appears however to those who have faith in him. Seek him*, namely God, in the investigation of continual meditation; *in simplicity of heart*, through the purity of ordered affection by withdrawing and separating the heart from all earthly concerns, for the more things the heart loves, the more things it draws in and unites to itself. This is because love, be it human or divine, is a unitive force according to blessed Dionysius;[728] therefore, to the degree that the heart loves many diverse things of the world, the more it reverts to compost. But when it withdraws and separates itself from these worldly things, so that it may cling and be united through love to what is one and simple, to which the entire heart is bound with-

[727] The critical edition states that this is from the Glossa Ordinaria.

[728] See c. 4 n. 15 Ps-Dionysius, *De divinis nominibus*, in PG 3:714AB.

out want, from such a union with the simple and pure, it acquires simplicity and purity of heart. Certainly this is *found by* those if they *do not tempt him*, through curiosity of presumption and reckless investigation. For the presumptuous and reckless scrutinizer *of majesty*,[729] who depends on the darkness of pedestrian reasoning, unable due to dark phantasms to fasten the gaze on the eternal splendors, which the sun of wisdom brings forth, *is overwhelmed by glory. He appears however to those who*, with the support of faith, rising above themselves through ecstatic contemplation, perspicuously contemplate God. Whence Richard, in the first book of *On Contemplation,* says: "Contemplation is the unimpeded penetration of the mind with uplifted admiration into the spectacles of wisdom."[730]

4. Second, *seek* with avidity of appetite in pure delights. Whence Colossians 3:1 says: *Seek those things which are above, where Christ is sitting at the right hand of God; savor those things which are above, not those things which are on the earth*: the more preferable goods of the Father, *which are above, where Christ is sitting at the right hand of the Father*, that is, in as much as a person enjoys these more preferable and sweeter goods forever. *Seek* through desires, and *savor* these same goods and delights, which are above at the right hand of God, through the elevation of appetite and taste with the adherence of love to those things of heaven; *not those things on the earth*, by lowering the appetite to things filthy and impure. For these filthy and earthly delights embitter more than delight; for instance, where a person supposes to find delight, one

[729] See Prov 25:27: "As it is not good for a person to eat too much honey, so the person who is a scrutinizer of majesty will be overwhelmed by glory."

[730] See Book I, c. 4 of *De gratia contemplationis* or *Benjamin major* in PL 196:67D. The citation is verbatim.

experiences suffering, because all delight in the present is sprinkled with bitterness. But the *delights, which are at the right hand of God*,[731] delight through faith, because they join and unite the soul with that one, *after whose image and similitude it was made*.[732] From this union the lover is transformed into the beloved, for it is joined to that one through affection. At that time then, according to Hugh in the third book of *On the Pledge of the Soul*, "This force of love is such that it requires you to be that which you love, and as you are joined to its similitude through affection, you are conformed by this very communion;"[733] if the soul turns itself to the filthy through love, it is transformed into filth; if to the beautiful, into beauty. Divine wisdom, the *mother of beautiful love*,[734] generates therefore beautiful delight in the one who is united to her through love. And this is understood by what is said in The Song of Songs 3:2-4: *I will rise up and walk through the city, and I will seek him whom my soul loves through the streets and squares; I sought him and I did not find him. The watchmen who guard the city found me. Have you seen him whom my soul loves? Soon after I passed them I found him whom my soul loves; I held him and I will never let go, until* I experience the delights and sweetness of his deified pleasure.

5. Third, *seek* with the ardor of accomplishment in holy conduct. Whence Proverbs 2:3 states: *If you will invoke wisdom and incline your heart to prudence, if you*

---

[731] See Ps 15:11: "You have made known to me the ways of life. You will fill me with joy with your countenance. At your right hand are delights even to the end."

[732] See Gen 2:7.

[733] See *Soliloquium de arrha animae* in PL 176:954BC. The citation is virtually verbatim.

[734] See Sir 24:24: "I (Wisdom) am the mother of beautiful love, and of fear, and of knowledge, and of holy hope."

will seek it like money and dig for it like treasure; then you will understand the fear of the Lord and you will find the knowledge of God. If you will invoke wisdom, through holiness of life; there is no better invocation of wisdom than the preparation of a dwelling place through holiness; *if you will incline your heart to prudence*, through the rigor of discipline; *if you will seek it like money*, with the avidity of concupiscence; and *if you will dig for it like treasure*, through the solicitude of diligence. For just as person who digs up the earth, hauls it out and makes a pit, stays attentive until one finds what one is seeking; so the person who desires the treasures of wisdom removes all earthly weight from oneself and makes a pit of humility within the self and does not rest until one finds it; because *then you will understand the fear of the Lord* is the *beginning*[735] of every good, through which a person *turns aside from evil*;[736] *and you will find the knowledge of God*, by whose utterance every person is directed.

6. Second, in the proposed verse it expresses the excellence of the heavenly dwelling, when it adds: the *kingdom of God*. There are three things, however, that in a certain manner manifest from a distance this inexplicable excellence of the heavenly dwelling, namely the kingdom of God. And the first is the reflection of divine clarity, by which it is rendered splendid to consider; second is the overflow of immense beauty, by which it is rendered delicious to enjoy; third is the lack of temporal corruption, by which it is rendered eternal in endurance. And so the lucid reflection of resplendent wisdom will form the rational power in clear vision; the placid influence of super-

---

[735] See Sir 1:16: "The fear of the Lord is the beginning of wisdom...."

[736] See Prov 15:27b: "By mercy and faith sins are purged, and by the fear of the Lord every one turns aside from evil." See Vulgate, 970 which considers Prov 15:27b a variant reading.

abundant benevolence will satiate the concupiscent power in quiet fruition; and the efficacious virtue of perpetual strength will secure the irascible power in a firm hold.

7. First, the kingdom of God is splendid to consider due to the reflection of divine clarity. Whence Wisdom 5:7 says: *The saints will receive a kingdom of elegance and a diadem of beauty from the hand of the Lord.* Just as the sky is adorned with luminaries, so too is the kingdom of God with reflections of wisdom. Whence, as a result of the presence of eternal light shining upon the blessed, which is *brighter than the sun*,[737] they glory in days of joy and exultation. Rays of divine splendor gleam in their presence making that heavenly dwelling the kingdom of elegance. In fact at that time they *will receive a diadem of beauty from the hand of God* when, led by the hand of divine power, they will contemplate with the dowry of clear vision the beauty of God, one and three, whose vision draws every soul in its desirous longing for him, because that is without labor and error and with delight. Whence Augustine writes in the Fifteenth Chapter of *On the Trinity*: "We will see the truth without any difficulty, and enjoy it with the greatest certainty and clarity. We will not seek anything with the discursive mind, but perceive with the contemplative mind."[738]

8. Second, the *kingdom of God* is delicious to enjoy due to the influence of deified pleasure. Whence Luke 14:15 says: *Blessed is the one who will eat bread in the kingdom of God.* This living bread that descends from heaven, which *has all delights and all sweetness of taste*,[739] is Je-

[737] See Wis 7:29: "For she (Wisdom) is more beautiful than the sun and above all the order of the stars...."

[738] See Book XV, c. 25 n. 45 in CCSL la, 523-524. The citation is verbatim.

[739] See Wis 16:20.

sus Christ, who without generating contempt and with continual desire satiates the interior taste with the immensity of the deity and the exterior with the deliciousness of humanity. For in him the overflowing plenitude of satiety is found. O how happy, how illustrious, how holy, with what avidity, this food of deified pleasure must be sought, food of true delights! With its aroma alone the saints are sustained in one way or another along the way, when a breath of its sweetness, which is stronger than the aroma of balsam, the fragrance of frankincense and myrrh, and pleasant spices of every kind, comes to them from a distance, then through sapiential desires in the excess of contemplation, they are introduced into the kingdom of God.[740] Whence Wisdom 6:21 says: *The desire of wisdom leads to the perpetual kingdom.*

9. Third, the kingdom of God is eternal in endurance due to the lack of every kind of contrariety. Whence Psalm 144:11 says: *They will speak of the glory of your kingdom and tell of your power, so that they may make known your power to the children of humanity and the glory of your magnificent kingdom. Your kingdom*, Lord, is the *kingdom of all the ages. They will speak of your kingdom*, that is, when the glorified render whatever good they possess to the first principle. And for that reason then the blessed are in a state of continual praise and glorification, because all they are able to receive, they render to him alone who is able to glorify: in fact nothing will be done there with the exception of offering the praises of God; *so that they make known your power to the children of humanity and the glory of your magnificent kingdom*, given the breadth of unrestricted capacity, which is not restricted

[740] Francis of Assisi exemplifies the person who delights in the Eucharistic encounter with Christ and is caught up in the excess of contemplation, see *LMj*, c. 9, n. 2 (VIII, 530a-b), FA:ED vol. 2, 597.

by the multitude of those who possess it, because "The blessed rejoice as much over the good of the neighbor as over their own good."[741] *Your kingdom*, Lord, is the *kingdom of all the ages*, given the length of unending eternity. It has nothing contrary to it, and therefore no violence can be done to it. When then the kingdom of God, by reason of eternity, is unchangeable and incorruptible, it is by necessity not in those inferior things but in the superior things, according to what the Lord says in John 18:36: *My kingdom is not of this world*; otherwise it would be defective, but far be it, because there is no defect in the kingdom of God. Whence, the continual consideration of the kingdom of God and eternity is of great assistance in spurning the inconstancy of the present vanity.

10. Third, in the proposed verse it introduces the efficacy of virtuous work, when it introduces: *and his justice*. There are namely three things, which make a person efficacious in working and in searching for the justice of God. First is the simplicity of intention in avoiding evil; second, is the strenuousness of work in doing the good; third is the zeal of solicitude in correcting error. For to avoid evil, to do good, and to correct error, are proper to justice.

11. First, *seek the justice* of the kingdom through the simplicity of intention in avoiding evil. Whence Sirach 17:20 states: *However he gave the way of justice to penitents, he encouraged the faint to hold on, and he determined truth to be their lot. Turn back to the Lord and*

---

[741] For the closest parallel see n. 57 of the *Treatise on the Spirit and the Soul*, translated by Erasmo Leiva and Benedicta Ward, in *Three Treatises on Man: A Cistercian Anthology*, edited by Bernard McGinn, CFS 24 (Kalamazoo: Cistercian Publications, 1977), 271: "Each one will rejoice in the bliss of the other, as much as he does for his own unspeakable joy."

abandon sin. *To penitents* who abandon sin, in heart and work; and turn back to the Lord, with purity of conscience; *he gave the way of justice* through the remission of guilt; but because the penitent who has recently turned back upon the way of justice falters, if abandoned to one's conscience, it thus follows: *he encouraged*, with the teaching of divine eloquence and the example of the saints; *the faint to hold* on, to the yoke of the divine precept; and *he determined* and gave to such as these the *lot* of eternal *truth* and a heavenly inheritance. Something similar to this is also said in Proverbs 11:5: *The justice of the simple will guide one's way*.

12. Second, *seek the justice* of the kingdom through the strenuousness of work in doing the good. Whence Wisdom 10:10 says: *The Lord leads the just person along the right ways and reveals to that one the kingdom of God; and he gave the person the knowledge of the saints, honored that one's work and perfected the works of the person*. The right ways are the divine precepts, through which the *Lord* pleasantly *leads the just* person striving for the heavenly homeland, by revealing the kingdom to that one, lest the person be weighted down by the torpor of idleness; but with hope and desire anticipating the happiness of the kingdom, one walks with strength *from virtue to virtue*[742] and comes into the way of the commandment, so that one does not fall under the command of the vices; *he gave them the knowledge of the saints*, to which it belongs *to choose good and avoid evil*; *he honored that one's work and perfected the works of the person*, by giving a proper reward for them.

---

[742] See Ps 83:8: "For the lawgiver will give a blessing. They will go from virtue to virtue...."

13. Third, *seek the justice* of the kingdom through the zeal of solicitude in correcting error. Whence Sirach 17:23 states: *Turn away from your injustice and truly hate abomination; and know justice and the judgments of God, and stand firm in the proposed lot, and in prayer, to the most high God. Turn away from your injustice*, by correcting one's errors and defects, and if it is incumbent to an office, that of others; *and truly hate the abomination* of the unjust, who do not run from their errors and defects and ignore those of others. *And know the justice and judgments of God*, which are severe in punishing, and thoroughly terrified by fear of them, *stand firm in the proposed lot, and in devout prayer* in the sight of the most high God, because then that verse from Isaiah 32:1 will be fulfilled: *Behold the king will reign in justice and the princes will rule in judgment*. Let us ask, etc.

Sermon 42: Fifteenth Sunday after Pentecost

[Sermon] 1. *And he who was dead, sat up, and began to speak. And he gave him to his mother. But fear seized upon all, and they began to magnify God.* Luke 7:15-16. Our compassionate and merciful Lord, whose benignity is concerned with consoling the afflicted and the desolate, was looking today with the eye of divine piety upon the widow mother, who was suffering and weeping at the death of her only son. In order to call forth everyone else to the piety of assistance with his example, he deigned to speak sweetly and console her, when he returned her own son to her alive after he was resuscitated from the dead, in accord with what is said in the proposed verse: *And he who was dead, sat up*, etc. In this verse indeed, first the recompense of sin is noted according to the demand due to the order of justice; second, the awakening of the dead according to the notion of the confirming speech; third, the promotion of faith according to the reverence of creative wisdom. First then in the proposed verse the recompense of sin is noted according to the demand due to the order of justice, when it says: *And he who was dead.* Indeed the order of justice demands that sin be recompensed by death, for the *wages of sin are death*,[743] according to the apostle. Second, the awakening of the dead is noted with the proof of speech, when it adds: *sat up, and began to speak*, such that his resuscitation was noted by those in attendance. For a living body is distinguished in two ways, that is, in

[743] See Rom 6:23.

sense and motion.[744] Third, the promotion of faith is noted according to the reverence for creative wisdom, when it includes: *But fear seized upon all, and they began to magnify God*, who recreated the dead man, interiorly vivified in soul and exteriorly in the body, whom he had created. Since the Lord cured no one exteriorly in body, whom first he did not cure interiorly.

2. It says, therefore: *And he who was dead*, where it notes the recompense of sin in accord with the demand due to the order of justice. Indeed the order of justice demands that sin be punished with a threefold penal stipend. And the first is the penalty of the present misery that afflicts the human race in many different ways; second, the calamity of natural death that cruelly separates the body from the soul; third, the harshness of the infernal Gehenna that eternally torments the soul with the body.

3. First, sin is recompensed with the penalty of the present misery that afflicts the human race in many different ways. Whence Sirach 30:17 says: *Death is better than a bitter life, and eternal rest more than feeble perseverance*. Truly *death is better than* this *bitter life*, because, given the multiple penalties God inflicted on us by reason of original sin, nothing remains other than feeble perseverance. Whence Gregory asks: "What is the daily defect of corruption other that a certain extension of death?"[745] And because of this the apostle said in 2 Corinthians 5:4: *For we who are in this tent sigh under our burden, be-*

---

[744] See Book I, c. 1 of Aristotle, *De anima* in WAE, vol. 3, 403b: "Two characteristic marks have above all others been recognized as distinguishing that which has soul in it from that which has not – movement and sensation."

[745] See Homily 37 n. 1 of GGHG in CCSL cxli, 348. The citation is virtually verbatim.

cause we do not wish to be unclothed, but rather clothed over, that what is mortal may be swallowed up by life. But certainly, as long as *we are in this* miserable *tent* of the body, *we sigh*; now we are under the *burden* of poverty, presently oppressed with nakedness, sometimes afflicted with thirst, often tormented with hunger. Considering the penalty of this calamitous life, the Wise One of Qoheleth 4:2 said: *I praised the dead more than the living.*

4. Second, sin is recompensed with the calamity of natural death that cruelly separates the soul from the body. Whence Sirach 41:5 states: *The judgment of death comes to all flesh from God.* Although death is inflicted by God as from a just judge, nevertheless the origin and immediate cause of death is not God, who is the highest being and lacks nothing, and death is the maximum defect among all penal defects, but the fall of free will from the stability and perpetuity of justice. Whence Wisdom 1:13-15 says: *God did not create death ... but justice is perpetual and immortal.* Injustice however is the acquisition of death. Whence the root and origin of death is the lifting of the woman's mind, when she wanted to equal God in wisdom according to what Sirach 25:33 says: *The beginning of sin is from a woman, and because of her all die.*

5. Third, sin is recompensed with the harshness of the infernal Gehenna that eternally torments the soul with the body. Whence Revelation 20:13-14 states: *Each one is judged according to their works, and hell and death were cast into the lake of fire, and this is the second death*, of eternal damnation, by which a sinful person is tormented in infernal fire. It is greatly feared and to be avoided through the sorrow of penance, because, perpetual and painful, it cannot be reduced to a brief period. Whence Job 10:20-22 states: *Send me away so I may lament my suffering until I go and I will not turn back to the earth,*

dark and covered with the gloom of death, the earth of misery and darkness, where there is the shadow of death and no order.

6. Second, in the proposed verse the awakening of the dead is noted with the confirming speech, when it adds: *sat up, and began to speak*. We find, moreover, that the Lord raised three dead people, namely the young girl, Lazarus, and this young man; and the awakening of each one is distinguished by a proof for each. For the first raising of the young girl is proved by eating; second, the raising of Lazarus by walking; third, the raising of the young man is proved by speaking. Eating regards a vegetative act, walking an act of the senses, and speaking an act of reason.

7. So that with a threefold proof Jesus be shown the giver of life and the Lord of the soul's salvation, according to his power and virtue, first an awakening is proved with eating, which regards a vegetative act. Whence Luke 8:54-56 states: *But he, taking her by the hand, cried out saying, Girl, arise! And her spirit returned, and she rose up immediately. And he directed that something be given to her to eat. And her parents were amazed. But he, taking her by the hand*, behold the assistance of strength; *cried out* saying: *Girl, arise!*, behold the authority of majesty; *And her spirit returned*, through an intimate union; *and she rose up immediately*, through a vital operation, for to arise is an activity proper to one who is alive. *He directed that something be given to her to eat*, as a useful manifestation, to prove that it was a true awakening, and not a phantasm. This is however the sign of a true awakening; it imparts to the senses, so that the mind may rise on

high in admiration.[746] Whence it follows: *And her parents were amazed.*

8. Second, the awakening of Lazarus is proved with walking, which regards an act of the senses. Whence John 11:43-44 says: *Jesus cried with a loud voice, Lazarus, come forth! And at once he who had been dead came forth, bound feet and hands with bandages.* Whence the Gloss says: "Just as it is due to the power of God that he arises, so also that what is still wrapped comes forth"[747] and he walked. Jesus, in whom the flesh is joined with the eternal Word, *cried out with a loud voice*, working interiorly and arousing exteriorly: *Lazarus come out*, with your own feet, so that your awakening may be known to the people, who are gathered around, and thus they may believe that I am the *principle* of human creation and restoration, *I who am speaking* with you.[748] *And at once he who had been dead came forth*, and this is because, according to Augustine: "No one can arouse one asleep from sleep so easily, as Christ revives one from the sepulcher."[749]

9. Third, the awakening of the adolescent is proved with speaking, which regards an act of reason. Whence today's Gospel says: *And he who was dead, sat up, and began to speak. And he gave him to his mother.* There is no doubt that this awakened young man was speaking words of divine praise, which is not proper to the dead but to the living. In this it is apparent that he was clearly

---

[746] The critical edition states that this comes from the Glossa Interlinearis.

[747] The critical edition states that this comes from the Glossa Interlinearis.

[748] See John 8:25 and esp. Bonaventure's exposition of Luke 11: 31 (n. 66) in his *Commentary on the Gospel of Luke, Chapters 9-16*, 1091-92 with n. 198.

[749] This is a paraphrase of Tractate 49 n. 9. See CCSL xxxvi, 424.

alive, because life is discerned through movement and the senses. But because he had awakened this one for the consolation of the mother, *he* therefore *gave him to his mother*. It is not without mystery that the girl in her awakening is said to have *rose up*, that this adolescent *sat up*, and that Lazarus *came forth, bound feet and hands with bandages*. For the sin of knowledge is understood through the death of the girl in the home; the sin of works is understood through the adolescent at the gate; and the sin of habit through Lazarus in the sepulcher. And as grave sins leave greater consequences, therefore the person who only sinned in thought arose immediately once enlivened, and with few remaining difficulties; the person who sinned however in deed, sits when enlivened, because the inclination still remains; the person who habitually sinned is bound when enlivened, because that one has a great inclination to evil and difficulty in regard to the good.

10. Third, in the proposed verse exalted praise is noted with regard to reverence for the creative Wisdom, when it includes: *But fear seized upon all, and they began to magnify God*. Indeed God must be magnified with reverence for the work of recreation, because first there is a declaration of power in the defeat of the ancient enemy; second, the manifestation of wisdom in relieving the prostrate person; third, the expression of mercy in the mission of the Holy Spirit. And on account of this we must praise God for the work of recreation, which is signified in the restoration and resuscitation of that young man, because with the virtue of his power he defeated the cruel tyrant, because with the acuity of his wisdom he relieved the prostrate person, and because with the benignity of his clemency he sent us the Holy Spirit.

11. First, they were magnifying God for the work of recreation due to the virtue of power in the defeat the ancient enemy. The Blessed Virgin speaks of this in Luke 1:46-51: *My soul magnifies the Lord. And it follows: He has shown the strength of his arm, he has scattered the proud in the thoughts of their heart.* The glorious Virgin displays with total affection, that she praises the divine strength for the benefit of the incarnation, when she says: *My soul magnifies the Lord*; then she provides the reason when it adds: *He has shown the strength of his arm*, that is, in her Son; *he has scattered the proud in the thoughts of their heart*, that is, the devil and his followers, who take pride *in the thoughts of their heart*, through presumption in the intellect and ambition in the affections; or even: *He has scattered the proud in the thoughts of their heart*, when he defeated the haughty demons with the pronouncement of his counsels. Moreover, this defeat of demonic cruelty, which obliges us to magnify divine strength, was expressed figuratively in the defeat of Egyptian power, according to what Exodus 15:6 says: *Your right hand, O Lord, is magnified in strength; your right hand, O Lord, has slain the enemy. And in the multitude of your glory you have put down your adversaries.*

12. Second, they were magnifying God for the work of recreation due to keen wisdom in relieving the prostrate person. Whence Psalm 33:4 says: *Magnify the Lord with me, and let us together exalt his name. I sought the Lord and he heard me, and he rescued me from all my tribulations.* The prophet David, the great herald and advocate of divine praise, considered how keen divine wisdom is, according to which "The order of our salvation and relief earnestly requested, once humanity had fallen prey to the craft of the traitor in his multiple wiles, to carry a rem-

edy there where the enemy had deceived;"[750] whence, as defeat arose from the tree of death, so then relief would arise from the tree of life. Every person is invited to give thanks, when it says: *Magnify the Lord with me*, in heart, mouth, and work; *and let us together exalt his name*, by attributing honor and glory to him alone. After the augmentation of praise, he adds the reason for praise, by saying in the person of the holy fathers: *I sought the Lord*, asking with devout insistence of prayer that the benefit of our relief come quickly; *and he heard me*, by inclining the ears of his mercy to the prayers of our humility. *The oath that he swore to our father Abraham that he would give himself to us*;[751] whose gift, *rescued me from all tribulations*, with which Egyptian cruelty was oppressing us; by a transferal from the Egypt of sin, *into the kingdom of his beloved Son.*[752] This can be understood similarly in Daniel 4:34: *I magnify the king of heaven, because all his works are true and all his ways are just.*

13. Third, they were magnifying God for the work of recreation due to the benignity of mercy in the mission of the Holy Spirit. Whence Sirach 43:33-35 says: *Blessing the Lord, exalt him as much as you can: for he is above all praise. When you exalt him put forth all your strength, and be not weary: for you can never go far enough. Who shall see him, and declare him, and who shall magnify him as he is from the beginning?* Truly we must bless and exalt God, according to the measure of our possibilities, for such a benefit, namely for the mission of the Holy Spirit,

---

[750] This is taken from stanza three of the hymn for Matins on Passion Sunday.

[751] See Luke 1:73.

[752] See Col 1:13: "God has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son."

although *he is above all* human *praise*.[753] For exalting in this way, in word and work, you *put forth all the strength* of the Holy Spirit; without growing *weary*, by scrutinizing with curiosity his inscrutable origin, indeed *you can never go far enough*; for all the philosophers, magicians, and Christians *fall short, scrutinizing* the origin through an *inquiry* "into this third sign."[754] For *who shall see him*, by knowing his origin through human investigation; *and declare him, and magnify him, as from the beginning*, given the deficiency of human speech? Certainly nobody, because the *Spirit, blows where he wills and you hear his voice, but you do not know where it goes and from whence it comes*.[755] Let us ask, etc.

---

[753] The critical edition states that this is from the Glossa Interlinearis.

[754] The immediate reference is to Exod 8:18-19 where Pharaoh's magicians say that the third sign was performed by the finger of God. See Book II, *Quaestiones Exodi* XXV in *Sancti Avrelii Avgvstini Qvaestionvm in Heptatevchvm Libri VII et al*, edited by I. Fraipont, CCSL xxxiii (Turnhout, Brepols, 1968), 79 where the Holy Spirit is identified as "the finger of God."

[755] See John 3:8.

SERMON 43: SIXTEENTH SUNDAY AFTER PENTECOST

[Sermon] 1. *And he took and healed him and let him go.* Luke 14:4. Since in the judgment and reflections of the Pharisees, one was allowed on the Sabbath day to pull out an ox or a donkey that had fallen into a pit without transgressing the law, our Lord here in the Gospel of today, arguing *a minori* with an efficacious comparison, displays quite forcefully that he did not violate the Sabbath with the cure of the sick man, as the health of a person must be preferred to the health of an ox and donkey. Whence to confound the malice and cunning of the Jews, we are given to understand three things in this regard in the proposed verse. And the first is humility in touching and taking hold of the sick; second is strength in curing his sickness; third, is liberality in sending him to go away in freedom; and so through humility he refutes the pride of the Jews; through strength their indolence; and through liberality their perfidy, when they neither deigned to touch him nor were they able to cure him nor wish to free him. And it is because of these things that took place, which Christ accomplished exteriorly in the body, we are taught those things that are to be done interiorly in the soul, for the infusion of grace is signified through a humble holding; the expiation of guilt through an efficacious cure; and the loosening of penalty through a gracious remission. Whence in the proposed verse he first spiritually took hold of the sick person through the infusion of grace in the incarnation, for *he did not take hold of the angels but* the children *of Abraham*, according to what Hebrews 2:16 states. Second, he healed his sick-

ness through the expiation of guilt in the passion. Third, he sent him away in freedom through the loosening of the penalty in the mission of the Holy Spirit, because *where there is the Spirit of the Lord, there is freedom.*[756] Indeed unlike an avaricious person, he did not want to demand a payment from him, by driving him back into the servitude of the Old Testament, due to the conferred benefit. But instead, as generous and bountiful, he transfers him to the freedom of the gospel, and so it says he: *let him go* in freedom.[757] And this because that was a work of mercy and liberality, by which the Sabbath was not transgressed, as by a mere work of avarice and servitude, the performance of which was prohibited, according to what Leviticus 23:7 says: *And you will do no servile work therein.*

2. First, in the proposed verse the humility of the Savior is noted in the taking hold of the sick person through the infusion of grace in the incarnation, when it says: *And he took* him. The Lord, moreover, took hold of the sick person spiritually by pouring out his grace in a threefold manner; first, through the bitterness of penance by detesting the committed sins; second, through the rectitude of justice in the fulfillment of divine precepts; third, through the fortitude of patience in the endurance of inflicted evils.

3. First, the Lord took hold of the sick person spiritually through the bitterness of penance by detesting the committed sins. Whence Jeremiah 31:32 says: *I took their hand*, that is, works, by going before through intimate inspiration; *so I might lead them*, by helping through the

[756] See 2 Cor 3:17: "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom."

[757] On Bonaventure's interpretation of Luke 14:4, see also his *Commentary of the Gospel of Luke, Chapters 9-16*, 1321.

performance of good works; *from the land of Egypt*, that is, from the state of sin. Indeed *Egypt* is interpreted as darkness and signifies sin,[758] by reason of which a person is so darkened that one is unable to see what one should do. When one is unable to be directed to the good without the light of grace, but darkened by the delight of sin, the person is prone to every sin.

4. Second, the Lord took hold of the sick person through the rectitude of justice in the fulfillment of divine precepts. Whence Isaiah 42:6 says: *I the Lord have called you in justice*, by imposing precepts to be observed faithfully; *I took the hand*, by helping complete the imposed works. For work is understood through *hand*, but divine assistance through *hold*, because human fragility is so great that, unless it is assisted by divine power, it is unable to make progress in any good, but rather it falls short. *And I preserved you*, by giving perseverance to remain in them.

5. Third, the Lord took hold of the sick person through the fortitude of patience in the endurance of inflicted evils. This can be understood by Psalm 34:2: *Take hold of arms and shield and rise to my assistance*. By *arms* the virtues are designated with which vices are fought; by *shield* the patience is understood through which the evils in question are endured. Whence God takes hold of *arms and shield*, when he pours out upon a person the virtues with which vice and sin are fought, and patience, with which the evils in question are endured; but he rises *to* his *assistance*, when with the *temptation* of vices, he

[758] See CCSL lxxii, 143: "Egypt means darkness or tribulation."

brings about the *increase* of virtues.[759] Whence Gregory observes: "Unless the merciful God moderates trials with virtues, there is nobody who is able to avoid the snares of evil."[760]

6. Second, the expiation of guilt is noted, when it adds: *healed him*. Since "Whatever Christ does is for our instruction,"[761] therefore, through the cure of the sick body brought about by Christ we are taught to spiritually understand the cure of the vices proper to the spirit. Whence if we want to proceed scientifically, let us first look at what things occur with this material illness of dropsy, since through this we come more easily to the knowledge of spiritual dropsy, that is, of sin; and so with the awareness of each kind of dropsy in illness, we will explain more thoroughly the cures and remedies exhibited by Christ, the physician of bodies and souls. However while many things occur with the illness of dropsy, nevertheless there are three principal things that are its cause. And the first is the tumor or swelling of the body, by which pride is understood; second, the stink or abomination of bad breath, by which voluptuousness is understood; third, is the ardor or gasping of thirst. Since at that time the Lord healed the person with dropsy not only corporally but even spiritually, he healed first then the tumor of swollen pride with the trepidation of humility; second, the stink of abominable voluptuousness with the adornment of chastity; third, the ardor of destructive avarice with the love of poverty. In such a way

[759] See 2 Cor 10:13: "... God is faithful and will not permit you to be tempted beyond your strength, but with the temptation will also give you a way out that you may be able to bear it."

[760] Bonaventure has adapted Book IX, c. 46 n. 71 of Gregory's *Moralia in Iob*. See CCSL cxliii, 507.

[761] See the critical edition *Sermones dominicales*, 100-01 for the origin of this statement.

the soul, disordered and turned away from the persons of the Trinity, namely from the power of the Father through the tumor of pride, from the wisdom of the Son through the stink of voluptuousness, and from the clemency of the Holy Spirit through the ardor of avarice, may be ordered and turned back to the Father with the trepidation of humility, to the Son with the adornment of chastity, and the Holy Spirit with the love of poverty; and so where there had been a vestige of sin or the devil, a vestige of the Trinity shines therein.

7. First, the Lord spiritually heals the person with dropsy from the tumor of swollen pride with the trepidation of humility.[762] And this can be explained by Luke 7:6-10: *Lord, I am not worthy, that you should come under my roof; that is why I did not think myself worthy to come to you. But say the word, and my servant will be healed;... They found the servant in good health who had been ill.* First, this centurion, when considering the height of divine majesty, says: *Lord, I am not worthy, that you should come under my roof.* Second, when recognizing the worthlessness of his particular weakness, it adds: *that is why I did not think myself worthy to come to you.* Indeed the worthlessness of this indignity did not escape his notice through pride, but it was noted by extraordinary humility. Third, when professing the readiness of divine virtue, it introduces: *But say the word, and my servant will be healed*, as if to say: while *in* your *presence no word is impossible*,[763] there is no distinction between "to say and

[762] Bonaventure's play on *tumore* (tumor) and *timorem* (trepidation) highlights the medieval sense of an interplay between the spiritual and physical worlds, where how a person lives is manifested in the body.

[763] See Luke 1:37.

to do,"[764] for you are that *Word through whom all things are made.*[765] And that *discourse is alive and efficacious,*[766] *full of power,*[767] *which heals all,*[768] and because the Lord *is near to those who are troubled in heart, he will heal the humble in spirit,*[769] therefore, the fourth is introduced, that is, the celestial approach, or the action of divine piety in healing sickness at the home of the one suffering, when it follows: *They found the servant in good health who had been ill.* The powerful action precedes the return of the messengers; and this is because God freely condescends to the humble. Whence Augustine states: "God is on high, humble yourself, and he comes to you; exalt yourself, and he flees from you."[770] And although Zacchaeus humbled himself differently than the centurion, Zacchaeus by receiving and the centurion by daring not to receive, divine reverence happens in both cases. Whence given the example of these two, one does well who frequently receives the body of Lord out of reverence, as does one who ceases out of reverence: for salvation is given to both, as to the servant of the centurion and Zacchaeus himself. Whence, the Church depicts the reverence of the centurion in regard to the reception of the Lord's body in word, and the devotion of Zacchaeus in deed, since the Lord's body must

---

[764] The critical edition refers to the Glossa Interlinearis on Sir 8:4.

[765] See John 1:3.

[766] See Hebr 4:12: "For the word of God is living and efficacious...."

[767] See Sir 8:4: "And God's word is full of power...."

[768] See Wis 16:12: "... but your word, O Lord, which heals all things."

[769] See Ps 33:19: "The Lord is near to those who are contrite of heart, and he will save the humble in spirit."

[770] This quotation is not from Augustine. See Sermon 210 n. 2 in *Sancti Caesarii Arelatensis Sermones*, edited by G. Morin, Second edition, CCSL civ (Turnhout: Brepols, 1953), 838. Bonaventure also cites this passage from "Augustine" in his commentary on Luke 7:10. See his *Commentary on the Gospel of Luke, Chapters 1-8*, 584.

be received with the reverence of the centurion and the devotion of Zacchaeus.[771]

8. Second, the Lord spiritually heals the person with dropsy from the stink of abominable voluptuousness with the adornment of chastity. And from this one can grasp Psalm 37:8-9: *Because my loins are filled with illusions, and there is no health in my flesh; I am afflicted and greatly humiliated.* According to Gregory the term loins designates voluptuousness,[772] which is generated and appears when the loins are filled with *illusions*, that is, with the shameful images of women, impure thoughts and filthy affections. Whence, just as when many corrupted and melancholic fluids abound in the body, they generate a certain itch, scaly skin and sometimes leprosy, which destroys the cleanliness of the body; so too when impure thoughts, inordinate affections, and shameful images of women and illusions abound in the heart, they generate certain corrupt fluids and inordinate desires in the heart. And because these things contaminate the body by removing the healthiness and cleanliness of chastity; it therefore says: *there is no health in my body*. Why? *Because my loins are filled with illusions*. Certainly a person must remove these illusions from the heart with the greatest zeal, because voluptuousness is primarily generated in the heart from them, and from the heart they overflow into the body, according to Matthew 5:28: *Whoever looks upon a women with concupiscence, has already committed adultery with her in his heart*. And because of this it follows: *I am afflicted and greatly humiliated, I roared with the groaning of my heart. Lord, all my de-*

[771] On Bonaventure's interpretation of the Zacchaeus story found in Luke 19:1-10, see his *Commentary on the Gospel of Luke, Chapters 17-24*, 1789-1807.

[772] See Homily 13 n. 1 in GGHG in CCSL cxli, 90.

sire is before you.[773] This is well said: *afflicted*, through the mortification of the flesh, because chastity cannot be established without it, as the mortification of the flesh restrains the delights of concupiscence, the stirring, and the desires of the flesh; and *I am greatly humiliated*, due to the degradation of the indulgent body; *I roared with the groaning of my heart*, due to the compunction of pain, and one can say then: *Lord, all my desire is before you*, through a perfect ordering of the heart.

9. Third, the Lord spiritually heals the person with dropsy from the ardor of destructive avarice with the love of poverty. Whence Psalm 59:4 says: *You have moved the earth and disturbed it; heal its sorrows, because it is shaken*. The soul dedicated to worldly profit, which is scattered like the dust of the earth among various thoughts, is understood as the *earth*; because of this the *sorrows* of afflicted thoughts are unable to be healed, unless they are first removed and constrained by the fear of the Lord, unless they are torn and confounded by the suffering of sin, and opened up by the love of Christ. For that reason the prophet said: *You have moved the earth*, by restraining it with fear through the consideration of divine judgment; *and disturbed it*, by tearing it with suffering by deploring all sins, *heal its sorrows*, by opening it up with love through the promise of eternal retribution; because *it is shaken*, through compassion to lavish almsgiving, such that one who was robbing others, distributes one's own. Whence Gregory states: "Holding on, we loose all earthly things, by distributing, we hold on to them; indeed we are unable to endure for a long time with things, because either we lose them when we die, or they forsake us, by going to waste while we are living. We must act, there-

[773] See Ps 37:9-10.

fore, so that we may transform perishable things into a nonperishable reward."[774]

10. Third, it introduces: *and let him go*, where the loosening of the penalty is noted, which is able to take place due to the insistence of devout supplication, the vehemence of divine love, and pardoning the offenses of others. A person is ordered to oneself by reason of the first, to God by reason of the second, and to the neighbor by reason of the third.

11. First, the remission and loosening moreover takes place due to the insistence of devout supplication. Whence Psalm 31:5 says: *I said: I will confess, and you remitted the impiety of my sins. For this every holy person will pray to you in the opportune time*, as if to say: when the sinner repents, turns back and proposes, saying within the heart: *I will confess*, by amending the proposal with deeds; *you*, namely God and no other, *remitted the impiety of my sin*. In fact only God is able to remit and delete sins, although a sinner may be absolved through the mediating ministry of a priest. *For this*, namely the mercy which easily forgives, *every holy person will pray to you*, by imploring it with devout insistence of prayer, *in the opportune time*, that is, in a time and place. And Matthew 18:32 similarly speaks of this: *I forgave you all the debt because you entreated me*.

12. Second, this remission takes place due to the vehemence of divine love. Whence Luke 7:47 states: *Her many sins were forgiven, because she loved much*. Behold the Lord esteems this woman, who had been purged from sin through affection of love, because the "ardor of divine love

[774] Bonaventure has adapted Book XVIII, c. 18 n. 28 of *Moralia in Iob*. See CCSL cxliiia, 903.

had consumed the blight of sin in her."[775] This sentence must not be understood, such that the person who had sinned more would have greater approval, but it shows with regard to obligation, that more is required from the person to whom more was remitted, notwithstanding the supposed grace and rectitude of will. On the other hand there are many who are obliged to give great thanks, who render little or nothing.

13. Third, this remission takes place due to pardoning the offenses of others. Whence Matthew 6:12 reads: *Forgive us our debts as we forgive the debts of others*. Our debts are said to be our sins, because they make us debtors of that which we are unable to pay back. Whence to ask for their pardon, this condition is required: *as we forgive the debts of others*; It is just. The one who flees from the law of charity falls into the law of justice; and on account of this Matthew 6:14 says: *For if you forgive people their offenses, your heavenly Father will also forgive you your offenses. But if you do not forgive people, neither will your Father forgive you your offenses*. Whence Gregory states: "The Lord returns by reason of justice to those sins dismissed by reason of mercy."[776] Let us ask, etc.

---

[775] This citation is based on the Glossa Ordinaria on Luke 7:37. See PL 114:272A.

[776] This citation is not from Gregory, but is based on Ambrosiaster. See his commentary on Eph 4:32 in PL 17:415D. See n. 483 above where Ambrosiaster is also quoted.

SERMON 44: SEVENTEENTH SUNDAY AFTER PENTECOST

1. *You will love the Lord your God with your whole heart, and with your whole soul, and with your whole mind.* Matthew 22:37.

[Protheme] *It is clear like the light of noon; and like the cloud of dew in the day of harvest.* The words read in the second verse proposed from Isaiah 18:4 are those in which the bestowal of divine wisdom is described as fervid, lucid, frigid, and fecund. Fervid, I say, as opposed to the tepidity of negligence, lucid as opposed to the darkness of ignorance, frigid as opposed to the heat of concupiscence, and fecund as opposed to the sterility of avarice. What is fervid may be touched however without the tepidity of negligence, as when it proposes: *like the light of noon*. Indeed light at noon has a greater fervor. Lucidity is noted in opposition to the darkness of ignorance, when it follows: *It is clear*. Frigidity is noted in opposition to the heat of concupiscence, when it says: *and like the cloud of dew*. Fecundity is noted in opposition to the sterility of avarice, when it adds: *in the day of harvest*. Since it is our common intention then to draw something from the depth of this divine wisdom, as if it were a drop from a jar placed among us, let us humbly implore before all the merciful and fontal principle, that is the paternal light, so that with his benign condescension in this kind of bestowal he may remove from us the tepidity of negligence, the darkness of ignorance, the heat of concupiscence, and the sterility of avarice. At last then fervent without any negligence, lucid without ignorance, frigid without concu-

piscence, and fecund without avarice, we may be able to offer something worthwhile, which may be to the praise and glory, etc.

[Sermon] 2. *You will love the Lord your God with your whole heart, and with your whole soul, and with your whole mind.* Since it is in the nature of great goodness to communicate itself rightfully to those who are evil and hostile, our Lord as a good doctor wanted to communicate the doctrine of truth to the spiteful Jews, who were questioning him in a deceitful way, when their beneficial questions proceeded from a deceitful soul. He gave a response of truth when it says in the proposed verse: *You will love the Lord your God*, whereby he proceeds in a most elegant and wonderful manner, ordering the entire human person according to one's powers to God by means of the three theological virtues. For the first regulates the concupiscent power as to what is most lovable by commanding an act of charity; the second elevates the irascible power as to what is most honorable by suggesting the divine as the object; and the third illuminates reason as to what is most intelligible by explaining the method of truth. The first is to be done through charity, the second through hope, and the third through faith. The first then commands the noble act of charity by regulating concupiscence, when it says: *You will love.* Indeed this act of love is elicited from concupiscent power. The second suggests the honorable object of the divinity by elevating the irascible, when it adds: *the Lord your God.* God is namely the proper and principal object of charity; and this is the reason that the love of God is the first and the *greatest commandment*;[777] both the neighbor and every person need not be loved, except for the sake of God or in God by reason of the divine image and similitude: whence it is

[777] See Matt 22:38.

considered a similar commandment. However, if someone loves another not for the sake of God or in God, namely with affection due to family relationships, the flesh, or some kind of convenience, it is called a natural act, not the virtue of charity. The third explains the useful method of truth, by illuminating reason, when it includes: *with all your heart*.[778]

3. It says then: *You will love*, where it commands an act of charity. That act of love is the virtue of charity, which due to an incomparable preeminence of utility and excellence, is first and principally commanded and placed under the precept of the law, and is even said to be the greatest for three reasons. For in respect to the precepts, it holds the primacy of force in being; in respect to the virtues, it holds the preeminence of dignity in meriting; and in respect to works, it holds the delightfulness of acceptability in remunerating. O deifying virtue in which all precepts are radically grounded, through which the other virtues are fashioned for merit, and according to which all works are accepted![779]

4. First, that precept of love holds the primacy of force in respect to the precepts in the order of being. Whence that is what gives efficacious vigor to the precepts according to Gregory, who says about John 15:12 *This is my precept, that you love one another as I have loved you*: "What is there about love that makes it like a singular command"[780] that admonishes us? Because all "precepts are many and one: many through diversity of works, one

---

[778] See Matt 22:37.

[779] The critical edition finds a parallel in Peter Lombard's exposition of Psalm 118:96 in PL 191:1092A.

[780] See Homily 27 n. 1 in GGHG in CCSL cxli, 229. The citation is verbatim.

in the root of charity."[781] On account of this it says in today's Gospel: *On these two commands depend the entire law and the prophets*, because they lead back to the love of God and neighbor as the primary and root foundation. This is what the apostle realized when he said in Ephesians 3:17: *rooted and grounded in love*, etc. Miserable are they who lack this foundation, because whatever they build upon, total ruin results! Whence works done outside of charity never come to life, as they will be without root; and Gregory speaks of this: "Neither does a branch have any green, unless it remains in the root of charity."[782]

5. Second, that virtue of love has the strength to merit in respect to the virtues, because it gives form to the virtues. Whence 1 Corinthians 13:13 says: *The greatest of these is love*, where the apostle, discussing all the virtues be they political or theological, concludes first by reason of removal, and then by reason of placement, that charity has the preeminence. For when charity is in place, everything meritorious is put in place, and when removed, everything useful for salvation is removed. That is certainly the only thing that gives form to merit. Whence, the other virtues are formless without it, because they have no meritorious grace, if not through it. In the same manner that colors lose their form and beauty, when light departs, and regain them when the light returns, so too with the virtues if charity departs; and this is what 1 John 2:10-11 says: *The person who loves remains in the light, ... and the one who hates is in darkness*. Hence Augustine said: "Take hold of charity, and do whatever you want."[783]

---

[781] See Homily 27 n. 1 in GGHG in CCSL cxli, 230. The quotation is verbatim.

[782] See Homily 27 n. 1 in GGHG in CCSL cxli, 230. The citation is almost verbatim.

[783] See Tractate 7, c. 4 n. 8 on 1 John in PL 35:2033: *Dilige, et quod vis fac*.

6. Third, this act of love has a delightful partiality in remunerating works, because it establishes the measure of retribution for works; for the glory of the homeland will be measured according to charity during life, such that where there is more love, there is more of the beatific vision, because the magnitude of merit does not consist in external work, but in interior pleasure. Based on this, martyrdom, which has the greatest reward among all that a person does, is said to be a work of charity according to John 15:13: *Greater love than this does no one have, that one lay down one's life for one's friends.* The apostle imputes the reason for this in Romans 13:9: *And if there is any another commandment, it is summed up in this saying, You shall love your neighbor as yourself. Love therefore is the fulfillment of the law*, as if to say: If a person should fall short, and with it be dispensed by reason of necessity in regard to the other commandments, one can recover in it by reason of its fullness and perfection. But a person cannot dispense with it, because its failure and omission cannot be restored in the other commandments, since there is no *price worthy of a* loving *soul*.[784]

7. It follows: *the Lord your God*, where it suggests the honorable object of the deity and, in fact, the entire Trinity. These three designations are not without mystery, for through them is manifested the Trinity of divine persons, who confer upon us the three greatest benefits, by which we are delightfully attracted to the love of God. Whence, *Lord* is said due to the condition of a natural being in creation; *God* due to the bestowal of multiple graces in conservation; and *your* due to the giving away of oneself or the perpetual inheritance in glorification. And so, appropriately speaking, we are created through the power

[784] See Sir 26:20: "And no price is worthy of a continent soul."

of the Father, conserved through the wisdom of the Son, and glorified through the clemency of the Holy Spirit.

8. First, *You will love the Lord* due the condition of a natural being in creation. Whence Deuteronomy 10:12 states: *And now, what other thing does your God ask from you, except that you fear the Lord God and love him?* Because one is held and obliged to fear the Lord humbly, to obey him faithfully, and to love him fervently due to the benefit, which he conferred upon humanity in creation, when he sealed human beings with the divine image, a person has the possibility to fulfill these three things; for that reason he requires this as if it were a debt, when it says: *And now, what other thing does your God ask from you, except that you fear the Lord God and love him?* Behold the fear of humility and subjection; *and you will walk in his ways*, behold the labor of faithful obedience in the execution of the commandments, which are designated with the name "ways"; *and love him*, behold the fervor of sincerity and benevolence.

9. Second, *you will love God*, due to the bestowal of multiple graces in conservation. Whence Psalm 96:10 says: *You who love the Lord, hate evil, the Lord watches over the souls of his servants. You who love the Lord*, by doing good through love; *hate evil*, by deviating from evil through fear, because through the love and fear of God human beings are rendered holy and merit the benefit of care and conservation. Whence, it follows: *the Lord watches over the souls of his servants*, with the reception of multiple benefits. For the services and benefits come together to watch over humanity and conserve all creatures. In fact the angels minister, the heavens give light to human beings during the day so they may work, darkness at night so they may sleep, and useful change of seasons; God made the atmosphere so it might offer them

useful warmth and serve every type of bird; he made the water, so he might offer drink to human beings, purge the squalor, irrigate the fields, and nurture a diversity of fish for their use; he made the earth, so it may take care of them, comfort them with bread and gladden them with wine.[785] The entire world is at the service of humanity, because it was made for human beings. Therefore, by reason of so many benefits, *you who love God*, prove this through the exhibition of good works, otherwise you will be accused of ingratitude.

10. Third, *You will love your God* due to the giving away of the perpetual inheritance in glorification. Whence Psalm 25:8 states: Lord, *I loved the beauty of your house and the place of your glorious dwelling*. That beauty is nothing other than the divine reflection, by which divine rays of splendor glitter, making the empyreum heaven a *house of beauty*, due to the reflection of divine clemency; and the *place of your glorious dwelling*, due to the communication of glorious divinity. O how illustrious and spectacular is the beauty of *your house*, and with what Davidic desire must it be loved! O how happy and holy is that *place of your glorious dwelling*, with what avidity that place must be sought, in which God profusely communicates his very self delightfully and perpetually to the blessed, dwelling in them in glory!

11. Third, it includes: *with your whole heart, and with your whole soul, and with your whole mind*, where it explains the beneficial method of truth, in a wonderful and ineffable manner. The greatest master, Christ, teaches how God must be loved in these three designations, *with heart*, *soul*, and *mind*. For a person is unable

[785] See Ps 103:14-15: "... that you may bring bread out of the earth and that wine may cheer the human heart."

to love God, unless one is united with him; and a person is unable to be united to him, unless one knows, possesses, and holds him, in accord with one's three noble powers, that is intelligence, will, and memory, in which the image of God resides according to Augustine.[786] Whereas to know is proper to the intelligence, to have proper to the will, and to hold proper to the memory, it follows that the act of these three powers, which are designated with the name of heart, soul, and mind, have to concur by necessity in order to love God, seeing that the intelligence is equated with the heart, the will with the soul, and the memory with the heart, as assumed in this verse according to Augustine. And thus God must be loved faithfully, so that the intelligence is not seduced by the falsity of error; second, sincerely, so the will is not enticed by the pleasure of the flesh; third, incessantly, so the memory is not weakened by the continuity of work. That division is even taken from blessed Augustine, who explains this verse in this manner: "With the whole heart, that is with the intellect without error; with the whole soul, that is with the will without contradiction; and with the whole mind, that is with the memory without forgetfulness."[787] And so, divine love is the enlightenment of everything that is to be believed, the disdain of carnal delights, and the continuation of good works.

12. First, *You will love the Lord with the whole heart*, that is, with the solidity of faith in the intellectual power, so you are not seduced by fallacies. Whence Deuteronomy 6:4-5 reads: *Hear, O Israel, the Lord your God is one. You will love the Lord with the whole heart. Hear, O Israel*, by listening reverently with the ear: *The Lord your God*

---

[786] See Book X, c. 11 n. 12 of *De Trinitate* in CCSL l, 329-32.

[787] The critical edition states that the exact same words are not found in Augustine. See Sermon 108 n. 4 of Alcuin in PL 39:1960.

is one, by faithfully believing in the heart, so that you do not compare something unequally by falsely imagining, that there are other gods; *You will love the Lord with the whole heart*, by efficacious confirmation in work, so you do not accept anything that is contrary, as the heart should not open up through affection to anything else except to him to whom the whole heart should be given over to in love. Whence when we love something above God or besides God, by no means do we love him *with the whole heart*, for just as the intellect errs in believing, so too the affections in loving.

13. Second, *You will love the Lord with the whole heart*, that is, with sincerity of soul in the affective power, so that you are not enticed by flattery. Whence The Song of Songs 5:6 says: *My soul melted, as my beloved spoke to me*. The soul is melted then by the sweet language of God, like *wax which flows in the face of fire*,[788] when *in meditation* on him *it glows with the fire*[789] of divine love; and indeed it dissolves in the water of devotion with the inspiration and infusion of any spiritual ray, like ice which dissolves with the heat of material fire, when it abides in the most fervent desire and love of the spiritual sun. It does this in order to draw itself completely into interior things, so as not to be dispersed among exterior things, or have some rainy cloud of carnal frigidity intervene, but so it may receive in the mind the infusion of the divine rays that inflame the whole heart.

14. Third, *You will love the Lord with the whole heart*, that is, with assiduous zeal in the effective power, so you

---

[788] See Ps 67:3: "As smoke vanishes, so let them vanish. As wax melts before the fire, let the wicked perish in the presence of the Lord."

[789] See Ps 38:4: "My heart grew hot within me, and in my meditation a fire will flame out."

are not weakened in compliance. Whence the Lord says in Deuteronomy 5:2: *Who will give to me that they have such a mind so as to fear me and to keep my commands for all time?* Behold the Lord offers the affection of his goodness, when he wishes for us, that through the fear of filial reverence for him, we may carry out his precepts continually, incessantly, and without diminution, and thus fulfill in us Proverbs 17:17: *The one who is a friend, loves at all times*, since divine love, by reason of continuity, must be like death and hell, for whatever is seized by them once is never let go. Whence The Song of Songs 8:6 states: *Love is as strong as death, jealousy as hard as hell.*[790] Let us ask, etc.

[790] See Cant 8:6: "Put me as a seal upon your heart ... for love is strong as death, jealousy as hard as hell...."

SERMON 45: EIGHTEENTH SUNDAY AFTER PENTECOST

[Sermon] 1. *Rise up, take your bed, and go to your house*. Matthew 9:6. Since according to the Philosopher, "Powers are distinguished or known through acts or works,"[791] the Lord, through a miraculous work beyond nature, made the power of his divinity known by forgiving sins, when with one word he restored the paralytic to perfect health, saying in the proposed verse: *Rise up, take your bed*, etc. Whence as a perfect physician of body and soul, he proceeds in this verse with great skillfulness, because with those three designations, namely, *rise up*, *take*, and *go*, perfect health both for the exterior person in respect to the body, as well as for the interior person in respect to the spirit is designated in opposition to three evils, which cause material paralysis in the body and sin, that is, spiritual paralysis in the mind. For that infirmity renders a person unable to physically stand up, impotent in working and unable to walk. Thus sin, in its manner, takes away the rectitude of the soul's position through fault, the fortitude of action through injustice, and the promptness of movement through negligence; but the Lord commands three goods against these three evils; for first he orders the rectitude of status through the abandonment of the fault, when it says: *Rise up*; second, the fortitude of action through execution of justice, when it adds: *take your bed*, that is, justice, through which you

[791] See Book II, c. 4 of Aristotle, *De anima* in WAE, vol. 3, 415a: "... for in the order of investigation the question of what an agent does precedes the question, what enables it to do what it does."

may firmly begin to act at all times; and the third, the promptness of movement through the acquisition of glory, when it includes: *go to your house*. The Gloss says: "To go home is to return to paradise,"[792] because paradise is the proper habitation of humanity, as human beings were made for this.

2. It says, therefore: *Rise up*, where it orders the rectitude of status through the abandonment of fault. Because the soul falls in three ways, namely due to the ignorance of error, the concupiscence of the flesh, and the violence of diabolical temptations, thus in order to have the rectitude of status by abandoning fault, it must pay close attention, so that it may arise from these: first, from the darkness of ignorant deception that blinds; second, from the allurements of carnal concupiscence that debases, third, from presence of diabolical power that oppresses.

3. First, the person who wishes to have the rectitude of status has to rise up from the darkness of error and ignorance that blinds, and this through the observation of the truth. And Acts 9:6 speaks of this: *Rise up and go into the city, and it will be told to you what you must do*. Behold that Paul was persecuting the disciples of Christ, guided by zeal for the law, believing that *he was offering a service to God*,[793] but since this was not done out of certain knowledge or malice, but because he was obscured by the ignorance of error, he was therefore commanded *to go into the city*, by which is understood the congregation of the faithful, who are gathered together under the same norm of living, so that he might be instructed by them

---

[792] This is an exact quotation from the Glossa Ordinaria on Matt 9:6. See PL 114:115C.

[793] See John 16:2: "They will expel you from the synagogues. Yes, the hour is coming for everyone who kills you to think that he is offering worship to God."

as to *what he must do*. It was worthy and just that he, who considered himself to be wise and made himself the leader of others, *was led by the hand* like a blind person, and handed over to Ananias as a disciple.[794] This was because the conversion of Paul was of the greatest violence, for he believed out of ignorance and deceptive zeal that what he was doing was right, Whence Gregory observes: "When an error is believed to be a virtue, it is more difficult to amend it."[795] Hence, these who seek holiness, after having fallen into error, are slowly corrected. Considering whatever they do to be right, and as they excel in virtue, they thus join perseverance to the fault.

4. Second, *rise up* from the allurements of carnal concupiscence that debases, and this through the embrace of chastity. Whence Luke 15:18,13,15-16 state: *I will get up and go to my father, and will say to him, Father I have sinned against heaven and before you*. By means of that prodigal son a voluptuous person is understood; whence he is called *the younger*, because he was vainer and more intent on carnal pleasures; he who with an upraised neck, asks for a *share*, wanting to utilize free will, such that now he does not walk in accord with the command of the divine will, but the pleasure of his will. Bede says: "The property consists in all that we do, live, taste, think, and say."[796] And Seneca writes: "Liberty badly handled erupts in wantonness."[797] And thus *he went away to a far country*,

---

[794] See Acts 9:8, 10.

[795] Bonaventure paraphrases Book III, c. 16 of *Regulae pastoralis liber*. See PL 77:76A: *Et cum vitium virtus creditur, sine metu culpa cumulatur*.

[796] Rather this quotation is from Jerome. See his Letter 21 n. 5 in PL 22:382. A longer version of this citation from Jerome occurs in Bonaventure's commentary on Luke 15:12. See *Commentary on the Gospel of Luke, Chapters 9-16*, 1424.

[797] See Book I, c. 10 n. 2 of *De beneficiis* in *Seneca Moral Essays*, vol. 3, translated by John W. Basore, LCL (Cambridge: Harvard Uni-

by committing sin. Gloss: *He went away to a far country*, not by changing the place, but the soul,[798] because "The more someone transgresses in perversity, the further one recedes from the similitude of God."[799] *He joined one of the citizens*, that is, to the devil, by doing his will, and deservedly receded from the similitude of God and approached the pigs, that is the similitude of the demons, which he fed everyday, as long as he did not abandon the pleasures of the flesh. For this reason he expended all his natural goods *by living voluptuously, and he wished to fill his stomach with the pods that that pigs were eating*, that is he wished to discover the various sins of the flesh. "Pods, as the Gloss says, are a kind of legume hollow and creating the sound of bellows, that stuffs the belly, but offers little nourishment,"[800] and it signifies the pleasures of the vices, which reverberate and pleasure the exterior body and do not restore the interior soul, on the contrary, they burden it. *And no one gave them to him*, because not even in all these is one satiated, and frequently were one supposes to find pleasure, one finds bitterness.[801] But finally, seeing himself in such bitterness and laid low in the miseries of sin, he turned within through the consideration of self and the recognition of sin. And he said: *I will rise up*, through the abandonment or avoidance of evil sin; *and I*

---

versity Press, 1935), 30-31: "Now ill-controlled liberty will burst forth into wantonness and presumption."

[798] The critical edition states that this is from the Glossa Ordinaria. In his exposition of Luke 15:13 Bonaventure cites this same Glossa. See *Commentary on the Gospel of Luke, Chapters 9-16*, 1425-26.

[799] The critical edition says that this is from the Glossa Ordinaria.

[800] The critical edition states that this is from the Glossa Interlinearis. In his postill on Luke 15:16 Bonaventure refers to this selfsame Glossa. See *Commentary on the Gospel of Luke, Chapters 9-16*, 1433.

[801] See Book II, c. 2 n. 4 of Augustine's *Confessiones* in CCSL xxvii, 19. In his commentary on Luke 15:16 Bonaventure cites this passage from Augustine. See *Commentary on the Gospel of Luke, Chapters 9-16*, 1434.

will go to my father, by undertaking the good; *and I will say*, through the confession of the mouth: *Father, I have sinned against heaven*, through contempt of the divine majesty that is above all things, and before you, through contempt of the truth that discerns all things. Therefore, *I am not worthy to be called your son*, due to the contempt of the goodness that adopts the good as sons, whom God the Father gathers in the embrace of charity and receives for the kiss of peace, by offering the robe of interior peace and clothing with the garment of exterior integrity.[802]

5. Third, *rise up* from the presence of diabolical cruelty, Whence Acts 12:7 says: *Rise up quickly*, because the *chains have fallen from* your *hands*. Peter, placed in fetters of iron by diabolical suggestion and under the custody of guards in order to be killed, signifies the sinner bound to the fetters of diabolical fraud and placed under the custody of demons so as to perish in the death of eternal damnation. Here however he is roused to rise up by an angelic admonition, for with the assistance of Christ's strength, which breaks down the lofty gates of diabolical custody, the *chains* of diabolical fraud, *have fallen*, *from the hands* of his evil works. 1 Samuel 21:10 speaks similarly of these things: *David rose up on that day and fled from the face of Saul. Saul*, who is interpreted as one who abuses,[803] signifies the devil, who abuses the creatures of God. Good David arises from his power because of the assistance of Christ's strength, and having been warned, flees.

---

[802] On Bonaventure's interpretation of the Parable of the Prodigal Son, see his *Commentary on the Gospel of Luke, Chapters 9-16*, 1422-68.

[803] See CCSL lxxii, 77: "Saul means one who has sought eagerly or the abuser."

6. Second, in the proposed verse it orders fortitude of action in the execution of justice, when it adds: *take your bed*. That person has fortitude in executing justice, who first takes from the prophets and apostles instructive teaching for faithful understanding; second, from the patriarchs and virgins the enkindling example of charity and benevolence, third, from confessors and martyrs the comforting assistance of longsuffering and patience or perseverance. And these three things are necessary for every condition, sex, and age, namely, the truth of faith that gives understanding, the charity of Christ that gives benevolence, and longsuffering hope that gives perseverance. No adult, for instance, is in the state of salvation, unless one has faithful understanding in the intellect, charitable benevolence in the affections, and longsuffering perseverance in effect.

7. Well then, that person possesses fortitude in executing justice, who first *takes* the instructive teaching of faithful understanding. Genesis 6:21 is able to explain this: *You will take with you from all the food that is edible*. Since *everything written is for our instruction*,[804] therefore, in order to escape the anger of the general judgment, according to the example of Noah, who took all food that was eatable and lawful for the preservation of the body, we are spiritually instructed to take from all the words of Sacred Scripture those which, in accord with the faculty of understanding, result in the preservation and salvation of the soul.

8. Second, *take* the enkindling example of charity and benevolence. Whence Genesis 22:2 says: *Take your son whom you love, Isaac, and offer him to me in a holocaust*

[804] See Rom 15:4.

upon one of the mountains I will show you.[805] Indeed a person who wishes to experience, if one loves God, *goes to the land of vision*, that is, the person enters into the secrets of the conscience, and there one will see how much one loves God. That is if a person is prepared, according to the example of Abraham *on one of the mountains* God points out, that is, in some perfect state of religion or penance, which God teaches by inspiration, to offer whatever carnal or temporal thing that can distract and distance one from the love of God, most of all by removing from oneself: first, the sweetness of consanguinity, which is why it says: *Take your son*, because the person *who* loves *father or mother, son or brother*, or any other who restrains him by the law of relationship more than Christ, *is not worthy*[806] of him; second, the avarice for property, when it adds: *your*, for *no one is able to be a disciple* of Christ, except the one who will have renounced all things, *which one possesses*; third, the allurement of delight, when it adds: *whom you love*. Those three things customarily distract and incline a person to self-love and draw one away from divine love. According to the example of Abraham, a spiritual person must remove all these from oneself in order to acquire the love and friendship of God.

9. Third, *take* the comforting assistance of longsuffering and patience. Whence Luke 9:23 states: *If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me. If anyone wishes to come after me*, behold here the disregard and subjection of the will; and it says: *wishes*, so that one may do this freely and without force: *denies himself*, behold here the captivity of

[805] Gen 22:2 reads: "He (God) said to him: Take your only-begotten son, Isaac, whom you love, and go to the land of vision and offer him there as a holocaust upon one of the mountains that I will show you."

[806] See Matt 10:37.

freedom, such that one lives not according to oneself but according to God; *and takes up his cross*, behold here the acceptance of the penalty and this through patience; *and follow me*, the guide of exemplarity, he who for so long carried the shield of patience until he finished his life.

10. Third, in the proposed verse, it orders the promptness of movement through the acquisition of glory, when it further adds: *go to your house*. That person acquires glory with promptness who first goes humbly to deplore sins; second, incessantly to acquire eternal rewards; third, vigorously to overcome diabolical temptations. This is first done by confession of the mouth; second, by disdain for earthly things; third, by the protection of divine strength.

11. First, *go* humbly to manifest the perpetrated sins, and this by confession of the mouth. Luke 5:14 says: *Go and show yourself to the priest*. In this command, the Lord instructs that the sacerdotal office must be revered by all and that it is necessary to cure sinners. Whence, although the Lord cleanses through interior contrition, he nevertheless binds it to the sacerdotal office, when he says: *Go and show yourself to the priest*.

12. Second, *go* incessantly to acquire eternal rewards, and this by disdain for earthly things. Whence Matthew 19:21 reads: *Go and sell all that you have, and give to the poor, and you will have treasure in heaven*. *Go*, by removing negligence; *sell all that you have*, through disdain of earthly substance. It rightly says: *sell*, not conserve or exchange; *all*, "not a part;"[807] *and give to the poor*, in order to receive divine satisfaction, not to the rich, for then

[807] The critical edition states that this comes from the Glossa Interlinearis.

God would not accept that; *and you will have treasure in heaven*, through the attainment of eternal glory.

13. Third, *go* vigorously to overcome diabolical temptations, and this by the protection of divine strength. Whence Judith 8:34 states: *Go, and may the Lord be with you to take revenge on your enemies*, as if to say: when diabolical temptations and suggestions arise, do not measure your strength nor grow soft in view of your fragility; but go vigorously through the exercise of the virtues, because then the *Lord will be with you, like a mighty warrior*,[808] a support and protector; *to take revenge on your enemies*, that is on the demons; *making* their *temptation* into a success for the virtues, *so you may be able to overcome*.[809] Whence Gregory: "Unless the merciful God moderates trials with virtues, there is nobody who is able to avoid the snares of evil."[810] Let us ask, etc.

[808] See Jer 20:11: "But the Lord is with me as a strong warrior...."

[809] See 1 Cor 10:13.

[810] Bonaventure has adapted Book IX, c. 46 n. 71 of *Moralia in Iob*. See CCSL cxliii, 507.

Sermon 46: Nineteenth Sunday after Pentecost

[Sermon] 1. *But when the king heard of it, he was angry; and he sent his armies,* and *destroyed those murderers*. Matthew 22:7. Since it attests to the goodness of the judge that he rushes with the zeal of justice to hear counsel, detests in the heart and, if the possibility appears, punishes with works; therefore, our Lord indicates in the commendation of divine equity these three things in order in the proposed verse: and the first is the arousal of justice; the second is the detesting of the fault; and the third is the infliction of punishment. Whence, divine justice was aroused in hearing, the fault was detested in the affections, and the penalty was inflicted in an effect. The first is noted, when it says: *But when the king heard of it*, the second, when it adds: *he was angry*; and the third, when it further adds: *he destroyed those murders*.

2. It says therefore: *But when the king heard of it*, where it notes the arousal of justice by hearing. Divine justice is aroused at that time, when it first hears the arrogance of detestable disobedience; second, the malevolence of impiety and fury; third, the pleasure of carnal gluttony. By reason of the first, God is scorned; by reason of the second, the neighbor is offended, and by reason of the third, the body is corrupted.

3. First, divine justice is aroused, when it hears the arrogance of detestable disobedience that scorns God. Whence Isaiah 37:4-5 states: *May your Lord God hear the words of Rabsaces, whom the king of Assyria, his*

lord, sent to blaspheme the living God and reproach with words, which the Lord God heard. Through *Rabsaces who was sent by the king of Assyria to blaspheme God*, the evil Christian is understood who is sent by diabolical suggestion to sin, and for this reason God is blasphemed. Whence Bede says: "Moreover the one, who was struck down by the blows of the Jews, is now struck down by the blasphemies of false Christians,"[811] and he who was spat upon with the spittle of the unfaithful, is now dishonored with the frenzied reproaches of sinners. Isaiah 16:6 says something similar to this: *We have heard of the pride of Moab; he is exceedingly proud. His pride, arrogance, and his indignation are more than his fortitude.* The Lord says this, aroused with the zeal of justice, to condemn his sin.

4. Second, God is aroused when he hears the malevolence of cruelty and fury that oppresses a neighbor. The gospel today speaks of this: *The rest laid hold of his servants, treated them shamefully, and killed them.*[812] *But when the king heard of it, he was angry; and he sent his armies,* and *destroyed those murderers*. The *rest* then not only disdained coming to the faith, indeed *they laid hold of his servants*, the apostles, by seizure and incarceration, and *treated them shamefully* with innumerable tribulations, and bodily *killed them*. *But when the king heard* the voice calling out to him from the earth,[813] *he was angry*, and according to the Gloss "blazed up in revenge,"[814] and *sent his armies* "namely the Romans under Titus and

[811] This citation is not from Bede, but from Rabanus Maurus. See Book IV, c. 26, 67 of his *Commentary on Matthew* in PL 92:119A. The citation is almost verbatim.

[812] See Matt 22:6.

[813] See Gen 4:10: "And God said to Cain: What have you done? The voice of your brother's blood cries to me from the earth."

[814] The critical edition states that this is from the Glossa Interlinearis.

Vespasian;" *he destroyed those murderers*, that is, the "Jews who were persecuting" the saints; and *burnt their city*, namely, "Jerusalem." Whence "it appears that it was totally burned and destroyed, seeing that it is presently constructed beyond the gate where the Lord was crucified," since the place of Christ's crucifixion is not *beyond the gate*, but rather in the middle of the city.[815]

5. Third God is aroused, when he hears the pleasure of carnal gluttony that corrupts the proper subject. Whence Psalm 77:18-21 says: *They tempted God, by asking food for their desires, ... Therefore the Lord heard and was angry and a fire was kindled against Jacob, and anger came up against Israel.* The Jews, carnal and gluttonous when they suffered hunger, immediately longed to be *at the fleshpots in the land of Egypt*;[816] it was not enough for them to do wrong with the sin of gluttony by desiring the carnal sweetness of Egypt, indeed *they added to this by wronging him* with the sin of unbelief and blasphemy, speaking badly of God, because he was not able *to prepare a table* for them *in the desert*. For that reason God *heard* the voice and was displeased, but ever merciful, *he delayed,*[817] *ordering all things sweetly*,[818] until that time when there might be *food in their mouths*,[819] so they might experience *that nothing is impossible with God*,[820] and later he justly punished them, when the *anger of God*

---

[815] See Hebr 13:12: "and so Jesus also, that he might sanctify the people by his blood, suffered outside the gate."

[816] See Ex 16:3.

[817] See Ps 77:21: "Therefore, the Lord heard and delayed...." The Latin *distulit*, which Bonaventure cites, has a twofold meaning: 1) "was angry" or 2) "delayed."

[818] See Wis 8:1 "So she (Wisdom) reached from end to end mightily and ordered all things sweetly."

[819] See Ps 77:30: "Their food was still in their mouths."

[820] See Luke 1:37.

came up against them.[821] They are truly gluttonous *whose belly is their god*.[822] Furiously given over to food as if they were beasts, they think nothing of God, but only how they may fill their bellies, *whose glory is in confusion*,[823] due to the subversion of the reason.

6. Second, in the proposed verse the detesting of the fault in the affections is noted, when it adds: *he was angry*. There are three things, which God detests and which anger him. The first is the elation of pride in prominence; the second, the business of avarice in acquiring; and the third is the debasement of voluptuousness in lewdness. And this is what Luke 14:18 more amply states: For one said: *I bought a farm*; another: *I have bought five yoke of oxen*; and the third: *I have taken a wife*. This is to say: one due to the pride of ruling; another due to the avarice of accumulating; whence by five yoke of oxen the superfluous use of the five senses in earthly concerns is understood; and the third due to the extravagance of lewdness. By refusing to come, they provoked the anger of God.

7. First, God is angered by the elation of pride in prominence. Whence Lamentations 2:3 says: *He broke in the anger of his furor all the horn of Israel*. By *horn* the elation of pride is understood, which unless humbled through interior inspiration or exterior preaching, God, by reason of being moved *in the anger of his furor*, breaks with the punishment of death according to what Exodus 15:7 says: *You sent your anger which devoured them like stubble*.

---

[821] See Ps 77:31: "And the wrath of God came upon them."

[822] See Phil 3:19.

[823] See Phil 3:19: "Their end is ruin. Their god is the belly. Their glory is in their shame. They mind the things of earth."

8. Second, God is angered by the business of avarice in acquiring. Whence it says in James 5:3: *Your gold and silver are rusted; and their rust will be a witness against you, and will devour the flesh like fire. You have stored up anger against you for the last days. Gold and silver*, improperly acquired, generate rust that leaves in the soul the remorse of conscience, whose testimony the avaricious do not sense very much in this life, numbed as they are by the avarice of money. Nevertheless, after death there remains this remorse of conscience, which is named *rust* and *worms*, since it will consume and strike interiorly like worms. It is preserved forever, because *one will not die, and the fire* of the infernal penalty, which *will never be extinguished*, will exteriorly and interiorly devour their flesh. Indeed the avaricious, who stored up anger against themselves, by coveting with the heart and stealing in works, are deservedly punished with a double penalty,

9. Third, God is angered by the debasement of voluptuousness in lewdness. Whence Psalm 105:29-40 says: *They irritated him with their designs, and their ruin was increased.... The Lord was angered in furor against his people, and he abhorred his inheritance*. Those designs are the sights, thoughts and affections, whereby the sin of fornication is conceived within the heart, even if it is unable to be fulfilled in deed, for according to Matthew 5:28: *Anyone who so much as looks with lust at a women has already committed adultery with her in his heart*. For as many senses are in the body, so too there are as many vents, through which the waters of concupiscence move rapidly into the soul; and unless one is dried out from the fluid of carnality by mortification of the flesh and the removal of every opportunity, God is so provoked to anger, that he detests it due to the stink of voluptuousness.

10. Third, in the proposed verse, the infliction of the penalty in effect is noted when it further adds: *he destroyed those murderers. He sent his armies,* "namely the Romans under the emperors Titus and Vespasian,"[824] and he destroyed those murderers, namely the "Jews." Whence by means of these emperors, Jerusalem was utterly destroyed, and the Jews killed, dispersed, and sold, thirty for one denarius; just as they had sold Christ for thirty denari. Thus God inflicted the penalty and destroyed each one for a threefold cause: first, due to the deviation of perfidy or ignorance of discernment; second, due to the despair that distrusted pardon; third, due the desertion of the patience needed to endure. The first then is against the truth, the second against goodness, and the third against power.

11. First, God destroys someone due to the deviation of perfidy or ignorance in judgment. Whence Jude 5 says: *Jesus, having saved his people from the land of Egypt, afterwards destroyed those who did not believe*. Since *all things that happened to them were symbolic*,[825] therefore, according to what is exhibited by faith, we say: *Jesus saved* his *people*, namely Christians, with the seal of his own blood; he indeed is the true lamb, by the power of whose blood Christians are saved *from the land of Egypt*, that is from the state of error and infidelity by the consideration of splendor and truth. *Egypt* indeed is interpreted as darkness[826] and signifies the state of infidelity in which a person is reduced by the darkness of error; *afterwards he destroyed those who did not believe*, plunging them in the depths of hell through eternal damnation. To confirm

[824] The critical edition says that this comes from the Glossa Interlinearis.

[825] See 1 Cor 10:11.

[826] See CCSL lxxii, 151: "Egypt means darkness or tribulation."

this Sirach 6:2-3 can be brought in: *Do not extol yourself in the thoughts of your soul like a bull, lest your force be shattered by stupidity, and it eat your foliage and destroy your fruits, and you be left like a dry tree in the desert.*

12. Second, God destroys someone due to the despair that distrusted pardon. Whence Psalm 20:11 says: *You will destroy their fruit from the earth and their seed from among the children of humanity; for they turned against you in evil.* They turn *against* God in evil, who despairing of divine mercy, do not believe they are able to obtain pardon from the sins, whose fruit of works and labors God destroys. Whence Judas was deservedly interpreted as the *child of perdition*,[827] because distrustful of divine piety, *he hung himself with a noose*.[828] It is even said that *their seed* perishes *from among the children of humanity*, because that sin was not invented by human beings, but by the devil, who plants it among the *children of perdition*. On account of this Augustine says in the second book of *On the Spirit and Soul*: "Let no one distrust the piety of God, because the mercy of God is greater than our misery."[829]

13. Third, God destroys someone due the desertion of the patience needed to endure. Whence Job 18:3-4 says: *Why are we reputed as beasts and vile before you? Why do you destroy your soul in your furor?*[830] Truly impatient

---

[827] See John 17:12: "... Those whom you have given me I guarded, and not one of them perished except the child of perdition...."

[828] See Matt 27:5: "And he (Judas) flung the pieces of silver into the temple and withdrew and went away and hanged himself with a halter."

[829] See c. 6 of *De spiritu et anima* in PL 40:784. The quotation is verbatim.

[830] The Vulgate has a slightly different text. I translate Job 18:3-4: "Why are we reputed to be beasts and vile before you, you who destroy your soul in your furor...."

and furious is the person who, in response to any trouble inflicted upon the self, wishes to kick back and return a repayment. This person must be thought of as a beast, and not as a human being, because such a person is not guided by the discretion of reason, but is carried away by a bestial impulse of sensuality; and because of this, a person is finally soiled with malice of thought and with temerity of judgment in the heart, contentiousness of reproach in speech, and with cruelty of wickedness in work; and then *in one's furor one will lose one's soul*. Let us ask, etc.

Sermon 47: Twentieth Sunday after Pentecost

1. *Lord, come down before my son dies.* John 4:49.

[Protheme] *You, who are seated upon the Cherubim, shine forth before Ephraim, Benjamin, and Manasseh.* Dearly beloved, the words in this second proposed verse are from David himself in Psalm 79:2.[831] In them the extraordinary understanding of divine power is described as strong and stable given the fortitude of authority, precious and noble given the height of sublimity, and splendid and delightful given the beauty of clarity. Moreover that it is virtuous and stable given the fortitude of authority is mentioned, when it says: *You, who are seated*; it is noted that it is precious and noble given the height of sublimity, when it adds: *upon*; and it mentions that it is splendid and delightful given the beauty of clarity, when it includes: *Cherubim*. Indeed *Cherubim* is interpreted as the plentitude of knowledge.[832] That it is therefore virtuous and stable given the fortitude of authority, is manifested to those who are zealous without error with the rectitude of truth; that it is precious and noble given the height of sublimity, is manifested to those who are productive without rancor with an abundance of charity; and that it is splendid and delightful given the beauty of clarity, is manifested to those made gracious with the

[831] Ps 79:2-3 reads: "You who are seated upon the cherubim, shine forth before Ephraim, Benjamin, and Manasseh."

[832] See CCSL lxxii, 80: "Cherubim means almost all, or vermiculated picture, or great knowledge."

beauty of chastity. That it is manifested however to those who are productive without rancor with an abundance of charity is mentioned, when it says: *shine forth before Ephraim*; for *Ephraim* is interpreted as stability and sustenance;[833] that it is manifested to those who are zealous without error in the rectitude of truth is noted, when it says: *Benjamin*; in fact *Benjamin* is interpreted as the son of the right hand or son of strength;[834] that it is manifested to those who enjoy favor with the beauty of chastity is mentioned, when it adds: *Manasseh*; for *Manasseh* is interpreted as one who is astounded or forgetful[835] and it signifies those, in whom carnal concupiscence is confounded, as if forgotten. Dearly beloved, desiring then to explain the divine word, let us ask the giver of all good things,[836] that in the ministry of his word he may make us virtuous and stable with the fortitude of authority, precious and noble with the abundance of charity, and gracious and delightful with the beauty of sanctity; so that in the end it may be manifested to the stable and virtuous with the rectitude of truth, manifested to the noble and precious with an abundance of charity, and manifested to the delightful and gracious with the beauty of honesty or chastity.

[Sermon] 2. *Lord, come down before my son dies*. That ruler conducts himself in the manner of a prelate, whose control is ineffective over the son, that is, his subordinate, who grows infirm. He is displayed in the previously proposed verse in an orderly fashion, because in this preceding verse, first the affectionate invocation of magnificent excellence is sent ahead, when it says: *Lord*; second, the

---

[833] See CCSL lxxii, 81: "Ephraim means increasing or fruitful."

[834] See CCSL lxxii, 159: "Benjamin means son of the right hand."

[835] See CCSL lxxii, 160: "Manasseh means forgetful or astounded."

[836] See James 1:5.

specific insinuation of imminent indigence is included, when it adds: *before my son dies*; third, the devout petition of assisting mercy is united with it, when it introduces: *come down*. The first seizes benevolence, the second manifests indigence, and the third implores mercy.

3. It says then: *Lord*, where it commends the excellence of virtue. Certainly that excellent and magnificent power, which is conveyed in the designation *Lord*, can be seen for three reasons: first, by reason of insuperable power in prevailing; second, by reason of inscrutable wisdom in knowing; third, by reason of indescribable mercy in pardoning; and so, because of the magnificence of power he is rendered terrifying to enemies, because of the splendor of wisdom, honorable to servants and friends, and because of the clemency of mercy, desirable to the miserable and needy.

4. First, the insuperable strength of power manifests that excellence of the Lord in prevailing. Esther 13:9 speaks of this: *All things have been placed under your authority, and there is no person who is able to resist your will*. And the reason is that all power serves the divine will, so that it even draws from those things that appear in them to be against the divine will, although this is not sought after by evil and sinful people. And because of this Psalm 85:8 said: *There are none among the strong like you, and there are none according to your works. All people whoever you made will come and adore before you, Lord, and they will glorify your name forever.*

5. Second, the profundity of indescribable wisdom in knowing manifests that magnificence of the Lord. Whence Psalm 138:5 says: *Behold O Lord, you have known all things, the last and those of old: you have formed me, and you have laid your hand upon me. Your knowledge has*

become wonderful to me: it is high, and I cannot reach to it, as if to say: for certain Lord, you possess perfect knowledge and you are unable to fail in knowing, because *you have known all things, the last* in respect to future matters *and those of old*, in respect to prior matters; with its utterance *you have formed me*, such that I would be body and spirit; *and you have laid your hand upon me*, comforting me lest I sink into nothingness. Whence Gregory states: "Everything would return into nothingness, if the divine power were not holding it in hand."[837] And since this manifold wisdom of God, with which he knows the things of the past, present, and future, and according to whose decree humanity is formed, directed, and governed, must not be scrutinized with curiosity, but admired with humility, it therefore follows: *Your knowledge has become wonderful to me: it is high, and I cannot reach to it.*

6. Third, the piety of indescribable mercy in pardoning manifests that magnificence of the Lord. Whence Psalm 102:8 says: *Compassionate and merciful is the Lord, longsuffering and of great mercy*. The *Lord*, due to the benignity of clemency, is *compassionate* and quick in pardoning; and therefore do not fear the severity of justice that renders a sentence. Whence Gregory observes: "God knows how to change the sentence, if you know how to amend the offenses."[838] And *merciful* by totally forgetting; and therefore, do not fear the immensity of wisdom that weighs down on the fault; *longsuffering,* by patiently waiting; and thus if you have been in sin for a long time,

---

[837] Bonaventure provides the gist of Book XVI, c. 37 n. 45 of *Moralia in Iob*. See CCSL cxliiia, 825.

[838] Rather this statement is taken from Ambrose's exposition of Luke 1:67. See Book II, n. 33 in *Sancti Ambrosii Mediolanensis Opera: Pars IV: Expositio Evangelii secvndvm Lvcam, Fragmenta in Esaiam*, edited by M. Adriaen, CCSL xiv (Turnhout: Brepols, 1967), 45. The citation is virtually verbatim.

do not fear the severity of the judgment that inflicts the penalty; and *of great mercy*, accepting with clemency; and thus do not fear that the height of majesty rushes to anger. Whence Augustine on Luke 15:18 *I will rise up and go to my father and I will say to him: Father I have sinned against heaven and before you*, etc. states: "Whatever necessity drives the sinner to penance, the quantity of sin, a heinous life, or the end of the person, nothing excludes one from forgiveness, if the change of will is perfect, for charity receives her returning children into the most ample of bosoms."[839]

7. It follows: *before my son dies*, in the second part where it displays the indigency of necessity. A person incurs that indigency and the necessity of death on account of three things: first, because of the debility of waning power; second, because of the blindness of deviating ignorance; third, because of the penalty of oppressive misery.

8. First, a person incurs the necessity of death due to the debility of waning power. Whence Exodus 10:17 says: *Pray the Lord our God, that he may remove this death from me*. Just as Pharaoh, who knew from experience that he was unable to resist tribulations produced by God himself given the debility of human fragility, but instead would succumb completely, hastened to implore the intercession of Moses and Aaron through prayer, so he would not incur bodily death, so too anyone troubled and afflicted, seeing by experience that one is succumbing and unable to resist temptation, should not grow soft in view of fragility nor measure one's power to sustain and despair, but humbly through prayer turn oneself to the intercession of friends, and most of all, to the Blessed Virgin. Whence Bernard

[839] The critical edition suggests Augustine's Sermon 28 as a possible source.

in a homily states: "O whoever you are, if you see yourself in the flow of this world proceeding more among the storms and tempests than walking on land, look at the star, call upon Mary. If you are tossed about by pride, or avarice, or if instead carnal enticement strikes the boat of the mind, look at the star, call upon Mary. If troubled by the enormity of the crimes or confused by the foulness of conscience, you begin to be swallowed up by the abyss of desperation, look at Mary, because you do fall when she is holding, you do not fear when she is protecting, you do not grow tired when she is leading, and you arrive when she is propitious."[840]

9. Second, a person incurs death due to the blindness of deviating ignorance. Whence Psalm 106:18 says: *Their souls abhorred all manner of food, they approached the gates of death*. As when a person abhors all food and is unable to eat, death threatens, unless one is assisted by a medicinal remedy; so too, when the soul abhors the heavenly food of the divine word, it becomes so absorbed and blinded due to the excessive pleasure of sin, that it approaches the *gates of* eternal *death*, like one wandering about and infirm, unless it is healed by the power of the divine word, refreshed by its sweetness, and guided by its light, so that it may discern good from evil, between the state of blame and grace, and the difference between death and life.

10. Third, a person incurs the necessity of death due to the penalty of oppressive misery. Whence Romans 7:24 states: *Unhappy man that I am, who will free me from the body of this death? The grace of God through Jesus Christ our Lord*. The apostle speaks in the person of the human

[840] Bonaventure has abbreviated Homily 2 n. 17 of Bernard's Sermons *In laudibus Virginis Matris*. See SBOp 4.34-35.

race and calls life in this temporal world, in which one is oppressed by the manifold punishments of misery, the body of death; and rightly so, for according to Gregory in a homily: "When this temporal life is compared with eternal life, death must be said to be more preferable than life. What then is this daily defect of corruption other that a certain extension of death?"[841] And he is said to be liberated from this life of punishment through the *grace of Christ* in the general resurrection.

11. It adds: *come down*, in the third part where it implores the mercy of piety. God therefore comes down through the mercy of piety: first, in the flesh as the most mighty power to strengthen; second, in the mind as the most brilliant light to illuminate; third, in judgment with the most abundant salvation to glorify. The first is against the debility of impotence, the second is against the blindness of ignorance, and the third is against the punishment of mercy.

12. First, he comes down into the flesh as the mightiest power to strengthen. Whence Exodus 3:8 says: *I came down into Egypt, so I might liberate my people from the hands of the Egyptians*. He descends *into Egypt*, when he assumes the penalty of human misery, so that by patiently bearing the evils of the penalty, he might blot out the evils of sin; and handing himself over into the hands of the Jews, he might liberate us *from the hands of the Egyptians*, that is, the demons; and by accepting temporal death, he might destroy eternal death.

13. Second, he comes down into the mind as the most brilliant light to illuminate. Isaiah 64:1 speaks about this:

---

[841] See Homily 37 n. 1 of GGHG in CCSL cxli, 348. The citation is verbatim.

Would that you would rend the heavens and come down! The mountains would melt before your face. David asked that the heavens come done and touch the mountains, when he said: *Lord, incline your heavens and come down, touch the mountains.*[842] But Isaiah: *I rent the heavens, and I melted* the proud *before the face* of Christ; and nevertheless, both indeed desired the divine descent. For God to descend does not mean the degradation of the divine similitude, but the exaltation of human nature. Whence, God inclined the heavens then, that is the celestial angels, when he joined human nature to himself and raised it up above them. He touched the mountains, as he assumed the flesh possessing the defect of human nature from the patriarchs and kings who, by reason of sanctity and dignity, are understood by the term, *mountains*. Whence according to the Philosopher: "Those things touch, whose ends are together."[843] But he rent the heavens, when he removed the obstacle by which the human race was prohibited to enter heaven. *Before your* celestial *face*, given the quality of the divine brightness that is represented, *mountains*, that is, the proud, *would melt*, that is they will leave the heights of pride and follow the humility of the humanity that has been assumed. Jerome in a certain letter says: "If Christ would not have had something of the divine and celestial on the face and in the eyes, the disciples would not have followed him immediately, nor would those who came to capture him have fallen to the ground."[844] Exodus 19:18 expresses this in a similar way:

---

[842] See Ps 143:5.

[843] See Book V, c. 3 of Aristotle, *Physica* in WAE, vol. 2, 227a: "And if there is continuity there is necessarily contact, but if there is contact, that alone does not imply continuity: for the extremities of things may be '*together*' without necessarily being *one*: but they cannot be one without being necessarily together."

[844] See Letter 65 n. 8 in PL 22:627. The citation is almost verbatim.

All of Mount Sinai was smoking, because the Lord came down upon it like fire. Mount Sinai is any good servant of Christ, who must totally *smoke* interiorly due to painful compunction of the heart and exteriorly due to the tearful confession of speech in merit of one's sins; thereupon *God comes down upon him like fire* to illuminate through the splendor of truth and inflame through the ardor of charity.

14. The Lord comes down into the mind for judgment as the most abundant salvation to glorify. 1 Thessalonians 4:16 states: *For the Lord himself, at the order and the voice of the archangel and the sound of God's trumpet, will come down from heaven, and those who have died in Christ, will rise first.* That *order* and voice of the archangel and the trumpet of God are nothing other than the "voice of the Son of God,"[845] according to the Master in the Fourth Part of the Sentences, distinction 43; however "at one time *command*, at another time the *voice of the archangel*, and again *the trumpet of God* are called" the voice of Christ because of the diverse properties, which are discovered in those three designations.[846] For the "voice of Christ" on the day of judgment "will be strong" in power, "and therefore it will be called a *command*" as if a precept; in fact let it speak and it will be done "immediately"; it will be authentic in "authority", and therefore it is called the *voice of the archangel*, that is, of the prince; it will be resounding in "terror"; and thus it is named the *trumpet of God*. And so the same thing is expressed with multiple distinctions to imply the diverse characteristics and dignity of that voice. Let us ask, etc.

---

[845] See John 5:28: "Do not wonder at this, for the hour is coming in which all who are in the tombs will hear the voice of the Son of God."

[846] See Book IV, d. 43 c. 2 in *Sententiae in IV Libris Distinctae* II, 511.

SERMON 48: TWENTY-FIRST SUNDAY AFTER PENTECOST

1. *Wicked servant, I forgave you all the debt because you asked me. Should you not then have had compassion also on your fellow servant, even as I had compassion on you?* Matthew 18:32-33.

[Protheme] *Behold my servant will understand, and that one shall be exalted and raised on high*. Isaiah 52:13. In the proposed words from the second verse taken from Isaiah, three things are described that must belong to the office of preaching. And the first is the sanctity of merit, the second is the truth of faith, and the third is the authority of office. Sanctity of merit is noted, therefore, when it says: *my servant*; the truth of faith is noted, when it adds: *will understand*; and the authority of the office is noted, when it further adds: *that one will be exalted and raised on high*. Dearly beloved, since then all these things, granted, are lacking in me, I propose to say something for my own training; I therefore want to have recourse to God, so that he may deign to grant me to be able to offer something useful to the praise and glory of his blessed name and the consolation of our souls. Amen.

2. *Wicked servant, I forgave you all the debt because you asked me.* Since it is a spiteful matter to deny someone what one asks to be given to oneself, our Lord in the proposed verse harshly reproved that servant who did not wish to show mercy to his fellow servant, who deserved the total forgiveness of the debt based on his petition, when it says: *Wicked servant*, etc. Here it proceeds in a

specific manner. For first it rebukes the wicked perpetration of spiteful action. Second, it explains the mercy of divine forgiveness that is exhibited. Third, it points out the leniency required for the offense of the other. The first was in the oppression of the neighbor, the second in the forgiveness of the debt, the third, in the offering of an example. In the first, therefore, the perpetration of the offense must be avoided, since it is reprehended, when it says: *Wicked servant*; second, the loosening of the debt must be requested, since it is granted, when it adds: *I forgave you all the debt because you asked me*; third, the offense against the neighbor must be remitted, because it is suggested when it includes: *Should you not then have had compassion also on your fellow servant, even as I had compassion on you?*

3. First, in the proposed verse it thus rebukes the wicked perpetration of spiteful action, and this in the oppression of the neighbor, when it says: *Evil servant*. Someone commits that wickedness for which one is rebuked, in three cases: first, due to the malice of perverse thinking in the heart; second, due to the dishonesty of deceptive speech, third, due to an offense against the other in deed.

4. First, someone is called *wicked* and rebuked due to the malice of perverse thinking in the heart. Whence Sirach 3:29 states: *A wicked heart is weighed down by sorrows*. Truly then *a wicked heart is weighed down by sorrows*, when with spitefulness of thought, falsehood of judgment, and temerity of suspicion due to the ill-will of envy, it is consumed, afflicted, and saddened by the prosperity of a neighbor. And because of this the Lord said in Matthew 15:19: *Thoughts of evil*, anger, wickedness, and sorrow proceed *from the human heart*. Matthew 6:23, explains this in a similar fashion: *If your eye is wicked,*

the whole body will be in darkness. The intention of the will is understood here with the name *eye*,[847] which *if it is wicked*, that is corrupted, everything that then proceeds from it is damaged and evil, in the same way branches and fruits are judged as bad, when they proceed from a damaged root.

5. Someone is rebuked and said to be *wicked* due to the dishonesty of a deceptive speech. Whence Psalm 63:9 says: *They have declared themselves with wicked words. They have spoken so as to hide the snares. They have declared themselves with wicked words*, through the repeated practice of slander and defamation. Whence, some are so practiced in daily slander and defamation, and so established in their practice, that this vice becomes natural.[848] *They have spoken*, through the insinuation of a mutual intent, *so as to hide the snares*; this is done when they defame, offend, and injure others through fraud and treachery under the pretext of a zeal for justice and the spirit of a holy life. And since the innocent frequently fall into their snares, it therefore says in Sirach 28:23: *Blessed is the one who is protected from a wicked tongue*. But certainly it is horrible and worthy of all loathing, that these murmurers, detractors, and defamers, who know how to hide their snares of fraud and treachery, so they may wickedly hunt and seize others through the denigration of reputation, the wounding of the person, and the damaging of their goods, are today commonly found in the friendship of important people and prelates. Whence Sirach 28:28 speaks of such prelates, who freely listen to them and receive them: *Hedge in your ears with thorns, do not wish to hear a wicked tongue*. And the reason is because prelates,

[847] This interpretation is based on the Glossa Ordinaria on Matt 6:23. See PL 114:104CD.

[848] The critical edition refers to Sallust, *Jugurthine War*, 859.

who freely receive on their right sycophants and on the left detractors, murmurers, and detractors, even if led by a zeal for justice, frequently persecute the good, wound the blameless, and damage the just. They think that *they are offering worship to God*,[849] as in the case of Paul, who also ignorantly persecuted apostolic men, believing that *he was offering worship to God*.

6. Third, someone is said to be wicked and rebuked due to an offense against the other in deed. And Isaiah 1:4 speaks of this: *Woe to a sinful nation, to a people weighed down with iniquity, a wicked seed, ungracious children! They have abandoned the Lord and blasphemed the Holy One of Israel. Woe to a sinful nation*, who wickedly bring about disorder in their own minds; *to a people weighed down with iniquity*, by cruelly wounding others in deed. And a person of iniquity is well weighed down, when one disorders the self through sin and then adds to it by sinning against a neighbor, by wounding that person. On account of this Augustine says: "No evil person wounds the person of another, if that person is not already wounded in conscience."[850] *A wicked seed,* bringing forth and grows in vices and sins; *ungracious children*, by imitating the devil. *They have abandoned the Lord*, by turning themselves away from him; *blasphemed the Holy One of Israel*, by turning themselves toward illicit things. Whence someone at that time blasphemes and disparages the *Holy One of Israel* that is Christ, when one perpetrates sinful and illicit things to hurt him.

---

[849] See John 16:2.

[850] This is a paraphrase of Augustine's exposition of Psalm 7 n. 17. See *Sancti Avrelii Avgvstini Enarrationes in Psalmos I-L*, edited by Eligivs Dekkers and Iohannes Fraipont, CCSL xxxviii (Turnhout: Brepols, 1966), 47: "But how is it able to take place, such that previous iniquity harms the just man in whom it advances, rather than the unjust heart from whence it proceeds."

7. Second, in the proposed verse it explains the mercy of divine forgiveness that is exhibited, and this in the forgiveness of the debt, when it adds: *I have forgiven all your debts*. God is won over by someone due to his mercy and forgives the debt, first because of the intensity of sorrowful contrition; second, because of the diligence of pure confession; third, because of the parity of the appropriate satisfaction. The first is in the affections, the second in speech, and the third in effect.

8. First, God is won over and forgives the debt because of the intensity of sorrowful contrition in the affections. This indeed can be learned from Psalm 24:17: *The troubles of my heart are multiplied, deliver me from my necessities. See my abjection and my labor; and forgive me all my sins*. The prophet said this in the person of a contrite man. *The troubles of my heart are multiplied*, due to the sorrowful contrition of heart in accord with the greater and lesser knowledge of sinners; *from my necessities*, namely of spiritual goods; *deliver me*, through the infusion of charismata and gifts. Or in another way: *from my necessities*, namely from the difficulty to do good and the propensity to do evil, which befalls humanity in merit of the first transgression; *deliver me*, through the infusion of assisting grace. *See my abjection*, in so far as it concerns a confession of the mouth whereby I accuse myself and exaggerate my own sin, in comparison to others, who through pride in confession justify themselves, minimizing their own sins and burden others; *and my labor* in regard to the satisfaction of work; *forgive me all my sins*, for the sake of benign forgiveness.

9. Second, God is won over and forgives the debt because of the diligence of a pure confession in speech. What Psalm 31:5 says agrees with this: *For I have acknowledged my sin to you, and my injustice I have not*

concealed. I said I will confess against myself my injustice to the Lord: and you have forgiven the wickedness of my sin. The prophet speaks in the person of a man confessing his sins to God, when it says: *I have acknowledged my sin to you*, namely what was hidden, to your representative, that is to say, by manifesting it to a priest; *and I have not hidden my injustices*, by dividing the sins in half or by minimizing them. For those have *concealed* their *injustice* and sins, who lest they appear to be great sinners, do not wish to tell all their sins to one priest, but instead tell some to one and some to another, and so through such circumstances they minimize sins, so that they may then almost praise and excuse themselves rather than reproach and accuse themselves. Good David thus desired to remove from himself the greatest sin, when he said: *Do not incline my heart to a malicious word to plead with excuses for sins.*[851] And while granted, sins are remitted only through the mediating ministry of a priest, nevertheless because it is God alone, who effectively is able to remit sins, it then follows: *I said: I will confess*, that is immediately when I have proposed to confess, even if a time and place are wanting and consequently one does not have recourse to confession, since sins are remitted in contrition alone according to blessed Augustine.[852] In such a case then *you*, God, and no other, *have remitted the impiety of my sin.* Whence, as soon as a person proposes to confess in anticipation of confessing, God dismisses

[851] See Ps 140:4: "Do not incline my heart to evil words to make excuses for sins."

[852] This teaching is actually that of Gratian. See Secunda Pars, De penitentia, distinctio 1, causa XXX, *Corpus Iuris Canonici: Pars Prior, Decretum Magistri Gratiani*. 2nd Edition. Edited by Aemilius Friedberg. Graz: Akademische Druck-u. Verlagsanstalt, 1955 (1879), 1165: *Gratian: Luce clarius constat cordis contritione, non oris confessione peccata dimitti* ("It is clearer than light that sins are forgiven not by a confession made with the mouth, but by contrition made with the heart").

sins. The contrite person is therefore not bound to confession for the deletion of sin, but rather by the obligation of the precept.

10. Third, God is won over and forgives the debt because of the parity of the appropriate satisfaction in effect. Whence Psalm 31:1-2 says: *Blessed are those whose iniquities are remitted, and whose sins are covered. Blessed is the man, to whom the Lord has not imputed guilt, and in whose spirit there is no deceit. Blessed are those whose iniquities are remitted*, through the forgiveness of pardon; *and whose sins are covered*, through the satisfaction of the offense. Whence sins are said to be covered and do not appear, when a person renders satisfaction appropriate to the offense, because, according to blessed Augustine, "sins are not forgiven, unless those things that have been taken away are restored."[853] *Blessed is the man, to whom the Lord has not imputed guilt*, through the assumption of guilt; *and in whose spirit there is no deceit*, through the reinstatement of innocence. Whence Augustine says: "Penance is the best thing, which leads all shortcomings to perfection."[854]

11. Third, in the proposed verse, it indicates leniency required for the offense of the other, and this in the exhibition of example, when it introduces: *Was it not fitting that you have mercy on your fellow servant, as I had mercy on you?* A person is held moreover to be merciful to another in three ways: first, out of consideration for the benefit received; second, out of consideration of the divine example, third, out of consideration of eternal suffering.

---

[853] See Letter 153 c. 6 n. 20 in PL 33:662: "However if one is truly agitated, the sin is not remitted, unless what is stolen is restored."

[854] See Ps-Augustine, Book III, c. 9 n. 17 of *Hypomnesticon contra Pelagianos et Coelestianos* in PL 45:1631: "Penance is therefore the optimal and perfect thing, which recalls the faltering to perfection."

12. First, everyone is held to be merciful to the other and to forgive the offense out of consideration for the benefit received. The gospel today speaks of this: *Wicked servant, I forgave you all the debt because you asked me. Should you not then have had compassion also on your fellow servant, even as I had compassion on you? And his master, being angry, handed him over to the torturers until he should pay all that was due to him*. Since it is detestable to cruelly deny one a benefit, that one recognizes has been mercifully bestowed upon oneself; therefore, it was worthy and just, that the one who did not wish to have mercy on another out of consideration for the benefit received, is rebuked, disparaged, and as it were unworthy, stripped of the benefit that had been received. Whence what God has rightly exhibited through mercy, he takes back in justice. And this is what Ambrose says concerning Ephesians 4:32 *Be merciful with each other*, etc.: "If one sins against another 'one must' forgive, otherwise God takes back what has been remitted, because if he will have been held in contempt in these things, he will revoke for the sake of justice, the sentence he had given in mercy."[855]

13. Second, everyone is held to be merciful and to forgive the other out of consideration of the divine example. And this is what Ephesians 4:32 says: *Be merciful to one another and benign, forgiving each other as God has forgiven you in Jesus Christ*. The apostle, in order to gently draw others to mutual forgiveness, introduces a certain rational motive, namely, the divine example of mercy that leniently forgives the offenses, when it says: *Be merciful*, by not erupting into anger interiorly within the soul; *benign*, by not inviting injury exteriorly in word; *forgiving each other*, by not undertaking vengeance quick in action;

[855] The critical edition refers to PL 17:393.

as God has forgiven you in Jesus Christ, as if to say: you must act according to the example of divine mercy, by reason of the passion of Christ, which leniently forgives.

14. Third, everyone is held to be merciful and to forgive the other out of consideration of eternal suffering. Whence James 2:13 states: *Judgment without mercy will be to those who will not have done mercy*. That entire judicial sentence and rendering of judgment will concern the works of mercy presented or not presented, which regard the forgiveness of another's offense. Luke 6:36 speaks of this: *Be merciful, as your Father is merciful. Judge not, and you will not be judged. Do not condemn, and you will not be condemned*. And rightly those who do not wish to be merciful to others, according to the way God is merciful with them, *with that judgment with which they judge* and condemn, they themselves will be judged and condemned. Let us ask, etc.

Sermon 49: Twenty-second Sunday after Pentecost

1. *Master, we know that you are true and you teach the way of God in truth.* Matthew 22:16

[Protheme] *Your discipline itself will teach me.* Psalm 17:36. Since the interior person is customarily corrupted by the attraction of the affections in respect to the concupiscent power, or by the vanity of honors in respect to the irascible power, or by the sublimity of truths in respect to the rational power; therefore, in the proposed words of the second verse, the integrity of any religious person whoever, is sufficiently described with regard to the reformation of the concupiscent because of the fittingness of the name, with regard to the humiliation of the irascible through the character of the gift, and with regard to the illumination of the rational, through the activity of work. The fittingness of the name with regard to the reformation of the concupiscent, so it does not happen to stray, is touched upon when it suggests: *discipline*. The character of the gift to humble the irascible, so it does not happen to lift itself up, is touched upon, when it says: *Your*. The strenuous action to illuminate the rational, so it does not happen to be obscured, is touched upon, when it says: *itself will teach me*. Therefore dearly beloved, in order that the proposal of our sermon may please all those who hear to the praise of God, and as it pleases bring about the salvation of the mind; let us entreat the giver of all good things, that with his grace and piety, to the praise and honor of his glorious Virgin Mother, he may render us reformed in the concupiscent, humble in the irascible,

and illuminated in the rational, such that reformed in the affections, humbled in effect, and illuminated in the rational, we may offer something useful to the praise and glory of our Lord Jesus Christ and the consolation of our souls.

[Sermon] 2. *Master, we know that you are true and you teach the way of God in truth*. Since to be commended not only by friends, but even by enemies attests to greater praise, it should not disturb us then in this gospel of blessed Matthew, if the miserable Jews extol in different ways the truth itself, our Lord, although they acknowledge it in speech, but nevertheless without love in the heart, when they say in the proposed verse: *Master, we know that you are true*, etc. Certainly in that verse they extol and commend Christ: first, due to the dignity of the office; second, due to the solidity of what is said; third, due to the utility of the teaching; and so because of the first he must be humbly revered, because of the second he must be firmly believed, and because of the third he must be sincerely loved. First, I say, they extol and commend him because of the venerable dignity of the office, when they say: *Master*; second, because of the credible solidity of what is said, when they add: *we know that you are true*; third, because of the lovable utility of the instruction when they include: *and you teach the way of God in truth*.

3. They say therefore: *Master*, where Christ is first commended because of the dignity of office, for which he must be humbly revered. That dignity of the venerable office of our God is apparent on account of three things, which he possesses within himself in the most excellent way. For first he possesses the splendor of clear knowledge in infallible knowing; second, the efficacy of powerful eloquence in useful expression; third, the eminence of

a holy life in beneficial meriting. And these three things are necessary to whoever is teaching and preaching, namely regulating knowledge, eloquent expression, and a life that confirms them both. For to teach or preach without regulating knowledge is dangerous, without eloquent expression is unproductive, and without a life that confirms them both is disgraceful.[856]

4. First then Christ must be revered as the excellent master due to the dignity of office, because he possesses the splendor of clear knowledge in infallible knowing. For this reason Matthew 23:9-10 speaks of him in an excellent manner: *Do not call anyone on earth master; for one is your master*. Whence no one should be called or said to be a master except Christ alone. And the reason is because no one can teach a matter that is knowable to another, unless there is immutability on the part of what is knowable, and certitude or infallibility on the part of who knows. In fact everything that is known, according to the Philosopher, must be without mutability within itself, and certain to the one who knows: "In fact we know when we judge that we know the cause on account of which a thing exists, and we know it because it is the cause of this, and because it is impossible for it to be otherwise."[857] Indeed there in no immutability on the part of any creature whatsoever. Whence as things have being in a particular genus, in the human mind, and in the eternal reason, and their being is mutable in the first and second case since all things are changeable, and the immutable is found in

---

[856] See Sermon 17, protheme n. 1.

[857] See Book I, c. 2 of Aristotle, *Analytica posteriora* in WAE, vol. 1, 71b: "We suppose ourselves to possess unqualified scientific knowledge of a thing, as opposed to knowing it in the accidental way in which the sophist knows, when we think that we know the cause on which the fact depends, as the cause of that fact and no other, and, further, that the fact could not be other than it is."

the Son of God alone, who is the art and reason of what is rational and alive, it follows necessarily, that those things that are knowable in no way possess immutability, except insofar as they are in the eternal Word. No one, therefore, is able to teach or render things to be truly knowable, unless Christ, the Son of God, is present. According to this, in order for someone to be able to teach, certitude and infallibility are required on the part of the one who knows, which is not possible from the same light which can be obscured; and such is the light of created intelligence. And this is what Augustine says: "Just as the earth cannot be seen unless it is illuminated with light; so those things taught in the disciplines, although each one submits that it is without a doubt the truest. One must believe they are unable to be understood unless illuminated by Christ, the spiritual sun."[858] Thus, the authority of the office must rightly be attributed to Christ alone and not others, so that he is singularly spoken of as the *one master*, because he is the principal font and origin of human knowledge without distinction. Whence just as there is one sun, nevertheless, it emits many rays; so from the one master Christ, the spiritual sun, a multiplicity and diversity of sciences proceed. And while there are diverse, multiple, and distinct rivulets that come from one font, nevertheless there is just one font, which is multiplied without imperfection on its part in so many rivulets; and so these diverse rivulets of the sciences come from one

[858] Bonaventure adapts Book I, c. 8 n. 15 of *Soliloquium*. See PL 32:877: "For the earth is visible, and light: but the earth, if it is not illuminated by light, it is not able to be seen. Therefore those things, which are taught in the disciplines, which each person understands, and submits to be the truest without a doubt, one must say they are not able to be understood, unless they are illuminated by something like his own sun."

eternal font, from one open sea, from one master, Christ, without imperfection on his part.[859]

5. Second, Christ possesses the efficacy of powerful eloquence in beneficial expression, as revealed in the response he gave to the expert in the law in Matthew 22:35-37: *And one of them, a doctor of the law, putting him to the test, asked him, Master, which is the great commandment in the law? Jesus said to him, You shall love the Lord your God with your whole heart, and with your whole soul, and with your whole mind.* The miserable Jews, who while confessing the same truth nevertheless did not love it, came to him and questioned, not with a desire to learn, but with the intention to tempt; and since they were proposing this good question, although their malice may not have required it, they merited to hear a truthful response: *You shall love the Lord your God*, etc. Augustine comments on this accordingly: "With all your heart, that is with the intellect without error, with all your soul, that is with the will without contradiction, and with all your mind, and that is with the memory without forgetfulness."[860]

---

[859] Christ as the one master is the theme of Bonaventure's preaching, see *Christus unus omnium magister* (V, 567a-574b), esp. 570a on light and knowledge. See *What Manner of Man? Sermons on Christ by St. Bonaventure.* A translation with introduction and commentary by Zachary Hayes. Chicago: Franciscan Herald Press, 1974, 21-55, esp. 29-30. When describing the relationship between human sciences and Christ, Bonaventure also appeals to his favored images of light and water in *De donis*, col. 4, ns. 13-14 (V, 476a-b). Each is a metaphor for the divine outpouring of grace into creation; see Johnson, *The Soul in Ascent*, 78-84. All the sciences are to lead to the wisdom of Christ, which Bonaventure also speaks of as divine wisdom and sacred theology. See *Sermo 155*, n. 8 in *Sermons de tempore*, 221 and *De reductione*, n. 26 (V, 325b) available in English in WSB I, 61.

[860] Rather this is from Alcuin, Sermon 108 n. 4. See PL 39:1960 and note on Sermon 44 n. 11.

6. Third, Christ has the eminence of a holy life in profitably meriting or edifying. John 13:14: speaks of this: *If I, your Lord and Master, washed your feet, you also should wash each other's feet. For I have given an example to you, so as I have done, so should you do.* To minister to a superior is proper to great humility, to an equal is greater still, but to an inferior is the greatest and is perfect. To this end our Lord, therefore, wished to assume human infirmity, so he might show in it an example of every perfection, of all justice, and perfect humility, when he wanted to minister to an inferior, by washing the feet of peasants and fishermen. Whence Augustine states: "We have an example of humility, a medicine against pride; let a member be ashamed to be proud, when the head is humble."[861] And since that example is worthy of imitation, Luke 6:40 therefore says: *No disciple is above his teacher, but when perfected, everyone will be like his teacher.*

7. Second, in the proposed verse Christ is commended due to the solidity of what is said, for which he must be firmly believed, when it adds: *that you are true.* Christ must then be firmly believed by reason of his truth for a threefold cause: first, because he possesses the truth of pure intention in the thoughts of the heart; second, because he possesses the truth of correct expression in the instruction of speech; third, because he possesses the truth of honest conduct in the presentation of works.

---

[861] See Sermon 304 c. 3 n. 3 in PL 38:1396: *Habemus tale humilitatis exemplum, superbiae medicamentum.* See the commentary on Phil 2:8 by Peter Lombard in PL 192:236A: "We have the example of humility, the medicine against pride. What makes you puff up, O man? O deathly skin, to what do you reach? O fetid bloody matter, what inflames you? Is your prince humble, and you are proud? Is the head humble and the member proud?"

8. First, Christ must be believed, because he possesses the truth of pure intention in the thoughts of the heart. Whence Proverbs 8:7 says: *My mouth will reflect on the truth, and my lips will detest the impious. My mouth*, not of material flesh, for reflection does not concern it, but of intellectual scrutiny; *will reflect on the truth*, through the simplicity of intention, rectitude of thought, and purity of affection, relinquishing every falsehood of viciousness and deception, so that the heart may be upright and properly ordered; *and my lips will detest the impious*, through the rectitude of the truth. This rectitude of zeal is missing from those who are accepting of individuals whom they love in a secret, carnal manner. They do not despise their grievous sins, to the contrary, they excuse and minimize them; but they criticize and exaggerate the insignificant sins of those who are displeasing to them. Righteous David professes that this grievous sin of perversity is not in him, when he says: *I have not hidden your justice in my heart, I have declared your truth and your salvation.*[862]

9. Second, Christ must be believed, because he possesses the truth of correct expression in the instruction of speech. And the Truth itself testifies to this in John 8:46: *Which one of you will accuse me of sin? If I speak the truth to you, why do you not believe me?* Christ himself says this. *Which one of you will accuse me of sin?* It is as if he were saying: no one due to freedom from all sin and the honesty of a perfect life. For he was conceived without sin, because it was not from virile seed, but by virtue of the Holy Spirit; he was born without sin, since he was filled with the sanctity of grace; he lived without sin, because *he committed no sin, and no guile was found in his mouth.*[863] *If I speak the truth to you*, due to the fullness of

[862] See Ps 39:11.

[863] See 1 Peter 2:22, which quotes Isa 53:9.

knowledge whereby I cannot deceive or be deceived; *why do you not believe me* through the submission of the intellect? It is as if he were saying: the preaching of someone should not be held in contempt except either on account of multiple faults, or on account of a dishonest life, or even on account of simple ignorance; whereas, since I possess freedom from fault, perfection of life, and the plenitude of knowledge, you should have believed, because according to John 18:37: *for this I was born and for this I came into the world, so I may offer testimony to the truth*; against those who prefer to strive after carnal friendship, and to please important people, instead of taking a stand on truth and justice, so they may be raised up and honored, when certainly it is more glorious to be deposed with the truth, than to be praised with falsehood.

10. Third, Christ must be believed because he possesses the truth of honest conduct in the presentation of works. Whence John 14:6 says: *I am the way, the truth, and the life*. Because according to Bernard: "To glow is too little, to shine is vain, but both together are perfection."[864] Therefore Christ, in whom there is all perfection, said: *I am the way*, as an example of honesty of life; *the truth*, as an instruction in the clarity of wisdom; *and the life*; as the reward in the eternity of glory. And so Christ is the *way*, through which you wish to go through as an example of life; the *truth*, which you wish to find through the instruction of doctrine; and the *life*, in which you wish to remain through the reward of glory. And this is how Augustine, who speaks in the following manner on that passage, explains it: "Christ is the way to walk, the truth to find, and

[864] This is a paraphrase of Bernard. See his Sermon, "In nativitate Sancti Ioannis Baptistae," n.3 in SBOp 5.178: "Indeed to only shine is vain, to only burn is insufficient: to burn and shine is perfect."

the life to remain within."[865] It says therefore: *Master, we know that you are true.*

11. It follows: *and you teach the way of God in truth*, where Christ in the third part is commended for the benefit of instruction, for which he must be sincerely loved. Whence Christ must be sincerely loved by reason of this beneficial instruction for a threefold reason: because first, he teaches truthfully in respect to what is to be believed; second, delightfully in respect to what is promised; third, efficaciously in respect to what must be done. Through the first the falsehood of error is excluded, through the second the changeability of the world, and through the third, the tepidness of the body.

12. First, Christ teaches truthfully in respect to what is to be believed against the falsehood of error. Psalm 24:5 speaks of this: *Direct me, Lord, in your truth and teach me, because you are my savior God, and I have waited upon you the entire day*. The faithful prophet David said in the person of every man: *Direct me*, through the removal of all error; for that one is well directed, who excludes from the self every error be it intellectual in believing or affective in loving, and even effective in working. *In your truth*, through the infusion of divine splendor, so that once the privation of devious error has been removed, the disposition proper to the virtue of faith may be introduced; whence divine truth is nothing other than the divine splendor of faith. *And teach me*, through the erudition of preaching or reading; *because you are my God*, creating by means of power and therefore to be admired humbly; *my savior*, redeeming by means of clemency and therefore to be loved sincerely; *and I have waited upon*

[865] The critical edition provides two possible references: Sermon 142 c. 1 n. 1 in PL 38:778 and Tractate 69 n. 1 in CCSL xxxvi, 500.

you, serving diligently through obedience; *the entire day*, continuing on to the end through perseverance. Moreover holy David commends this perfect instruction, when he says: *Blessed is the one whom you will instruct, Lord, and from your law you will teach that one*.[866]

13. Second, he teaches in a delightful manner in respect to what is promised against the changeability or delectations of the world. And this is what Matthew 5:2-3 says: *Opening his mouth, he began to teach them, saying: Blessed are the poor in spirit, because theirs is the kingdom of heaven*. Let clerics and prelates reverently hear, they who glory in being the disciples of Christ, where Christian doctrine obtains its beginning; let religious bound by evangelical profession heed, what is the foundation of evangelical perfection.[867] *Blessed*, he said, *are the poor in spirit*; and for this reason, poverty, which is fled from in fear by all those living in a worldly way, is accepted or must be accepted by perfect men, because as the primary foundation of evangelical instruction, it completes and leads to perfection in the present life,[868] on account of which it says: *Blessed are the poor in spirit*; as the perfect complement of Christian life, it extols what is to come; therefore it adds: *because theirs is the kingdom of heaven*. Oh most holy virtue, poverty, most worthy of all praise! Who is able to bestow upon you the worthy praise of gratitude, you, who alone in your exchange raise earthly and miserable people to such excellence of honor, that

---

[866] See Ps 93:12.

[867] See Bonaventure's commentary on Luke 7:22 in *Commentary on the Gospel of Luke, Chapters 1-8*, 603: "... so is poverty of spirit, which as poverty and humility includes the opposite of the aforementioned sins (avarice and pride), is *the foundation* of evangelical perfection. And it is also its *consummation*, according to 2 Corinthians 8:2: 'Their most profound poverty has abounded in the riches of their simplicity.'"

[868] See the previous note.

you establish them as "heirs and kings of the kingdom of heaven?"[869] Nevertheless this saying, namely, *Blessed are the poor in spirit*, can be explained in two ways: first, by what it presumes; and thus the poor in spirit are the truly humble, who do not possess puffed up spirits, but think of themselves as if they were nothing in regard to spiritual matters; or the second, *poor in spirit*, that is, it is voluntarily, not forced, for those who have renounced all worldly things have not been forced by necessity but led voluntarily, so that after the removal of avarice, which is the *root of all evil*, poverty, which is primary foundation of all good,[870] may be introduced. By reason of this truthful instruction, Malachi 2:6 befits Christ: *The law of truth was in his mouth.*

14. Third, he teaches efficaciously in respect to what must be done against the tepidity of the body. On account of which Psalm 24:9 says: *You will teach the meek your ways.* The ways of the Lord are the good actions that Christ corporally practiced in this world, which are referred to with the name ways, because one advances along a way to the celestial homeland, thus one is led to the celestial homeland through good action. The Lord teaches the *meek* these *ways*, by not despising anyone interiorly, and the *humble*, by not offending anyone exteriorly, according to his testimony: *Learn from me because I am meek and humble of heart*,[871] when they are instructed by his good example how to act well. For, "every action of Christ is for our instruction."[872] Let us ask, therefore etc.

---

[869] Cf. the Rule of the Friars Minor, c. 6 in FA:ED vol. 1, 103.

[870] See Sermon 31 n. 6 above.

[871] See Matt 11:29.

[872] See Sermon 3 n. 11 above.

SERMON 50: TWENTY-THIRD SUNDAY AFTER PENTECOST

1. *Daughter, take courage, your faith has saved you.* Matthew 9:22

[Protheme] *How beautiful are your steps in sandals, daughter of the prince.* The Song of Songs 7:1. The excellence of every religious soul is brought forth and conserved by the beauty of honesty, the readiness of truth, and the magnitude of charity. Whence, the proposed words from the last verse, which are selected from The Song of Songs, regard the excellence of every Christian soul designated with the name of daughter of the Christ, the highest prince. They first touch upon the beauty of honesty, when it says: *How beautiful*; and second, the readiness of truth, when it follows with: *are your steps in sandals*; by means of feet, preachers and doctors are understood; by means of sandals, the testimony of scripture is signified; in fact as sandals protect the feet, so too, preachers and doctors are protected by the testimony of scripture; whence Ephesians 6:15 says: *Feet shod in the preaching of the gospel of peace*; and third, the magnitude of charity, when it adds: *daughter of the prince*. The soul of any faithful Christian is the daughter of the highest prince through the imitation of poverty against avarice; through the imitation of chastity against concupiscence and through the imitation of obedience or humility against pride. The beauty of honesty discredits or obscures one who contends, the readiness of truth guides one who is negligent, and the magnitude of charity convicts one who hates. And therefore at the beginning of our sermon the Lord must be petitioned

in prayer, so that with his grace and piety in this present collation, he may render me a partaker of beautiful honesty in works, of ready truth in speech, and of magnificent charity in the heart, so that I may say something to the praise and glory of the blessed Lord Jesus and the consolation of whoever is listening.

[Sermon] 2. *Daughter, be assured, your faith has saved you.* It is the costume of a good physician to assert with praise the manifold efficacy of the medicine taken in order to comfort the infirm. The Lord Jesus Christ, physician of body and soul, therefore deigned to display the efficacy of spiritual medicine, namely, the faith that cures every sickness, in order to comfort this infirm woman who was longing to be healed by him, when it says in the proposed verse: *Be assured, daughter*, etc. First the divine esteem of the gratuitous adoption is noted, when it says; *daughter*; second, the pious compassion of the powerful encouragement, when it adds: *Be assured*; third, the instruction necessary for her healing, when it includes: *your faith has saved you.*

3. It says therefore: *Daughter*, where first the divine esteem of the gratuitous adoption is noted. In fact the Lord deigns to freely adopt any soul as a daughter in three ways whereby it is assimilated to the blessed Trinity; and the first is the splendor of celestial intelligence; second is the beauty of chastity and purity, and the third is fear of humility and reverence.

4. First, God adopts the soul as a daughter due to the splendor of celestial intelligence. Whence Psalm 44:11-12 says: *Hear O daughter, and see, and incline your ear and forget your people and the house of your father; the king desires your beauty.* The prophet speaks in the person of the eternal Father to any soul that believes in his name,

when it says: *daughter*, through the benevolence of adoption; *hear*, through the reverence of gentleness *and see*, through the intelligence of the heart; *and incline your ear*; through the diligence of works; *and forget your people*, of carnal kinship, especially when the parents are contrary to the way of God; *and the house of your father*, of earthly opulence. And deservedly, since these two, namely the inordinate love of earthly parents and the disordered ardor for temporal things, customarily separate the soul from God; thus without doubt then Christ the *king*, through the excellence of honor, *desires*, through the pleasure of acceptance, *your beauty*, which is splendid, formed in faith. O deifying virtue of faith, *worthy of acceptance by all*![873] Surely I do not know with what praises I may exalt you.[874] You certainly exalt indeed those who are unworthy servants with such excess, that you render them children of God, in accord with John 1:12: *You gave them the power to become children of God, to those who believe in his name.*

5. Second, God adopts the soul as a daughter due to the beauty of chastity and purity. Psalm 44:14 speaks of this: *All the glory of the king's daughter is from within, with borders of gold, she is wrapped in various garments*, as if to say: *All glory*, that is, perfect glory through the essence of virtue, not through the display of pomp, must belong to every Christian soul, which is the *daughter of the* eternal *king*, not on the outside in respect to carnal nobility or worldly beauty or exterior adornment, but *from within*, through the perfect ordering of the heart; *with borders of gold*, inasmuch at they regard the theologi-

---

[873] See 1 Tim 1:15: "This saying is true and worthy of acceptance by all ..."

[874] See the third responsory for the second Nocturn for Matins for the Feast of the Lord's Nativity.

cal virtues, namely faith by believing in truth, hope by expecting with steadfastness, and charity by loving with zeal. It is well to compare the theological virtues *with borders of gold*, for just as these are the perfect ornament of a completed material garment, so too, are these virtues the ornament and completion of every virtue or spiritual robe; *she is wrapped in various garments*, inasmuch as they regard the fourfold distinction of the cardinal virtues, namely prudence in choosing the truth, justice in doing the good, temperance in reprimanding the illicit, and fortitude is sustaining evil.

6. Third, God adopts the soul as a daughter due to the fear of humility and reverence. Whence The Song of Songs 7:1 says: *How beautiful are your steps in sandals, daughter of the prince*. That prince is Christ, the king of the earth, of whom any soul is called *daughter* through the fear of humility and submission; the *feet* however are the intellectual, loving, and operative powers; but *steps* instead are the thoughts, affections, and works by which the soul walks and advances; finally, "by sandals, which are made from the hides of dead animals, one understands the examples of the saints,"[875] who have fallen asleep. Whence the *steps* of any soul *in sandals* are spoken of as *beautiful*, when furnished with sandals so to speak and formed by the examples of the saints, it is roused to think purely, to speak correctly, and act beneficially; in order that it may arrive at salvation along these paths. It says, therefore: *daughter*.

7. It follows: *take courage*, where second the pious compassion of powerful encouragement is noted. In fact our Lord Jesus Christ encouraged that person with the

[875] This is a paraphrase of Homily 22 n.9 of GGHG. See CCSL cxli, 191.

compassion of piety, by saying to her: *be assured*, namely first by the wisdom of the Son, so you might be illuminated regarding the error of infidelity and ignorance; by the clemency of the Holy Spirit, so you may be purged from the filth of deforming fault; third, by the power of the Father, so you may be healed from the languor of miserable punishment. And it is necessary that these three have an order among themselves: since no one is healed from the infirmity of punishment, unless one is first illuminated regarding the error of infidelity of ignorance, and second, purged from the filth of deforming fault.

8. First, therefore, it says: *be assured* by the wisdom of the Son, so you may be illuminated regarding the error of infidelity and ignorance. And Wisdom 3:9 speaks of this: *They who trust in him will understand the truth, and those faithful in love will rest in him*. The Holy Spirit stated: *They who trust in him*, that is, in God, through the confidence of faith by expecting with certitude; *will understand the truth*, through the brilliance of faith by believing with steadfastness; *and those faithful in love*, through the benevolence of charity by loving to the end; *will rest in him*, through the efficacy of works by serving with generosity; *for grace and peace belong to God's elect*, through the abundance of the remuneration that they receive with delight. This agrees with what Psalm 124:1 said: *Those who trust in the Lord are like Mount Zion; one who dwells in Jerusalem will never be moved.*

9. Second, *be assured* by the clemency of the Holy Spirit, so you may be purged from the filth of deforming fault. Whence Philippians 1:6 says: *I trust in the Lord, that he who began a good work in you, will perfect it on the day of the Lord Jesus*. It is as if the apostle was saying: I lack confidence in view of your fragility, on the contrary *I trust in the Lord*, due to a consideration of divine power,

that he who began in you a good undertaking through the longing of anticipatory grace; will perfect this *good work* through the removal of infectious fault, since no work is good in regard to eliciting grace or worthy of remuneration in the presence of God; *will perfect it on the day of the Lord Jesus* through the assistance of subsequent grace. Whence human fragility is so great, that nobody is capable of carrying out some good, meritorious work, unless divine grace influence human intention through anticipation and follow it with assistance.

10. Third, *be assured* of the power of the Father, so you may be healed from the languor of miserable punishment. And this can be drawn from Psalm 24:1-4: *To you, O Lord, I have lifted up my soul. In you, my God, I put my trust; let me not be ashamed. Neither let my enemies laugh at me: for none of them that wait on you will be confounded. Let all them be confounded who commit iniquity without cause. Show, O Lord, your ways to me, and teach me your paths.*[876] The prophet said: *To you, O Lord, I have lifted up my soul*, through the devotion of the mind; *let me not be ashamed*, by the refusal of assistance; *Neither let my enemies laugh at me*, that is, the demons, due to a demonstration of impatience and furor; *for none of them that wait on you*, through the toleration of tribulation; *will be confounded*, by the snare of desperation; to the contrary, *all* the demons will *be confounded*, through the overcoming of temptation; they *who commit iniquity without cause*, through the introduction of suggestions. Whence Ambrose observes: "An infestation of demons or a band of robbers besieges, they who are hateful deceivers

[876] Bonaventure's text is virtually identical to that of the Vulgate, 796.

of souls, stretch out snares along every route."[877] The devil strives to restrain by stretching out a snare as it were behind, bringing back to mind past pleasure; he strives in fact to impede by stretching out a snare as it were in front, promising future prosperity and delight; he strives to corrupt by stretching out a snare on the right, offering the vanity of the world; he strives indeed to seize by stretching out a snare of the left, demonstrating the asperity of penance; consequently, he seizes by means of all these snares so to speak. The soul is able to evade these snares when it turns itself back to God with total devotion, supplicating humbly in speech: *Your ways*, of divine precepts; *Lord*, you who are the truth; *show me*, through the gift of sevenfold wisdom, *so she may be with me and labor with me; that I may know what is acceptable* in your presence at all times;[878] *and your paths*, of intentions as well as examples; *teach me*, through the infusion of manifold grace. Whence Gregory states: "Unless the merciful God moderates trials with virtues, there is nobody who is able to avoid the snares of evil."[879] Therefore it says: *Daughter, be assured.*

11. Third, it follows: *your faith has saved you*, where the instruction necessary for her healing is noted. In order that a person may be saved, one is instructed as to why it is necessary that one's faith be: first, solid in believing what is truthful with fidelity; second, devout in expecting what is promised with certitude; third, great in accomplishing what is difficult with vigor.

---

[877] The critical edition refers to Book IV, n. 10 of Ambrose's Commentary on Luke. See CCSL xiv, 109.

[878] See Wis 9:10: "Send her (Wisdom) out of your holy heaven and from the throne of your majesty that she may be with me and may labor with me, so that I may know what is acceptable to you."

[879] This is Bonaventure's adaptation of Book IX, c. 46 n. 71 of *Moralia in Iob*. See CCSL cxliii, 507.

12. First, faith must be solid in believing the truth with fidelity. Acts 15:9 speaks of this: *He did not distinguish between us and them, purifying their hearts with faith*. It is as if the apostle is saying: *There is no preference for people with God*,[880] and because of this *he did not distinguish*, that is, he made no distinction *between us* Jews and *those* Gentiles; to the contrary, he purifies the *hearts* of all believers from all darkness of infidelity and deformity of vice; and *with faith*, that is, informed by belief, *which works* through love,[881] *since there is no distinction between Jew and Greeks*,[882] instead he finds pleasure in everyone. Whence Gregory comments on Job 5:11 *He who irrigates everything with water*: "The grace of the Holy Spirit calls every type of human being to his congregation. When he subjects the rich to him, he does not repel the poor; when he humbles the strong, he does not refuse that the weak come to him; when he gathers nobles, he draws the ignoble at the same time; when he receives the wise, he does not despise the foolishness of the ignorant."[883]

13. Second, faith must be devout in expecting what is promised with certitude. Whence Hebrews 11:1 says: *Now faith is the substance of things to be hoped for, the evidence of things that are not seen*. It says that *faith is the substance of things to be hoped for*, since just as a foundation by reason of its strength sustains a material building, so too, a spiritual edifice is set up and sustained by

---

[880] See Rom 2:11: "Because with God there is no respect of persons."

[881] See Gal 5:6: "For in Christ Jesus neither circumcision nor uncircumcision is of any avail, but faith that works through love."

[882] See Rom 10:12: "For there is no distinction between Jew and Greek, for there is the same Lord of all, rich towards all who call upon him."

[883] See Book VI, c. 16 n. 21 of *Moralia in Iob* in CCSL cxliii, 298.

the substance and solidity of faith. And as a body cannot be sustained without a soul according to the natural level of existence, so to, the soul without faith according to the graced level of existence, *for it is impossible to please God without faith.*[884] And because of this Habakkuk 2:4 says: *My just one lives according to faith.* And because of this faith is spoken of as a *substance* or hypostasis, for it sustains by reason of its solidity, and conserves by reason of its strength. Faith is likewise spoken of as the *evidence of things that are not seen*, because just as evidence proves to the mind and illuminates it in such a manner that a person may assent to the proven conclusion, so faith illuminates the mind so it assents in everything to the first Truth. Whence just as the mind is guided by argumentation and the head by the eye, so the soul by the habit of faith.

14. Third, faith must be great in accomplishing what is difficult with vigor. Whence Hebrews 11:33 says: The saints *through faith conquered kingdoms, brought about justice, obtained promises*. Whence the saints *conquered* celestial *kingdoms*, through the faith that strengthened the affective power in the toleration of suffering or tribulation; and rightly so, since *we must enter the kingdom of God through many tribulations*,[885] and they also *brought about justice*, through the faith that crushed the world under foot in disdain for worldly matters. Indeed unless the substance of worldly matters is despised, justice can never be brought about. Whence 1 John 5:4 says: *This is the victory that has overcome the world, our faith.* And Augustine says: "The one who has true faith from Christ

[884] See Hebr 11:6.
[885] See Acts 14:21.

never seeks to become rich in these miserable things."[886] In addition, *they obtained promises*, through the faith that rewards in the assimilation of deiform glory. Let us therefore ask the Lord, etc.

[886] See Sermon 36 c. 4 n. 5 in PL 38:217 for the gist of this quotation.

Indices

Scripture Index

OLD TESTAMENT

GENESIS

1:26 157n176
2:6 172n203
2:7 160n187, 331n496, 442n732
2:17 88n58
3:24 68n18, 259n382
3:9 94n67
4:5-8 361
4:10 387n618, 411n672, 488n813
6:21 483
9:13 115
15:1 172
15:5 315
19:14 248
22:2 483, 484n805
27:1 80
27:27 162n189
33:14 230
37:15 161
37:20 340n513
42:21 340
45:24 360
49:26 65n12

EXODUS

3:8 501
8:18-19 457n754
10:7 151
10:17 499
13:3 249
15:4-5 258n379
15:11 103
15:6 267, 455
16:3 366, 388n624, 489n816
16:33 311n462
19:18 502
25:40 212

LEVITICUS

13:45 141
23:7 459
25:51 409n666, 412n675

NUMBERS

21:9 116
24:17-18 266

DEUTERONOMY

5:2 477
5:32 106
5:5 93
6:4-5 475
8:2-3 199
10:12 473
29:22 233
32:22 381
32:36 232

JOSHUA

1:2 115
6:20-26 426

JUDGES

1:15 177

1 SAMUEL

2:3 102n83, 150, 150n171
2:4 232
7:3 104
21:10 482

2 SAMUEL

19:33 424
24:17 285

1 KINGS

2:3 102
3:11-12 303
8:33-34 392
10:23 250
10:24 65
17:4-6 281
21:10 114
21:29 403

2 KINGS

2:18-19 425
5:27 142

2 CHRONICLES

16:12 233
21:15-19 233
26:16-19 141

EZRA

7:10 104

3 ESDRAS

3:1-2 331
4:58-59 76

TOBIT

2:7 325
6:17 222
13:20 421
14:7-9 346

JUDITH

8:34 486

ESTHER

7:2 303
7:10 359
10:6 69
13:9 149, 497

JOB

5:10 335
5:11 531
6:10 118
10:1 415
10:20-22 451
12:5 291
14:15 168, 383
14:2 415
16:9 118
18:3 493
19:10 375
19:16 334
19:21 436
19:25 77, 263
19:25-26 77
20:5-7 290
20:16 193
23:11 354
26:13 310
26:14 80
29:14 255
32:8 130
40:15 161
41:25 338, 410

PSALMS

1:2-3 183
2:2 410
3:7 256
4:5 360
5:8 143
7 507
8:6-7 236n337
9:15 406
10:7-9 398
10:8 380n601
11:5 310n461
11:6 261
14:4 386n616

15:11 442n731
15:11 307
16:11 98n73, 143n164
17:26 103n86
17:36 37, 513
17:44 118
18:2 315
18:6 207
18:6 349n527
19:8 349n530
20:7 294
20:11 493
21:7 200n258
23:10 260n383
23:9 68n17, 259n381
24:1 75, 529
24:4 75n33
24:5 371n580
24:10 160n185, 251n367
24:17 508
24:5 370, 521
24:5-7 370
24:9 523
25:8 474
26:10 210
26:2-3 232
29:12 294
30:20 369
31:1-2 510
31:5 466, 508
31:9 289n433
32:6 314
33:4 455
33:12-15 300
33:19 463n769
33:9 369n573
34:2 460
34:4 188n230
35:9 395
36:34 406
36:7 291
37:8-9 464
37:9-10 465n773
38:4 476n789
38:5 415
39:11 519n862
40:10 187
41:2 67
41:4-8 291
43:22 286
43:7-9 153
44:3 65n11
44:3 122
44:8 197n253
44:11-12 525
44:14 526
44:17 346
44:17 136n151
45:5 93
45:11 274
46:3 149
48:13 289
49:1 335
49:11 162
50:7 289n434
50:19 370n578, 403
57:5-6 87n56
59:4 465
61:11 230, 270
61:13 160n186
Ps 63:7-8 256
63:8 256
63:9 506
64:5 211
64:9 133n147
67:3 476n788
67:9 314
67:28 165
68:27 126
71:12 265
72:19 152
73:12 94
77:18-21 387, 489
77:19 388n625

77:21 489n817
77:29-30 388n627
77:30 489n819
77:31 388n629, 490n821
77:57 386
77:57-59 386n615
79:2 39, 88, 165, 495
79:2-3 495n831
81:5 97
83:8 447n742
85:4 76
85:8 497
85:17 133, 234
87:8 193n246
88:49 245
93:9 124
96:10 473
93:12 522n866
96:9 133n148
100:6 107
102:8 498
102:12 368
103:14 176
103:14-15 384, 474
105:29-40 491
105:39 120n120
106:18 500
110:4 369
115:3 140
116:1-2 67
117:26 393
118:130-131 239
118:131 239n339
118:60 104
118:96 470
121:3 227n321, 422n693
121:4 116n105
124:1 214, 423, 528
126:2 172
131:4 121n122
137 144
138:5 497
140:2 395n645
140:4 371n580, 409n667, 509n851
142:6 177
142:10 198
142:11-12 198n256
143:5-6 316
143:13 286n429
143:5 502n842
144:11 445
146:1 258n377
146:5 102
148:8 380

PROVERBS

1:7 143n166
1:24 333
2:3 442
3:14 182
3:15 66
4:3 122
4:19 97
6:23 106n88
8:6 50, 185
8:7 519
8:10 305
8:15 251
8:31 217n297
9:1-5 394
9:9 174
9:10 324n484
10:1 122
11:5 447
12:11 169, 176
12:25 402
14:13 289n436
14:30 233n332
14:31 326
15:27b 443n736
16:6 323

17:17 477
17:19 111
18:21 363n560, 389n633
19:17 324
20:1 288n432
20:28 251, 252n369
22:9 325
24:27 161
24:30-32 162
25:27 441n729
27:4 358
29:16 113
29:22 358n544, 379n599
29:22 358, 378
30:5 240

ECCLESIASTES

4:2 451
4:17 393
7:2 344n523
7:9 397
7:27 411

SONG OF SONGS

2:3 66, 184
2:12 291
3:2-4 442
3:11 52, 246, 253
5:6 476
6:3 422n692, 433n716
7:1 37, 524, 527
7:11 163
8:6 235, 477

WISDOM

1:1 127, 440
1:3 107n90, 438n724
1:13 260, 451
2:8-9 73
2:24 340n514
3:9 528
4:5 378
5:7 444
5:16 173
5:18 380n602
6:12 243
6:21 445
7:7 296
7:8 304n451
7:26 65n13, 122n124, 137n154, 219n302
7:29 65n14, 444n737
8:1 388n626, 489n818
8:6 17, 59
8:7 300
8:21 76n36
9:10 530n878
10:10 447
11:24 322n481
12:1 299
12:19 300
13:5 272
16:12 463n768
16:20 169n198, 369n572, 444n739
16:24 380n602
16:25 216
17:2 410

SIRACH

1:16 443n735
1:28 146n167, 324n485, 357
2:1 371, 431
2:2 372n584
2:4 370, 403
2:20 105
3:21 404
3:21 410n669
3:29 505
4:7 403
6:2-3 493
6:23 394n643

6:28 134
7:19 403
7:30 418n683
8:4 463n767
8:19 358
10:15 338
14:21 170
15:3 367n565, 425n699
16:15 324
16:27 317
17:2 422n696
17:20 446
17:23 448
18:13 279, 368
18:23 204
20:30 406
22:24 11
23:38 230n327, 355n540
24:6 315
24:7 165n192
24:24 442n734
24:27 369n574, 394n643
24:27 299
25:33 451
25:33 411n674
6:20 472n784
28:23 506
28:28 506
30:17 450
31:1 203
32:1 317n471
32:3 317n472
34:20 405
35:21 396
36:1 437
36:6 132
38:25 179n215, 239n340
39:17 183n223
39:17 182
40:26 406
41:5 451
43:2 177
43:33-35 456
43:36 262
43:7-8 73
45:14 318
48:1 38, 108, 156
50:6 93
51:31 393

ISAIAH

1:4 507
1:31 80
2:10 284n425
4:3 298
5:20 99n76, 119n118
7:15 306n456
8:14 110
9:6 123, 218n299
11:4 197
11:12 116, 132
16:6 488
18:4 468
22:12 167
22:13 288
26:2 68n19
26:2-3 67
26:10 63
26:19 111, 112n99
29:9 66
30:31 268
32:1 448
33:20 421
37:4-5 487
41:11 119
42:6 168, 460
49:6 154
51:3 345
51:11 293, 308
52:2 412
52:13 504
53:7 192, 286
53:9 519n863
53:10-12 282

53:12 192n244
55:7 150, 438
58:1 96n70
58:6 413
60:1 114
61:1 197, 228
61:9-10 164
63:1-3 264
64:6 168n195
66:10 276, 308
66:12 68
66:14 294, 308
66:14-19 294

JEREMIAH

2:21 163
3:1 150n172
3:7 151
3:15 280
7:10 399
15:6 275
20:11 486n808
31:11-12 79
31:21 106
31:32 459
39:7 410
50:2 235
52:11 83

LAMENTATIONS

1:12 125, 192n241
2:3 490
2:11 189n235
3:22 321
3:28 75
4:4 139
4:10 251n363

BARUCH

3:23 97
3:28 152
4:22 89

EZEKIEL

3:14 210
8:3 420
9:4 133
17:24 407
19:12-13 378
24:25 289
34:12 281
36:8 215
36:25 146
37:9 296

DANIEL

7:9 60n3
4:24 324
4:34 456

HOSEA

2:23 164
10:12 63

AMOS

6:13 379
7:2 256

MICAH

4:1 212

HABAKKUK

2:4 532
3:13-14 267
3:2 80

ZEPHANIAH

2:3 103

HAGGAI

2:7-8 90
2:8 17, 59
2:24 210

ZECHARIAH

9:9 63, 250n361, 252
9:11 253n370
10:1 162

MALACHI

2:6 523
2:7 220
4:2 109n91, 219n301

1 MACCABEES

2:27 351
2:27-30 42, 200

2 MACCABEES

15:11 241
5:27 200

NEW TESTAMENT

MATTHEW

1:21 264, 264n392
2:2 71n24
2:10-11 144
3:2 226
3:17 81n43
4:1 41, 195, 203n264
4:3 203n263
4:4 203n265, 367
4:6 204n267
4:9 205n272
4:10 205n273
4:19 352
4:21 168
5:2-3 522
5:7 325
5:8 274
5:12 172
5:22 356
5:22 358n545, 363n561
5:27 414n677
5:28 414, 464, 491
6:6 397
6:12 467
6:14 467
6:23 506n847
6:24 371n581
6:23 505
6:33 439
7:16 375n590
7:16 374
7:19 373
8: 2 139
8:12 113n101
8:20 194n250
8:25 148
8:28 223
9:3 118n113
9:6 479n792
9:6 478
9:9 230
9:13 321
9:14 85
9:22 524
9:32 223
10:8 174n205
10:20 313n465
10:20 310
10:22 118n111
10:37 484n806
10:38 231, 284
11:2 47, 80
11:2-3 82n45
11:4-5 82n46
11:5 329n490
11:19 119n116
11:25 242n344
11:26 175n208
11:27 255n373
11:29 523n871
11:30 81n42

12:22 221
12:36 363, 389
12:36-37 363
13:19 179
13:23 164
13:23 180n219
13:24 158n178
13:24 156, 158
13:27 163
13:36-37 159n182
15:19 505
15:22 247
15:22 248n358
15:28 248n359
16:9 318n474
16:17 313n464
16:26 304n452
17:1 207
17:1-2 218n300
17:3 216n294
17:4 217n296
17:5 216n293
17:17 224
17:20 204n266, 224n310
18:8-9 334n501
18:23 158n180, 160
18:32 325, 466, 504
18:32-34 325
19:21 485
19:27-28 349
19:24 227n323
19:27 350n531
19:28 297n449
20:1 158n179, 159
20:8 40, 165
20:28 64, 283
21:5 250n361
21:12-13 399
21:19 375
21:21 198n255
21:41 119n119
22:6 488n812
22:6-7 386
22:7 487
22:8 383n603
22:9 383
22:15 399n655
22:16 513
22:30 79n40, 227n325
22:35-37 517
22:37 468
22:37 470n778
22:38 469n777
23:4 183n225
23:9-10 515
23:12 255n374
24:2 387
24:3-29 71
24:8 71n23
24:12 313n466
24:24 72
25:34-35 325
25:35 324
25:41 326, 379
25:41 380n600
25:41-43 326
26:14 188
26:14-15 188
26:21 187
26:31 186n228
26:75 291n438
27 189, 190, 411
27:5 493n828
27:25 411n670
27:28 189
27:30 190
27:42 117n109
27:50 192n242, 194n249
27:51 71n26
27:63 119n115
28:18 71n27

MARK

4:11 175n209

7:35 408
8:1 365
8:6 368n569
8:8 366n564
15:15 190
16:6 128
16:15 159n183

LUKE

1:35 328n489
1:37 388n628, 462n763, 489n820
1:46-51 455
1:67 498n838
1:73 456n751
1:74 265n393
1:78. 321n479
2:10 121n123
2:12 236
2:34 49, 108, 109
2:35 125n134
2:48 120
3:4 100
3:8 226n319, 343
3:22 135n149
4:29 213n288
5:2 100n80
5:5 36, 100
5:11 348, 355n541
5:14 485
5:32 167
6:36 320, 512
6:40 518
6:47-48 240, 241n343
7:6-10 462
7:7 140n160
7:10 463n770
7:15-16 449
7:22 522n867
7:34 119n116
7:36-50 431n714
7:37 467n775
7:38 431
7:47 466
8:10 99n79
8:13 179
8:14 178n211
8:15 174, 179n218
8:54-56 452
9:13 366, 367n566
9:23 355, 484
9:57-58 229
10:9 318n475
10:20 276
10:30 418, 429n711
10:33 436
10:34 281n418
10:35 428n709
10:39 178
11:14 224
11:18 221n305
11:20 99n77, 220
11:20, 15 99n77
11:31 453n748
11:41 147, 180n220, 324n486
13: 6-9 376
13:7 376n594
13:8 377n596
13:16 82, 413
13:28 113n102
14:4 458, 459n757
14:11 123n128, 223n308, 255n374
14:15 444
14:16 327
14:18 490
14:18-20 334n499
14:23 335n503, 384, 385n611
14:24 334n500
14:33 270
15:8-10 345

15:10 337
15:12 480n796
15:13 340, 481n798
15:16 481n800
15:18 480, 499
15:18,13,15-16 480
15:20 322
16:2 382, 390n640
16:19-22 326n488
16:23 113n102
16:25 43n114, 289
17:12-13 430, 431n712
18:1 397n652
18:9 204n270
18:10 395, 401n657
18:13 402n658, 431
18:14 205n271, 401
18:32 185
18:35 424, 425n698
18:39 437
18:39-40 437n723
19:1-10 464n771
19:44 387n622
19:46 391
21:10 74
21:25 70n21, 74
21:25-26 74n31
21:28 69
22:27 93
22:40 203
22:44 191n239
22:48 187
23:14 328
23:45 71n25
23:47 328
24:16 349n528
24:39 273

JOHN

1:3 216n293, 463n765
1:9 132n143
1:12 137, 526
1:14 434n719
1:16 434, 435n720
1:17 435n721
1:26 48, 91
1:29 81n44
1:35 192n243
2:1 130
2:16 198n255, 242n346, 288
3:5-6 226
3:8 338, 457n755
3:16 123n129
3:19 112n97
3:26 84
3:28 85n53
4:49 140n159, 495
5:28 503n845
6:2 228
6: 54-55 367
6:57 367n568
7:20 112
7:37 96
7:46 328
8:12 354
8:13 118n112
8:25 453n748
8:31 239, 272
8:46 519
8:52 238
9:3 134
9:14 119n117
9:35 137
9:38 137n156
10:7-9 227n320
10:11 54, 278
10:15 271n398
10:18 261n384
10:32 193n245
11:43-44 453
11:47 329
11:50 225n313
12:6 213n287

12:31 225
12:35 99n78
12:46 137n155
13:1 292n444
13:2 186
13:8 188n232
13:14 518
13:29 213n287
13:34-35 270
13:35 271n401
14:6 425n698, 520
14:23 242
15:1 375n589
15:5 120, 130
15:12 470
15:13 271n398, 283, 472
15:15 386n617
15:17 271n401
16:2 479n793, 507n849
16:5-6 292
16:13 295, 312
16:20 287
16:22 309
16:23-27 138
16:24 302
17:6 241, 242n345
17:7 239
17:12 493n827
18:36 446
18:37 520
19:11 188n232
19:19 255n372
19:34 194n248, 394n642
20:10-11 433
20:13 128n138
20:20 269
20:27 274
20:29 274n407
21:14 135

ACTS

1:1 123n126
1:8 294n447, 314
2:2-4 297
2:38 434
7:55 96n71
9:6 479
9:8, 10 480n794
10:34 335n504
10:39 194
10:42 166n193
10:44 91
11:17-18 67
12:1-10 82n47
12:7 114, 482
14:21 227, 287n431, 532n885
15:9 531
26: 20 171

ROMANS

1:16 148
1:19 135
1:20 273n402
2:5 376n593
2:6 171n201
2:11 531n880
2:15 362
4:4 166
5:5 313
5:17 244, 306
5:20 344n521, 372n583
6:23 449n743
6:6 189n233
7:24 500
8:17 226n316
10:10 111n95, 222n307
10:12 531n882
12:10-11 313
13:9 472
14:10-12 389
14:17 227n324
15:4 483n804

1 CORINTHIANS

1:24 111n93, 117n108
3:9 170n199
4:5 217, 362
4:5-6 217
6:18 339
10:4 283n423
10:11 89n60, 103n85, 426n700, 492n825
10:13 486n809
11:31 343n520
12:3 130, 310
12:4-11 298
13:12 78n37, 308n458
13:13 471
15:16 263
15:20-22 260
15:22 244
15:28 79n41
15:30 227
15:33 248n358
15:50 226n318
15:53 263n388
15:53-54 245

2 CORINTHIANS

1:3 60n4, 208n277, 220n304, 368n570
1:7 285n428, 294n446
2:15 311n462
3:5 120
3:17 459n756
4:10 231n329, 284n426
4:11 135n150
5:10 343n519
7:1 145
7:10 290, 343
9:8 170
10:5 222n306, 224n309, 248n355, 250n360, 258n378, 263n388, 267n394
10:13 461n759

GALATIANS

5:6 283n420, 531n881
5:24 231n330, 284n427, 352n537
6:3 204n269, 372n585
6:14 126n135
6:17 292n442

EPHESIANS

2:3 159n181, 226n315
2:4 292n443
2:4-5 264
2:14 93n65, 250n362
2:14-17 47, 61, 89
3:17 471
4:17 132n146
4:18 117n107
4:32 323n483, 467n776
4:32 323, 511
5:5 147n169, 205n274, 289n435
5:9 183n224
5:14 244
6:11-14 25, 432
6:13 306
6:15 524

PHILIPPIANS

1:6 528
2:4 404n662
2:5 125n133, 292n441
2:7 123n127, 200n257
2:8 339n509, 518n861
2:10 71n28
2:15 316n470
3:19 388n630, 490n823
3:20 143n165, 154, 265, 276n412, 435

3:21 90n61, 124n130, 245n351
4:7 227n322

COLOSSIANS

1:13 210n281, 226n317, 456n752
2:3 102n84, 150n170
2:9 177n210
3:1 441
3:1-2 128
3:2 76n34

1 THESSALONIANS

4:12 263n390
4:14 263
4:16 503
5:17 397n653

2 THESSALONIANS

2:8-10 72

1 TIMOTHY

1:15 137n153, 434, 526n873
1:17 110n92
2:8 396
6:8-10 205
6:10 147n168, 270n397, 352n538

2 TIMOTHY

2:5 166n194
2:14 378n598
2:21-22 146
4:5 170

HEBREWS

1:3 122n125
2:16 458
4:12 240, 463n766
4:13 102n81
5:7 194n249
6:6 211n282, 322n480, 370n577
6:19 307n457
11:1 531
11:6 137n157, 375n592, 532n884
11:33 532
13:12 489n815
13:14 234n333
13:20 281n417

JAMES

1:5 40, 120n121, 195, 496n836
1:17 130n141, 195n251, 220n303
1:21 148
2:5 297n448
2:13 63n8, 251n364, 252n368, 326, 512
3:15 98n75
4:3 304
5:3 491

1 PETER

1:12 65n15
1:18 375
1:18-19 78
1:19 78n39
2:21 55, 354
2:22 519n863
2:24 428n707
4:13 294
5:6 406

2 PETER

1:3-4 334
2:9 390n634

1 JOHN

2:6 349n529
2:10-11 471
2:11 98
2:16 288
2:27-28 301
3:8 338
3:12 192
3:15 411n671
3:16 283n421, 284, 354
3:17 326n487
3:21-22 303
5:4 532
5:14 304

JUDE

5 136, 492
14-15 363

REVELATION

1:5 259n380
2:5 341
3:10 243
3:20 95
8:4 397
11:6 318n473
19:9 332
19:12-13 254
19:16 188n231, 231n328, 251n365
19:17 330
20:12 361
20:13-14 364, 451
22:1-2 94

Ecclesiastical Writers

A

ALCUIN
Sermon 44 n. 11 517n860
Sermon 108 n4 475n787, 517n860

AMBROSE 41, 42, 171, 202, 283, 323, 511, 529

Commentary on Luke
Book II, n. 33 498n838
Book IV n10 530n877

Exameron 283

Expositio in Psalmum David CXVIII 41, 42n110, 171n200,
Sermon 11 n11 202n262

De Fide
Book I, c. 13n84 313n464

AMBROSIASTER 467n776
Commentary on Eph 4:32 323n483

ANSELM 28, 308, 332
Proslogion, c. 26 308n460, 332n497

AUGUSTINE 9, 28, 57, 65, 68, 73, 78, 79, 88, 94, 95, 97, 127, 168, 173, 232, 235, 236, 246, 261, 262, 270, 271, 273, 274, 275, 308, 318, 322, 338, 342, 343, 344, 372, 385, 396, 404, 408, 415, 419, 421, 444, 453, 463, 471, 475, 481, 493, 499, 507, 509, 510, 516, 517, 518, 520, 532

De civitate Dei 65, 66, 68, 79, 246, 261, 318, 419

Confessions
Libri X 168

De diversis quaestionibus LXXXIII
Book I, q. 70 n. 5 404

De Genesi ad literam 95, 96

De vtilitate credendi, De dvabvs animabvs contra Fortvnatvm, Contra Adimanvm, Contra epistvlam fvndamenti, Contra Favstvm 127
Enarrationes in Psalmos I-L
Psalm 7 n. 17 507

Letter 118 c. 3 n. 22 342, 396
Letter 153, c. 6 n. 20

344
Letter 153 c. 6 n. 20
510
Letter 205 c. 1 n. 4 262

De sermone Domini in monte libros duos
Book II, c. 3 n. 11 396
Sermon 28 499
Sermon 36 c. 4 n. 5
533n866
Sermon 98, c. 3 n. 3
408n665
Sermon 142 c. 1 n. 1
521n865
Sermon 273 c. 1 n. 1
415n678
Sermon 304 c. 3 n. 3
518n861
Sermon 304 n. 3 339n509
Sermon 351 c. 4 n. 7
343n519

De spiritu et anima
235, 493

De Trinitate 73, 274, 275, 475
Book XV, c. 25 n. 45
78, 308, 444
Book XV, c. 9 n. 16 421

On Free Will 273

Tractate 7 on 1 John c. 4 n. 8 471
Tractate 49 n. 9 on John
453n749
Tractate 60 n. 3 on John
232n331
Tractate 69 n. 1 on John
521n864

B

BEDE 28, 180, 217, 427, 480, 488

De temporum ratione
180n222

In Lvcae Evangelivm Expositio;
In Marci Evangelivm Expositio
126n136, 428n708

BERNARD 28, 62, 63, 103, 112, 124, 125, 126, 190, 191, 200, 205, 206, 213, 237, 271, 273, 275, 280, 284, 289, 291, 305, 329, 339, 340, 342, 362, 370, 389, 404, 422, 446, 500, 520

De consideratione 213, 273, 271, 276

Sermons on The Song of Songs
2:12 291

Sermon 2 n. 6 63
Sermon 25 n. 8 124n131, 126n135, 191n237,

200n259
Sermon 35 n. 8 339n512
Sermon 36 n. 5 342n517, 370n579
Sermon 37 n. 6-7 405n664
Sermon 42 n. 3 112n98, 329n491
Sermon 69 n.7 103

Sermones in Psalmum
Sermon 6 n. 4 206n275, 340n515

BONAVENTURE

Breviloquium
p. 4, c. 9 193

Collationes de decem praeceptis 12, 25

Collationes de septem donis Spiritus sancti 12
col. 4, ns. 13-14 517
col. 7, n. 5 224

Collationes in hexaëmeron 12, 283

Collations on John 29

Commentary on Luke 25, 29, 30-32, 43, 92, 180, 209, 324, 355, 390, 395, 397, 427, 429, 431, 453, 463, 464, 480, 481, 482, 522
Chapters 9-16 459
c. 9, n. 89 32
c. 10, n. 75 33
c. 21, n. 49 32

Commentary on Ecclesiastes 29

Commentary on John 29

Commentary on the Sentences 28, 29, 30, 193
Book II Sent
d. 23, a. 2, dub.3 311
Book IV
prooemium 337
d. 1. c. 1 428
d. 43 c. 2 503

De reductione 517

Disputed Questions on Evangelical Perfection 29

Disputed Questions on the Knowledge of Christ 29

Five Feasts of the Child Jesus 44

Itinerarium
V, 295a-313b 14
c. 7, n. 3 31, 44

Lignum vitae 44, 125

Legenda Maior 32, 46
c. 10, n. 7 46
c. 4, n. 4 32
c. 9, n. 2 445
c. 2, n. 5 43
Constitutions of Narbonne
Prologue 14

Sermones dominicales

12, 59
Sermo 1 17n29
Sermo 1, n. 1 39n101
Sermo 1, n. 131 35n90
Sermo 1, n. 4 48n129
Sermo 1, n. 5 47n127
Sermo 1, n. 6 47n125
Sermo 2, n.3 35n89, 47n127
Sermo 3, n. 1 35n91, 48n130
Sermo 4, n. 1 35n89, 48n131
Sermo 4, n. 10 47n125
Sermo 4, n. 6 49n133
Sermo 4, n. 8 47n128
Sermo 4, n. 9 47n127
Sermo 4, ns. 3-6; n. 12 48n132
Sermo 5 37n97, 47n126, 49n134
Sermo 6 16n26, 35n89, 38n102, 49n135
Sermo 7 35n94, 49n136, 83n48
Sermo 8 34n86, 35n90, 37n98, 49n137, 50ns143-45
Sermo 9, n. 1 35n90
Sermo 9, n. 2 49n137
Sermo 10, n. 1 35n89
Sermo 10, n. 2 49n137
Sermo 11, n. 1 35n89, 39n103
Sermo 11, n. 3 49n139
Sermo 12, n. 1 35n90, 39n104
Sermo 12, n. 2 49n140
Sermo 12, ns. 7-10 41n109
Sermo 12, n. 10 42n110
Sermo 13, n. 1 36n92, 40n107
Sermo 14, n. 1 35n89, 39n106, 50n141, 51ns146-47
Sermo 14, n. 4 51n148
Sermo 14, ns. 10-11 51n149
Sermo 14, n. 14 51n150
Sermo 15, n. 1 35n89, 40n108
Sermo 15, n. 10 42n111
Sermo 15, n. 11 52n151
Sermo 16, n. 1 35n89
Sermo 16, n. 5 52n156
Sermo 17, n. 1 36n92, 39n106
Sermo 17, n. 4 51n157
Sermo 17, n. 10 51n152
Sermo 18, n. 1 35n89
Sermo 18, n. 12 52n159
Sermo 18, n. 2 52n153
Sermo 18, n. 6 52n158
Sermo 19, n. 1 52n154
Sermo 19, n. 11 52n160
Sermo 20, n. 12 53n162
Sermo 20, ns. 1, 12 53n161
Sermo 21, n. 1 35n90
Sermo 21, n. 2, 28n61
Sermo 21, ns.2-3 53n163
Sermo 21, n. 4 53n164
Sermo 21, ns. 5,9 53n165
Sermo 21, n. 9 53n166

Sermo 22, n. 8 53n167
Sermo 23, n. 1 54n168
Sermo 23, ns. 1,5 54n169
Sermo 23, n. 4 56n184
Sermo 23, n. 8 54n171
Sermo 23, ns.11-13 54n170
Sermo 24, n. 8 54n172
Sermo 24, n, 8 55n173
Sermo 24, n. 12 55n174
Sermo 27, n. 1 36n93
Sermo 27, n. 8 55n175
Sermo 29, n. 1 55n176
Sermo 30, n. 7 55n177 403n660
Sermo 30, n. 11 55ns179-180
Sermo 31 n.3 16n26, 55n181
Sermo 31, n. 8 55n182
Sermo 33, n. 13 56n183
Sermo 34 29n67
Sermo 35 29n67, 55n178
Sermo 36, n. 5 56n184
Sermo 37 16n26
Sermo 38, n. 9 83n48
Sermo 39 35n88, 56n187
Sermo 40, n. 4, 26n55, 43n114
Sermo 43, n. 1 56n186
Sermo 43, n. 6 55n177
Sermo 44, n. 1 36n96
Sermo 45 55n177
Sermo 45, n. 1 83n48
Sermo 47, n. 1 36n96, 39n105
Sermo 49 35, 37, 211
Sermo 49, n. 1 36nn92, 38n99
Sermo 50, n. 1 35n89, 38n100
Sermo 55 34
Sermo 57 34

Sermons de diversis 12, 64
Sermo 5 34n87, 35n88
Sermo 28 43n114
Sermo 35 34n86
Sermo 45 34n86
Sermo 45 n1 16n24
Sermo 49 392n641

In Ascensione Domini 25

Sermons de tempore 12
Sermo 3 33
Sermo 115 34
Sermo 155, n. 8 517

Soliloquium 44, 442, 516

C

CAESARIUS OF ARLES
Sermones
Sermon 210 n. 2 463n770

CHRYSOSTOM 169, 187, 204, 224, 277, 284
Homily 7 n. 22 169
Homily 45 284

D

DAMASCENE 61, 273
De fide orthodoxa
c. 25 n. 1 420

c. 26 n. 4 422

DIONYSIUS 28, 157, 440

G

GEOFFREY OF AUXERRE

Gaufridi Abbatis declamationes ... ex St. Bernardi sermonibus collectae
c.23 n. 27 289

GLOSSA ORDINARIA 28, 203, 209, 216-17, 240-41, 248, 276, 315, 339, 346, 356, 358-64, 367-68, 370, 374-77, 379-80, 383-85, 387, 389, 390, 397-400, 402, 404, 409, 412, 417, 419, 425, 427-29, 431, 434-35, 437, 440, 453, 457, 463, 467, 479, 481, 485, 488, 492, 506

GLOSSA INTERLINEARIS 28, 216, 240, 248, 315, 359-60, 380, 383, 387, 389, 390,428, 453, 457, 463, 481, 485, 488, 492

GRATIAN
Secunda Pars, De penitentia, distinctio 1, causa XXX, Corpus Iuris Canonici: Pars Prior 509

GREGORY 7, 18, 27, 28, 85, 102, 105, 106, 175, 178, 179, 189, 201, 207, 211, 212, 239, 243, 274, 280, 281, 291, 314, 321, 334, 335, 336, 350, 351, 354, 372, 383, 385, 450, 461, 464, 465, 467, 470, 471, 480, 486, 498, 501, 530,

531

Commentary on Ezekiel
Fifth Sermon 106

Homily 2 n. 17 500
Homily 13 n. 1 464, 433
Homily 17 n. 1 207
Homily 19 n. 1 159
Homily 22 n.9 527
Homily 25 n. 1 433
Homily 27 n. 1 470-71
Homily 29 n. 1 274
Homily 29 n. 2 217
Homily 30 n. 1 236, 242
Homily 30 n. 2 105, 243
Homily 30 n. 7 314
Homily 32 n. 1 189
Homily 34 n. 6 345
Homily 37 n. 1 439, 450, 501
Homily 39 n. 10 315

Registri epistolarum
Book XI, Letter 64 321

Moralia in Job 102, 175, 178-79, 201, 211, 239, 243, 281, 291, 336, 354, 383, 385, 461, 466, 486, 498, 530, 531
Book VI, c. 16 n. 21 336, 531
Book IX, c. 46 n. 71 243, 461, 486, 530
Book XIV, c. 42 n. 50 335, 383
Book XVI, c. 37 n. 45 498
Book XXIII, c. 17 n. 31 179, 239, 354

GREGORY IX
Quoniam abundavit iniquitatis 18

GUILL. DE ALVERNIA
Summa de univ.
II, c. 34 330

H

HUGH OF ST. VICTOR
De sacramentis 88

HUMBERT OF ROMANS 34

I

INNOCENT IV
Noverit universitas vestra 18

ISIDORE
Etymologiarum sive originum libri
XX 87, 112

J

JEROME
Apologia adversus libros Rufini 153

Commentary on Matthew
Book I 9:35 369
Book III,
c. 19 Libri IV 350

Letter 21 n. 5 480

Letter 65 n. 8 502
Letter 122 n. 2 151
Letter 140 n. 16 416

JOHN CASSIAN

Conlationes XXIIII
Collatio 9, c. 3 396

P

PETER COMESTOR
Historia scholastica 157

PETER LOMBARD
Exposition of Psalm 118:96 470
Phil 2:8 339, 518
Rom 5:17 244

PETER JOHN OLIVI
Lectura super apocalysim 13

POPE SYLVESTER II
De informatione episcoporum 213

PS-ATHANASIUS
Symbolum
DS n. 76 390n635

PS-AUGUSTINE
Hypomnesticon contra Pelagianos et Coelestianos
Book III, c. 9 n. 17 372n586, 510n854
Sermon 225 n. 3 271n400
Sermon 225 n. 3 270n396

PS-BERNARD
Tractatus de interiori domo
c. 22 n. 46 389

PSEUDO-CHRYSOSTOM 224

PSEUDO-DIONYSIUS
De caelestibus hierarchibus 157
De divinis nominibus
c. 4 n. 15 440

PSEUDO-JEROME
Commentarius in Evangelium secundum Marcum 224

Q

QUODVULTDEUS
Contra Judaeos, Paganos et Arianos, Sermo de Symbolo 422

R

RABANUS MAURUS
Commentary on Matthew
Book IV, c. 26, 67 488
Regulae pastoralis liber 212, 280, 321, 351, 480

REMIGIUS ANTISSIODORENSIS
Homily 8 140

RICHARD OF ST. VICTOR 441
De gratia contemplationis
Book I, c. 4 441

S

SALIMBENE DE ADAM
Cronica I 11, 19
Cronica II 12

T

THOMAS OF CELANO
Life of Saint Francis
32
1 Celano, c. 18, n. 47
32

THOMAS OF ECCLESTON
Fratris Thomae vulgo dicti de Eccleston Tractatus de adventu Fratrum Minorum in Angliam 20

PHILOSOPHERS

A

ARISTOTLE

Analytica posteriora 130, 515

De anima
Book I, c. 1 450
Book II, c. 4 478

De caelo
Book I c. 12 423

De iuventute et senectute, de vita et morte, de respiratione 261

Physica
Book IV, 333
Book V, c. 3 502

Rhetorica 287, 377

AVICENNA

Avicennae Metaphysica 129, 172, 331

B

BOETHIUS

Consolation of Philosophy
Book IV, prosa 2, n. 36 268
60n2

C

Cato

Distich
Book II, d. 4 357

D

CORPUS IURIS CIVILIS

Digesta, VI, tit. 1 225
Digesta, VI, tit. 1, 68, 225

M

MACROBIUS

Commentary on the Dream of Scipio
I, 20, 32 257

O

OVID

Heroides V, v. 7-8 191

S

SALLUST

Jugurthine War 506

SENECA

Seneca ad Lucilium Epistulae morales
Letter 45 n. 7 304
Letter 897 n. 31 306

De Beneficiis
Book I, c. 10 n. 2 480

Themes

A

abandonment 41, 438, 478-79, 481
Advent 5, 16, 27, 33, 35, 38, 41, 44- 48, 59, 69, 80, 91, 100
affection 37, 59, 60, 69, 70, 105, 139-40, 165, 168, 177, 183-84, 201, 210, 220, 250-51, 270, 275, 278, 285-86, 330, 334, 377, 414, 437, 440, 442, 455, 466, 470, 476-77, 519
angel 13, 62, 95, 121, 128, 220, 264, 330, 341, 386
apostle 51, 171, 187, 205, 293, 307, 323, 449-50, 471-72, 500, 511, 528, 531
ascension 25
avarice 38, 116, 132, 141-42, 145-47, 170-71, 184, 187-88, 199, 200, 202, 203, 205, 213, 232-34, 236, 289, 297, 303, 334, 374, 389, 459, 461-62, 465, 468-69, 484, 490, 491, 500, 522, 523, 524

B

baptism 50, 81, 83, 133, 135, 244
Benjamin 39, 88, 165, 441, 495, 496
blame 51, 95, 152, 154, 160, 182, 263-64, 304, 326, 341, 344, 351, 500
blessing 41, 60, 62, 67, 177, 261, 406, 447
blood 48, 51, 53, 55, 68, 73, 78, 90, 94, 103, 169, 191, 194, 226-27, 251-55, 259-60, 262, 265, 267, 281, 298, 313, 340, 343, 345, 358, 367, 385-87, 394, 411, 434, 488-89, 492
body 37, 41-42, 51, 53, 54-56, 64-65, 68, 70, 77, 87, 90, 94-95, 103, 105-07, 112, 121, 122-25, 128, 142, 144-45, 154-55, 160, 162, 177, 183, 186, 189, 190-91,193-94, 197-98, 202-04, 207, 214, 229, 231, 235, 240, 245, 261, 262, 263, 265-66, 273-74, 278-79, 281-84, 291-92, 296, 304, 318, 337, 339, 342, 345, 349, 355, 359, 361, 367-69, 375, 394, 397, 408, 411, 414-15, 423, 425, 428, 434-36, 449-51, 458, 461-65, 478, 481, 483, 487, 491, 498, 500-01, 506, 521, 523, 525, 532

C

charity 36, 38-39, 72, 73, 75, 77, 79, 100, 108, 116, 132, 144, 156, 165, 182, 207-08, 215, 218-19, 234-36, 238-39, 240-42, 245, 264, 269-70, 279, 282-83, 311-15, 320, 323, 327, 333, 337, 344-45, 353-54, 355, 357-58, 377, 412, 422, 440, 467, 469-72, 482-83, 495-96, 499, 503, 524, 525, 527, 528
chastity 34, 38, 105, 107, 116, 127, 142, 145-46, 183, 219, 223-24, 288, 412, 414, 433, 461-62, 464-65, 480, 496, 524-26
child 44
Christian 45, 54, 72, 75, 104, 149, 247, 263-64, 270, 281, 286, 291-92, 296-97, 317, 350, 412, 488, 522, 524, 526
church 7, 19, 20-21, 28, 48, 52, 54, 66, 70, 90, 94-95, 131, 193, 209-10, 213, 238, 240, 246, 252, 254, 258, 278-79, 311, 317, 348, 350-53, 362, 367, 374-75, 383, 391-94, 397-99, 400, 428, 435, 463
city 32, 52, 94, 101, 133, 200-01, 227, 234, 246, 248-49, 254, 337, 344, 351, 387, 421-22, 425-26, 442, 479, 489
commandments 47, 62, 167, 180, 239, 335, 472-73
concupiscence 37-38, 78, 83, 104, 106, 115, 122, 143, 169-70, 184, 187-88, 210, 221-24, 231, 242, 244, 260, 284, 289, 373, 406, 443, 464-65, 468-69, 479-80, 491, 496, 524
conscience 40, 106, 111, 127, 160-63, 169-70, 176-77, 215, 218, 235, 241-42, 246, 250, 274, 291, 303, 305, 343, 361-62, 367, 377, 390, 396, 401-04, 431, 447, 484, 491, 500, 507
consolation 40, 54, 60, 70-71, 76-77, 81, 91, 93, 108, 118, 124,140, 185, 195, 199,207, 209, 211, 220-21, 257, 260, 285, 287, 293-95, 308, 310, 353, 454, 504, 514, 525

conversion 22, 30, 152, 337, 480
corruption 37, 68, 84, 191, 262, 333, 380, 414, 423, 443, 450, 501
cross 26, 43, 47-53, 55, 62, 75, 93-94, 112, 115, 117-18, 126, 133, 181, 185-86, 192, 194, 210, 225, 231, 236, 254, 281-82, 284, 340, 349, 355, 372, 394, 428, 432, 484-85
crucified 49, 50-52, 56, 94, 128, 186, 188-89, 193-94, 202, 222, 224-25, 231, 364, 387, 489

D

darkness 36, 66-67, 93, 97-99, 100, 112-15, 117, 119, 137, 154, 218, 239, 247, 306, 312, 354, 362, 384, 393, 406, 410, 441, 452, 456, 460, 468, 471, 473, 479, 492, 506, 531
death 26, 27, 47-48, 51, 53, 56, 62, 74, 77, 85, 87, 89-90, 103, 106, 109-10, 112-14, 117, 123, 133, 135-36, 141, 144, 154, 185-86, 191-92, 194, 202, 217, 225, 235-36, 238, 243,-45, 259-60, 263-67, 278-79, 282, 290, 292-93, 296, 312-13, 340, 356, 362-64, 366, 370, 389-90, 406, 411, 415-16, 424, 432, 434, 449-52, 454, 456, 477, 482, 490-91, 499-501
debt 56, 160, 282, 325, 384, 424, 466, 473, 504, 505, 508, 510, 511
deception 54, 70, 154, 253, 260, 266, 267, 283, 342, 398, 479, 519
defect 80, 86, 148, 152, 260, 414, 418, 424-26, 446, 450-51, 501-02
delight 36, 98, 100, 121, 129, 156, 161, 172, 184, 202, 205, 222, 224-45, 288, 293, 299, 306, 308, 318-19, 331, 340, 368, 369, 394-95, 419-21, 425, 441-42, 444, 460, 484, 528, 530
demand 303, 449, 450, 459
demon 26, 203, 222-25, 284, 432
desert 41-42, 48, 51, 191, 195-96, 198-202, 229, 278, 358,

366, 378, 388,396, 489, 493
desire 20, 22, 42, 60, 64, 65, 67, 78, 84,104, 121, 128, 142-43, 164, 173, 186,197, 208, 210, 219,222, 239, 261, 263,275-76, 289, 297, 299, 301, 308, 321,331, 345, 395, 396,397, 414, 430, 445,447, 464-65, 474, 476, 517
devil 25-26, 41, 51, 53-55, 79, 106-07, 113, 114, 141-42, 158-59, 161, 163, 170-71, 179, 186, 195-99, 202-03, 205, 210, 221-22, 225, 230, 243, 249, 252-53, 258-59, 260, 266-68, 283-84, 323, 338, 340, 342-43, 371-72, 384, 386, 410, 413, 422, 432-34, 455, 462, 481-82, 493, 507, 530
diadem 52, 173, 246, 247, 253-55, 444
disciple 101, 186-87, 242, 270-72, 300, 480, 484, 518
discipline 37, 92-93, 106, 162, 176, 207, 243, 305, 393,443, 513
doctors 20, 93, 121, 159, 367, 524
doubt 18, 35, 84-85, 202, 274, 346, 453,516, 526
dwelling 32, 68, 79, 101-02, 105-06, 107, 111, 141-43, 196, 199, 222, 242-43, 299, 425, 439, 443,444, 474

E

earth 39, 40, 65, 71, 74, 76-77, 88, 90, 94, 97, 103, 114, 116, 128-29, 132-33, 137, 149, 154,164, 169-70, 174, 176-78, 180, 197, 223, 250-51, 253, 256-57, 263, 265, 314, 335, 344, 346-47, 370, 373, 384, 387-88, 411, 420-21, 425, 439, 441, 443, 452, 465, 474, 488, 490, 493, 515-16, 527
Easter 5, 6, 26-27, 46, 52-54, 257, 269, 278, 287, 293, 295, 302
Elijah 32, 38, 108, 156, 216, 281
Epiphany 5, 29, 37-38, 45-46, 48-50, 120, 130-31, 139, 148, 156
error 36, 70, 72, 77, 85, 100-01, 110, 160-61, 186, 196, 222-23, 237, 247, 279, 308, 357,361,

392, 444, 446, 448, 475, 479-80, 492, 495-96, 517, 521, 528
Eucharist 55, 236
evil 42, 53, 64, 73, 75, 79, 82-83, 95, 97-98, 102, 106-07, 109-12, 114, 117, 119, 122, 147, 150, 156, 160-61, 169, 175-76, 179, 184, 192, 202, 205, 226, 241, 243-45, 248, 270, 286, 289, 300, 303, 305-07, 323-24, 338, 340, 344, 349, 350, 356-59, 361-63, 371, 373-76, 388-90, 392, 395, 403, 405, 409, 413-14, 424, 426, 433, 436-38, 443, 446-47, 454, 461, 469, 473, 481-82, 486, 488, 493, 497, 500, 505-09, 523, 527, 530
example 16, 20-21, 34, 41, 54-55, 73, 104-05, 109, 115, 122, 125, 127, 145, 148-54, 162, 170-71, 195-97, 199, 204, 212, 214-15, 229, 234, 239, 243, 247, 252, 257, 262, 266, 269-70, 274, 279, 280, 282, 284, 286-87, 290, 305, 315-16, 320-23, 338-39, 352, 354, 376, 395, 397, 401, 447, 449, 463, 483-84, 505, 510-12, 518, 520, 523
eye 11, 127, 136, 137, 221, 334, 357, 362, 421, 449, 505, 506, 532

F

faith 36, 52, 70, 72, 73, 75-77, 79, 97, 104, 111, 127-28, 134, 137, 145, 149, 154, 180, 182, 186, 188, 210, 216-17, 238-41, 247-48, 250, 258, 263, 275-76, 282-83, 297, 301, 306, 315, 316, 329, 350, 374-75, 383, 387, 439-40, 441-43, 449, 450, 469, 475, 483, 488, 492, 504, 521, 524-28, 530-33
fast 85
Father 17, 28, 38, 40, 57, 59-60, 70, 75-77, 79, 81, 96, 103, 118, 122-23, 129-30, 135, 138, 145, 154, 162, 166, 175, 195, 198, 201, 208, 216, 220, 236, 242-43,

250, 257, 264-65, 275, 310, 313, 320-22, 325, 333, 340, 353, 368, 383, 391, 397, 420, 424, 441, 462, 467, 473, 480, 482, 499, 512, 525, 528, 529
fear 43, 70-71, 74, 77, 79, 105, 109-10, 123, 133, 143-46, 150, 167, 172, 189, 197, 230, 232-33, 240, 252, 265, 268, 269, 284, 298, 299, 300, 306, 316, 321-24, 332, 343, 346, 350-51, 362, 368-69, 371, 372, 386, 389, 390, 393, 395, 402-06, 412, 413, 416, 430, 431-32, 438, 442-43, 448, 449-50, 454, 465, 473, 477, 498-500, 522, 525, 527
feet 37, 50, 121, 149, 178-79, 193-94, 265, 283, 286, 322, 334, 342, 354, 393, 403, 431, 432, 453-54, 518, 524, 527
field 49, 73, 156, 157-64, 211, 261
flesh 41-42, 47, 53, 54, 61-63, 75, 76-78, 80-81, 87, 106, 110, 115, 123, 135, 136, 145-46, 159, 171, 181, 190-91, 198, 203, 224, 226, 227, 229, 231, 233-35, 246, 249, 252, 255, 262, 278, 284, 288-89, 313, 328-29, 333, 340, 352, 355, 366-67, 373, 374-75, 377, 378, 387, 403, 406, 414, 416, 419, 421, 432, 434-35, 451, 453, 464-65, 470, 475, 479, 481, 491, 501, 502, 519
freedom 52-53, 144, 348, 353, 458, 459, 485, 519, 520
fruit 40, 66, 157, 164, 170, 172, 174-80, 182, 183-84, 215, 238, 241, 243, 248, 258, 260, 373-79, 493

G

gift 50, 68, 98, 109, 137, 153-54, 187, 201, 217, 295, 302, 305-07, 311, 325, 335, 372, 385-86, 412, 436, 438, 456, 513, 530
glory 17, 36, 54, 60, 67-68, 70, 77, 81, 90-91, 95-96, 100, 103, 108, 110, 114-15, 122-23,

125-26, 128, 130-31, 133-34, 140, 144, 148, 156, 160, 162-65, 200, 202, 204, 208, 210-11, 215, 217-19, 221, 230, 236, 244, 245-46, 253, 254-55, 257-58, 260, 262, 264-66, 273, 278, 281, 284, 289, 294, 298, 301, 306-08, 310, 315, 317-18, 324-25, 327-28, 330, 331-32, 334-45, 349, 355, 386, 388, 405-07, 421, 433-35, 441, 444-56, 469, 472, 474, 479, 485-86, 490, 504, 514, 520, 522, 525-26, 533

goodness 38, 55, 59, 95-96, 117, 119, 163-64, 170, 183, 207, 229, 234, 247, 272, 278, 287, 298, 302, 315, 330-31, 438, 469, 477, 482, 487, 492

grace 17, 36, 38, 40, 52, 54, 60, 63, 65-70, 77, 88, 91, 93-96, 98, 100, 109, 115, 120-22, 128, 130-31, 133, 135-36, 146, 148, 152, 160, 163-64, 169, 170,-71, 182-85, 188, 208-11, 215-17, 220, 226-28, 235, 242,-45, 248, 258, 263-64, 266, 276, 280, 284-85, 293, 296-97, 302, 303, 305-07, 310, 312, 316-17, 322, 323-25, 334-35, 344-45, 350, 354, 362, 372, 374, 375-77, 385-86, 400, 405-06, 412, 414, 420-22, 426-27, 434-35, 458-60, 467, 471, 500-01, 508, 513, 517, 519, 525, 528-31

grape 112

gratitude 57, 522

H

hand 24, 46, 66, 69, 70, 71, 74, 77, 79, 89, 96, 103, 124, 128-29, 132-33, 168, 173, 180-81, 188-89, 210, 232, 245, 249, 265, 267, 274, 282, 322, 333-34, 342, 349, 359, 366, 383, 396-97, 406-07, 411, 436, 441-42, 444, 452, 455, 459-60, 467, 480, 496-98

heal 139-40, 145, 189, 197, 426, 434, 463, 465

heart 11, 38, 42, 48, 64, 75, 94-95, 97, 103,

104-07, 110-11, 114, 121, 123-24, 127-28, 141, 143-44, 150-51, 161, 174-79, 182-84, 186, 194, 197, 201, 204-05, 212, 218, 222-23, 230, 233-36, 240, 250-51, 253, 256, 259, 265, 270, 274-75, 280, 286, 292-94, 303, 308, 313, 326, 338, 340-41, 343-44, 355, 359, 361-63, 369-72, 376, 384, 388-89, 393, 395, 397, 401-06, 408-09, 411-14, 416, 437-38, 440-43, 447, 455-56, 463-66, 468-70, 474-77, 487, 491, 494, 503, 505, 507-09, 514, 517-19, 523, 525-26

hell 14

holiness 39, 92, 103, 107, 156, 165, 333, 443, 480

Holy Spirit 12, 54, 65, 68-70, 75, 77-78, 81, 91, 96, 130, 135, 142, 145-46, 163, 196, 198, 208, 226, 244, 247-48, 254, 275-76, 295-302, 306, 310-15, 317, 328, 335, 342, 353, 400, 416, 420, 424, 428, 454, 456-57, 459, 462, 473, 519, 528, 531

hope 11, 36, 50, 52, 72, 74, 75-77, 79, 104, 153, 182, 185, 215, 217, 232, 238-41, 243, 258, 263, 276, 285, 289, 301, 307, 375, 402, 407, 431, 438, 440, 442, 447, 469, 483, 527

humanity 47-48, 52-53, 55, 61-62, 80-84, 87-89, 93, 95, 111, 114-17, 122, 124, 136-37, 139, 157-58, 160-63, 177, 200, 225, 235, 251, 258, 263, 265, 267, 278, 280, 307, 323, 331, 338, 345, 352, 368, 374, 376, 384, 395, 401, 422, 425, 427, 434-35, 445, 455, 473, 474, 479, 493, 498, 502, 508

humble 17, 37, 39, 50, 61-64, 69, 90, 101, 103, 110-11, 123-24, 143, 155, 175, 179, 185, 190, 225-26, 230, 237, 242, 252, 254, 266, 328, 334, 338-39, 342, 354, 355, 370, 386,

390, 402-05, 407, 410, 430-31, 458, 463, 513, 518, 523
humility 17, 32, 34, 37-38, 61, 63-64, 69, 93, 110, 115-16, 120, 123, 132, 148, 154, 200, 202-05, 223, 225, 229-30, 240, 250, 252-53, 255, 269, 270, 318, 338-39, 341-43, 353, 355, 370, 377, 395-96, 401, 402-06, 410, 412-13, 431, 435, 443, 456, 458-59, 461-62, 473, 498, 502, 518, 522, 524-25, 527

I

incarnation 46, 48, 53-54, 62, 64, 80, 92-93, 110, 115, 235-36, 315, 383, 426-27, 455, 458-59
intention 24, 30, 35, 59-60, 69, 86, 127, 144, 285, 391, 430, 446, 468, 506, 517-19, 529
irascible 37-38, 104, 113-14, 122, 221, 223, 225, 238, 240, 247, 249, 305-06, 320, 328, 330, 353, 357-58, 382, 439, 444, 469, 513
Israel 31, 89, 108, 110, 111, 115-16, 132, 199, 215, 249, 266, 298, 349, 366, 385-86, 388, 392, 475, 489, 490, 507

J

Jacob 31, 79-80, 96, 162, 193, 230, 256, 388, 489
Jerusalem 52, 76, 89, 110-11, 114, 116, 121, 194, 214, 227, 250, 252, 254, 276, 298, 308, 346, 387, 418-19, 420-24, 427, 489, 492, 528
Jesus 35, 41, 44, 47-48, 51-53, 60, 64, 67, 71, 79, 82, 85-86, 96, 101-02, 113, 115-18, 121-22, 125-26, 128, 130-31, 134-36, 149, 150, 154, 157, 166, 168, 175, 177, 186-87, 190, 194-98, 200, 207-09, 213, 215, 218, 221, 229, 231, 238, 244, 252, 254, 255, 258, 263, 265-66, 269, 272-74, 278-79, 281, 284-85, 292, 295, 297, 302, 310, 314, 320, 328-29, 349, 356, 365-66, 373, 375,

426, 430, 433-35, 437, 445, 452-53, 489, 492, 500, 511-12, 514, 517, 525, 527-28, 529, 531
John the Baptist 47, 82, 92, 101, 135, 351
Joseph 57, 127-28, 161, 193, 264, 340, 360
judge 47, 49, 101, 103-05, 166, 326, 356, 362, 372, 382, 397, 404-05, 415, 430, 451, 487, 512, 515
judgment 17, 45, 63, 67-68, 73, 84, 86-87, 90, 103, 109, 112, 143, 149, 154, 197, 201, 217-18, 225, 231, 237, 251-52, 255, 289, 298, 302-03, 334, 343-44, 356-57, 359, 361-64, 379-81, 389-90, 402, 407, 410, 426, 448, 451, 458, 465, 483, 492, 494, 499, 501, 503, 505, 512
justice 17, 25, 41, 61-63, 83, 97, 101, 103, 109, 111, 123, 128, 133, 137, 150, 158, 160, 165, 167-71, 177, 183, 197-98, 201, 215, 219, 222-23, 225, 229, 230-31, 234-35, 238, 244, 251-53, 255, 260, 264-67, 280, 282, 290-91, 299, 300, 303-04, 306, 321, 323-25, 335, 341, 371, 374, 376, 379, 380-81, 387, 396, 401, 404-07, 418, 423-24, 427-28, 431-33, 439-40, 446-51, 459-60, 467, 478, 483, 487-88, 498, 506-07, 511, 518-19, 520, 527, 532

K

knowledge 21, 70, 76, 96-98, 101-02, 108, 121, 130, 150, 158, 165, 207, 220, 246, 251, 272-75, 280, 295-96, 301, 306, 312, 332, 342-43, 353, 370, 394, 416, 418, 421, 437, 439, 442-43, 447, 454, 461, 479, 495, 497-98, 508, 514-17, 520

L

laity 14, 18, 22, 23
language 36, 95, 170, 476
law 41, 79-80, 86, 89, 104, 127, 159, 169-71, 180, 183, 200-01, 210, 220, 225, 351, 359,

414, 422, 427, 434-35, 458, 467, 470-72, 479, 484, 517, 522-23
Lent 5, 39, 40, 49-51, 165, 174, 185, 195, 207, 220, 228
leper 139, 140-43, 145, 262
leprosy 48, 87, 107, 140-42, 145, 431, 464
liberality 40, 60-61, 63, 174, 195, 295, 305, 327, 458-591
life 13, 31-32, 44-46, 392
light 13, 35, 66, 69, 71-73, 81, 83, 89, 97, 99, 108-09, 111-12, 114-15, 119, 122, 130-32, 134-35, 137, 153-54, 175, 183, 212, 218-19, 248, 303, 306, 312, 315, 329, 345, 354, 362, 384, 425, 428, 437, 439, 444, 460, 468, 471, 473, 500-01, 509, 516-17
love 36-37, 39, 52, 64, 66, 77-78, 103-05, 108, 112, 116, 120-21, 125, 128, 132, 137-38, 142-45, 150, 156, 161, 167, 197, 205, 208-09, 211, 215, 217-19, 222, 225, 232-36, 242-43, 251, 253-54, 264, 266, 270-72, 274, 276, 279, 281-83, 289, 292, 295, 297-300, 309, 312-13, 315, 326, 341, 348, 350, 352-54, 365, 369, 384, 391, 395, 397, 409-13, 422, 432-33, 437-42, 461-62, 465-77, 483-84, 514, 517, 519, 526, 528, 531

M

Magdalene 22, 128, 178, 274, 431
man 14, 32, 43
martyr 34
Mary 32, 34, 37, 43-44, 48-49, 51, 70, 125-28, 144, 178-79, 211, 253-54, 264, 266, 274, 392, 431, 433, 500
master 13, 20, 29, 30, 35, 100, 420, 428, 503, 513-14, 517-18, 521
Matthew 40-41, 47, 64, 71-72, 80, 85, 139, 144, 148, 156, 158-60, 163-65, 168-69, 172, 179, 187-90, 195, 207, 221, 223-24, 226, 230-31, 247, 264, 274, 283-84, 310, 321, 324-26, 349, 352, 356, 363, 369, 373-75, 379,

383, 386-87, 389, 397, 399, 411, 414, 439, 464, 466-68, 478, 485, 487-88, 491, 504-05, 513-15, 517, 522, 524
mercy 41, 60, 62-63, 67, 89-90, 108, 126, 148-51, 153, 158, 160, 164, 166, 168, 170, 180, 193, 198, 208, 221, 225, 234-35, 240, 247, 251-52, 260, 264, 279, 281, 291-92, 304, 320-26, 335, 358, 365, 367-69, 426-28, 436-38, 443, 454, 456, 459, 466-67, 493, 497-99, 501, 504-05, 508, 510-12
merit 40-41, 78-79, 135, 158, 160, 171, 180-81, 201-02, 228, 244, 260, 276, 298, 323-24, 346, 349, 353, 393, 397, 401, 406, 425, 435, 437, 470-73, 503-04, 508
mind 14, 31, 44, 73
mirror 65, 78-79, 122, 127, 173, 247, 308, 331, 346, 412-13, 421
model 14, 18, 25, 27, 31-32, 42, 45, 127, 208, 402-03, 430

N

nature 13, 22, 29, 35, 40, 47, 51, 55, 60, 62, 64, 72-73, 88, 98, 106, 109, 111, 116, 122, 128, 131-34, 159, 163, 177, 191, 235, 254, 258, 261-62, 266, 272-73, 288, 333, 337, 345, 366, 373, 375, 381, 385, 409, 422-23, 430, 469, 478, 502
necessity 21, 36, 41, 51, 139, 148, 151, 165, 169, 220, 237, 262, 271, 322-23, 342, 365, 385, 423, 446, 472, 475, 499, 500, 523
nets 35, 36, 100, 168
night 35-36, 66, 93, 100, 112, 128, 146, 183, 291, 384, 410, 419, 473
number 8, 12, 25, 29, 38, 59, 135, 180-81, 315-16, 333, 380, 415

O

obedience 34, 104, 106, 123, 228, 243, 262, 269, 270, 386, 473, 522, 524

P

Palm Sunday 5, 51-52, 246
paradise 47-48, 62, 68, 87, 94, 133, 141-42, 216, 259, 299, 420, 427, 479
path 46, 210, 273
Paul 13, 54, 171, 218, 287, 292, 351, 434, 479, 480, 507
peace 15, 17, 47, 61-62, 68, 89, 93, 187, 201, 214, 227, 250, 252-53, 281, 300, 321-22, 346, 357-58, 413, 419, 421, 482, 524, 528
Pentecost 6, 25, 27-28, 37, 39, 42, 46, 54-55, 310-11, 320, 327, 337, 348, 356, 365, 373, 382, 391, 401, 408, 418, 430, 439, 449, 458, 468, 478, 487, 495, 504, 513, 524
perfection 14, 21, 34, 93, 96, 135, 163-64, 167-69, 171, 180-81, 191, 200-02, 213, 307, 331, 348-49, 353-54, 372, 392, 472, 510, 518, 520, 522
Peter 12, 13, 18, 51, 55, 65, 67, 78, 82, 91, 114, 157, 207-09, 215-17, 244, 290, 294, 334-35, 339, 349, 350, 354, 362, 375, 390, 406, 428, 470, 482, 518, 519
petition 37, 88, 138-40, 145, 149, 302-04, 430, 436, 497, 504
philosophy 43, 150
physician 37, 51, 55, 148, 229, 296, 436-37, 461, 478, 525
piety 17, 36, 38, 40, 43, 61, 63, 81, 91, 100, 121-22, 139, 156, 185, 195, 215, 234, 257, 281, 304, 310, 320, 324, 365, 379, 449, 463, 493, 498, 501, 513, 525, 528
place 26-27, 34, 41, 43, 52, 64, 68, 72-74, 79, 83, 101, 111, 140-42, 172, 194, 196-200, 210-11, 230, 245, 248-49, 253-54, 263-65, 274, 295, 304, 311, 324, 334, 342, 346, 348, 363, 392-94, 396, 403-04, 409, 416, 419, 420-21, 432, 435, 443, 458, 466-67, 471, 474, 481, 489, 507, 509
poor 32
poverty 34, 38, 53, 55, 61, 64, 90, 116-17, 132, 202, 230, 234, 236, 253,

265, 270, 348-49, 350-52, 451, 461-62, 465, 522-24
power 37-38, 56, 59, 71-72, 75-79, 88-90, 101-04, 106, 111-15, 117-18, 125, 130-31, 133-37, 140, 143, 148-49, 153-54, 158, 163, 197, 210, 221-25, 230, 238, 240, 245, 247-49, 252-54, 258-62, 266-67, 272, 275, 279, 298, 305-06, 311-12, 314, 316, 318, 320-21, 323, 327-30, 334, 350-51, 353, 357-58, 363, 366, 368, 382, 384-86, 389, 404, 407, 410, 420, 424, 426-27, 437, 439, 440, 443-45, 452-56, 460-63, 469, 473, 475-76, 478-79, 482, 492, 495, 497-501, 503, 513, 521, 526, 528-29, 532
preacher 11, 30-31, 50
prelate 209-10, 212-13, 400, 429, 496
pride 27, 37-38, 52, 64, 93, 98, 110, 116-17, 132, 141, 145, 175, 189-90, 204, 221-23, 225, 288, 290, 303, 306, 317, 328, 334, 338-39, 341-42, 353, 355, 372, 377, 389, 396, 398, 404, 409-10, 412-13, 422, 455, 458, 461-62, 488, 490, 500, 502, 508, 518, 522, 524
priest 47, 95, 220, 342, 427, 466, 485, 509
purity 44

R

redemption 27, 52, 64, 69-71, 77, 185-86, 235, 282, 292
resurrection 27, 48, 68, 77, 79, 86, 90, 103, 108-09, 113, 208-09, 217-18, 245, 253, 255, 257-61, 263, 265, 349, 380, 426, 428, 501
rich 14, 32, 43
riches 43, 64, 77, 79, 117, 146, 178, 229-30, 250-51, 253, 270, 289, 296-97, 303-05, 324, 348-49, 352, 522
rose 53, 123, 183, 213, 258-59, 263, 273, 361, 412, 452, 454, 482

S

sacrament 50, 80, 126, 236, 244, 337, 369, 383, 394

sacrifice 55, 104, 193, 321, 391, 395
sadness 54, 232, 260, 290, 291-94, 343, 346, 422
salvation 42, 44-46, 49, 50, 55, 94, 110-13, 115, 126, 128, 133, 148, 151-54, 156, 164-65, 170, 186, 215, 222, 234, 239, 242, 249, 265, 267, 270, 282-83, 290-91, 304, 312-13, 317-18, 321, 343-46, 348, 352-54, 401, 416, 430, 433-35, 452, 455, 463, 471, 483, 501, 503, 513, 519, 527
Samaritan 55, 426-27, 436
sandals 37, 524, 527
Scripture 14, 25, 30, 35, 41, 50, 69, 70-71, 120, 160, 196, 199, 277, 380, 428, 483
serpent 48, 116-17
serve 30, 33, 64, 104, 188, 205, 249, 265, 270, 283, 289, 371, 384, 413, 474
sheep 45, 53, 186, 192, 278-79, 281, 285-86, 434
shepherd 44-45, 53, 278-81, 285-86, 368
sign 48, 50, 62, 71, 73, 87, 89-90, 96, 108-09, 115-16, 131-35, 141, 144-45, 190, 204, 231, 234-36, 258, 271, 279, 283, 294, 314-16, 318, 322, 415, 452, 457
sin 47, 51, 53, 55
Solomon 52, 65, 66, 122, 246-47, 250-53, 303
soul 25, 36-37, 49-52, 55, 60, 66-67, 71, 75-76, 78, 82, 87, 104, 120-21, 124-26, 129, 133, 140-42, 144-45, 147-48, 151, 160, 162-64, 172-74, 177, 182, 186, 188-89, 191-92, 194, 197-99, 202-04, 213-14, 221, 236, 238-39, 240-41, 245, 247-48, 252, 258, 261-62, 271, 275-77, 282, 288, 291, 292, 295-99, 304-08, 313, 318, 323, 330-32, 339-42, 345, 356-60, 362, 369, 370-73, 381, 387, 394-95, 403, 406, 409, 411-12, 415, 421-22, 425-28, 431-33, 435-36, 439, 442, 444, 450-52, 455, 458, 462, 465, 468-69, 472, 474-76, 478-79, 481, 483, 491, 493, 494, 500,

Spirit 511, 517, 524-27, 529-30, 532
12, 41, 54, 65, 68-70, 75, 77-78, 81, 91, 96, 130, 135, 142, 145, 147, 163, 195-99, 208, 210, 226, 228, 244, 247-48, 254, 275-76, 295-302, 306, 310-15, 317, 328, 335, 342, 353, 400, 416, 420, 424, 428, 446, 454, 456-57, 459, 462, 473, 493, 519, 528, 531

synagogue 52, 253

T

temple 48, 395

temptation 12, 53, 179, 199, 202-05, 240, 243, 272, 284, 371-72, 390, 411, 460-61, 486, 499, 529

Thomas 15-16, 19, 32, 274, 308

throat 26, 355, 432

time 11, 17, 32, 42-43, 46, 49, 59-60, 63, 72, 79, 81, 85, 90, 112, 126, 128, 135, 148, 175, 179, 183, 198, 201, 208, 213, 217-18, 231, 237, 254, 274, 288, 291, 309, 312-13, 328, 333, 336, 344, 362, 369, 388-90, 396, 403, 411, 414, 422-23, 442, 444, 461, 465-66, 477, 487, 489, 498, 503, 507, 509, 531

transfiguration 51, 216, 217

treasure 150, 220, 305, 317, 416, 443, 485-86

tree 44

trust 75, 153, 214, 252, 261, 304, 349, 528, 529

truth 25, 36-39, 41, 59, 61, 63, 66-68, 72, 75, 77-78, 81, 92, 93, 97-98, 100, 102-04, 108, 110-14, 117-18, 120, 122, 150, 152, 156, 165, 171, 179, 183, 196-97, 201, 207-08, 215-16, 221-24, 227, 238, 239, 241, 246-48, 250-52, 257, 264, 272, 274-76, 285, 290, 292, 295, 299, 300, 307-08, 311-12, 315, 323-24, 328, 333, 350-51, 354, 357, 371, 374-75, 393-94, 404-06, 413, 424-25, 432-37, 439, 444, 446-47, 469-70, 474, 479,

482-83, 492, 495, 496, 503-04, 513-14, 517-21, 523-25, 527-28, 53031

U

unity 47-48, 62, 88, 181-82, 251, 254, 271, 282, 338

V

vice 18, 110, 112, 142, 146, 159, 161, 163, 167, 176, 203-05, 224, 226, 251, 288, 291, 324, 339, 360, 370, 386, 460, 506, 531

Virgin 34, 37, 70, 120-28, 253-54, 264, 266, 455, 499, 513

virtue 26, 32, 43, 48, 69, 89, 93, 110, 113-14, 117, 137, 152, 206, 241, 251, 258, 266-67, 281, 304, 306, 324, 340, 350, 370, 378, 385-86, 405-06, 422-23, 432, 444, 447, 452, 454-55, 462, 470-71, 480, 497, 519, 521-22, 526, 527

vision 32, 76-77, 79, 83, 89, 111, 122, 124, 128, 164, 166, 171-73, 219, 246-47, 269, 272, 274-75, 293-94, 299, 307, 318, 330, 419, 420-21, 443-44, 472, 484

vocation 21

W

way 21, 56-57, 64, 67-68, 78, 85-86, 90-92, 97-98, 100-01, 105-07, 118, 150, 154, 157, 169, 170, 186, 210, 212, 223, 236, 242, 244, 249, 255-57, 261, 267, 280, 286, 299, 300, 310, 329, 342, 349, 352-53, 360, 369-70, 375, 377, 379, 405-08, 416, 421, 425, 432, 437-38, 445-47, 457, 461-62, 469, 502, 506, 508, 512-16, 520-23, 526

wife 57, 88, 150, 334, 490

wine 50, 131, 133, 144, 176, 281, 288, 384, 394, 428, 474

wisdom 17, 59, 73, 127, 173, 216, 243, 260, 272, 294, 296, 299, 300, 304, 367, 378, 388, 394, 410, 425, 440, 442, 444-45, 447, 451, 454, 489, 528, 530

woman 55, 82, 150, 168, 247-48, 304, 345, 370, 411, 413, 431, 451, 466, 525
women 43, 112, 126-128, 217, 251, 322, 345, 411-12, 414, 464, 491
Word 21, 30, 42, 61, 92, 95, 97, 241, 254, 280, 329, 425, 453, 463, 516
world 41, 49, 54, 56, 64, 71, 84, 86-87, 92, 106-08, 112, 122,-24, 132, 135, 137, 157-61, 163, 171, 192, 201, 208, 216-17, 225, 237, 240-42, 253, 269-70, 272, 284, 287-88, 294, 304, 313-14, 316-17, 321, 325-27, 334, 340, 352, 354, 371, 384-85, 394, 422, 427-28, 434, 440, 446, 474, 500-01, 520-23, 530, 532

Z

zeal 37, 104-05, 200-01, 314, 351, 395, 397, 400, 439, 446, 448, 464, 476, 479-80, 487-88, 506-07, 519, 527
Zion 52, 79, 214, 246-47, 252-53, 298, 345-46, 406, 412, 528

BX 1756 .B58 S86 2008
Bonaventure, ca. 1217-1274.
The Sunday sermons of St.
Bonaventure

Works of St. Bonaventure

VOLUME XII

The Sunday Sermons of St. Bonaventure

Introduction, Translation and Notes by Timothy J. Johnson

CONCORDIA UNIVERSITY LIBRARY
3 9371 00220 5789

In contrast with the wide apocryphal tradition of works attributed to Bonaventure, doubt that his Fifty Sunday Sermons are genuine. They are really not sermons, b teaching technique to give Franciscans an accurate introduction to their new pastoral commitment. This collection can be compared to the "Tractatus" of the Fathers as Bonaventure penetrates the religious message conveyed in the Liturgical Year.

Nicole Bériou
Université de Lyon 2, Institut universitaire de France

Thanks to his clear and rich Introduction and through his limpid translation, Timothy Johnson offers us all the keys to enter into and catch the quintessence of Bonaventure's Sunday Sermons. These ideal models are drawn from Bonaventure's deep and continuous meditation on the relationship between human nature and divine grace under the luminous shadow of Jesus' cross.

Jacques Dalarun
I.R.H.T., Paris

Bonaventure's Sunday Sermons not only provide rich meditation through the liturgical year, but also open the door for English readers into new areas of the Church's treasury of great preaching as they connect the reader to the sermons of Augustine, Gregory, and Bernard. Johnson's remarkable translation shares in the "divine eloquence" gifted to Bonaventure by the Holy Spirit.

Wayne Hellmann, OFM Conv.
Saint Louis University

Bonaventure gives his readers more than mere material that can be adapted for a new generation of sermons. As Johnson elucidates in his valuable Introduction, Bonaventure is also consciously constructing within his Franciscan confreres a paradigm of the order's spirituality and apostolic activity. These carefully translated sermons are enjoyable to read, as they bring to life the driving forces underlying the spirituality of one of the great doctors of the Church.

Carolyn Muessig
University of Bristol

Timothy J. Johnson is Associate Professor of Religion
at Flagler College, St. Augustine, FL.

FRANCISCAN INSTITUTE

The Franciscan Institute
St. Bonaventure University
St. Bonaventure, NY 14778
(716) 375-2105 Fax: (716) 375-2156
franinst.sbu.edu

9 781576 591451 55000