

ON THE ANNUNCIATION TO THE B. V. MARY

SERMON 1

In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, of the house of David [Lk 1:26-27]. Blessed Luke the Evangelist in the reading for today elegantly includes the five things necessary in every mission. In every mission there must be a person sending, a messenger sent, a place to which the messenger is sent, a person to whom the message is to be given, and the reason why the messenger is sent.

1. The first thing mentioned and explained in the text is the authority of the one sending, namely *by God*. Rightly is the messenger sent by God since the work for which the messenger is sent is a work of God alone, a work beyond every power and ability of nature, a work purely and simply of grace.

2. Secondly, Luke describes the suitability of the person carrying the message, namely, *the angel Gabriel*. Who is more suitable or capable to announce this than a messenger who is called in Greek, angel, and in Latin messenger?¹ And who better to be sent to announce the power of God than the person called ‘the strength of God’? The message was the conception of the Son of God, *the power and the wisdom of God* [1 Cor 21:24]; *Gabriel means the strength of God*.²

3. Thirdly, Luke describes the suitability of the place, namely, *to a town in Galilee called Nazareth*. Galilee means ‘change’;³ the angel announced that through Christ the human race was to change from this world to heaven, from vice to virtue, from sin to grace. Nazareth means ‘flowering’,⁴ since it was to be announced that from the flowering Virgin was to be born *a shoot that shall come from the stump of Jesse* [Isa 11:1] upon whom would rest in its fulness the sevenfold Spirit.

4. Fourthly, Luke describes the dignity of the person to whom the messenger is sent. He does this in three ways.

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i. Firstly, he describes her holiness or integrity by saying *to a virgin*. 'Lifelong virginity is a reflection on incorruption in corruptible flesh'.⁵ Mary was a virgin before giving birth and a virgin after giving birth and so, as Anselm says,⁶ 'it was fitting that she who was to be the Mother of God should shine with such a purity that, under God, no greater could be imagined'.

ii. Secondly, he describes her condition when he says *engaged to a man*. The saints⁷ point to three reasons why Mary was to be a virgin and yet be engaged to a man.

a. One reason was to hide and conceal the mystery so that the birth might be hidden from the devil and in no way could that wicked one find the reason for the hiding.

b. A second reason was to avoid scandal, lest it be thought Christ had been born of adultery and it be believed that his mother had conceived from adultery since such a birth was condemned by the Law [Deut 23:17]. Ambrose says⁸:

The Lord did not want anyone to doubt about his birth or about the conduct of his mother. Nor was it right for virgins while still alive to be left with no protection other than an excuse against an adverse opinion by which even the Mother of the Lord would have been regarded as infamous.

c. A third reason was to show the care and service given to the mother and child, namely how holy Joseph cared for and served the Virgin and child whether it be while going into Egypt or returning from there. How is she a virgin if she is married, how if she is married is she a virgin, or how is she at the same time mother and virgin? That she is a mother and virgin at the same time is a prerogative of this Virgin alone and her singular privilege of virginity with fertility and fertility with virginity, so that fertility neither took away virginity nor did virginity take away fertility, and as virgin and fertile so is she virgin and married. Hence Hugo⁹:

The piety of faith professes the incorrupt virginity of the Mother of God. Her consent to the marriage in no way lessened the perfection of her virginity nor did the birth take away its integrity; and when

she was engaged to a man she did not abandon nor lessen her intention of continence; when she conceived she did so not from a man but from the Holy Spirit without pleasure; and when she gave birth to her Son she did so without pain.

iii. Thirdly, Luke describes her origin since she was *engaged to a man whose name was Joseph, of the house of David*. The Virgin was of royal stock, of the family of David. This is clear since it was laid down in the Law [Num 36:6-10] that the tribes were not to intermarry. Each man took a wife from his own tribe, with the exception of the tribe of Levi. Since no allotment had been given to the tribe of Levi among the tribes of Israel [Num 26:62], there was no danger of mixing up inheritances and so they could marry a person from any of the tribes. Therefore, if Joseph was of the tribe and family of David, it is evident that the most holy Virgin belonged to the same tribe. So the tribe and genealogy of the Virgin is not described since, as Jerome¹⁰ and Damascene¹¹ say, ‘it is not customary in Scripture to give the genealogies of women’.

iv. Lastly, Luke describes her name: *The virgin’s name was Mary*. The nature of the message is explained in the rest of the Gospel.

While there is much material concerning this feast on which one could speak, I prefer for now to say something about the name of the Virgin. If I study and reflect on Scripture, especially the New Testament, I find evidence of twelve virtues in the Virgin, like the twelve stars shining in the crown of the woman in the book of Revelation 12:1. Nor does the Old Testament lack signs pointing to this Virgin.

1. I find, firstly, that Mary was most humble in thinking about herself. The more humble she was, the more capacity she had for grace, for as Augustine says¹²: ‘The emptier we are of the swelling of pride, the fuller we are of love’. Since Mary was most humble she was most open to grace. And since nature does not tolerate a vacuum,¹³ the capacity of Mary had to be filled, if one may speak in this way, something able to be done only by the Son of God; hence by the virtue of humility the Son of God was drawn to her.

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Bernard¹⁴: The more abject a rational creature is in its own eyes, the more acceptable and eminent is it in the eyes of the divine majesty. Pride is the source of dejection, humility of eminence. *For all who exalt themselves will be humbled, and those who humble themselves will be exalted* [Lk 14:11]. Mary, most humble of creatures, is exalted above every creature so that she may truly be and be called the Mother of God. Further, nothing is more pleasing than humility, nothing more hateful than pride. Pride lifts itself up above God, while humility is valued and venerated, and so *God opposes the proud, but gives grace to the humble* [Jas 4:6; 1 Pet 5:6]. Mary was most humble and so most full of grace. The Virgin is praised for this virtue: *He has looked with favour on the lowliness of his servant. Surely, from now on all generations will call me blessed* [Lk 1:48]. Even though she was to be made Queen of heaven and Mother of God, she called herself *servant*. This was how she answered the angel: *Here am I, the servant of the Lord, let it be with me according to your word* [Lk 1:38]; this is right for it was said earlier: *But this is the one to whom I will look, to the humble and contrite in spirit* [Isa 66:2].

This humility was prefigured in Abigail, wife of Nabal from Carmel. When David wanted to take Abigail as his wife, Abigail *rose and bowed down, with her face to the ground, and said, 'Your servant is a slave to wash the feet of the servants of my lord'* [1 Sam 25:41]. So, while Eve was indeed the source of pride, damnation and dejection, Mary is indeed the source of humility, health and exaltation.

2. Secondly, I find Mary to be most poor in her rejection and disdain of the world. The poorer one is, the further is one from the world, and one is raised up the more to God. Mary was most poor, caring nothing for the world or what is of the world, and while she lived bodily in the world, she dwelt in mind and desire in heaven. The poverty of Mary is clear in three things:

i. The first is because she was nourished and educated in the temple, and, as John Damascene says,¹⁵ from her weaving and

sewing she led a poor enough life. Then she married the poor builder Joseph even though she came from royal stock.

ii. Secondly, because when

the time came for her to deliver her child, she gave birth to her firstborn son and wrapped him in bands of cloth, and laid him in a manger, because there was no place for them in the inn [Lk 2:6-7].

This sign of extreme poverty was given to the shepherds by the angels for they said: *This will be a sign for you: you will find a child wrapped in bands of cloth and lying in a manger [Lk 2:12].* It was fitting that he who came to eradicate love of the world, to preach contempt of the world, and this not only in word but also by example, should be most poor and be born from a poor mother.

iii. Thirdly, according to the Law in Leviticus 12:8, there had to be offered for the redemption of a first-born a lamb or a pair of turtledoves or two pigeons. As a poor person Mary was not able to offer a lamb, the offering of the rich, but she offered a pair of turtledoves or two young pigeons, the offering of the poor, as stated in Luke 2:24. This poverty was prefigured in Ruth who in great poverty followed her mother-in-law Naomi into a foreign land after leaving her father's home and her relatives.

3. Thirdly, I find Mary to be undefiled and complete in most pure chastity. Mary was most chaste being a virgin before giving birth and a virgin after giving birth, most pure and immaculate, because although conceived with original sin she was sanctified before she was born.¹⁶ She was so sanctified that she could commit no sin be it mortal or venial. In a second conception, the conception of the Son of God, she was so sanctified and purified that not only would she not sin, she would not be able to sin; not only would she not desire to sin but she could not desire to sin, and what is more, nor could she be desired by others. It is stated¹⁷ that after she conceived the Son of God, such brightness shone from her face that any feelings of concupiscence were extinguished in all who saw her. It was fitting that she from whom the medicine for our wound was to be taken, should have no wound of sin. Also he who was to be born

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from her had to be without sin since he had to take away sin; fittingly then he should be born from a most pure and sinless mother. Hence Augustine, in *On nature and grace*,¹⁸ looked at all the Fathers of the Old Testament and found that none could boast he was without sin. Coming to Mary he said:

She alone is the one of whom, when there is question of sin, I want no mention of her to whom it was given to conquer sin in every way and who merited to conceive and bear the Son of God.

When the angel greeted her, she ‘was much afraid from the unusual greeting’¹⁹:

but she was much perplexed by his words and pondered what sort of greeting this might be. The angel said to her, ‘Do not be afraid Mary... you will conceive and bear a son etc. Mary replied: How can this be, since I am a virgin,

that is, I do not intend to marry?²⁰

There is no clear precursor of such chastity in the Old Testament; however, of significance is the example of Abishag the Shunammite, a beautiful and handsome virgin, who slept with king David, lay with him in his bosom, served him but *the king did not know her sexually* [1 Kings 1:2-4]. Judith also provides a figure of the chastity of a widow; from the merit of her chastity she cut off the head of Holofernes [Jdt 13:10].

4. Fourthly, I find Mary upright and modest, completely dignified in her bearing. The holy Virgin was neither unsettled nor restless, rather she was most upright and modest, an example of uprightness and a mirror of modesty: in appearance, in walking, in gesture and in speech.

Nothing piercing in the eyes, no impudent words, no shameful action, not a wild gesture, no feeble steps, no careless word, but rather she was dignified, mature and upright; the appearance of her body was an expression of the mind and a sign of probity.²¹

Her maturity is indicated and implied clearly enough in the Gospel. When the angel was sent to greet the Virgin Mary, *he came to her* [Lk 1:28]. Clearly, he did not find her in a street, or playing and joking at a crossroad, or at some show, but inside, closed in by her room, where she prayed to the *Father who is in secret* [Mt 6:6]. Similarly, when she heard that Elizabeth, her relative, had conceived, Mary *set out and went with haste into the hill country* [Lk 1:39]. Mary came to serve Elizabeth and she *remained with her about three months* [Lk 1:56]. Ambrose²² notes that Mary went with haste so as not to be found in public places and that she remained with Elizabeth for three months to avoid moving about by going and returning frequently. Ambrose says²³: ‘Learn, holy women, not to go about through houses, nor pass through the homes of others’, like that *woman who comes toward him, decked out like a prostitute, wily of heart. She is loud and wayward; her feet do not stay at home; now in the street, now in the squares* etc. [Prov 7:10-12]. An example or sign of such uprightness and modesty is seen in Sarah, wife of the younger Tobit, who said of herself: *You know, O Master, that I am innocent, of any defilement with a man, and that I have not disgraced my name or the name of my father in the land of my exile* [Tob 3:14-15].

5. Fifthly, I find Mary to be cautious with a prudent shrewdness. She did not act hurriedly or impetuously, but in everything was led by sound judgment and made use of the moderating influence of prudence. With considerable shrewdness she avoided the attacks of the ancient serpent, not like Eve who was seduced by the cunning of the serpent [Gen 3:1-6; 1 Tim 2:14]. She distinguished good from evil, better from good, and always chose the best from among the better. She saw not only the present but foresaw the future, not like the *foolish virgins who took no oil with them, and so were rejected by the bridegroom*. These foolish virgins had only praise and glory from men and women. But Mary was like the *wise virgins who took flasks of oil with their lamps*, so as to meet the bridegroom when he came; they wanted to please him alone, setting aside human praise,²⁴ and so they *went with him into the wedding banquet* [Mt 25:1-10]. How stupid, how silly it is to lose everlasting glory for transitory applause

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and praise, how unthinking to exchange what is everlasting for what is transitory. The prudence of the holy Virgin is clear in the words of the Evangelist. When the angel had sung the hymn, *Glory to God in the highest*, the angel went to announce the birth of Christ to the shepherds who came to look at and adore the Word made flesh. The Evangelist adds that *Mary treasured all these words and pondered them in her heart* [Lk 2:19]. Asking is an act of prudence. When the Archangel Gabriel greeted her and announced she was to conceive a son, she asked: *How can this be, since I am a virgin* [Lk 1:34], not doubting but asking²⁵ how she could be a mother and not lose her virginity? The Virgin did not hurry her consent and she held back her consent until the angel explained how.

A type of such prudence can be seen in Abigail, wife of Nabal from Carmel. She was a most prudent woman and by her prudence saved both her husband and herself from the hand of David [1 Sam 25:3-42]. Another type is the woman of Tekoa who told David a story of two sons. David was so moved that he had Absalom brought back [2 Sam 14:1-20].

6. Sixthly, I find Mary most ready in faith and trust. She was not like Eve who was unbelieving or doubtful about the word of the Lord, nor like Zechariah who remained dumb until the birth of John [Lk 1:20, 64]. Mary trusted and gave her consent as soon as the angel had explained how she was to conceive: *Here am I, the servant of the Lord; let it be with me according to your word* [Lk 1:38]. As Anselm says,²⁶ the incarnation happened after the consent. She conceived the Son of God in her heart by faith before she conceived him in her body. Holy Elizabeth attributed the conception to this faith and trust; when Mary entered the house of Zechariah and greeted Elizabeth, Elizabeth recognized the Mother of the Lord from the rejoicing of the infant within her. Elizabeth said: *Blessed is she who believed that there would be a fulfillment of what was spoken to her by the Lord* [Lk 1:45]. And Mary, a teacher of faith,²⁷ was so firmly grounded and strong in faith that at the death of the Lord she did not doubt in any way in spite of the doubts of the disciples. Rather, later on she could

lead the disciples to faith. She was the ark in which the manna and the tablets of the covenant were stored.²⁸

Such faith was prefigured in the woman of Zarephath [1 Kings 17:10-16] who had only a handful of meal and oil but she served and gave this little to Elijah. Meanwhile she believed that the handful of meal and oil would not run out so that she would be able to feed herself and her son. It was prefigured also in Sarah of whom the Apostle says: *By faith Sarah herself, though barren, received power to conceive, even when she was too old, because she considered him faithful who had promised* [Heb 11:11].²⁹

7. Seventhly, I find Mary to be generous from a gracious love. The Virgin Mary was most gracious, in nothing narrow-minded or greedy; she gave of herself and gives herself to us daily as she prays for us. Anyone in any trouble or need should go to Mary for as her children *we all receive from her fulness* [Jn 1:16].³⁰ She is the queen of mercy, as she gave us the fountain of mercy; she is a fountain of grace and wisdom as she conceived in herself a Son and gave birth to him who is the fountain providing drink for all: *On that day a fountain shall be opened for the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity* [Zech 13:1]. The Virgin Mary was so generous that she gave us what she had and even gave us what was most dear to her, namely, her only Son, so that one can say of her what was said of the Father: *God so loved the world that he gave his only Son* [Jn 3:16]. Mary gave us and even gave to death him whom she loved in her heart. She was as severe and strict with herself as she is kind and generous to us. This is elegantly expressed in the Gospel: *When the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord* [Lk 2:22]. Great love, great generosity as Mary on that day offered her Son to the Church. Happy is the soul that receives such an excellent gift in its conscience; unhappy the soul refusing it. Happy was Simeon to receive that gift in the name of the Church.

Rebekah was a type prefiguring the example of Mary. Rebekah, when asked by Abraham's servant for water to drink, offered water

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not only to him but also to the camels: *Drink, my lord, I will draw water for your camels also* [Gen 24:17-19]; another figure is the woman of Zarephath referred to above in number 6.³¹

8. Eighthly, I find Mary diligent in divine service. Who was more caring, more diligent than Mary, the main assistant of the Lord? She was submissive to the Lord when she conceived him, she carried him for nine months in her holy womb, was submissive to him when he was born; she gave birth without pain, clothed him, fed him with her pure milk, cared for him when he cried, took him to and from Egypt when she fled from the face of Herod in accord with the warning of the angel [Mt 2:13]. Augustine, in his book *De Assumptione*³² draws an argument from this to prove that Mary was assumed into heaven not only in her soul, but also in her flesh and body. Christ said: *Whoever serves me must follow me, and where I am, there will my servant be also* [Jn 12:26]. Mary was the main assistant of Christ and so should have more and further privileges than other assistants. Therefore, if other saints are where Christ is in their spirits, Mary not only in spirit, but also in spirit and body is where Christ is, namely, in heaven raised above any height accessible to a creature.

From the example of Mary we are to learn how to serve the Lord and if we cannot serve him personally we can serve him in the members of his body. What is done to the members is undoubtedly done to the head: *Just as you did it to one of the least of these who are members of my family, you did it to me* [Mt 25:40]. By doing this we may be able to be where Christ is in the glory of God the Father. We also serve the Lord when we obey his commandments and counsels.

An example of this is seen in Martha who prepared a meal for the Lord and carefully served him: *Martha welcomed him into her home* [Lk 10:38-42]. Another example is the Shunammite who served David and is referred to in number 3.³³

9. Ninthly, I find Mary pierced with the stings of compassion. What sorrow and sadness afflicted the blessed Virgin to see the Son

whom she had conceived and given birth to without sin, now paraded, captured, bound, ridiculed, scourged, spat upon, made sport of, crucified between criminals, as she watched him call out and die. What sorrow she felt when her Son commended her to the beloved disciple when the disciple who was his Vicar had fled. John, the Evangelist, says:

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son'. Then he said to the disciple, 'Here is your mother'. And from that hour the disciple took her into his own home [Jn 19: 25-27].

The Virgin stood beside the cross saddened, desolate and full of bitterness; she stood pierced by the sharp sword of compassion, so that the prophecy of Simeon might be realized in her: *a sword will pierce your own soul too* [Lk 2:35]. I think that when her sweet Son wanted to comfort her by giving her to John, streams of tears flowed from both eyes. The text of Jeremiah could be used here: *He has left me stunned, faint all day long* [Lam 1:13].

From the example of Mary learn, Christian, to suffer with Christ; make a bundle for yourself from the sufferings and bitterness of the child and the mother so that you may be able to say with the spouse in the Song of Songs: *My beloved is to me a bag of myrrh that lies between my breasts* [Song 1:13]. If we have been with Christ in the passion [2 Cor 1:7] we will be with him in the glorious resurrection.

A prefiguring of this is found in Naomi who said: *Call me no longer Naomi* (that is Pleasant), *call me Mara* (that is bitter) *for the Almighty has dealt bitterly with me* [Ruth 1:20]. There is a figure of this also in Zipporah who said when she circumcised her son: *Truly you are a bridegroom of blood to me* [Ex 4:25].

10. Tenthly, I find Mary to be raised on high and lifted up in contemplation. Mary was so completely lifted up and raised to what could be seen of wisdom, totally intent on the divine prophecies, fully on fire with heavenly desires, meditating *day and night on the*

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law of the Lord [Ps 1:2], praying always to the Father in secret [Mt 6:6], that she was directed to God with such a strength of love that the force of the love itself would take her completely to the beloved. As it is written: *the disciples were devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers* [Acts 1:14]. The disciples were with Mary, the mother of Jesus, a teacher of truth and faith, a leader in contemplation and the heights of prayer, as they waited for the coming of the consoling Spirit to fill them and the Church with gifts of graces, of which the holy Virgin was most full. It is not surprising if the blessed Virgin was concerned always with what is above, since she was unhindered, not held back by carnal desire nor earthly longing. She was so free and unhindered from the fervour of devotion as she went up like a column of smoke that the angels were in admiration: *Who is this coming up from the wilderness, like a column of smoke, perfumed with myrrh and frankincense, with all the fragrant powders of the merchant* [Song 3:6]? Because of the perfect purification, zeal and tranquility radiating from the divine splendour and illuminating her with the brightness of wisdom, the angels admire her as she goes forward: *Who is this that looks forth like the dawn, fair as the moon, bright as the sun*, etc [Song 6:10]? Through the ecstatic love flowing from her, she was totally attentive to her beloved and from the sweetness of love she was not able to support herself as she climbed. The holy angels admired her: *Who is this coming up from the wilderness, leaning upon her beloved* [Song 8:5]?

And you, Christian, learn from the example of Mary to travel along this triple way, namely the purgative, illuminative and perfect way. Hanna, the mother of Samuel, prefigures this devotion and devout height of prayer. In the temple *she prayed to the Lord and wept bitterly*, in her prayer Hannah *was praying silently; only her lips moved, but her voice was not heard*, but by the power of this prayer she merited to have Samuel [1 Sam 1:10-20]. Another example prefiguring Mary was Anna, the daughter of Phanuel, who *never left the temple but worshipped there with fasting and prayer day and night* [Lk 2:36-38].

11. In the eleventh place, I find that Mary is full of joy from the devotion of divine praises. The Virgin was not ungrateful for the divine gifts; she was adorned with so many gifts of grace, that from her heart she praised and blessed God all the time; she rejoiced and was glad in praise, pouring herself out in praise. The Evangelist says that, after she conceived her son and after being praised by Elizabeth, she burst forth in the canticle: *And Mary said, 'My soul magnifies the Lord, and my spirit rejoices in God my Saviour,* etc. [Lk 1: 46-48]. Mary spelt out what God had done to her, not for show, but rather humbly to give thanks.

And you, Christian, learn from the example of Mary not to be ungrateful for divine gifts. Give thanks humbly and devoutly to the Creator so as not to make yourself unworthy of such divine gifts because of ingratitude; nor are you to take the credit for these gifts but the credit belongs to the One who gives so freely. The sister of Moses is a figure of Mary. After the children of Israel were freed from Egypt, after the Egyptians had been drowned in the Red Sea, she *took a tambourine in her hand,* and other women followed her, *and Miriam sang to them: 'Sing to the Lord, for he has triumphed gloriously'* etc. [Ex 15:20-21]. Another figure is Hannah, the mother of Samuel, who was glad to give thanks by singing the canticle: *My heart exults in the Lord; my strength is exalted in my God* [1 Sam 2:1].

12. And in the twelfth place I find Mary fruitful in her conception of the divine Word or divine child or Son. The Virgin merited to conceive and to give birth to the Son of God because of her privileges of virtue so that the one Son who comes from all eternity by eternal generation from God the Father, is in time Son of the Virgin by temporal generation. Just as the Son of the Father existed in heaven from all eternity without a mother, so in time he was, without a father, a Son of a mother on earth,³⁴ without human seed he was conceived by the working of the Holy Spirit, and so she is at the same time mother and virgin. The Evangelist relates how when Mary was afraid at the greeting of the angel, the angel said to her:

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Do not be afraid, Mary, for you have found favour with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus. He will be great, and will be called the Son of the Most High [Lk 1:30-32].

When Mary asked how this could happen since she had no intention of marrying, the angel replied: *The Holy Spirit will come upon you and the power of the Most High will overshadow you [Lk 1:35]* so that you can bear a son without loss of your virginity. We read in Matthew that when Joseph saw that Mary was pregnant, and because they had not known one another, he suspected that she had conceived in adultery and so was unwilling to accept her. He was warned by an angel not to be afraid to accept her for what was in her was holy and was from the Holy Spirit. So we read:

Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. She shall bear a son for you and you are to name him Jesus, for he will save his people from their sins [Mt 1:19-21].

There can be no perfect prefiguring of this because it is wonderfully singular and singularly wonderful. Hence, there can be neither explanation nor prefiguring of it. Nevertheless, there are some indications of it. It was indicated in the bush and fire in Exodus 3:1-3, in the fleece of wool and the dew in Judges 6:36-37. And although, apart from Mary, there is no case in Scripture of a virgin giving birth, there are cases of sterile women giving birth. This very point was used by the angel as an example for Mary: *And now, your relative Elizabeth in her old age has also conceived a son*, ‘so that since God made a barren woman conceive, there is no doubt that God could do this for a virgin’.³⁵ And Sarah conceived Isaac in her old age when sterile [Gen 17:16-19; 18:9-14; 21:1-3].

Also there were oracles of the prophets. Isaiah 7:14 states: *Look, the young woman (virgin) is with child and shall bear a son*; Jeremiah 31:22: *For the Lord has created a new thing on the earth; a woman encompasses a man*; and holy Daniel 2:34: *A stone was cut out, not by human hands*. There is then no room for doubt, no scruple

of ambiguity, indeed every class, every sex, *every tongue should confess* [Phil 2:34] what is indicated by so many allegories of examples, so many oracles of prophets, even though there is no complete prefiguring.

Blessed Virgin, the virgin who conceived, who gave birth to the Son of God, who remained a virgin after the birth, intercede for us with your child to take away our guilt and fill us with gifts of grace and afterwards lead us to the kingdom of heaven where your child lives and reigns with the Father and Spirit forever and ever. Amen.

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Blessed are you among women, and blessed is the fruit of your womb [Lk 1:42]. After the angel's greeting and the most pure and holy conception of the Son of God, Mary's relative Elizabeth heard that the glorious Virgin had conceived. The angel had mentioned Elizabeth as an argument because she was by nature barren, and since God made a barren woman conceive there is no doubt that God could do this for a virgin.¹ *Mary set out with haste to a Judean town in the hill country to greet, visit, help and serve Elizabeth; when Mary greeted Elizabeth, John the Baptist, filled with the Holy Spirit before his birth, leapt with joy in the womb of Elizabeth* [Lk 1:39-41]. Elizabeth, equally filled with the Holy Spirit, cried out like a prophet in these words: *Blessed are you* etc. These words extol first of all the excellence of the mother: *Blessed are you among women*. The angel had said when greeting Mary: *Greetings, favoured one! The Lord is with you, blessed are you among women*. The words extol in the second place the power of the child: *and blessed is the fruit of your womb*. This is the fruit referred to in a Psalm: *our land will yield its increase* [Ps 85:12],² that is, the blessed Virgin Mary will give birth to Christ.

1. Therefore, Elizabeth says: *Blessed are you among women*. There are three reasons why a rational creature is made most worthy of blessing, and these were in the glorious Virgin in a most powerful and excellent way.

i. The first is a pure and perfect innocence, that is, a complete avoidance of sin; so Augustine says in *De sentiis Prosperi*³: 'True innocence is something which harms neither oneself nor another'. Innocence does not offend God, harm another, or injure oneself. While every sin offends God and injures the sinner and while there is no sin against a neighbour that is not also against God and neighbour, some sins are designated as being against God, such as lies, blasphemy, idolatry and such like; some sins are designated as being against a neighbour, such as theft, murder, adultery, false evidence and such like; others however are designated as being

against the sinner such as gluttony, lust, laziness and such like. Perfect innocence flees, avoids and is wary of all these so as to merit a blessing.

*Who shall ascend the hill of the Lord? And who shall stand in his holy place? Those who have clean hands and pure hearts, who do not lift up their souls to what is false, and do not swear deceitfully. They will receive blessing from the Lord [Ps 24:3-5].*⁴

The *hill* stands for loftiness of life; *who shall ascend* to this height, that is, few ascend by raising the mind? Or *who shall stand in his holy place* by endurance, for looking concerns only the beginning but height is in being raised up, in perseverance or endurance? *Clean hands*, I say, in external actions, for hands, the instruments by which we act, are called actions; *pure hearts* in interior thoughts and affections; *who do not lift up their souls to what is false* by love and affection for what is temporal because all temporal things are vanities; *and do not swear deceitfully* in false and harmful speech: *They will receive blessing*.

The blessed Virgin was most pure and innocent, never stained by a blemish of actual sin because she never injured herself, harmed a neighbour nor offended God. So she was blessed not only among women but among all pure creatures. This was fitting for as Anselm in *The Virgin Conception and Original Sin*⁵ says: ‘it was fitting that she who was to be the Mother of God should shine with such a purity that, under God, no greater could be imagined’; and Augustine in *On nature and grace*⁶:

If all the saints were asked whether they had been without sin, they would reply in the words of blessed John: *If we say that we have no sin, we deceive ourselves, and the truth is not in us [1 Jn 1:8]*; afterwards coming to the Virgin he said: She alone is the one of whom, when there is question of sin, I want no mention of her to whom it was given to conquer sin in every way and who merited to conceive and bear the Son of God.

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ii. The second is an ordered and perfect justice in doing good. Justice is a universal virtue encircling all the other virtues. Justice implies overall uprightness and is the order in every rational creature in regard to all its powers and from every point of view.⁷ A person is in order before God by pious reverence, by true and pious worship. *He will bless those who fear the Lord, both small and great* [Ps 115:13]. This is not servile fear with an eye to punishment, but a fear of reverence with an eye to the excellence of the divine majesty, making a creature withdraw into its own smallness: this is wisdom and piety, this is true worship of God; *Truly, the fear of the Lord, that is wisdom* [Job 28:28], while another translation has ‘piety’.⁸ But, as Augustine says in the beginning of the book *Faith, Hope and Charity*,⁹ God is worshipped by faith, hope and love so that a rational creature gives assent and rests in the highest truth for its own sake: *Those who believe are blessed with Abraham who believed* [Gal 3:9]. A rational creature is to rely on the highest majesty and trust no vanity:

*Blessed are those who trust in the Lord, whose trust is the Lord.
Cursed are those who trust in mere mortals and make mere flesh
their strength, whose hearts turn away from the Lord* [Jer 17:5-7].

A rational creature is to cling to the highest goodness, to the spring of goodness, loving it for its own sake, loving it more than all else and all else for its sake.

A rational creature is in order with itself by harsh penance so that it mortifies all desires of the flesh and crucifies *the flesh with its passions and desires* [Gal 5:16 and 24]. It is in order with a neighbour by generous mercy in making known a neighbour’s needs in either bodily or spiritual matters, and above all in forgiving any injury or offence: this is the highest act of mercy and the greatest alms: *Those who are generous are blessed* [Prov 22:9]. These things are parts of justice or three acts of justice. *Blessings are on the head of the righteous* [Prov 10:6]. Since the blessed Virgin Mary was most just, worshipped God most piously, honoured God by most sincere faith, by most high hope, by strong love, she merited to be blessed among all pure creatures.

iii. The third is perfect stability and firm constancy in respect to evil, especially the evil of punishment. This stability has three aspects or it consists in three things. It consists in repelling strongly every hostile trial, not weakly, not gently, not by giving in without fighting, but by strongly resisting the devil, the world and the flesh. In putting up with all misfortune calmly and patiently, even with much joy, since the apostles *rejoiced that they were considered worthy to suffer dishonour for the sake of the name* [Acts 5:41]. How grateful, how joyful should one of the faithful be to suffer something for the name of the Saviour who endured for us so much that was dreadful and harsh! In persevering to the end; this is the completion of perfect virtue, it alone merits a blessing, it alone *receives the prize* [1 Cor 9:24] and reaches the end. The Lord gave a sign of this in blessing *the latter days of Job more than his beginning* because he patiently put up with or calmly endured and persevered to the end [Job 42:12].

The blessed Virgin repelled every hostile trial and calmly bore all misfortunes. What could demand more patience than to see her Son crucified and to have a sword of suffering pierce her heart [Lk 2:35]? Not only did she endure calmly but she generously offered herself and persevered to the end without being broken by any difficulty. She it was who struck the head of the serpent [Gen 3:15]; She is Jael who pierced the head of Sisera and so is said of her: *most blessed of women be Jael* [Judg 5:24]. She is Esther who freed the Jewish people and had Haman, the enemy of the Jews, *hanged on the gallows he had prepared for Mordecai* [Esth 7:10]. She is Judith who cut off the head of Holofernes and so is blessed: *Blessed are you our God, who have this day humiliated the enemies of your people. Then Uzziah said to her, 'O daughter, you are blessed by the Most High God above all other women on earth'* [Jdt 13:17-18].

2. After speaking of the excellence of the mother, the angel spoke of the power of the child saying: *and blessed is the fruit of your womb*. Blessed fruit because it is precious, abundant, delicious and so it is useful, it refreshes and it confers benefits; in it you find medicine, refreshment and consolation.

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i. Firstly, this fruit is precious. It is useful and effective as medicine: it is medicine against every weakness, and is prefigured in the fruit of the tree of life that was in paradise [Gen 2:9]. Just as the tree of life was given and meant for the preserving and continuation of life, so this fruit, Jesus Christ the God man, was for healing, that is, for the restoring or giving back of life and health, *curing every disease and sickness* [Mt 4:23].

All Christ's words were healing and health giving: *The words that I have spoken to you are spirit and life* [Jn 6:63]. Hence Peter said to Christ: *Lord, to whom shall we go? You have the words of eternal life* [Jn 6:68].

All Christ's actions were healing and health giving: by humility he healed the swelling of pride, by poverty the fever of avarice, and so on for all the others as Augustine said so well in the book *The Christian Combat*.¹⁰

Christ's passion was healing: all the sacraments are in truth spiritual medicines and they draw their power and effectiveness from the passion; the institution of the Eucharist is especially healing.

This fruit is precious not only because it is medicine for healing, but also because it is the remedy or price of redemption. A weak and sick person needs medicine and an item for sale has to have a price, yet we have been redeemed by this fruit in the following way: *You were sold for nothing, and you shall be redeemed without money* [Isa 52:3]. Peter developed this:

You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish [1 Pet 1:18-19].

The text of Proverbs 3:14-15 in a different translation can fittingly be applied to this fruit: *Its fruit is more precious than all wealth; whatever is desired cannot be compared with it*, whether it be riches, wealth, treasures. I say further that no creature was capable of redeeming the human race. However, this fruit was sufficient, even abundantly so and hence it is blessed.

ii. Secondly, this fruit is abundant.¹¹ It refreshes and is adequate for refreshment. Nothing can satisfy or stop the appetite or desire of a rational or intellectual creature except what can fill it up; but there is nothing that can so fill or refresh the appetite that it is no longer able to crave or desire. Every created person, every limited creature can crave and desire more; therefore, nothing created can fill, stop or satisfy its desire. Only the highest good so exceeds the soul's appetite that once this highest good is possessed nothing further can be desired; therefore, it alone can fill desire and so stop and satisfy desire.

Further, the appetite or longing for anything cannot be held or find its satisfaction in anything other than in that for which it was made and towards which it is destined as its goal. A rational creature is made for God, for the Highest One, and is destined for God as its goal because the creature is an image of God. Therefore, the appetite and desire of a rational creature cannot come to rest, be satisfied, filled or be held by anything short of or less than God: *Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest* [Mt 11:28]. Augustine says in his *Confessions*¹²: 'You have made us for you, Lord, and our heart is restless until it rests in you'. Everything below God is vanity because *vanity of vanities and all is vanity* as stated in Ecclesiastes 1:2; whatever is below God is insufficient and inferior.¹³ When a rational creature made for God, destined for the highest good, loves and longs for what is below God, it does not find refreshment but rather exhaustion, not beatitude or happiness but rather suffering and disaster. What is below God does not stop desire but provokes and incites it.

Woe to all who love, long for and put their hope in what is below God. Happy are all who love, desire, put their hope in and seek happiness only in the highest good: *Happy are those who make the Lord their trust, who do not turn to the proud, to those who go astray after false gods* [Ps 40:4]. My soul, love that good and it is sufficient. Whoever loves, takes hold of and eats that good perfectly will never be hungry since it completely refreshes the mind and goes beyond desire and longing. So that a person may be completely happy, especially in the mind and in the senses, a person was made 'so that

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whether he or she goes in or goes out, he or she will find pasture: outside in the humanity, inside in the divinity' as the author of the book *De spiritu et anima* says.¹⁴

iii. Thirdly, this fruit is delicious. It confers benefits and is adequate for making progress, for consolation and delight. If good delights, this fruit is the best: *Agree with God and be at peace; in this way good will come to you* [Job 22:21]. If beauty delights, this fruit is the most beautiful; this is prefigured by the fruits of the most beautiful tree in Leviticus 23:40.¹⁵ The most beautiful tree is the Virgin Mary and the most beautiful fruit is Jesus Christ. If sweetness pleases, this fruit is most sweet: *With great delight*¹⁶ *I sat in his shadow, and his fruit was sweet to my taste* [Song 2:3]. The author did well to put first the desire for sweetness since this fruit, while being in itself most sweet, does not satisfy a person who does not desire it. On the sweetness and flavour of this fruit we read: *The bee is small among flying creatures, but what it produces is the best of sweet things* [Sir 11:3]. The small bee is the Virgin who was humble, flying and lofty in contemplation; the fruit is Christ, most sweet and delightful, in fact the source of all sweetness and delight. This fruit is delightful to angelic spirits, but humans cannot reach it since it is disproportionate to them. God became man for the very reason that the fruit might become proportionate to and able to be reached by humans who could then delight in and eat the bread of angels. This is the heavenly bread containing in itself *every pleasure and suited to every taste* [Wis 16:20]. This bread is put before us above all in the Eucharist, that is, Christ himself under the appearance of bread. Many find no taste in it because their palate and taste are infected or influenced by another taste. But for all who can taste there is a taste of unspeakable consolation and delight. In heaven this fruit will be put before us in its own form and so will be most delightful. For more on this delight see above in the preceding sermon.¹⁷

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Let the earth open, that salvation may spring up [Isa 45:8]. In this text the content of the present solemnity is stated, namely, the annunciation to Mary and the conception of the Saviour. It is described with reference to three points, namely, to the Virgin conceiving, the way of conceiving, and the fruit of the conception. The Virgin conceiving is worthy of imitation and this is pointed out when the text says: *earth*; the way of conceiving is admirable, and this is pointed out by the words: *let open*; the fruit is most desirable and this is pointed out by the words: *that salvation may spring up*.

1. The text says *earth* indicating and understanding by earth the Virgin Mary on account of the noble properties found in earth: the earth is lowly in its position, firm in its stability, fruitful and fertile in bearing fruit and dark in colour.

i. Mary was lowly in humility: *Like the heavens for height, like the earth for depth* [Prov 25:3]; *Heaven is my throne and the earth is my footstool* [Isa 66:1]; the Virgin Mary was more humble than any other creature: *he has looked with favour on the lowliness of his servant* [Lk 1:48].

ii. Secondly, the Virgin Mary was firm in her faith for when the apostles doubted she remained constant in faith.¹ *A generation goes and a generation comes, but the earth remains forever* [Eccl 1:4]; *You set the earth on its foundations, so that it shall never be shaken* [Ps 104:5].

iii. Thirdly, the Virgin was fruitful in the number of her good works: *May God give you of the dew of heaven, and of the fatness of the earth, and plenty* etc. [Gen 27:28]. The Virgin Mary bore fruit: *And our land [earth] will give its increase* [Ps 85:12]; *Blessed is the fruit of your womb* [Lk 1:42].

iv. Fourthly, she was dark and unseen on account of the austerity of her discipline: *Do not gaze at me because I am dark, because the sun has gazed on me* [Song 1:6], above all in the passion of her Son when a sword pierced her soul, as foretold by Simeon [Lk 2:35].

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2. The text continues: *let open*, by which the way of conceiving is indicated. Mary opened her heart by her strong desire, her ears to receive the command, her eyes to receive the ray of truth and her mouth to give consent. *Open your mouth wide and I will fill it* [Ps 81:11]. Mary opened her ears to hear the command: *The Lord God has opened my ear, and I was not rebellious* [Isa 50:5]; her eyes: *Open to me, my sister, my love, my dove, my perfect one* [Song 5:2]; *I am standing at the door, knocking; if you hear my voice etc.* [Rev 3:20]; her mouth to give consent: *She opens her mouth with wisdom, and the teaching of kindness is on her tongue* [Prov 31:26].

3. The text continues: *that salvation may spring up*. These words refer to the fruit of Mary's conception. The springing up of salvation flowered and came forth as had been prefigured in the book of Numbers 17:1-11. It flowered, that is, it brought forth the Saviour. The human race needed a Saviour because of a fourfold disaster. There was the disaster of slavery, the disaster of blindness; humans were committed to slavery, they were blind and ignorant, weak, famished and needy. Our Saviour is a competent and perfect saviour: he saves by paying the price of a slave, he saves the blind and ignorant by giving his teaching, he saves the sick by medicine, and saves the needy by providing nourishment.

i. Firstly, he is a Saviour by paying the price for redeeming slaves, and so is correctly called Redeemer: *I am the Lord your Saviour, and your Redeemer, the Mighty One of Jacob* [Isa 49:26]; he paid no price other than himself as the Apostle says: *Who loved me and gave himself for me* [Gal 2:20]. *We know that we were ransomed not with perishable things like silver and gold, but with the precious blood of Jesus Christ, like that of a lamb without defect or blemish* [1 Pet 1:18-19]. The Apostle warns us that, since we were bought with a price [1 Cor 6:20], we are to glorify and carry God in our hearts, and we are not to *submit again to a yoke of slavery* [Gal 5:1].

ii. Secondly, Christ saves by a teaching that enlightens, and so is a doctor:

I will give you as a light to the nations, that my salvation may reach to the end of the earth [Isa 49:6]; *For the grace of God has appeared, bringing*

salvation to all, training us [Titus 2:11]; for he desires everyone to be saved and to come to the knowledge of the truth [1 Tim 2:4].

How liberal a teacher is Christ but this is not surprising for light spreads out in all directions.

iii. Thirdly, Christ saves by giving the medicine of life:

For the one who turned toward it was saved, not by the thing that was beheld, but by you, the Saviour of all. For neither herb nor poultice cured them, but it was your word, O Lord, that heals all people [Wis 16:7.12].

Hence, he is *the pharmacist who makes a mixture* of sweetness and an ointment of health, as stated in Sirach 38:7. Christ, like the pelican, provides no medicine or healing other than his blood.

iv. Fourthly, Christ saves by giving the nourishment of grace: *But he saves the needy from the sword of their mouth, from the hand of the mighty, so the poor have hope [Job 5:15-16].* The Egyptians weak from hunger said to Joseph: *You have saved our lives [Gen 47:25]; he saves the lives of the needy [Ps 72:13].*

ENDNOTES

- 1 Isidore, *Etymologiae*, VII, c. 5, n. 1 (PL 82, 272).
- 2 Jerome, *De nominibus hebraicis* (PL 23, 843); Bernard, *Super missus est*, homilia 1, n. 2 (PL 183, 57).
- 3 Jerome, *De nominibus hebraicis* (PL 23, 843).
- 4 Jerome, *De nominibus hebraicis* (PL 23, 842).
- 5 Augustine, *Holy Virginity*, ch. 13, n. 12, FOTC, vol. 27, 1955, 155.
- 6 *The Virgin Conception and Original Sin*, ch. 18, New York: Magi Books Inc., 1969, 194.
- 7 Jerome, *In Matthaicum*, l. 1, c. 1, 18 (PL 26, 24); Bernard, *Super Missus est*, homilia 2, nn. 12-13 (PL 183, 67); and especially Ambrose, *In Lucam*, II, nn. 1-3 (PL 15, 1553); Bede, *Homiliae*, homilia 1 (PL 94, 10).
- 8 *In Lucam*, l. 2, n. 1, and n. 2 (PL 15, 1633): 'since it was condemned by the Law for an unmarried woman to give birth'.
- 9 *De beatae Mariae virginitate*, c. 1 (PL 176, 857).

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- 10 *In Matthaeum*, l. 1, c. 1, 3 (PL 26, 22): ‘Note that in the genealogy of the Saviour none of the holy women are mentioned ...’.
- 11 *De fide orthodoxa*, l. 4, c. 14 (PG 94, 1155); versio Burgundionis, c. 87, n. 3: ‘It was not the custom of the Hebrews nor of the divine Scriptures to give the genealogies of women’ (ed. E. Buytaert, p. 319).
- 12 *The Trinity*, book 8, n. 12, FOTC, vol. 45, 1963, 263; in the Latin text of Augustine the word ‘emptier’ is ‘more healthy’..
- 13 Axiom from Aristotle who shows there is no vacuum, *Physica*, book 4, n. 8, *The Works of Aristotle*, vol. 2, Oxford: Clarendon Press, 1930, 214^b.
- 14 We read in *De modo bene vivendi*, c. 39 (in the works of Bernard, PL 184, 1260): ‘The more contemptible you are in your own eyes, the more precious you are in the eyes of God’; Gregory, *Moralia*, l. 18, c. 38, n. 50 (PL 76, 70): ‘The more a soul is contemptible in its own eyes, so much the more precious does it become in the eyes of God’.
- 15 *De fide orthodoxa*, IV, c. 14 (PG 94, 1159); *Homilia 1 in dormitionem. B. V. Mariae*, n. 6 (PG 96, 707).
- 16 Bernard, *Epistola 174*, Ad canonicos Lugdunenses, n. 5 (PL 182, 334).
- 17 See above, page 2, note 4.
- 18 Ch. 36, n. 42, FOTC, vol. 86, 1992, 52-53.
- 19 Leo the Great, *Sermon 21*, n. 1, 2, FOTC, vol. 93, 1996, 78.
- 20 Gratian in *Decreto*, c. 27, q. 2, c. 2 (ed. A. Friedberg, *Corpus iuris canonici*, I, Lipsiae 1879, 1063); P. Lombard, *Liber IV Sententiarum*, d. 28, c. 3, (ed. Quaracchi) 1916, 928: ‘that is, I do not intend to marry’.
- 21 Ambrose, *De virginibus*, II, c. 2 (PL 16, 220).
- 22 *In Lucam*, II, n. 21 (PL 15, 1560).
- 23 *In Lucam*, II, n. 21 (PL 15, 1560).

- 24 Gregory, *In Evangelia*, homilia 12, nn. 1-3 (PL 76, 1119-1120).
- 25 Bernard, *Super missus est*, homilia 4, n. 3 (PL 183, 80): ‘She did not doubt the fact but asked how’.
- 26 Rather J. Damascene, *De fide orthodoxa*, III, c. 2 (PG 94, 986); versio Burgundionis, c. 46, n. 2 (ed. Buytaert, p. 171): ‘After the consent of the Virgin, the Holy Spirit came upon her’ etc. See Anselm, *Why God became Man*, book 2, chs. 8 and 17, New York: Magi Books Inc., 1969, 128 and 152. The same is found also in Matthew himself, *Quaestiones de incarnatione*, q. 6 (BFS II, ed. 2, Quaracchi 1957, 125): ‘According to Anselm, the incarnation happened after the consent’.
- 27 See *Summa Halensis*, l. 3, q. 2, n. 79, 2-3 (IV-1, 120b); Bonaventure, *In III Sententiarum*, d. 3, p. 1, a. 2, q. 3, ad arg. 2 (III, 78).

- 28 *Glossa ordinaria*, in Lyranus (II, 218v): ‘There was in the ark, according to Paul, a golden urn containing manna?’
- 29 This text is taken from the footnote in the NRSV as it corresponds to the Latin text.
- 30 Bernard, *Sermon for the Sunday within the Octave of the Assumption*, in *St Bernard’s Sermons for Seasons and Principal festivals of the Year*, vol. 3, Dublin: Browne and Nolan, 1921, 260: ‘From her fulness all receive’.
- 31 Page 33.
- 32 Cap. 7 (in the works of Augustine, PL 40, 1146-1148).
- 33 Page 30.
- 34 See Anselm, *Why God became Man*, book 2, ch. 8, New York: Magi Books, Inc., 1969, 128.
- 35 Leo the Great, *Sermon 21*, n. 1, 2, FOTC, vol. 93, 1996, 78. See also *Glossa ordinaria* on Lk 1: 36, in Lyranus (V, 125r).

SERMON 2

Pages 40-46

- 1 Leo the Great, *Sermon 21*, n. 1, FOTC, vol. 93, 1996, 78.
- 2 *Glossa interlinearis* on Ps 84:13 in Lyranus (III, 212r) reads: ‘Or Mary; Christ’.
- 3 Prosper Aquitanus, *Sententiae ex Augustino delibatae*, n. 1 (PL 45, 1859; 51, 427).
- 4 For what follows see P. Lombard, *Glossa*, on Ps 23:3-5 (PL 191, 247-248) and *Glossa Interlinearis*, in Lyranus (III, 118r).
- 5 Ch. 18, New York: Magi Books Inc., 1969, 194.
- 6 Ch. 36, n. 42, FOTC, vol. 86, 1992, 54.
- 7 See Augustine, *Two Books on Genesis against the Manichees*, book 2, ch. 10, n. 14, FOTC, vol. 84, 1991, 110: ‘The fourth river is not described by what it does or that it flows around the earth: for justice belongs to every part of the soul, because it is the order and calmness of the soul’; in *Glossa Ordinaria*, on Gen 2:14 in Lyranus (I, 37r).
- 8 Instead of *the fear of the Lord* the Septuagint has *the worship of the Lord*.
- 9 Ch. 3, n. 12-15 and ch. 6, n. 18-19, FOTC, vol. 2, 1947, 375-386.
- 10 Ch. 11, n. 12, FOTC, vol. 2, 1947, 329.
- 11 For the following see Matthew, *Quaestiones de anima beata*, q. 1 (ed. A. Emmen in BFS XVIII, 179ss.).
- 12 Book 1, ch. 1, FOTC, vol. 21, 1953, 4.
- 13 Ps.-Augustine, *De spiritu et anima*, c. 14: ‘Only the highest good can be sufficient for a human person’ (PL 40, 790).

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- 14 Cap. 9 (in the works of Augustine (PL 40, 785); the quote is based on John 10:9: *will come in and go out and find pasture*).
- 15 The Latin text of Lev 23:40 has: *the fruits of the most beautiful tree*; the NRSV text is quite different.
- 16 The Latin text has *desire*.
- 17 Namely, in the sermon on the birth of the Lord: 'Medius vestrum stetit', in art. 3 (cod. G, f. 106v; A, f. 21r).

SERMON 3

Pages 47-49

- 1 See above, page 32, note 25.