

THE PURIFICATION OF THE B. V. MARY

Sermon 1

See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight [Mal 3:1].

It is a custom and long standing practice that when a new king or legate is coming to a town, a messenger goes ahead, the place is made ready, and the people go to meet the king or legate. So, when the Lord was coming to Jerusalem to be offered and presented in the temple, the prophet Malachi went ahead and announced his coming by saying: *the Lord will suddenly come*; he pointed to the place to be prepared: *to his temple*; he alerted the people who were waiting: *the messenger of the covenant in whom you delight*. The old man Simeon filled with the Holy Spirit, and Anna the prophetess, a most chaste widow, went to the temple to acknowledge the Lord. This is the subject of today's feast called in Greek 'Ypapanti', that is, feast of the meeting or procession.¹ The text quoted describes the subject of today's solemnity in three ways: firstly, the fittingness of the coming: *the Lord will suddenly come to his temple*; secondly, concerning the excellence of the Lord who is coming: *the messenger of the covenant*; thirdly, concerning the reverence of the people meeting the Lord: *in whom you delight*.

The fittingness of the coming is noted in two ways: in the suitability of the time when he says *suddenly*; 'suddenly' not in the sense of immediately after the prophet's preaching but in the fulness of time. So the words begin: *See, I am sending my messenger to prepare the way before me*; 'the word is spoken by the Father to the Son'.² *I am sending my messenger*, that is, John the Baptist, *before me*, that is, before your presence and being visible in the flesh, who *will prepare the way*, that is, will announce and proclaim your coming. The prophet then directs his speech to the people and says: *will suddenly come* etc. Secondly, the prophet points out the fittingness of the coming to a specific place: *to his temple*. The

temple is a place of divine worship, by which is understood the holy Church, that is, the assembly of the faithful or any faithful soul.³

Likewise, the excellence of the king coming is indicated in two ways, namely, in the height of power: *the Lord*. Lord is a name for power. So if the king is Lord he can defend and set free. Isaiah, speaking in the name of the fathers, asked for this Lord: *Send lambs to the ruler of the land, from Sela, by way of the desert, to the mount of daughter Zion* [Isa 16:1]. Secondly, it is indicated by the depth of wisdom and by the truth of the teaching: *the messenger of the covenant*, that is, carrying the Testament, the law of the Gospels, in which are precepts and counsels of salvation. The angel can impart knowledge and is called *the messenger of great counsel* [Isa 9:6⁴], sent by the Father to give counsels of perfection.

The reverence of the people is indicated in two ways. Firstly, by their careful attention: *whom you seek*, that is, whom you search for most diligently. *When you search for me, you will find me; if you seek me with all your heart* [Jer 29:13]. Secondly, it is indicated by the strength of desire: *in whom you delight*, that is, whom you pursue and long for with the strongest desire. The main sense of the text is that you ask when will he come? When the time is complete. To where will he come, to the Church or to a pure conscience? But of what kind and how great is he who comes? He excels in power, wisdom and doctrine. To whom does he come? He comes to those who search for him with careful attention and desire, to those who pursue or want him with strong desire.

Therefore, the text says: *the Lord whom you seek will suddenly come to his temple*. One must remember that according to the fourfold meaning of Scripture the temple can be understood in four ways. According to the historical meaning the temple is the material building; according to the figurative meaning the temple is a rational soul; in the allegorical meaning the temple is the Church militant, and in the mystical meaning it is the Church triumphant.⁵ It would take too long to preach on all of these meanings so for our edification something will be said on the moral temple, that is, a rational soul. On this meaning three things can be thought of, namely, how the temple is to be ready for when Christ comes; secondly, for what

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reason Christ comes to the temple, or what Christ does in the temple; thirdly, how Christ is to be met when he comes to the temple.

1. This temple, like any temple, must be stable, ample, raised on high, adorned and made beautiful.

i. Firstly, the temple must be stable. For the structure of the temple to be stable it must have a firm and solid foundation. A firm and solid foundation is truth and virtue; not created, for no created truth is solid nor is any created virtue firm. Therefore, the temple has to be secured and stable on unchanging and eternal truth and virtue: it is supported on eternal truth by faith and on eternal virtue by humility. Therefore, the foundations of this temple are simplicity of faith in the mind and humility in the affections. Paul laid this foundation: *like a skilled master builder I laid a foundation* [1 Cor 3:10]. Therefore, I say that faith is the primary foundation of the whole spiritual building, holding together and strengthening the faithful in truth. Dionyus in *De divinis nominibus*⁶ defines it in this way: 'Faith is the only foundation holding them together in truth'. Just as whatever lacks a foundation of truth is nothing, so whatever is without faith is completely empty and useless, as Augustine says in the beginning of *To Peter on the Faith*⁷:

Faith is the foundation of all that is good, faith is the beginning of human salvation. Without faith no one can be numbered among the children of God because without faith one does not get the grace of justification in this life nor will he or she possess eternal life in the future. If one does not walk now in faith, he or she will not reach the sight (of God). Without faith every human effort is empty.

Each must examine whether he or she is living in faith; people can judge that they are living in faith, they can know they are held together in truth. The twelve articles of faith are like the twelve precious stones in the foundation of the temple as listed in the book of Revelation 21:19-20.

Faith cannot exist without humility since it is by humility that the mind submits and holds itself captive [2 Cor 10:5] in assenting to the truth for its own sake, even though the mind understands it

neither by the senses nor by reason. The foundation of faith is also insufficient without humility for even if the mind be based on truth yet relies on its own virtue by attributing the good one does to oneself, it is all in vain, as Gregory says⁸: ‘Whoever piles up virtues without humility, is carrying dust in the wind’. Therefore, humility is necessary to make firm the spiritual building; the mind, aware that of itself it can do nothing, relies on the divine power so that with that power it can act virtuously.

The Apostle says of a temple built in this way:

So then you are no longer strangers or aliens, but you are citizens with the saints and also members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord [Eph 2:19-21].

You are not strangers but fellow citizens with the saints, admitted into the city of God by a unity in faith. *You are citizens of the household of God*, made part of God’s family by the unity of faith, welcomed as family members to the secrets of God. *You are built upon the foundation of the apostles and prophets* that is, upon the teaching of the New and Old Testaments, for the Old Testament was handed down by the prophets while the apostles preached the New Testament,⁹ that contains the perfection of faith. *With Christ Jesus himself as the cornerstone*, the first foundation, on which the whole building rests and depends; Christ is called a stone because of his firmness, the highest stone because of his height.¹⁰ The building rises from below but reaches the height, not like a material building in which the foundation is below, but in a spiritual building the foundation is on high. Christ is called a corner stone because of the joining together of two peoples. *In him*, that is, in Christ the foundation, *the whole spiritual structure grows* by an increase of virtues *into a temple* to become a *holy dwelling* for God, cleansed from every stain of sin, *in the Lord*, that is, by a gift of divine grace.

Because the blessed Virgin Mary was most faithful and humble, she was a most firm temple ready to receive the Son of God not only in her heart but even to conceive him in her body. The reason for the

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conception is attributed to her faith and humility and she is blessed in these two virtues. Elizabeth called her blessed because of the trust of her faith: *Blessed is she who believed that there would be a fulfillment of what was spoken to her by the Lord* [Lk 1:45]; Mary said of herself that she would be blessed by all generations because of the humility of her soul when she said in her canticle: *He has looked with favour on the lowliness of his servant. Surely, from now on all generations will call me blessed* [Lk 1:48]. But, unfortunately, faith was lost, humility was lost. Those who should build up faith by teaching and build up humility by example, instead destroy them as did the unfaithful Jews of whom a Psalm says: *The stone that the builders rejected has become the chief cornerstone* [Ps 118:22].

ii. Secondly, it should be an ample temple. There is a double width in this temple: it is ample in kindness of love and in kindness of generosity, so that love not only thrives in the heart but is seen in actions. The temple should be ample in heart and broad in its love of God and neighbour. God is boundless and so cannot be held in a narrow heart; whoever, therefore, wishes to have God dwell in the heart, has to enlarge the folds of the heart so that God is loved *with all your heart, and with all your soul, and with all your might* [Deut 6:5; Mt 22:37; Mk 12:33; Lk 10:27]. Our Saviour said: *Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them* [Jn 14:23]. The heart has to be opened not only to God but also to the neighbour so that a neighbour is loved as oneself. Were someone to say the heart is open to hold God in love, yet it does not hold a brother or sister, such a one is deceived; if a heart cannot hold a small creature how can it hold the boundless God?

Those who say, 'I love God', and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen [1 Jn 4:20].

The temple of the heart must be broad not only by a kindness of love but it must reach out and extend itself as far as possible to all. A fire must throw out rays of heat and love must necessarily spread itself. Good is something that shares itself.¹¹ The first act of

generosity is to forgive injury and to pardon an offence; this is the best alms. The second act of generosity is to lessen need by instruction and encouragement and to give comfort. Generosity also meets bodily needs by giving food, clothing, extending hospitality and when necessary acting as a servant.

It is said of such a broad temple in 1 Kings 6:2 that the temple has a width of twenty cubits. The number twenty is twice ten and ten represents the perfection of the Law that contains ten precepts of love,¹² and so the number twenty represents the perfection of love doubled and counted twice.¹³ The whole New Law demands only love and generosity and finds fault only with greed. *On these two commandments* of love of God and of neighbour *hang all the law and the prophets* [Mt 22:40]. But unfortunately love has grown cold, carnal desires are enflamed, generosity has vanished, greed and meanness reign. The words of the Apostle are fulfilled: *In the last days distressing times will come for people will be lovers of themselves* [2 Tim 3:1-2]; but *love does not insist on its own way* [1 Cor 13:4-5]. *Where do those conflicts, wars and disputes come from* other than from love of self and a lack of charity? [Jas 4:1]

But the Virgin Mary was a most broad and ample temple by her most fervent love and generous giving. Who has a heart broader than Mary who received the Son of God not only into her heart but also conceived him in her body? Hence is said of her: 'You carried in your womb the person whom the heavens cannot contain'.¹⁴ Who has a heart more generous than she who gives us daily her Son? Mary offers her Son to us from her body and from her heart; you, therefore, open your heart to receive and embrace him.

iii. Thirdly, the temple should be raised on high and lofty. The building of the spiritual temple is completed in this way. The high and exalted God wants a high and exalted dwelling. A person whose heart is fixed and concentrated on what is below cannot build a lofty temple; but all who despise what is below and whose hearts are raised from what is below can build and raise a temple.

To despise what is below is insufficient without a desire for what is above. Many philosophers like Socrates¹⁵ despised riches but because they did not raise their desire to what is above, they did not

build a temple for the Lord. The person who puts all his or her hope and desire on what is above, on heavenly realities, raises a temple, so that the higher the desire, the higher and more sublime is the temple of the heart. Remember, you were made for what is above, not for what is below. The stance of a human indicates this: while the bodies of other animals are bent over towards the ground, the body of a human is erect, raised towards heaven, to indicate that our high and broad desire is to be for things above us,¹⁶ for the things in which we are to be made happy.

On the height of this temple we read of Zerubbabel and Jeshua son of Jozadak that *in their days they built a house and raised a temple holy to the Lord, destined for everlasting glory* [Sir 49:11-12]. Zerubbabel, a leader of the people, represents the mind, the leader of the soul; Jeshua son of Jozadak who was a high priest¹⁷ represents the affections. The mind and soul build a house and raise up a temple since by these two faculties the soul is raised up to God by mental searching and by desires of the affections. In the following chapter of Sirach 50:2 the same thing is said of Simon son of Onias: Simon built the high temple with *high double walls* and with *high retaining walls for the temple enclosure*. Simon means 'name of a dwelling'.¹⁸ He built the high temple, because he is both the temple or dwelling and the architect or builder. The double walls of the temple are contempt for what is below and a reaching out for what is above; the retaining walls are the mind and affections raised to the Lord.

And because the most blessed Virgin despised all things of this world, wanted to possess nothing on earth and desired God alone, she was a high and most suitable temple for the high God.

iv. Fourthly, the temple should be adorned and made beautiful. A temple is made beautiful and adorned by interior purity and exterior virtue. The eternal God who is highest purity and beauty, into whom *nothing defiled gains entrance* [Wis 7:25], deigns to live only in the dwelling of a pure and clean heart in which thought, desire and consent are concerned with nothing other than what is clean and pure. God flees a squalid and dirty house: *Wisdom will not enter a deceitful soul, or dwell in a body enslaved to sin* [Wis 1:4].

The temple of the heart must be adorned and made beautiful by interior purity, and indeed by exterior virtue, so that maturity and virtue might shine forth in speech, actions and walking; there is to be no talkativeness or insolence in words, no immodesty in the eyes, no lewdness in actions, no frivolity in walking. So Augustine says in his *Regula*¹⁹:

In walking, standing, in dress and in all your actions there is to be nothing offensive to the sight of others, but rather all these should befit your holiness. If your eyes are immodest, do not say you have modest hearts because an immodest eye is the messenger of an immodest heart.

On the adorning and beautifying of this temple we read: Solomon *adorned the house with settings of precious stones* [2 Chron 3:6]. Marble,²⁰ a white and quite cold stone, represents the cleanliness of chastity, a virtue that should underlie other virtues just as the colour white underlies other colours. By ‘adorning’ I understand beauty and the decency of virtue. The Apostle says of this temple: *God’s temple is holy, and you are that temple* [1 Cor 3:17]; holy is the same as pure and clean. The Apostle also says:

Do you not know that your bodies are members of Christ? Should I therefore take the members of Christ and make them members of a prostitute? Never. Do you not know that whatever is united to a prostitute becomes one body with her? [1 Cor 6:15-16].

But woe to all who pollute the temple of the Lord! *If anyone destroys God’s temple, God will destroy that person* [1 Cor 3:17]. You, whoever you are, if your soul and conscience are pure, preserve and guard their purity, but if they are not pure wash and clean them with tears so that you might be a holy temple of the Lord.

Because the blessed Virgin was most pure, as Anselm²¹ says, she shone with such purity ‘that no greater could be thought of under God’, and because she was most virtuous and modest she was a model and example of holiness and discipline. She was made ‘a temple of the Lord, a tabernacle of the Holy Spirit’²² and she

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conceived eternal beauty in her immaculate flesh by the power of the Holy Spirit.

2. Secondly, we must reflect on how we are to meet Christ as he enters the temple.

i. We should enter this temple as Christ comes, firstly to sacrifice and immolate ourselves by dedicating and offering ourselves. For if Christ offered himself today in the temple, does not cease day by day from offering himself on the altar, gives himself to you as food, gave himself for you as a payment, gave himself as medicine, what can you offer him in return, what is worthy to be offered to him? Of course, you can offer yourself and, even though this is not an equitable repayment, Christ accepts it as such. You have two things, namely, a body and a soul. Sacrifice your body to him by mortifying carnal desires, as the Apostle exhorts us: *I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, not to kill the body but to conquer it, and so he adds: which is your spiritual worship* [Rom 12:1]. Also offer and sacrifice your soul to him by heartfelt contrition and compunction. *The sacrifice acceptable to God is a broken spirit, a broken and contrite heart* [Ps 51:17]. Say to the Lord your God: Lord, I do not have anything worthy of you as a repayment; behold I offer and dedicate myself to you, and am ready, should the need arise, to shed my blood in the defence of truth. According to Augustine²³ this is the most genuine sacrifice on the altar of conscience. It is prefigured in 2 Maccabees 2:9, *It was made clear that being possessed of wisdom Solomon offered sacrifice for the dedication and completion of the temple, that is, he offered himself as a true sacrifice and dedicated himself to God in the temple.*

ii. Secondly, we are to meet him in this temple to entreat him in devout prayer. Wonderful it is that he who wants to be entreated is ready to listen. While we are poor, lacking spiritual goods, we find in him an abundance of all that is good, and also an extreme generosity. So let us beg from him with all our heart. Further, we are in debt to him for a debt we are unable to repay. Yet he asks no more of us

other than that you pray to him, offer humble prayer to him, ask for cancellation of the debt in the same way as you cancel the debts of all in debt to you. Otherwise, what was said to the wicked servant will be said to you:

You wicked slave! I forgave you all that debt because you pleaded with me. Should you not have had mercy on your fellow slave, as I had mercy on you [Mt 18:32-33]?

And then comes the most severe sentence: *Bind him hand and foot, and throw him into the outer darkness* [Mt 22:13]. Since Christ stirs us to pray and entreat, you are negligent if you do not entreat; Chrysostom²⁴: ‘Negligence in entreating is to be censured when the mercy of the one giving is not in doubt’.

Luke 18:10-14 gives us the form of prayer:

Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee, standing by himself, was praying thus, ‘God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax collector. I fast twice a week; I give a tenth of all my income’. But the tax collector, standing far off, would not even look up to heaven, but was beating his breast and saying, ‘God, be merciful to me, a sinner’.

Then Luke adds:

I tell you, this man went down to his home justified rather than the other; for all who exalt themselves will be humbled, but all who humble themselves will be exalted.

The Pharisee, standing apart and proud, was not praying but boasting; he was not praying but despising others,²⁵ and so he asked for nothing other than condemnation. The publican prayed in a most orderly way. Among other things prayer should have four qualities: firstly, prayer should have shame and modesty from a reflection on one’s unworthiness and so he was *standing far off* out of modesty and shame; secondly, fear and reverence from a reflection on the

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divine majesty; and so he did not dare *even to look up to heaven* out of fear and reverence; thirdly, strong sorrow from a reflection on one's sinfulness and so he *was beating his breast* out of sorrow and sadness; fourthly, confidence from a reflection on the divine mercy and kindness; so he could say confidently to God: *God, be merciful to me, a sinner*. Whoever prays in this way gains the result of justification; so the text adds: *this man went down to his home justified* etc. So let us go to meet the Saviour, praying to him devoutly, because in this temple he hears the voice of all who call on him: *From his temple he heard my voice, and my cry to him reached his ears* [Ps 18:6].

iii. Thirdly, we should go to meet him in the temple to contemplate him with a quiet mind, so that with the senses calmed and restrained, with the imagination composed, with all worries and secular business set aside, the mind goes up to its highest point and in great serenity and tranquility is taken up in divine contemplation. Here in the deepest silence one hears the Word who proceeded from the Father in the deepest silence. I dare to say that one can be so drawn from external matters that he or she can be *caught up to the third heaven* with Paul [2 Cor 12:2], that is, to an intellectual vision, so that God the Father, God the Word through whom all things were made [Jn 1:3], and Father and Word in the unity of the Holy Spirit can be contemplated. We understand this is what Paul saw as Augustine²⁶ and Gregory²⁷ teach, 'just as the saints will see after this life'. Of such quiet and tranquil contemplation it is said: *Samuel was lying down in the temple of the Lord, where the ark of God was* [1 Sam 3:3]. Samuel, a name meaning 'listening to God',²⁸ represents a contemplative person with whom God speaks in solitude and who says: *Let me hear what the Lord God will speak* [Ps 85:8]. He sleeps in the temple while he is quiet in contemplation; the ark is in this temple since in it divine mysteries and secrets are revealed.²⁹

iv. Fourthly, we should go to meet him in the temple to praise him with rejoicing and exultation. On entering the temple, as the mind remembers the divine gifts, especially those given to us today, the heart pours itself out like water in the sight of God as Jeremiah says: *Arise, cry out in the night, at the beginning of the watches!*

Pour out your heart like water before the presence of the Lord [Lam 2:19], as did holy Simeon who *took the child in his arms and blessed God*. Simeon gave us the beautiful canticle: *Master, now you are dismissing your servant* etc. [Lk 2:28-29]. Brothers and sisters, may we, taught by God, be good. We have received gifts, let us utter songs of praise; let us give praise *with tambourine and dance*; let us give praise

with strings and pipe [Ps 150:4]; *O come, let us sing to the Lord; let us make a joyful noise to the rock of our salvation! Let us come into his presence with thanksgiving; let us make a joyful noise to him with songs of praise* [Ps 95:1-2]; *I will enter your holy temple* [Ps 5:7]; *and give thanks to your name* [Ps 138:2];

and in another Psalm: *in his temple all say, 'Glory'* [Ps 29:9], that is, all with great rejoicing will glorify God and tell of God's wonders.

3. Thirdly, one should reflect on what Christ came to do in the temple.

i. Firstly, Christ places in this temple a troop of angelic powers; he places his soldiers to guard the temple. This temple then is the safest and most secure place so that as long as one remains in this temple, heavenly powers and infernal legions are powerless. But on leaving the temple one is exposed to enemies as booty, like a soldier who is not in the line of battle or like one who is not behind the fortifications; so *the devil prowls around* searching for anyone outside this temple *to devour* him or her [1 Pet 5:8]. The sole aim of the devil is to harm faith and destroy charity, the things for which a person is cast out of the temple.

We read of the fortification of this temple: *The four chief gatekeepers would spend the night near the house of God for on them lay the duty of watching* [1 Chron 9:26-27]. These guards are angels who keep watch and guard the temple of the faithful soul, or the Church militant, as stated in Isaiah 62:6, *Upon your walls, O Jerusalem, I have posted sentinels*. They guard the treasures of the house of God and the gifts of graces God has brought to the soul, or they guard holy souls who are the treasure of the Church militant.

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ii. Secondly, in this temple Christ gives charisms of graces and habits of virtues, spiritual riches enriching the soul and making it valuable. On this giving of graces in the temple we read: *Water was flowing down from below the south end of the threshold of the temple, south of the altar* [Ezek 47:1]; indeed waters of graces of which John 7:38-39 says:

'As the Scripture has said, "Out of the believer's heart shall flow rivers of living water"'. Now he said this about the Spirit, which believers in him were to receive,

that is, to make the soul spring *to eternal life* [Jn 4:14].

Gifts of graces are not given outside this temple. If indeed there are true sacraments outside the Church, such sacraments given to adults outside the Church confer no gifts of sanctifying grace. But within the temple anyone rightly disposed is filled with spiritual benefits: *We shall be satisfied with the goodness of your house, your holy temple* [Ps 65:4].

Dear brothers and sisters, we are not to make ourselves unworthy, nor place hindrances to these sacred outpourings lest we shut off access to the movement of these waters. If indeed we have these graces, we are to use them and not accept the grace of God in vain, as the Apostle exhorts us: *We urge you not to accept the grace of God in vain* [2 Cor 6:1]. Each of us is to take care to increase the talent of the Lord in accord with the way and measure of the gifts received [Mt 25:14ff.]; Paul exhorts us to do this when he said: *By the grace of God I am what I am, and his grace toward me has not been in vain* [1 Cor 15:10]. We must increase the talent lest the gifts given us be taken away as from the worthless and lazy servants, lest we be bound *hand and foot*, that is, deprived of all ability for work, and lest we be sent *into the outer darkness, where there will be weeping and gnashing of teeth* [Mt 22:13; 25:30].

iii. Thirdly, lights of revelations spread out in this temple for the Lord taught from the temple. To represent this, Christ always taught in the temple since outside the Church there is no wholesome teaching. Only Christ is the master of truth, and his school is the

Church; but he only teaches in his own school and so outside the Church there is no true and wholesome teaching.

Frequently also from the mouths of the saints, as from the temple, Christ reveals mysteries. So it is stupid to despise the teaching of the saints, even when they were illiterate, because it was not they who spoke but the Spirit of God living in them [Mt 10:20; 1 Cor 3:16]. In Scripture there are any number of examples of prophets the majority of whom were peasants, simple and illiterate, and also of apostles who, with the exception of Paul were all illiterate and simple. According to Augustine,³⁰ the reason for this is that faith is not based on human wisdom, but on revelation and divine inspiration; and if any of these did and said great things, it was God who did and said these things through them. Apart from this, it is a strong argument confirming our faith, namely, that simple, illiterate and ineloquent men subjected the sharpest abilities of the eloquent and expert philosophers to Christ, as Augustine says in *Ad Volusianum*.³¹ Moreover, as has been said, in the Gospels Christ is always said to be teaching in the temple: *They found Jesus in the temple, sitting among the teachers, listening to them and asking them questions* [Lk 2:46]; and: *every day he was teaching in the temple* [Lk 19:47].

iv. Fourthly, Christ pours comforts of divine consolations into this temple. Outside this temple there are no true consolations, no true joy; there can indeed be brutish and animal like pleasures, but not intellectual or wisdom pleasures that are found only in what is true and eternal. But in the temple the food of angels is distributed, *hidden manna* given [Rev 2:17], having in itself *every pleasure and suited to every taste* [Wis 16:20]. It is said: *O taste and see that the Lord is good* [Ps 34:8]. Also: *Take delight in the Lord* [Ps 37:4]; *With joy and gladness they are led along as they enter the temple* [Ps 45:15]. These are holy souls, dedicated and espoused to God who *are led along in spiritual joy and gladness* experienced in the chaste embraces of the bridegroom; and so they are brought into the palace of the king where the eternal bridegroom pours into the souls of all dedicated to him spiritual comforts.

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Therefore, let us ask God so to dispose the temple of our heart that, as we go to meet Christ entering the temple, we would be aware of his coming into the temple so that we may be able to come to the temple of eternal glory. Amen.

SERMON 2

We ponder your steadfast love, O God, in the midst of your temple [Ps 48:9]. Today, holy Mother church recalls the extraordinary and mysterious gift given to the whole human race in the offering of the child Jesus. It was wonderful that he was born; more wonderful that he was shown to the Gentiles in the persons of the Magi; but most wonderful because today he is shown clearly to the whole world. Holy Simeon was able to say in the name of the whole Church as he gave thanks: I give you thanks, Lord God, because we have pondered your mercy etc.

Simeon describes this gift from four points of view: firstly, the dignity of the person giving; secondly, the greatness of the gift given; thirdly, the need of the person receiving; fourthly, the fittingness of the place. Because of the dignity of the person giving it is most venerable, because of the greatness of the gift it is most acceptable and valuable, because of our need it is most desirable, and because of the fittingness of the place it is agreeable to reason.

Firstly, it speaks of *God* who is sublime and glorious. Secondly, it speaks of *your steadfast love*, that is, your Son,¹ who from the highest act of mercy and grace was made man and took on human nature in which he is today offered. Augustine²: ‘The highest grace since time began has been that a man was joined in a unity of Person with God’. Or *loving kindness*, that is, your Son through whom all things were made: *grace came through Jesus Christ* [Jn 1:17]. Thirdly, it says: *We ponder*. Who ponders? Weak humans ponder the eternal God. Fourthly, it says: *in the midst of the temple*, since it is impossible to receive the incarnate Word other than in the midst of the Church, or spiritually through indwelling grace in the midst of a conscience. Fortunate soul, today receiving Christ in its conscience! If you ask from whom does the gift come, it comes from the great source because it is from God. If you ask what is this gift or how great is it, it is the Son of God; Augustine³ says that nothing is greater than the Son of God, nothing more excellent than the Word of God. If you ask to whom is the gift given, it is given to us. If you ask where is it given, it is given in the midst of the Church.

Therefore, the text says: *We ponder your steadfast love, O God, in the midst of your temple.*

Since the dignity of the source of the gift is clear to us, let us say something on the greatness of the gift, that is, on mercy made man in Christ. Augustine⁴ says: ‘No one is more in need of mercy than a criminal, no one more unworthy of mercy than a proud criminal’. Hence, we are not able to know the effect of the divine mercy given by Christ unless we acknowledge the failing of our wrongdoing; nor can we recognize the divine kindness unless we acknowledge our injury. Humans were subjected to many injuries and misfortunes: *A mortal, born of woman, few of days and full of trouble* [Job 14:1]. All human misfortunes and injuries, even though they be many, can be reduced to four: a human being is a captive of sin, corrupt by nature, devious in life and cast off by divine power. Therefore, humans needed the mercy of one redeeming, the mercy of one setting free, the mercy of one directing life and the mercy of one reconciling. Christ is fittingly and rightly called mercy because through him sin is pardoned, nature is repaired and cured, a way of life is made clear and agreement re-established. Christ did this when he gave himself as the price of our redemption, the medicine of our healing, the Gospel of our way of life and the testament of our reconciliation.

1. Firstly, Christ the Son of God is called mercy because through him sin was pardoned when he paid the price. Human beings were slaves to sin: *You were sold for nothing* [Isa 52:3]. Humans were sold for nothing when they freely subjected themselves to the devil tempting them.⁵ ‘The devil is weak and cannot conquer unless we so wish’, says Gregory.⁶ When one person is overcome by another, to that person one becomes a slave, as stated by John.⁷ When humans submitted to the devil, they withdrew from God, were subjected to the devil and became hateful and guilty before God. Then it was decreed, confirmed by a legal document [Col 2:14], that as long as God did not rescind the decree and make satisfaction for the damage and injury, neither the guilt nor the punishment could be avoided. Who would redeem? Who would pay the price? A human being could not do this being unable to satisfy God for the price had to be paid by ‘something greater than every other thing apart from God’.⁸

God should not have to do it! Who will do it? Will the noble creature be damned? For this reason divine kindness came to help us, a kindness offering us God's Son by the hands of the Virgin and said to us: Take, take my only Son, given for you. And the Son says: Take me and redeem yourself from your misfortune: *With everlasting love I will have compassion on you, says the Lord your Redeemer* [Isa 54:8].

How will he pay the price? We read in the same chapter⁹: *Like a lamb that is led to the slaughter, and like a sheep that before its shearers is dumb*, since the only price is his blood:

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 price was paid, satisfaction made to God and the devil conquered by the blood of the Lamb: *God will send forth his steadfast love and his faithfulness. I lie down among lions that greedily devour human prey* [Ps 57:3-4]. *Steadfast love* for humans with whom he acted mercifully; but *faithfulness* for demons with whom he acted justly. Augustine¹⁰ says that the Son was not to conquer by power but by justice. This was justice, in that 'because the devil stretched out his hand to one over whom he had no right',¹¹ he lost what he had held justly. Note the seriousness of the guilt subjecting a soul to the devil, binding it to eternal punishment and excluding it from the eternal kingdom. Nevertheless, reflect on the kindness of divine mercy giving you the only begotten Son whose blood redeemed you.

2. Secondly, it is called mercy because by its nature is healed when given medicine. For human nature, marked with the image of God, adorned with God's likeness, is disfigured by the disease of sin. It is stripped of grace and mortally wounded, for as Hugo¹² says: 'Nature is infected with a double corruption, namely, ignorance in the mind, concupiscence in the flesh'. Who will find a doctor? Who will cure the sick person? Who will provide medicine? Today we are

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given not only medicine but also a healing restoration. Holy Simeon said:

*Master, now you are dismissing your servant in peace,
according to your word
For my eyes have seen your salvation,
which you have prepared in the presence of all peoples [Lk 2:29-31].*

Of this sickness and its healing by Christ we read: *A man was going down from Jerusalem to Jericho [Lk 10:30-37].*¹³ This man is the human race or any sinner who goes down from Jerusalem to Jericho, that is, from the tranquility and happiness of paradise to the instability and imperfection of this world. *He fell into the hands of robbers*, that, of demons, *who stripped him* 'of the clothing of grace and innocence and introduced the disaster of sin by which the soundness of nature was violated'. They left him *half dead* because, while immortality was taken away, reason in which is the image of God was not withdrawn. They *went away* not because they did not intend to return, but to hide the attack. The priest and the Levite who passed by represent the priesthood and ministry of the Old Testament; the Law points out sickness but provides no remedy.¹⁴

Christ is the Samaritan. For us he became man, he came indeed as one wounded, because *being born in human likeness and being found in human form [Phil 2:7]*, he is our neighbour by the compassion he had for us and by giving us mercy.

He bandaged the wounds when he forbade sin. He poured the *oil* of kindness and the *wine* of austerity when he promised glory and preached penance: *Repent, for the kingdom of God has come near [Mt 3:2]*. He puts us on his animal, that is, on himself because

it is on his own flesh, the flesh in which he came to us, that he places the wounded person because *he himself bore our sins in his body on the cross [1 Pet 2:24]*. *He brought* the wounded person *to an inn*, that is, to the congregation of the Church where travellers are refreshed as they return home.

No one enters the heavenly home unless he or she has been born again in the sacraments [Jn 3:5]. Christ himself is the doctor, he is the medicine, providing no dressing other than from himself, like the pelican that gives life by its own blood: *But when the goodness and loving kindness of God our Saviour appeared he saved us through the water of rebirth and renewal by the Holy Spirit* [Titus 3:4-5].

3. Thirdly, Christ is called mercy because through him *the way* shown in his teaching is made clear. Before the coming of Christ the way of life was unknown because the door of life was closed and no one could enter. Christ showed the way when he made known his teaching of truth and his examples of perfect virtue:

By the tender mercy of our God, the dawn from on high will break upon us, to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace [Lk 1:78-79].

Will break upon us etc.: see the progress of mercy. *To give light* etc.: see the effect of mercy, namely, to make clear the teaching of truth and to direct by an example of virtue: *In your steadfast love you led the people whom you redeemed* [Ex 15:13].

What is the teaching of this doctor and the example of this leader? Hear what he says: *Learn from me for I am gentle and humble in heart* [Mt 11:29]. Augustine¹⁵:

Christ was made our way on earth by humility, he who is an eternal dwelling for us by divinity. To pure rational spirits who did not fall into pride he is in the form of God, equal to God and so God gives the example. So that he might give the same example to fallen humans who, because of the filth of sins and the punishment of mortality, are not able to see God, *he emptied himself taking the form of a slave* [Phil 2:7]. He became an example to those seeing God above, an example here below to those wondering at humans, an example to the healthy to endure, an example to the sick to be cured, an example to the dying not to fear, and an example to the dead to rise. Because we should follow no one but God to beatitude and since God could not feel, it was decided that by

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following the God man we would follow at the same time he who was able to feel and he whom we should follow.

This way is nothing other than humility, as Augustine says in his letter *Ad Dioscorum*, letter 52¹⁶:

Dioscorus, submit yourself with all piety to this Christ, nor will you find another way of reaching out for and obtaining truth than the way found by him who, as God, sees the weakness of our steps. This way is firstly humility, secondly humility, thirdly humility and as many times as you ask I will say the same. There are other precepts named but unless humility goes before, accompanies and follows all that we do well, unless it be before us to look at, next to us to cling to, behind us to restrain us, pride can wrest from our hand all the good we have done even as we rejoice over the good done. There are other vices in sins but pride is to be feared even as we act rightly.

May we not follow Lucifer into death, but imitate Christ leading us to life by humility.

4. Fourthly, Christ is called mercy, because through him friendship is restored between God and us and through him, acting as the mediator, grace is restored. There was such great enmity between God and us that we were driven and cast out from the divine presence and lived as *a fugitive and wanderer on the earth* [Gen 4:14]; nor could a mediator be found since angels have nothing in common with fallen humans. The only begotten Son of God made man is in truth the *one mediator between God and humankind* [1 Tim 2:5], *for he is our peace, he has made both groups into one*, as stated in Colossians [rather Eph 2:14]. So Augustine¹⁷:

By nature we are not God, by nature we are human, by sin we are not righteous. So God made man but a righteous man, intercedes for sinful people. There was no coming together of a sinner [with a righteous person], but there is agreement between a man with other human beings. Making himself like us in his humanity, Christ took away the difference of our sinfulness; and by sharing our mortality he made us sharers in his divinity.

On this restoring and remaking of friendship we read:

There was a man who had two sons. The younger of them said to his father, 'Father give me the share of the property that will belong to me'. So he divided the inheritance between them. A few days later the younger son gathered all that he had and travelled to a distant country, and there he squandered his property in dissolute living [Lk 15:11-32].

'This man is God; God has two sons',¹⁸ because the whole human race is divided into two: some are good, some evil, while both are sons, the evil by creation, the good by the adoption of grace. The younger, not in age but fickleness, asks for the inheritance to be divided. The inheritance is nothing other than the good gifts of nature, especially free will by which a person wants to be guided by his human understanding and depart from the rule of the Creator. This son took the inheritance, gathered together all that he had and went to *a distant country*, that is, to a different region.¹⁹ From being like God he becomes like a brute beast: *Mortals cannot abide in their pomp, they are like the animals that perish [Ps 35:12]. There he squandered his property in dissolute living* because sin, especially 'lust, eats up and destroys the good qualities of nature'.²⁰ *A severe famine took place throughout that country* because every created good is insufficient;²¹ in that region there is no abundance but need, since a rational creature is made for eternal goods. *And he began to be in need* because he left behind a treasure of virtues and an abundance of heavenly riches. *He hired himself out to one of the citizens of that country* because he is now subject to the devil, the overseer of earthly desires. *He sent him to his fields* because the devil subjected him to desires and greed. *He fed pigs* because he was kept busy working with those things in which the demons find pleasure. *He would gladly have filled himself with the pods that the pigs were eating* because he desired the different kinds of pleasures that are the food of demons.

He came to his senses because he was enlightened by a divine grace to know himself and confess his sin humbly as he said: *Father, I have sinned against heaven*, that is, before the angels and blessed

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spirits who are numbered among those who live as if in heaven. *I am no longer worthy to be called your son* because in offending his father he deprived himself of his inheritance and besmirched in himself the likeness of his father. *Treat me like one of your hired hands* who are not like servants who flee sin out of fear, nor like sons who flee from a love for virtues, but like hired hands who flee because of a desire for the kingdom of heaven. *But while he was still far off* because as yet he was not busy with good works, *his father filled with compassion* ran to meet him because he came in the incarnate Word. *He put his arms around him* for as if humbling his divinity, he put his arm on his shoulder: the father ‘humbled the Son as he embraced the one returning’.²² He kissed him because he received him back to grace, assured him that his sins were forgiven and that he regained the inheritance of the kingdom of heaven. A robe is brought to clothe him because he is adorned with innocence and virtues. He is given a ring because he is sealed with the likeness [of God]. He puts sandals on his feet because he equips him to preach the truth against the infidels: *As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace* [Eph 6:15]. A calf is fattened and killed when Christ is sacrificed for the sins of all. There is a feast when all the saints of heaven and earth are refreshed by the body of Christ.

Since peace has been restored by Christ we must be careful not to lose this friendship again.

SERMON 3

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]. Today, holy mother Church celebrates in a solemn way the feast of the purification of Mary. She had no need of purification for she conceived and gave birth without sin and remained a virgin before and after the birth. But to act in conformity with the Law she wished to be purified in accord with the command of the Law in Leviticus 12:6-7. The law demanded that a woman who bears a male child be purified for forty days and that on the fortieth day she was to present the child to the Lord in the temple and offer for his redemption a lamb or a pair of turtle doves or two pigeons. Because the Virgin Mary was not able to offer a small lamb, the offering of the rich, she offered as a poor person *a pair of turtledoves or two young pigeons* [Lk 2:24].¹ The Virgin Mother with her child is put before us today as an example to teach us, as an argument to assure us and as an incentive for love. [Firstly,] in her purification she is an example teaching us for she wished to be purified when there was no need, as the Evangelist says: *When the time came for the purification of Mary*. [Secondly,] she is put before us as an argument to support us in our observance of the Law, for she shows the Law was good and came from God, and it is against the perversity of the Manicheans² when the Evangelist says: *according to the law of Moses*. Thirdly, she is put before us to incite our delight and love in the offering of her Son. Whose love is not incited as Mary offers us today such a gift when, as the Evangelist says: *they brought him up to Jerusalem?* The purification of Mary is then our purification. Mary means a 'bitter sea', 'star of the sea', 'lady or ruler'.³ [Mary was purified to be an example to penitents, an example to contemplatives and] an example to rulers.

I. Mary, therefore, as an example to penitents is purified by a modest confession, by a sorrowful contrition, by a fitting act of penance, according to the three parts of penance: contrition, confession and satisfaction.

Appendix

1. Firstly, therefore, Mary, as an example to penitents, is purified by a modest confession. *And for your negligences purify yourself with a few* [Sir 7:34 DRB]; *the Holy One quickly heard them from heaven, and delivered them through Isaiah* [Sir 48:23] *in cleansing their hearts by faith* [Acts 15:9].

2. Secondly, Mary was purified by a sorrowful contrition. *Everything that can withstand fire, shall be passed through fire and it shall be clean; whatever cannot withstand fire, shall be passed through the water* [Num 31:23]. Fire, something active and distressing, indicates the strength of sorrow, and water the abundance of tears: *I will smelt away your dross as with lye* [Isa 1:25].

3. Thirdly, Mary is purified by a fitting act of penance. *By mercy and faith sins are purged away* [Prov 15:27 DRB]; *for almsgiving saves from death and purges away every sin* [Tob 12:9]. These are the fruits worthy of penance as John 15:2 states: *He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit.*

II. Mary as an example to contemplatives was purified from a gloom of dark images, from a rust of infecting and disturbing passions, from a greed for things that tie us to earth.

1. Firstly, therefore, Mary was purified from a gloom of dark images by her clear contemplation. In 1 Kings 15:12 it is said of Asa: *He put away all the male temple prostitutes out of the land, and removed all the idols that his ancestors had made.* These idols are nothing other than images darkening the understanding so that it is not able to ponder truth.

2. Secondly, Mary was purified from a rust of infecting and disturbing passions by her pure prayer. *He will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the Lord in righteousness* [Mal 3:3]. These sacrifices are nothing other than enkindled and fervent prayers offered to God on the altar of the heart, prayers that cannot be offered unless the soul has been purified from passion. By the silver of sounds is understood the sound and cries of prayers uttered not by a bodily or corporal tongue but by the

tongue of the mind. *Take away the dross from the silver, and the smith has material for a vessel* [Prov 25:4]. *I desire, then, that in every place the men should pray, lifting up holy hands without anger or argument* [1 Tim 2:8].

3. Thirdly, Mary was purified from a greed for things that hinder by a lifting of desire and extreme devotion. *You will further command the Israelites to bring you pure oil of beaten olives* [Ex 27:20]. I understand the fresh olive to represent the freshness of desires always looking to the divine; by oil that floats on other liquids I understand the height of poverty. The most pure love is love purified of every stain and drawn back by death from affection for what is earthly. *Silver refined in a furnace on the ground, purified seven times* [Ps 12:6].

III. Mary as ruler is an example and model for rulers and overseers whether their duty is to rule, manage or judge; for this role Mary was purified from pride, avarice and injustice.

1. Mary was purified from pride so that she would not choose to rule. *Christ took away her sins, and exalted her power forever* [Sir 47:11]. In this text sins are referred to in general but the sin of pride is intended since pride is a general sin;⁴ pride encompasses other sins. To be puffed up with pride is to assume the dignity of a pastor. *If they make you master of the feast, do not exalt yourself* [Sir 32:1].

2. Mary was purified from avarice so that she would not plunder but rather provide. *Deacons likewise must be serious,⁵ not double-tongued, not indulging in much wine, not greedy for money; they must hold fast to the mystery of the faith with a clear conscience* [1 Tim 3:8-9]. *Tend the flock of God that is in your charge, exercising the oversight, not under compulsion but willingly, as God would have you do it – not for sordid gain but eagerly* [1Pet 5:2].

Mary was purified from injustice so that she might give true judgments, not preferring to judge one person rather than another.

My lips declare the uprightness of my heart, and what my lips know they speak sincerely [Job 33:3]. *Gracious words are pure* [Prov 15:26]. *The Lord rewarded me according to my righteousness; according to the cleanness of my hands he recompensed me.*

Appendix

For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his ordinances were before me, and his statutes I did not put away from me [Ps 18:20-22].

ENDNOTES

SERMON 1

Pages
50-64

- 1 Ps.-Hildefonsus Tolet., *Sermo 10* (PL 96, 277): ‘It is called in Greek *ypapante*, which in Latin can be called “meeting”; *Ypane* in Greek means “to meet”’.
- 2 *Glossa interlinearis*, on Matthew 11:10, in Lyranus (V, 39r, 90r): ‘*See*: ... word of the Father to the Son ... *before me*: you are made visible’; *ibid.*, 90r on Mark 1:2: ‘*See*: voice of the Father to the Son, *angel*: John..., *before me*: Son either before his presentation or incarnation’.
- 3 *Glossa interlinearis* on Malachi 3:1, in Lyranus (IV, 426r): ‘*To the temple*: to the Church, or to one of the faithful’.
- 4 According to the text of the Septuagint.
- 5 An almost identical distinction is found in Bonaventure, *Sermo V de Purificatione B. V. Mariae* (IX, 650a).
- 6 N. 4 (PG 3, 871).
- 7 Rather Fulgentius, Prologue, n. 1, FOTC, vol. 95, 1997, 60.
- 8 *In Evangelia*, Homilia 7, n. 4 (PL 76, 1103).
- 9 P. Lombard, *Glossa* on Eph 2:20 (PL 192, 186): ‘that is, the doctrine of the apostles and prophets ... because what the apostles preached, the prophets had foretold’, where what follows in the text is also found; see also *Glossa interlinearis*, in Lyranus (VI, 92r).
- 10 In the Latin Bible, Christ is called the highest corner stone.
- 11 Ps.-Dionysius, *De coelesti hierarchia*, c. 4, n. 1 (PG 3, 187); *De divinis nominibus*, c. 4, n. 1 (PG 3, 178, 694).
- 12 Augustine, *Sermo 270*, n. 3 (PL 38, 1240): ‘The law is set out in ten precepts: therefore, since there is a certain perfection in the number ten ...’ and *Glossa ordinaria* on Ezek 40:17 in Lyranus (IV, 270r).
- 13 *Glossa ordinaria* on 1 Kings 6:2, in Lyranus (II, 133v): *twenty cubits*: ‘on account of the double reaching out of love by which we love God and neighbour’.
- 14 The common of the blessed Virgin Mary, Responsory, *The Divine Office*, vol. 1, Sydney: E. J. Dwyer, 1974, 234*.

Endnotes

- 15 See Jerome, *In Matthaeum*, c. 19, 28 (PL 26, 139): ‘... Crates (Socrates), the philosopher, did this, and many others despised riches’.
- 16 See Augustine, *The City of God*, book 22, ch. 24, FOTC, vol. 24, 1954, 486: ‘Humans were not created like animals lacking reason and leaning towards the earth, but erect looking towards heaven which warns humans to savour the things above’; or *Two Books against the Manichees*, book 1, ch. 17, n. 28, FOTC, vol. 84, 1991, 76. See Matthew himself, *Quaestiones VI de anima*, q. 3 (ed. A. J. Gondras, 275ss.).
- 17 *Glossa interlinearis* on Sir 49:13-14, in Lyranus (III, 437r): ‘*Zerubbabel*: a leader of the people of Israel ... *Jeshua son of Josadak*: high priest’.
- 18 Jerome, *De nominibus hebraicis* (PL 23, 785, 789).
- 19 *Regula ad servos Dei*, n. 6 (PL 32, 1380ss.); also in *Letter 211*, FOTC, vol. 32, 1956, 44-45.
- 20 In the Latin Bible *precious stones* is *marble*.
- 21 *The Virgin Conception and Original Sin*, ch. 18, New York: Magi Books Inc., 1969, 194.
- 22 Intercessions for Saturday Memorial of blessed Virgin Mary, *The Divine Office*, vol. 1, Sydney: E. J. Dwyer, 1974, 261*.
- 23 *The City of God*, book 10, ch. 3, FOTC, vol. 14, 1952, 121.
- 24 This statement attributed to Chrysostom is found in Thomas of Ireland, *Manipulus florum*, Venice 1492, f. 176r.
- 25 See *Glossa ordinaria* on Lk 18:11, in Lyranus (V, 170v).
- 26 *Dialogus quaestionum LXV*, q. 63 (in the works of Augustine, PL 40, 752): ‘The apostle Paul was caught up to the third heaven, that is, to an intellectual vision ... Paul certainly came to this so that in this life he saw God just as the saints will see God after this life’; *De Genesi ad litteram*, l. 12, c. 34, n. 67 (PL 34, 483); Matthew himself treats of this in more detail in *Quaestiones de cognitione*, q. 7, 348ss..
- 27 *Moralia*, l. 10, c. 10, n. 17 (PL 75, 931); l. 18, c. 54, n. 89 (PL 76, 93). On Gregory’s opinion on this see Matthew, *Quaestiones de cognitione*, p. 351.
- 28 Jerome, *De nominibus hebraicis*: ‘Samuel, his name is God’ (PL 23, 797, 815, 849, 855); so also Isidore, *Etymologiae*, l. 7, c. 6, n. 62 (PL 82, 279).
- 29 See Gregory, *In I Regum*, l. 2, c. 4, n. 8 (PL 79, 129).
- 30 *The City of God*, book 18, ch. 49, and book 22, ch. 5, FOTC, vol. 24, 1952, 169 and 423.
- 31 *Letter 137*, FOTC, vol. 20, 1953, 32. On this see Matthew himself, *Quaestiones de fide*, q. 3 (BFS I, ed. 2, Quaracchi 1957, 88s.); *Introitus ad theologiam*, *ibid.*, 28.

SERMON 2

Pages 65-72

- 1 *Glossa interlinearis* on Ps 47:10, in Lyrnaus (III, 153v): ‘*Mercy: Son*’.
- 2 *The Trinity*, book 13, ch. 19, n. 24, FOTC, vol. 45, 1963, 405.
- 3 Perhaps a reference to *The Trinity*, book 18, ch. 18, n. 32, FOTC, vol. 45, 1963, 503: ‘Nothing is more excellent than this gift of God’; and book 15, ch. 19, n. 37, FOTC, vol. 45, 1963, 496: ‘Furthermore, if among the gifts of God none is greater than love, and there is no greater gift of God than the Holy Spirit ...’; in P. Lombard, *Liber I Sententiarum.*, d. 17, cc. 2 and 4 (p. 108, lin. 13; 110, lin 7).
- 4 *The Free Choice of the Will*, book 3, ch. 10, n. 29, FOTC, vol. 59, 1968, 193.
- 5 See *Glossa interlinearis* on Isa 52:3, in Lyranus (IV, 88r): ‘*For nothing: you were willing; to be sold: to the devil*’.
- 6 Gregory, *Moralia*, l. 5, c. 22, n. 43 (PL 75, 702): ‘The ancient enemy is strong against those giving consent, weak against those who resist’; Ps.-Augustine, *Sermo 37* (PL 39, 1820): ‘... it is unable to bite unless we so wish’. See *Summa Halensis*, II-2, n. 79 (III, 97b).
- 7 Jn 8:34: *Everyone who commits sin is a slave to sin*.
- 8 Anselm, *Why God became Man*, book 2, ch. 6, New York: Magi Books, Inc., 1969, 124.
- 9 Rather Isa 53:7.
- 10 *The Trinity*, book 13, ch. 13, n. 17, FOTC, vol. 45, 1963, 393: ‘The devil was overcome not by the power of God but by justice’.
- 11 Innocent III, *Sermones de tempore*, Sermo 1 (PL 217, 320): ‘because he stretched out his hand to one over whom he had no right, rightly did he lose any right over those whom he seemed to have some right’. See Matthew himself, *Quaestiones de incarnatione*, q. 6 (BFS II, ed. 2, 110).
- 12 *De sacramentis christianae fidei*, l. 1, p. 7, c. 26 (PL 176, 298).
- 13 What follows is from *Glossa ordinaria* on this text, in Lyranus (V, 153r), quoted partly according to the sense, partly verbatim in the texts that follow. See Ambrose, *In Lucam*, l. 77, nn. 73-75 (PL 15, 1718ss.).
- 14 See *Glossa* of P. Lombard on Rom 8:2 (PL 191, 1433).
- 15 *The Trinity*, book 7, ch. 3, n. 5, FOTC, vol. 45, 1963, 227-228; see Matthew himself, *Quaestiones de incarnatione*, q. 7 (BFS II, ed. 2, 138).
- 16 *Letter 118*, FOTC, vol. 18, 1953, 282.
- 17 *The Trinity*, book 4, ch. 2, n. 4, FOTC, vol. 45, 1953, 133; see Matthew himself, *Quaestiones de incarnatione*, q. 7 (p. 137).

- 18 *Glossa ordinaria* on this text, in Lyranus (V, 164v), where one finds some of the material which follows in the text. See Ambrose, *In Lucam*, l. 7, nn. 213-233 (PL 15, 1756-1762); Bede on this text (PL 92, 522-525); Bonaventure, *In Lucam*, c. 15 (VII, 389ss.).
- 19 Augustine, *The City of God*, book 9, ch. 17, FOTC, vol. 14, 1952, 105: 'There is no distance from God other than that of dissimilarity'.
- 20 *Glossa interlinearis* on Lk 15:13, in Lyranus (V, 164v).
- 21 See above page 45, note 13.
- 22 *Glossa ordinaria* on Lk 15:20, in Lyranus (V, 165r), from Bede on this text (PL 92, 524), who follows Augustine, *Quaestionum Evangeliorum*, l. 2, q. 33 (PL 35, 1345s.).

SERMON 3

Pages 73-76

- 1 See above pages 7 and 29.
- 2 Augustine, *De haeresibus*, c. 46 (PL 42, 38); on this see Matthew himself, *Quaestiones de legibus*, q. 4 (ed. C. Piana in BFS XVIII, 500ss.).
- 3 Jerome, *De nominibus hebraicis* (PL 23, 842).
- 4 *Glossa* P. Lombard on Ps 7:3 (PL 191, 112): *If I have done this*: 'Namely, the universal sin, because when sins are referred to without a name, pride is intended'; in Lyranus (III, 95r).
- 5 In the text of Matthew instead of *must be serious* are the words *are to be subjects*.