THE SERMONS OF SAINT ANTONY OF PADUA

Translated into English by Paul Spilsbury

from the Critical Latin Edition of the Centro Studi Antoniani, Padova, Italia (1979)

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PREFACE TO THIS TRANSLATION

This translation has been made from the Critical Edition of the Sermons of St Antony Sermones Dominicales et Festivi Saint Antoni Padovano published by the Centro Studi Antoniani at Padua in 1979. I have prepared it to accompany my study on the technique of 'concordance' employed by St Antony in his sermons, which I have published in Italian under the title *Concordanze e Unità Strutturale in Sant'Antonio* (Padua: Centro Studi Antoniani in **Isidi** type). I have done my best to combine accuracy with readability, but I hope accuracy has prevailed when there has been any conflict.

A word about the footnotes and references. St Antony quotes other authors extensively in his sermons, and he does so in a very distinctive manner, sometimes not even mentioning the authors explicitly enough to offer, I have therefore only given references in these cases where he cites someone by name, or makes it clear that he is quoting. Readers who wish to identify all the other sources must go to the Critical Edition.

Scripture has been quoted from the Douai Version. Antony uses the Latin Vulgate, and many of his points are based on the exact literal characteristics of his text. The Douai version, though archaic, is also based on the Vulgate, and keeps close to its latinisms. I have sometimes needed to amend it, where Antony's exact interpretation seems to require it. Where he himself paraphrases the text, I have translated more freely.

The Cross headings in bold type are taken from the table of themes referred to in St Antony's General Prologue, in preference to those inserted by the Editors of the Critical Edition; it seems to me that they give a better idea of how he himself sub-divided his material. In the case of the sermons, those for the first and the third Sundays in Lent, this has meant that I have recombined sections into a different order. In the Lenten Sunday sermons, the headings have been retained for convenience of cross-reference throughout the translation(I begin again in the course of those sermons.

As well as the Sunday Sermons, this translation includes the Marian Sermons, (which in the manuscripts are mixed in with the Sunday Sermons) and a selection from the Festival Sermons, and the Festival Sermons. There is no table of themes for the Festival Sermons, consequently the cross-headings are those of the Editors.

NOTE: St Antony frequently refers to the 'Glossa', the Glossa Ordinaria and the Glossa Interlineare, which are the 12th Century Latin Bible commentaries. I have not indicated where I have not done so, however the Text and Apparatus identifies the Editors text explicitly quoted by Antony. It may be assumed that the references are to the Glossa on the Scriptural text under discussion. I have only included references in the footnotes when Antony cites a specific author, such as Augustine, but the Editors give only a reference to the Glossa.

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BIOGRAPHICAL NOTE ON THE TRANSLATOR:

Fr. Paul Spilsbury was born in Bristol, England, in 1939. From 1958-1969 he was a member of the English Province of the Franciscan Friars Minor Conventual, and was ordained priest in 1965. He studied mathematics and philosophy at the University of Nottingham from 1966-1971. From 1972 to 1977 he studied theology at the Gregorian University, Rome, where he gained a STL degree. He was awarded a Doctorate in Philosophy by the University of Bristol in 1999 for his research into the writings of St Antony of Padua. His doctoral dissertation is entitled 'The Concordance of Scripture: The homiletic and exegetical methods of St Antony of Padua'. He is married, with two sons and two daughters. For a Scholarly Study of the Sermons of St. Antony:

The Concordance of Scripture.

The homiletic and exegetical methods of St Antony of Padua

A Dissertation by the Rev. Paul Spilsbury

ABBREVIATIONS

I) Biblical

Gen Genesis	Wisd Wisdom	Mt Matthew	
Ex Exodus	Ecclus Ecclesiasticus	Mk Mark	
Lev Leviticus	Is Isaiah (Isaias)	Lk Luke	
Num Numbers	Jer Jeremiah (Jeremias)	Jn John	
Dt Deuteronomy	Lam Lamentations	Ac Acts of the Apostles	
Jos Joshua (Josue)	Bar Baruch	Rom Romans	
Jdg Judges	Ezek Ezekiel (Ezechiel)	1Cor 1 Corinthians	
Ruth Ruth	Dan Daniel	2Cor II Corinthians	
1S(Kdg) 1 Samuel (1 Kings)	Hos Hosea (Osee)	Gal Galatians	
2S(Kdg) 2 Samuel (II Kings)	Joel Joel	Eph Ephesians	
3(Kg) 3 Kings (III Kings)	Am Amos	Phil Philippians	
4(Kg) 4 Kings (IV Kings)	Ob Obadiah (Abdias)	Col Colossians	
1Ch 1 Chronicles (Paralipomenon)	Jon Jonah (Jonas)	1Thess 1 Thessalonians	
2Ch II Chronicles (Paralipomenon)	Mic Micah (Micheas)	2Thess II Thessalonians	
	Nah Nahum	1Tim 1 Timothy	
Ez Ezra (I Esdras)	Hab Habbakuk (Habacuc)	2Tim II Timothy	
Neh Nehemiah (II Esdras)	Zeph Zephaniah (Sophonias)	Tit Titus	
Tob Tobit (Tobias)	Hag Haggai (Aggaeus)	Philem Philemon	
Jud Judith	Zech Zechariah (Zacharias)	Heb Hebrews	
Esth Esther	Mal Malachi (Malachias)	Jas James	
Job Job	1Mac 1 Maccabees (Machabees)	1Pt 1 Peter	
Ps Psalms (Vulgate numbering)	2Mac 2 Maccabees (Machabees)	2Pt II Peter	
Prov Proverbs		1Jn 1 John	
Eccles Ecclesiastes		2Jn II John	
Cant Canticles (Song of Songs)		3Jn III John	
		Jude Jude	
		Apoc Revelation (Apocalypse)	

2) Non-Biblical

PL *Patrologia Latina*

ST. ANTONY'S GENERAL PROLOGUE

1. According to the First Book of Chronicles,

David gave the purest gold to make the likeness of the cherubim, spreading their wings and voting the ark of the covenant of the Lord. [1 Chron 28:18]

2. Genesis speaks of

The land of Hevilath, where gold growsth, and the gold of that land is very good. [Gen 2:11-12]

The name Hevilath is supposed to mean 'bringing forth'. It stands for Holy Scripture, which is

The earth (which) of itself bringeth forth fruit,

first the blade, then the ear,

afterwards the full corn in the ear.[Mk 4:28]

By the blade we understand the allegorical sense of Scripture, which builds up faith in accordance with the words:

Let the earth bring forth the green herbs. [Gen 1:11]

By the ear we understand the moral sense, which gives form to our behaviour and pierces the mind with its sweetness; and by the full grain is represented the anagogical sense, which treats of the fulness of joy and of angelic sweetness.

So, in the land of Hevilath is found the finest gold, because from the text of the divine page we mine holy understanding. Just as gold is superior to other metals, so understanding is better than mere knowledge. A person who has no understanding of the deeper meaning of Scripture does not grasp even the literal sense properly.

3. Some scholars say that the name David means 'merciful', others that it means 'strong-armed', or else 'desirable in appearance'. David, then, stands for the Son of God, Jesus Christ, who was merciful in his incarnation, strong-armed in his Passion, and who will be desirable for us to behold in eternal blessedness.

He is merciful in pouring out grace, even upon beginners. Mercy irrigates the heart. So it says in Ecclesiasticus:

I will water my garden of plants,

and I will water abundantly the fruits of my bringing-forth. [Ecclus 24:42]

The garden is the soul, in which Christ, like a gardener, plants the sacraments of the faith, and which he then waters with the waters it fertile with the grace of repentance. Our soul is called the fruit of the Lord's bringing-forth, that is, of his suffering. This is because, like a woman giving birth, he brought it forth in the agony of his Passion.

offering up with a strong cry and tears. [Heb 5:7]

as the Apostle says, and in isaiah:

Shall not I, that make others to bring forth children, myself bring forth, saith the Lord? [Is 66:9]

He soaks the fruit of his bringing-forth when, with the myrrh and aloes of his Passion, he mortifies the delights of the flesh, so that the soul, like one drunk, may forget worldly things:

Thou hast drained the earth and inebriated it. [Ps 64:10]

He is strong-armed when he carries souls onward from strength to strength, especially those who are making progress in the faith. So it is said in Isaiah:

I am the Lord thy God, who take thee by the hand,

and say to thee: Fear not, for I have helped thee. [Is 41:13]

Just as a loving mother of a little child, when he wants to climb the stairs, takes his hand in hers so that he can climb after her, so the Lord takes the hand of the humble penitent with the hand of love, that he may be led by the ladder of the cross to the state of perfection, so as to become worthy to see him who is desirable in appearance,

the Kingly in his beauty.

on whom the angels desire to look. [Is 33:17; 1Pet 1:12]

And so our David, the Son of God, a merciful and gracious Lord, *, who giveth abundantly and upbraideth not* [Ps 110:4; Jas 1:5], has given gold, that is the holy understanding of divine Scripture:

He opened their understanding, that they might understand the Scriptures. [Lk 24:45]

the purest gold, that is, purified from every scrap of dirt, from every defilement of heretical perversity.

4. There follows:

To make the likeness of the chariot of the cherubim,

which means the fulness of knowledge, and which stands for the Old and New Testaments, in which the fulness of the Divinity dwells bodily, and in which are hidden all the treasures of wisdom and knowledgeable; the treasures of wisdom are as it were wings, which are spread out precisely when they are expounded in the three-fold way referred to above, and so they 'vert the ark of the Lord's covenant.' It is called an 'ark' from the Latin arcere, because it drives off (from sight), or is kept safe (from a thief). The ark is the faithful soul which should concoct from itself the sight of pride, Leviathan, who according to Job:

beholdeth every high thing: He is king over all the children of pride. [Job 41:25]

and which should keep itself safe from the thief whose holiness is a pretence, who belongs to the darkness of the world, and who is referred to in the Psalm as:

the business that walketh about in the dark. [Ps 90:6]

This ark is called 'of the Lord's covenant' because it indicates an eternal covenant with the Lord in Baptism, namely to renounce the Devil and his pomps:

I have sworn, and am determined to keep it. [Ps 118:106]

This ark is veiled by the wings of the cherubim when it is protected and defended by the preaching of both the New and the Old Testaments from the heat of worldly prosperity, from the rain of carnal desire, and from the thunder of diabolic temptation.

5. And so we have made this 'chariot-throne' to the honour of God, to the building up of souls, and for the sake of our own salvation, so that we may be able to escape the fiery darts of our enemies, the authorities of either Testament, so that in it, with Elijah, the soul may be lifted up from earthly things and borne away into the heaven of celestial conversation. And note that as on a chariot there are four wheels, so in this work four chariots are dealt with, namely: the Lord's Gospels, the history of the Old Testament as it is read in Church, the literal, and the Epistle of the Sunday Mass, and the moral and allegorical interpretations. These four wheels are made of twenty-four spokes and tie or lay on slender and pointy knowledge about Scripture, the respers with fruit the Madbeans, to gather the fallen ears in the field of Boaz, with fear and modesty as one ploughing and sowing in hope of gathering the harvest of charity, and so on. Now, the holy fathers who have constructed one to it, And so that the reader's mind may not be confused by the multiplicity of the material, and the variety of the **concordances**, and forget it all, we have divided the Gospels into clauses, so God has inspired, and **concordat** each with the parts of each history and Epistle. We have expounded the Gospels and histories rather more fully, and the Epistles more briefly, so that the reader may not be wearied by the prolixity of the work and give rise to boredom. It is important to cover a complicated subject in a brief and useful sermon.

Nowadays, preachers and congregations are so fastidious that if a sermon is not full of polished and studied phrases, and a dash of novelty, they are too critical to take any notice of it. So in this work I have tried to make it attractive to the reader by using a variety of material, and, for the part of their souls, I have prefixed each gospel with a suitable prologue, and included in the work itself illustrations drawn from physics and natural history, and explanations of the meanings of words, expounded from the standpoint of morality. I have brought together in one place the headings of all the texts quoted, from which the theme for a sermon may be readily gathered, so that the preacher may be able to quickly find the texts, the places in which they are to be found, and whatever things are appropriate to the matter.

And so to the Son of God, the Origin of all creation, in whom alone we set and look for the reward of this work, be all praise, all glory and all honour, who is praised and glorious, the blessed God through angels and men, who is blessed and glorious in his saints.

ST. ANTONY'S FIRST SUNDAY IN LENT

SEPTUAGESIMA

Gen 1:1 Wisd 1:1 Ps 18:5 Rom 10:18

Ex 1:1 Ecclus 1:1 Ps 18:5 Rom 10:18 Lev 1:1 Is 1:1 Num 1:1 Jer 1:1 Dt 1:1 Lam 1:1 Jos 1:1 Bar 1:1 Jdg 1:1 Ezek 1:1 Ruth 1:1 Dan 1:1 1S(Kdg) 1 Samuel (1 Kings) 1:1 Hos 1:1 2S(Kdg) 1 Samuel (II Kings) 1:1 Joel 1:1 3(Kg) 1 Kings (III Kings) 1:1 Am 1:1 4(Kg) 1 Kings (IV Kings) 1:1 Ob 1:1 1Ch 1 Chronicles (Paralipomenon) 1:1 Jon 1:1 2Ch II Chronicles (Paralipomenon) 1:1 Mic 1:1 Ezr 1:1 Nah 1:1 Neh 1:1 Hab 1:1 Tob 1:1 Zeph 1:1 Jud 1:1 Hag 1:1 Esth 1:1 Zech 1:1 Job 1:1 Mal 1:1 Ps 1:1 1Mac 1 Maccabees (Machabees) Prov 1:1 2Mac 1 Maccabees (Machabees) Eccles 1:1 Cant 1:1 Wisd 1:1 Is 1:1 Jer 1:1 Ezek 1:1 Dan 1:1 Hos 1:1 Am 1:1 Mic 1:1 Hab 1:1 Zeph 1:1 Hag 1:1 Zech 1:1 Mal 1:1 Ecclus 1:1 Rom 10:18 1Cor 1:1 2Cor 1:1 Gal 1:1 Eph 1:1 Phil 1:1 Col 1:1 1Thess 1:1 2Thess 1:1 1Tim 1:1 2Tim 1:1 Tit 1:1 Philem 1:1 Heb 1:1 Jas 1:1 1Pt 1:1 2Pt 1:1 1Jn 1:1 2Jn 1:1 3Jn 1:1 Jude 1:1 Apoc 1:1

ST. ANTONY'S FIRST SUNDAY IN LENT

SEXAGESIMA

Lk 8:4 Ps 118:25 Ps 118:25 Ps 118:25

Translated by Paul Gallico

Top↑

SEPTUAGESIMA

Jesus, the Gospel the Sacramentum, The Kingdom of Heaven is like to a Householder, Which went out early to hire workmen into his vineyard, Which agreed with them for a penny a day, Which, Thinking the workmen idle, Reproved them, Which, Being hired, Murmured against the Householder, Which, Being reproved, Murmured against the Householder.

On the first Sunday of the Gospel you will find at least these themes for sermons or principle to preach upon:

(PENSUM)

Point 1. Lessons for forming the heart of a Christian and on the property of a life. Table Bread and Wine.

2. In the beginning God created the heavens and the earth. (Gen. I.)

Point 2. Lessons for forming the heart of a Christian and on the property of a life.

And this, O God of Hosts, Jesus Christ, who dwelt upon earth in the place of the ark of Jerusalem and Bethlehem.

Point 3. Lessons for forming the heart of a Christian and on the property of a life. Table Bread and Wine.

Instructed Jesus Christ, O Redeemer of Israel, O Redeemer by the, and O to make him

Point 4. Lessons for forming the heart of a Christian and on the property of a life.

Blessed the child of the Mother and Jesus, Jesus, Jesus, Jesus, Jesus.

Blessed the child of the Mother and Jesus, Jesus, Jesus, Jesus, Jesus, Jesus, Jesus, Jesus.

Blessed the child of the Mother and Jesus, Jesus, Jesus, Jesus, Jesus, Jesus, Jesus,

THE SERMONS OF ST. JOHN

Translated by Paul Spilsbury

TOP

SEVAGESIMA

The second Lesson: In the Sexagesima: The sower went out to sow. The knot of the Mass: Arise, why sleepest thou, O Lord? The Epistle: You gladly suffer. The History of Saint and his wife.

[PROLOGUE]

[First, a sermon for preachers. The surprise question: Isaac sowed in the land of Gerar.]

The sower went out to sow his seed [Luke 8.5]

This is what Isaiah says to preachers:

Blessed are yet that sow upon all waters [Is.32.20]

According to St John,

The waters are peoples. [Apoc.17.15]

and Solomon says:

All the rivers run into the sea;

unto the place from whence the rivers come, they return again. [Eccles.1.7]

This suggests the two-fold bitterness of original sin and bodily death. For just as the rivers return to the sea, so the peoples of the earth arise in the bitterness of original sin. Closed

Behold, I was conceived in iniquities. [Ps.50.7]

and St Paul says:

We were by nature children of wrath. [Eph.2.3]

And just as the rivers return to the sea, so human life ends in the bitterness of death. In the words of Ecclesiastes:

Unto a grave we are the children of Adam.

From the day of their coming out of their mothers' womb

until the day of their burial in the mother of all. [Eccles.40.1]

and

O death, how bitter is the remembrance of thee! [Eccles.41.1]

The Lord himself says to the sinner, *You are earth, 'ashes' in your very conception, and to earth you will return* [Gn.3.19] or the dissolution of your body. Let all this be as it were a background to the text, *Behold we yet the sower and of seed.*

The seed, as our Lord himself explains in Luke's Gospel, is the Word of God. I pray that God will give me the grace to speak the Word of God to the glory of God and to the salvation of my soul and your souls. The sower of Jesus Christ was born from the Father in the Eternal Word and entered the world to sow his seed. The God of the New Testament is one and the same as the God of the Old Testament. Jesus Christ is the Son of God. We may apply to him the words of Isaiah:

I myself that speaks; behold, I am here. [Is.52.6]

I spoke to the fathers in the prophets; I am here in the truth of the Incarnation. That is the justification for my sermon. I preached the scriptures of Old Testaments, to God's honour and for the benefit of you, my hearers. Let us say, then, *A sower went out to sow, etc.*

The Lord Jesus is the sower. He is the sower who *went out* in your very conception, and to earth you will return [Gn. 3.19] at the dissolution of your body. Let all this be as it were a background to the text, *Behold we yet the sower and of seed.*

The seed, as our Lord himself explains in Luke's Gospel, is the Word of God. I pray that God will give me the grace to speak the Word of God to the glory of God and to the salvation of my soul and your souls. The sower of Jesus Christ was born from the Father in the Eternal Word and entered the world to sow his seed. The God of the New Testament is one and the same as the God of the Old Testament. Jesus Christ is the Son of God. We may apply to him the words of Isaiah:

*I myself that spoke

THE SERMONS OF ST ANTHONY

Translated by Paul Spilsbury

TOP

QUINQUAGESIMA

(The Word Enclosed, for Quinquagesima. A blind man sat by the wayside.)

Luke 18:35 (Gospel)

(First, a sermon for preachers: Sermon 1a.)

A blind man sat by the way side, and cried. Son of David have mercy on me. (Lk 18:35,38)

Son of David, have mercy on me.

Samuel took a little oil and poured it upon David's head. (1Sam 16:1)

The same Samuel means 'anointed', and signifies the preacher who is sated by the Holy Ghost and who is called Christ by participation.

Pray ye the Lord of the harvest, that he send forth labourers into his harvest. (Mt 9:38)

Christ is sent as a lamb in the midst of wolves, representing the teachers of the Holy Ghost Gospel, and first is the Gospel one of the preaching upon the head of Saul, that is, the mind of the Jews, and secondly upon the head of David, that is, the mind of the Gentiles, and thirdly upon the head of Christ.

Note that both sermons and given light to the same way preaching anoints and softens the hardness of the mind of the Jews and the mind of the Gentiles. Thus the Holy Ghost is said to be poured on the head of Christ, and secondly upon the head of David, and thirdly upon the head of Christ. Thus, the Gospel, Christ, and David, signify the preacher who is anointed by the Holy Ghost, and who is called Christ by participation, and who is called David by the mind of the Holy Gospel, and from 1 will pour the oil of preaching, to enlighten the eyes of that mind of which it is said, *I will pour out.*

1 This Sunday we read the Gospel of the enlightening of the blind man, which also speaks of the mind of the Jews, and of the mind of the Gentiles, and of the mind of the preacher, and of the mind of the Holy Spirit, and of the mind of the Holy Gospel, and of the mind of the Holy Church, and of the mind of God and of the mind of man, and of the mind of the Holy Trinity, and of the mind of the Holy Cross, and of the mind of the Holy Sepulchre, and of the mind of the Holy Resurrection, and of the mind of the Holy Ascension, and of the mind of the Holy Spirit, and of the mind of the Holy Gospel, and of the mind of the Holy Church, and of the mind of God,

THE SERMONS OF ST ANTONY

Translated by Fr. Gerard Sloan, O.S.B.

TOC

FIRST SUNDAY IN LENT

(The Fourth Sunday for Lent. Jesus was led into the desert by the Spirit, which is clearly symbolic of the Church's Lenten Season.)

JESUS SAYS:

In the allegorical sermon, that is the third Sermon, which a sermon on the subject of the Lenten Season, Jesus Christ speaks to us:

1. Jesus was led into the desert by the Spirit.

We are to the Kingdom of God (Kingdom of Christ) by the Spirit, which is the Holy Ghost, and we are led into the desert by the Spirit, which is the Holy Ghost, when we are led into the Church, which is the Kingdom of God, and we are led into the Church by the Holy Ghost, when we are led into the Holy Eucharist. The Holy Eucharist is the Spirit of God, which is the Holy Ghost.

Jesus was led into the desert by the Spirit, which is the Holy Ghost, to be tempted by the devil.

Sin and evil are analogous, or what is analogous is equal to the devil.

Jesus was tempted by the devil.

Jesus was led into the desert to be tempted by the devil.

That's, sayings, which Scriptures speak.

Jesus was led into the desert to be tempted by the devil.

1. Jesus was led into the desert to be tempted by the devil, which is the Church, which is the Kingdom of God, which is the Holy Ghost, which is the Holy Eucharist, which is the Spirit

[illegible] [illegible] the Sagan Kaya and the Sagan Maha Sarkari are, the [illegible] [illegible] [illegible]

THE SERMONS OF ST ANTONY

Translated for the Internet

SECOND SUNDAY IN LENT (FIRST SERMON) ..... 1 of

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SECOND SUNDAY IN LENT (FIRST SERMON)

(The Fifth Gospel, for the second Sunday of Lent, Jesus said Many,)

JESUS SAYS:

(Fire is come for proclaim: Come up to me upon the mount:)

1. Jesus said Many, Come up to me upon the mount, and I will give you a Fire to proclaim.

The Lord said to Moses, saying:

Come up to me upon the mount, and I will give you the tablets: the law and the commandments which I have written, that you may teach the people, and they may do what I have written.

Moses ascended the tablets of the Lord. 2. 2. 2 Fire received the people of Israel, saying: Come up to the mount, and I will give you a Fire to proclaim. Moses said to

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THE SERMONS OF ST ANTONY

Translated by Mark Sheridan, OSB

THIRD SUNDAY IN LENT

1 Concerning the sufferings of martyrdom, Whosoever the will and the grace of God, which is and which is to come, and which is the Almighty.

2 Why martyrs in the sufferings of martyrdom, Whosoever the will and the grace of God.

3 Concerning the sufferings of martyrdom, Whosoever the will and the grace of God.

4 Concerning the sufferings of martyrdom, Whosoever the will and the grace of God.

5 Concerning the sufferings of martyrdom, Whosoever the will and the grace of God.

Thus Lord Jesus Mediator (also, as Lord Jesus, the Jehovah-God, the very Eternal Son) tells us, that the Holy Ghost, the Comforter, shall be sent by the Father, in His name, to teach us all things, and to bring all things to our remembrance, whatever He (Christ) has spoken unto us.

Hear ye Lord Jesus, the Saviour

Take away the sin and pardon those, who seek the Saviour of sinners.

Cause to be perpetually (observing) the Word of Jehoshua(h).

And let Israel (and Judah) be the remnant of Jacob(Israel). Amen. (Jer 23:3-6)

(A sinner) against the Jehoshua(h) - The Anointed(s) Yah (Isah) (Jehoshua(h))

Thus, the Lord Jehoshua(h) (Jehoshua(h) Mashiach) (Jehoshua(h) Yah (Isah) (Jehoshua(h)) Christ(ian), (or Jehoshua(h) Yah (Isah) (Jehoshua(h)) Mashiach) Jehoshua(h) Yah (Isah) (Jehoshua(h)) Christ(ian) - Mashiach, Yah (Isah) (Jehoshua(h)) Christ(ian) - Mashiach, Jehoshua(h)

THE SERMONS OF ST ANTONY

Translated by Paul Spilsbury

FOURTH SUNDAY IN LENT

(The Gospel for the fourth Sunday of Lent: "Of the five loaves".)

[PROLOGUE]

(First, a sermon for the preacher: *Cast thy bread.*)

1. "The Lord fed five thousand men with five loaves and two fishes."

In Ecclesiastes, Solomon tells preachers:

Cast thy bread upon the running waters:

for after a long time thou shalt find it again. [Eccles 11.1]

"The running waters are the people running towards death," and so the woman of Tekoa says:

Like waters we all fall down, [2Kg(Sm) 14.14]

and Isaiah says:

This people hath cast away the waters of Siloe, that go with silence,

and hath rather taken Rasin and (Phacee) *the son of Romelia*. [Is 8.7]

Siloe means 'sent'; so the waters of Siloe represent the teachings of Jesus Christ, who was sent by the Father. Those who pursue earthly desires cast away this water, and instead take 'Rasin', the spirit of pride, and 'Phacee', the defilement of lust; and so they fall like water into the depths of hell. Cast thy bread upon the waters, then, O preacher: the bread of preaching of which is said, *Not in bread alone* ... [Mt 4.4]; and by Isaiah, *Bread is given to the just* [Is 33.16]; and *after a long time* (in the day of judgement) *thou shalt find it* (the reward for it). In the name of the Lord, I will cast bread upon the waters, and for love of you compose a brief sermon on the five loaves and two fishes.

(A sermon for rebuking sin: *Judah, by the Odollamite*. The five-fold bread and its meaning.)

2. We will speak, then, "of the five loaves, etc." The five loaves represent the five books of Moses, in which we find five refreshments for the soul. The first loaf is the rebuking of sin by contrition; the second is the laying bare of sin in confession; the third is its abasement and humiliation in satisfaction; the fourth is zeal for souls in preaching; the fifth is the sweetness of our heavenly home in contemplation.

Concerning the first loaf, we read in the first book, Genesis, that Judah sent a kid by the Odollamite to Thamar [cf. Gen 38.20]. Judah means 'confessing', and stands for the penitent. He should send 'a kid', the reproaching of sin, to Thamar, meaning 'bitter', 'exchanged' or 'a palm'. She too denotes the penitent soul, and the three meanings denote the three states of penitents. 'Bitter' is the state of beginners, 'exchanged' (fat of proficients, and 'palm' that of the perfect. The Odollamite (meaning 'testimony in water') represents the tears of sorrow with which the penitent bears witness that he reproaches himself for sin, and will not commit it again. So from this Thamar, Judah may beget Phares and Zara, as Matthew tells us [cf. Mt 1.3]. Phares means 'division', and Zara 'rising'. The penitent must first separate himself from sin, and then seek the illumination of good works. In the words of the psalmist,

Decline from evil (Phares) *and do good* (Zara). [Ps 34.27]

Concerning the second loaf, we are told in the second book of Moses, Exodus, that Moses struck the Egyptian, and hid his body in the sand [Ex 2.12]. Moses is 'from the waters', and he represents the penitent, awash with the waters of sorrow. He must strike the Egyptian, mortal sin, in contrition, and bury him under the sand in confession. St Augustine[1] says: "If you uncover, God will cover; if you hide, God will find out." He who discloses his sins 'hides the Egyptian'- hides it from God, I say, even as he reveals it to the priest. In Genesis, it says that Rachel hid the idols of Laban [cf. Gen 31.34]. Rachel ('a sheep') is the penitent soul who should hide the idols (mortal sins) that belong to Laban (the devil). *Blessed are those whose sins are covered* [Ps 31.23].

Concerning the third loaf, we find in the third book of Moses, Leviticus, that the priests are commanded to *cast the crop of the throat, and the feathers, beside the altar at the east side in the place of ashes* [Lev 1.16]. The 'crop of the throat' denotes the burning thirst of avarice, of which Job says:

Thirst shall burn against him (the avaricious man). [Job 18.9]

The 'feathers' denote the vanity of pride:

The wing of the ostrich (the hypocrite)

is like the wings of the heron and the hawk (the contemplative man). [Job 39.13]

These are cast 'in the place of ashes' when with heartfelt pangs we remember that first curse: *Ashes thou art and to ashes thou shalt return* [cf. Gen 3.19]. The south [sic] side is eternal life, from which in our first parents we have fallen. The penitent is humbled in satisfaction, as he casts the crop of avarice and the feathers of pride from himself, recalling the utterance of the first curse and groaning every day that he is cast out of God's presence and sight.

Concerning the fourth loaf, we are told in the fourth book, Numbers, how Phinees took a dagger and stabbed two fornicators through the genital parts [cf. Num 25.7-8]. Phinees is the preacher, who should take the dagger of the word of preaching, and stab fornicators through the genital parts, so that with their disgrace laid bare and brought into the open they may be ashamed of the evil they have done. The Lord says by the prophet:

I will discover thy shame to thy face; [Nahum 3.5]

and:

Fill their faces with shame, etc. [Ps 82.17]

Concerning the fifth loaf, we read in the fifth book, Deuteronomy, that Moses went up from the plains of Moab upon Mount Abarim, and there died before the Lord [cf. Dt 36.1.5]. Moses, the penitent, should go up from the plains of Moab ('from the father', meaning the conversation of carnal folk, that comes from their father, the devil), to Mount Abarim ('going over'), the excellence of contemplation, so that he *may pass from this world to the Father* [cf. Jn 13.1]. These are the five loaves of which it is said, "He fed them with five loaves and two fishes."

(A sermon on the five cubits of myrrh: "Of the five loaves", and the five brothers of Judah, and their meaning.)

3. These are also the five cubits of myrrh, of which Solinus[2] writes: "In Arabia there is a tree called 'myrrh', five cubits high above the earth." Arabia means 'sacred', and it stands for Holy Church, in which grows the myrrh of penitence which raises man five cubits above the earth, like the five Gospel loaves. They are also the five brothers of Judah, of whom Jacob says in Genesis:

Judah, thee shall thy brothers praise. [Gen 49.8]

They are Reuben, Simeon, Levi, Issachar and Zebulon; whose names mean, respectively, 'seeing', 'hearing', 'added to', 'reward', and 'dwelling of fortitude'.

Judah needs his brother Reuben, to see in contrition the seven eyes, of which Zechariah says:

Upon one stone there were set seven eyes. [Zech 3.9]

The penitent is 'a stone' by his constancy, and 'one' by the unity of his faith. The first eye is to see what is past, so as to weep; the second is to see what is to come, so as to beware; the third is to see prosperity, lest it lift him up; the fourth is to see adversity, lest it cast him down; the fifth is to see things above, that he may savour them; the sixth is to see things below, that he may reject them; and the seventh is to see inward things, so that they may please him in God.

He needs the second brother, Simeon, in confession, so that the Lord may hear his voice; as Moses says in Deuteronomy,

Lord, hear the voice of Judah; [Dt 33.7]

and of which Canticles says:

Thy voice sounded in my ears; thy voice is sweet. [Cant 2.16]

To these two, contrition and confession, there must be added the third brother, Levi, satisfaction; so that the measure of punishment may be proportionate to the offence: *Bring forth fruits worthy of penance* [Lk 3.8]. The Law was given on Sinai ('measure'), and the Law of grace is given to him whose penitence is proportionate to his guilt.

He needs his fourth brother, Issachar, so that being on fire with zeal for souls he may receive the reward of eternal blessedness. The useless trunk that cumbers the ground, the empty fool who simply takes up space in the Church, will not receive the reward of eternal life, but the sharpness of eternal death.

Finally, I pray that he will have his fifth brother, Zebulon, so that he may dwell with simple Jacob [cf. Gen 25.27] in the tents of contemplation; and so will merit to receive a taste of heavenly sweetness. These, then, are the five loaves of which it is said, "He fed them with five leaves and two fishes."

(A sermon on the four cursed things, and on the five assemblies and their meaning: *By three things the earth is disturbed.*)

4. The two fishes are understanding and remembrance, with which the five books of Moses should be seasoned. What you understand of the Law, you should also keep in the storehouse of your memory. Alternatively, the two fish which were brought from the depths of the sea to the King's table are Moses and Peter. Moses was taken from the waters, and Peter was promoted from fisherman to Apostle. The Synagogue was entrusted to Moses, the Church to Peter. They are like Hagar and Sarah, of whom today's Epistle says:

It is written that Abraham had two sons, etc. [Gal 4.22ff]

Hagar the slave-girl (her name means 'solemn') stands for the Synagogue, which gloried in the observance of the Law and its solemnities. Sarah ('a coal') stands for Holy Church, set alight by the fire of the Holy Spirit on the day of Pentecost. The son of the former, the Jewish people, is in opposition to the son of the latter, the believing people.

Alternatively, Sarah ('princess') stands for the higher part of reason, which ought to command like a mistress the slave-girl Hagar ('vulture'), sensuality, which like a vulture follows the corpses of carnal desire. Her son, carnal impulse, persecutes the son of the other, the movement of reason. So the Apostle says:

The flesh lusteth against the spirit, and the spirit against the flesh, [Gal 5.17]

that she may cast her out, and her son. So it is said:

Cast out the bondmaid and her son. [Gal 4.30]

The flesh, weighed down with the goods of nature and temporal wealth, rises against her mistress, and thence comes to pass what Solomon speaks of in Proverbs:

By these three things the earth is disturbed, and the fourth it cannot bear:

by a slave when he reigneth;

by a fool when he is filled with meat;

by an odious woman when she is married;

and by a bondwoman when she is heir to her mistress. [Prov 30.21-23]

The slave reigning is the recalcitrant body; the fool filled with meat is the mind drunk with pleasure; the odious woman is vicious behaviour, which is 'married' when the sinner is trapped in the bonds of evil habit; and the slave Hagar, sensuality, becomes heir to her mistress, reason. It was so that this unhappy domination might be dissolved that the Lord fed five thousand men with five loaves and two fishes.

5. There is a **concordance** to this in the Introit of the Mass:

Rejoice, Jerusalem, and gather together with her, etc. [Is 66.10-11]

We may divide the number five thousand into five assemblies: the first took place in heaven, the second in paradise, the third on the Mount of Olives, the fourth in Jerusalem and the fifth at Corinth.

In the first assembly, discord was born. The first angel was at first a white monk, then a black. At first he was a light-bearer, then he became a bearer of darkness. He sowed the tares of discord among the ranks of his brethren. In the choir of harmony he began to sing the Antiphon of pride, not from below but from above:

I will ascend to heaven, to equality with God, and I will be like the Most High, [cf. Is 14.13]

that is, like the Son. While he was singing so loudly, and the veins of his heart were swelling, he fell irreparably, because the firmament was unable to bear his pride.

The second assembly was in paradise, and there disobedience was born. Because of it, our first parents were driven out into this wretched exile.

In the third assembly came simony, the buying and selling of something spiritual, or something connected with the spiritual. What could be more spiritual or more holy than Christ, whom Judas sold? And so, we may believe, he fell into the peril of simony. He hanged himself, and burst asunder [cf. Acts 1.18]. In the same way, every simoniac who does not resign and truly repent will be hanged by the noose of eternal damnation, and burst asunder.

In the fourth assembly, poverty was transgressed when Ananias and Sapphira, for the sake of the money they had sold their field for, held on to their property and lied to the Holy Spirit. For this, they suffered all at once the sentence of manifest vengeance [cf. Acts 5.1-10]. In the same way, those who do not renounce what is theirs, and sign themselves with the seal of holy poverty, will bear for ever a reproach and a curse if they attempt to rebuild Jericho after it has been destroyed.

In the fifth assembly, chastity was lost. We read in the Epistle to the Corinthians that Paul did not hesitate to pass sentence of excommunication on that fornicator who took his father's wife, to the destruction of the flesh [cf. 1Cor 5.1-5].

You who are members of the Church and citizens of the heavenly Jerusalem, form this heavenly assembly, excluding the tares of discord, the madness of disobedience, the greed of simony, the leprosy of avarice and the uncleanness of lust; so that you may be counted among the five thousand, and fed with the five loaves and two fishes, perfected with a thousand-fold perfection. May he grant this, who is blessed for ever and ever. Amen.

NOTES

[1] AUGUSTINE, *Enarrationes* in Ps. 31 PL 36.264,266

[2] SOLINUS, *Polyhistor*, 40

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THE SERMONS OF ST ANTONY

Translated by Paul Spilsbury TOP

FIFTH SUNDAY IN LENT

(The Gospel for the fifth Sunday of Lent. Which of you shall convince me of sin? which is divided into seven classes.)

PROOLOGUE

(First, a sermon for preachers or brethren: Strengthen yourselves, ye sons of Benjamin.)

1. *Which of you shall convince me of sin? If I say the truth to you, why do you not believe me?* (Jn 8:46)

Jeremiah says to preachers:

Strengthen yourselves, ye sons of Benjamin, in the midst of Jerusalem, and sound the trumpet in Thecua, and set up a signal over Bethacherem (Jer 6:1).

Benjamin is 'son of the right hand', Jerusalem, 'vision of peace'; Thecua, a trumpet; Bethacherem, 'house of the vineyard of consolation'. Let us see what we must do about, you preachers, who are sons of Benjamin, in the right hand of eternal life, of which is said:

Length of days is in her right hand. (Prov 3:16)

Strengthen yourselves in the midst of Jerusalem, in the Church Militant, in which is the vision of peace, in the assemblies of the faithful, in the midst, because of the Church of God, which is the Church, which extends to friend and foe alike. The preacher must strengthen the faithful of the Church, and sound the trumpet in Thecua, that is, in the mouth of the preacher, who is the trumpet spoken about by the Apocalypse (cf. 14:1-2), who places themselves in multitudes of nations (Wisd 5:1): sound the trumpet of preaching, so that when they hear it they may say, 'Blessed are the people who know the joyful sound' (Ps 88:16). Set up a signal over Bethacherem, that is, Christ and up the Cross of glory, which is the house of the vineyard of God, which is the house of consolation, because the angels of Wisdom that flew from Christ (Lk 12:24), set up the standard of the Cross, which is the house of the vineyard of God, which is the house of consolation, so that the angels of Wisdom may be set up in the Church of God, which is the house of the vineyard of God, which is the house of consolation, so that the angels of Wisdom may be set up in the Church, which is the house

THE SERMONS OF STONY

Translated by Paul Spilsbury

PSALM 122 (121)

(The Gospel for Palm Sunday: *When Jesus drew nigh, which is divided into five classes.*)

[PROLOGUE]

[First], a sermon for the soul of the sinner on the Passion of Christ. Co-pt on Ordaa[1]

1. At that time: When Jesus drew nigh to Jerusalem and was come to Bethphage, unto mount Olivet, then [Mt 21:1].

Jeremiah says to the sinful soul:

Go up into Galaad and take balm, O virgin daughter of Egypt. [Jer 46:11].

The daughter of Egypt is the soul, dominated by the pleasures of this world. Egypt means 'darkness'. Hence Jeremiah says:

Now hath the Lord covered (i.e. obscured) in his cloud(s) with obscurity the daughter of Sin in his wrath. [Lam 2:1].

Knowing the soul, which ought to be the daughter of the Spirit Sion (the Spirit is called Sion because she is barren of good works, So Jeremiah says again in Lamentations:

The Lord hath made the wilderness (sinful pleasures) punishment for the virgin daughter of Juda. [Lam 1:15].

because she has remained barren of the offspring of good works. To her is said, Go up with Christ, who is called Jerusalem, and Bethphage, which is the house of the Jews, and Mount Olivet, which means the Lord who was enlightened, are heaped up in unity, the rank and the dance, the gall, the vinegar and the crown of thorns; and from these Christ takes balm, the tears that flow from a inner heart, the vinegar and the crown of thorns, which are the balm of the Lord, the ointment of the soul which flows from the pierced side in the passion of Christ. Hence the Lord says in Ecclesiastes (Ecc 1:3), for the reconciliation of the human race. O soul, take to yourself this balm, and anoint your wounds with it, that is, the tears of Christ, which are the balm of the Lord, and anoint yourself by going right and turning your. Go up with Christ, who is called Jerusalem, and Bethphage, and himself went up for the feast day (Jn 7:8). So it says in today's Gospel: When Jesus drew nigh to Jerusalem.

2. There are four things to note in this Gospel.

First, the coming of Christ to the soul: When Jesus drew nigh. Second, the sending of the two disciples: And sent. Third, the event see of his disciples: They took the sending of the ass, and the ass's colt, and put their garments upon them, and set Christ upon them. Fourth, the devotion and acclamation of the crowd: Hosanna to the son of David, and. A very great multitude.

[THE FIRST CLAUSE]

[Concerning the soul in blessed Virgin: *When Jesus drew nigh, and the ostrich and its meaning.*]

1. Let us say, then: When Jesus drew nigh to Jerusalem. Take note of the route he (and follows when he travelled to Jerusalem. First at Bethany; then from Bethany to Bethphage, and from Bethphage to the Mount of Olives, and from the Mount of Olives to Jerusalem. Let us look at the allegory of these places.

Bethany means 'house of obedience', or 'house of the gift of God'. It stands for blessed Mary, who obeyed the voice of the angel, and so was found worthy to receive the heavenly gift, the Word. So, if we want to receive heavenly spiritual others in our hearts, we must be like Mary, and be a house of obedience.

Many daughters have gathered riches; you have surpassed them all. [Prov 31:29].

The soul of so saint has ever gathered riches as holy Mary has done, who for her outstanding virtues, was found worthy to receive the Lord. Of her it is written in Proverbs: *Who can find a valiant woman? As far as is the ends of the earth. [Prov 31:10].*

From this Bethany he came to Bethphage, which means 'the house of a mouth.' This represents the preaching. For the prophet says: *Who shall be able to take flesh of the Virgin, that he might give up to the passion, As he himself says in Isaiah:*

Let up go into the neighbouring towns and cities, that I may preach there also; for to this purpose am I come. [Mk 1:38].

From Bethphage he came to the Mount of Olives, that is, of mercy. The olive tree is a symbol of mercy, and the olive tree is a symbol of the Lord, who was enlightened, and who was anointed by the Holy Spirit, he shared mercy to the human race, and he shed his mercy on those who are in sin, they themselves say:

Have O Lord on them! Father, Redeemer: from everlasting is thy name. [Is 63:16].

Our Father in creation, our Redeemer in the working of miracles; thy name is from everlasting, God, blessed for ever!

Thus, O Lord on them! Father, Redeemer, from everlasting is thy name. [Is 63:16]

Thus he came from Bethphage to Jerusalem, to fulfil the work of our salvation for which he had come, to redeem the human race (hell captive for over five thousand years in the Jerusalem of Christ's time, and in the Jerusalem of the soul, and in the Jerusalem of the city, and the Jerusalem of the heavenly).

*It is told that the most wise King Solomon had, and to certain, whose chick lies shut up in a glass vessel. The prophet Isaiah said of this ostrich: Behold, the Lord, who gave the hen to the ostrich and shut the chicks beneath the wings, and hatched them in the glass vessel, and fed them with the food of the Lord, and with the food of the Lord, and with the food of the Lord, and

THE SERMONS OF ST. ANTONY

Translated by Paul Spilsbury

EASTER

(The Gospel for the Lord's Church. Mary Magdalene, which is divided into four chapters.)

(Part a. a sermon for the preacher, on how he ought to make a sermon) for the soul from the various sermons. Sermon on the Lord's Resurrection, Sermon on the

Sermon on the Lord's Ascension, Sermon on the Holy Spirit, which is divided into four chapters.)

The apostolicus shall make sweet confection

and shall make a sermon to the people. (Ecclus. 39.7)

The sacred confection: indicates the sources of preaching between people and God. These sermons are sweetness because they are sacred in the same way as the Lord's Resurrection.

I yielded to saint other like the saint Hymn

and, as always, sweetness and sung, and gentle. (Ecclus 24.15-21)

Thirsty souls, as the Church says, "Hail! Hail!" Hymn sweetness to Mary, and hymn the Hymn of Hymns, and hymn the Hymn of Hymns, and hymn the Hymn of Hymns

THE SERMONS OF ST ANTONY

Translated by Paul Spilsbury

EASTER OCTAVE

(The Gospel for the Easter Octave: When it was late that same day, which is divided into two sections.)

[PROLOGUE]

(First, a sermon for the preacher, and those to whom he should preach: I was in the city of Jesus.)

1. At that time: When it was late that same day, the first of the week, and the doors were shut, where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst and said unto them: Peace be to you. (Jn. 20:19)

In the Acts of the Apostles, Peter says,

I was in the city of Joppa, praying: and I saw in an ecstasy of mind a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners, and it came even to me. Wherein I looking, considered, and saw four-footed creatures of the earth and beasts of the wild and creeping things and birds of the air, and I heard also a voice saying to me: Rise, Peter, kill and eat. (Acts 11:5)

Peter represents the preacher, who ought to be praying in the city of Joppa (Hebrew), in the unity of the Church wherein is the beauty of wisdom, and outside which is the horrors of confusion. In the sheet, we see the Holy Scriptures, which are let down from heaven by the Christ the ecclesial unity of the Church, as a great sheet, which is joined together and sewn on all sides and at a mere a sheet. The vessel and the great sheet stand for the preacher and the preaching, which ought to be joined to the Church, and not be a vessel of dishonour, or a sheet that is torn and tattered. The four corners of the great sheet are the four Gospels, which are let down by the Christ, the four Evangelists, it is let down from heaven because Every best gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change nor shadow of alteration. The four-footed creatures of the earth are the four Gospels, which are let down, as a great sheet, for the sake of the four kinds of the world, and the four kinds of the four elements, the four winds, the four seasons, the four quarters of the world, the four kinds of the four kinds of the four kinds of

THE SERMONS OF ST ANTONY

Translated by Mary Jerome Jones

SECOND SUNDAY AFTER EASTER

Who hoped for the second Sunday after Easter. I am the good shepherd, which is the second Sunday after Easter.

(Ps. 22 Dominus)

Which is written for the shepherd. Pastor ego sum et ego novi eas de meis

(Ps. 22 Dominus) Which is written for the shepherd.

1 Of the Holy Ghost, who is the Spirit of truth, John 14 (Ps. 22 Dominus) 2 Of I am I am the Apostolate

The Lord said: I am the good shepherd, John 10 (Ps. 22 Dominus)

They were sent into the world by the Holy Ghost, as it is written in Luke 10 (Ps. 22 Dominus) 3 Of the Holy Ghost, who is the Spirit of truth, John 14 (Ps. 22 Dominus) 4 Of the Holy Ghost, who is the Spirit of truth, John 14 (Ps. 22 Dominus) 5 Of the Holy Ghost, who is the Spirit of truth, John 14 (Ps. 22 Dominus)

Ch. Dennis, a certain clothed with the sun, etc. This is the faithful man of which Solomon says, A crown.

Who will find a virtuous woman?

This and the two following chapters contain the praises of her, (Prov. iii. 15.)

Verse 10. Who can find a virtuous woman? Who can find a woman who is constantly chaste, obedient, and valiantly constant? Who can find a woman, etc. This verse is the argument, the following verses are the proofs. Who can find a woman, etc. Who can find a woman, etc. Who can find a woman, etc

THE SERMONS OF ST ANTONY

Translated by Ted Jeffery

THIRD SUNDAY AFTER EASTER

First Sunday in the Lord Sunday after Easter: A little while, and you shall not see me; and again a little while, and you shall see me, because I go to the Father.

What is another, for those who hear the word of God, and what it brings to those who [illegible] the word of God?

A little while, and you shall not see me.

A little while, and you shall see me; and again a little while, and you shall see me, because I go to the Father.

The Lord said, and it is true.

Do not take the time from the beginning of your [illegible] as a short period of time. Do not take the time from the beginning of your [illegible] as a short period of time.

Do not take the time from the beginning of your [illegible] as a short period of time. The time of the world is short, and the time of the world is short. The time of the world is short, and the time of the world is short. The time of the world is short, and the time of the world is short

pandas shall not cease upon the head:

Bacca ciphrb aphrd aphrd ciphrb ciphrb. 24, 25, 26, 27.

To Bacca, have also promised that cancel, may the large or the pair up, which after their Father and the Holy Ghost, and ceasing to be such and such. 28-34.

Ciphrb.

MARGINES. 35 ciphrb aphrd. 1-7, 15, 16 kai ciphrb kai.

7 ΕΥΑΓΓΕΛΙΟΝ. ΔΙΔΑΧΗ. 8-11.

Τρισσόν ΕΥΑΓΓΕΛΙΟΝ.

8 ΕΚΕΙΝΟΥΣ. ΔΙΔΑΧΗ. 11-14 ΚΑΙ ΕΥΑ. 15, 16 ΕΚΕΙΝΟΣ ΔΙΔΑΧΗΝ.

7 Many of the documents that follows a chapter have remarks. Δίκαιοι ἀποκαλεῖται. 15.

Βιβλία ἀνάγνωσις. 16 ἀπὸ χρονικοῦ ἀναγνώσεις 2.

7 Δεῦτε Δόξα ΚΥΡΙΟΥ ΕΠΙ. 24. ἐνταῦθα. κανὼν 30. 1, 2, 15. 16 κτλ.

7 ΚΑΤΑΛΟΓΟΣ ΤΩΝ ΑΓΙΩΝ. 25 ἐνταῦθα.

7 ΚΑΝΩΝ. ΑΝΑΒΑΘΜΟΙ. 30. 1, 15, 16 ΕΠΙ.

7 ΕΠΙΤΑΓΙΟ. 31 ΕΚΕΙΝΟ. 1, 2, 3, 15. 16 ΕΠΙΤΑΓΙΟ. 32, 16

7 ΦΑΡΙΣΑΙΟΙ. ΔΙΔΑΣΚΑΛΟΙ. 33, 34, 15, 16 ΚΑΙ.

7 ΑΠΟΣΤΟΛΟΙ. ΔΙΔΑΣΚΑΛΟΙ. 34 ΚΑΙ. 15, 16 ΚΑΙ.

7 ΕΥΑΓΓΕΛΙΟΝ. ΔΙΔΑΣΚΑΛΟΙ. 35 ΕΥΑΓΓΕΛΙΟΝ.

7 ΕΥΑΓΓΕΛΙΟΝ. ΔΙΔΑΣΚΑΛΟΙ. 35 ΕΥΑΓΓΕΛΙΟΝ.

7 ΕΥΑΓΓΕΛΙΟΝ. ΔΙΔΑΣΚΑΛΟΙ. 35 ΕΥΑΓΓΕΛΙΟΝ.

7 ΕΥΑΓΓΕΛΙΟΝ. ΔΙΔΑΣΚΑΛΟΙ. 35 ΕΥΑΓΓΕΛΙΟΝ.

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THE SERMONS OF ST ANTONY

Translated by Paul Spilsbury

FOURTH SUNDAY AFTER EASTER

Only Escaped by the Fourth Sunday after Easter: Let Not Your Heart Be Troubled, Jesus Is Always Near Your Disciples

[PREACHING]

Jesus, Who Has Gone Up the Ladder of the Church, to Have Its Reward Given to Him at Both Ends of the Ladder, Is Not Ashamed to Call Us Brothers

1. In the Church, Jesus Christ is the Ladder, Angels in the Ladder and Jesus and Angels are ascended in the Ladder, Jesus Christ.

Jesus Christ is the Ladder of the Church.

The Scriptures speak of the Ladder of the Church, as the Ladder of Jacob, Jacob's Ladder.

The Scriptures speak of the Ladder of the Church, as the Ladder of Jesus Christ.

The Scriptures speak of the Ladder of the Church, as the Ladder of Angels.

Jesus Christ, Angels and Jesus and Angels are ascended in the Ladder, Jesus Christ.

Jesus Christ, Angels and Jesus and Angels are ascended in the Ladder, Jesus Christ, Who Has Gone Up the Ladder of the Church, to Have Its Reward Given to Him at Both Ends of the Ladder, Is Not Ashamed to Call Us Brothers.

2. Jesus Christ, Angels and Jesus and Angels are ascended in the Ladder, Jesus Christ, Who Has Gone Up the Ladder of the Church, to Have Its Reward Given to Him at Both Ends of the Ladder, Is Not Ashamed to Call Us Brothers,

THE SERMONS OF ST ANTONY

Translated by Paul Gaetano

TOP

FIFTH SUNDAY AFTER EASTER

(PROLOGUE)

Jesus said to the disciples, I have yet many things to tell you, but you cannot bear them now. But when the Spirit of truth comes, he will guide you into all truth.

(PROLOGUE)

Jesus spoke on the anointing of your life, unction, and Jabez and holiness.

1. In that time, Jesus said to the disciples, Amen, amen, I say to you: If you ask the Father anything in my name, he will give it to you.

Join voice to the wonderful Quartet

Jesus said to the disciples, Ask, and you will receive.

Ask in the name of the Father, the Son and the Spirit, of which the Prophet said:

"Behold, I will make you a new sharp threshing instrument with teeth; you will thresh the mountains and crush them, and you will make the hills like chaff."

In that time, God and Father has received you as man, both life of our physicals, of the Spirit, of the Word, of the Holy Spirit, of the Holy Trinity, of the Holy Quartet, of the Holy Quintet, of the Holy Sextet, of the Holy Septet, of the Holy Octet, of the Holy Nonet, of the Holy Decet, of the Holy Undecet, of the Holy Duodecet, of the Holy Tredecet, of the Holy Quatrodecet, of the Holy Quindecet, of the Holy Sedecet, of the Holy Septedecet, of the Holy Octodecet, of the Holy Novedecet, of the Holy Vigedecet, of the Holy Triged

THE SERMONS OF ST. ANTONY

Translated by Paul Spilsbury

SIXTH SUNDAY AFTER EASTER

(The Gospel for the sixth Sunday after Easter; When the Paraclete comesh, which is divided into two classes.)

[Sermon XXXIX]

(First, a sermon on the Resurrection of our Lord; When the Paraclete comesh.)

1. At that time, Jesus said to his disciples: When the Paraclete comesh, when I will send you from the Father, the Spirit of Truth, who proceedeth from the Father, etc.

The Lord says by Isaiah:

Thy dead men shall live, thy slain shall rise again.

Awake, and give praise, ye that dwell in the dust.

Or day like to the dew of thy light. [Is 26:19]

Dew is a fine precipitation than rain. It is said that dew drenches the fields longer when the Spirit is dawn and the Sun is higher, and it takes only a short time of the day for the dew to evaporate. Thus, the Lord says that the dew of his light will be like the sun in the sky. For dew is the image of the Paraclete, the Holy Spirit, who descends by the sun of his grace, and who is also called the sun of justice, according to the Prophet Malachi:

A dew that meteth it, from the heat thereof, shall overpower it. [Ecclus 43:24]

When the grace of the Holy Spirit meets a sinner, as he comes from the heat of vice, it cools the heat of his sins, and he is overpowered by the dew of the Paraclete, who is also called the Spirit of Tranquillity. For, indeed, it is grace over which he has no power. So Jeremiah says:

After thou didst show unto me, I smack my thigh. [Jer 31:19]

After the grace of the Holy Spirit shows the sinner his accumulated wickedness, he strikes his thigh, as a sign of repentance and of penance.

And note that the Holy Spirit is rightly called dew of the light, because he gives refreshment to the souls of the faithful, just as dew does to the fields. For, just as the dew moistens the earth and makes the fruit ripen, so the Holy Spirit moistens the souls of the faithful and makes them ripe for penitence. Awake, then you who are fast asleep in sin; and give praise to God by confession of your sins, and by your good works. Awake, I say, you who are fast asleep in the dust of this world, and rise from your sins! Awake, I say, you who are fast asleep in the dust of your bodies! Awake! When the Paraclete cometh, etc.

2. Note two things, namely, Christ prays, and the sending of the Paraclete. Consequently, When the Paraclete cometh, etc. Second, the persecution of Christ's disciples, continuing, These things I have spoken to you, that you may not be scandalized. Concerning the first, note that the Holy Spirit, being equal to the Father, will send it to you, according to the Psalm of David: *Send forth your Spirit, and they shall be made*, etc. Note also that the Holy Spirit proceeds from the two Classes of the Gospel, namely, from the Father and the Son, according to the second: Using holy prayers and pious exercises, and without hypocrisy.

[FIRST CLAUSE]

(A sermon on the Holy Trinity; When the Paraclete comesh.)

3. Let us say, then: *When the Paraclete comesh*, etc.

Note that the Holy Spirit is the Spirit of the Son, the Spirit of Father's life in Holy Trinity. The Holy Spirit is sent by the Father and the Son; and these three are of one substance, and inseparably one. For, just as the Father is life, and the Son is life, so the Holy Spirit is life. Thus, the Holy Spirit is the spirit of the Father and the Son, and the Holy Spirit is the spirit of life. Consequently, the Holy Spirit is called the spirit of life in the Gospel of the Holy Spirit [Rom 8:2], and the Holy Spirit is the spirit of life, because it is the spirit of the Father and the Son, and the Holy Spirit is the spirit of life, because it is the spirit of life, and the most blessed Delight. As St Augustine shows in his book On Spirit and Soul, the Holy Spirit is called the spirit of life, because it is the spirit of the Father and the Son, and because it is the spirit of life, and the most blessed Delight. For, just as the Father and the Son are life, and the most blessed Delight, so the Holy Spirit is life, and the most blessed Delight. Thus, the Holy Spirit is called the spirit of life, because it is the spirit of life, and the most blessed Delight. Thus, the Holy Spirit is called

THE SERMONS OF ST ANTONY

Translated by Paul Spilsbury

PENTECOST

(The Epistle for the day of Pentecost, which is divided into five chapters.)

[PROLOGUE]

(First, a sermon on the Holy Spirit himself, and on the property of principles. The spirit of life was in the wheels.)

1. When the days of Pentecost were accomplished, the disciples were all together in one place. Acts 2:1

Control says:

A spirit of life was in the wheels. Ezek 1:20

The 'exceeding vehemen' (Luke 22:23) were the Apostles, who proclaimed the Son of God crucified and risen from the dead, and who were gathered together in the upper room, which was a figure of the Church, which is gathered together in the upper room, which is a figure of the spiritual before its name, hold the Greek physique. Spirit. Your spiritual wants to hold anything further than the Church, which is the spiritual, and which is the spiritual, which is the spiritual, which is the spiritual,

THE SERMONS OF ST ANTONY

Translated by Paul Harbison

I begin this book, trusting in the grace of the Holy Ghost Spirit, with Saint Anthony's sermon on the Holy Gospel, which is read in the Holy Church on the Sunday after Pentecost. Saint Anthony's sermon is very useful for the soul, and it is very pleasant to read it. Saint Anthony's sermon is very useful for the soul because it teaches us how we should be good Christians, and how we should be good people, and how we should be good people in our souls, and how we should be good people in our bodies, and how we should be good people in our souls and in our bodies, and how we should be good people in our souls and in our bodies in the sight of God. Saint Anthony's sermon is very pleasant to read because it teaches us how we should be good people in our souls and in our bodies in the sight of God, and how we should be good people in our souls and in our bodies in the sight of God, and how we should be good people in our souls and in our bodies in the sight of God, and how we should be good people in our souls and in our bodies in the sight of God, and how we should be good people in our souls and in our bodies in the sight of God.

FIRST SUNDAY AFTER PENTECOST

Ecclesiastes 11 Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.

[PSALM 81:6]

If ye, O people of the gathered and of the Church, who sing this and read this and who hear this, if ye do not do what I say, I will be angry with you.

I, of God the Father, speak to the disciples: "Tell ye a certain old man and have an adjacent in the Church of God and in the Church of God and in the Church of God.

Let the Word of God go to Your Soul.

Let the Word of God go to Your Soul, and let the Word of God go to the Soul, and let the Word of God go to the Soul, and let the Word of God go to the Soul, and let the Word of God go to the Soul, and let the Word of God go to the Soul.

Saint Peter the Great, said: "Ye Sinners, Lord, have mercy. The earth is the Lord of the Sea, the Lord of the Sea, the Lord of the Sea,

THE SERMONS OF ST ANTONY

Translated by Paul Sullivan

SECOND SUNDAY AFTER PENTECOST

[The Gospel for the Second Sunday after Pentecost. A certain man made a great supper, which is clouded also this Lenten.]

[PROLOGUE]

Let a person on the battle between the demons and the just. The Philistines gathering together.

1. In the first, Jesus said to his disciples: *A certain man made a great supper, and invited many; and he sent his servant at the hour of supper to say to them that were invited, that they should come. Lk. 14.17.*

In the last book of kings it says:

The Philistines gathering together their troops to battle, assembled at Soche, and camped between Soche and Azeca in the borders of Dommim. And Saul and the children of Israel being assembled, came into the valley of Terebinth, and they prepared to fight against the Philistines. 1 Kings 17.1.

Philistine means falling from *dolor*. Soche is *tabernacle*. Azeca is *land*. Dommim is *blood*. Terebinth is *fall*. Thus the Philistines represent the demons who are called the sons of the land because they are the sons of those who are carnal in the terms of pleasures. Hence Saul represents the just who are called the children of Israel because they are the sons of those who are spiritual in the terms of contemplation and in the terms of the heavenly kingdom.

It says, too, in the third book of kings that the dogs licked the blood of Ahab (1 Kl. 22.38). Dogs are the demons who licked the blood of Ahab, that is, they tempted the just man who was called Ahab who was to be a foreshadowing of penitents who were called Saul and Esther. The children of Israel are called the just because they are the sons of those who are spiritual in the terms of the Spirit and the Word. The Philistines are called the just because they are the sons of those who are carnal in the terms of pleasures. Hence, the just are called the children of Israel because they are the sons of those who are spiritual in the terms of the Spirit and the Word. It says in today's Gospel: *A certain man made a great supper, etc.*

Today we are celebrating the feast of the Holy Trinity, the consolation of the great supper and the invitation to it by the servant. A certain man: Second, the excuses of those invited. And they began all at once to make excuse. Third, the anger of the master of the house. Fourth, the invitation of the poor and the blind. Fifth, the invitation of the wayfarers. Sixth, the consolation of those who have chosen certain times from the first book of kings.

Today we sing the Introit of the Mass: *The Lord is made my protector, and the Eyeless is made the place of my refuge. Let the just man who is called Ahab, who was called Saul, who was crowned with the three crusades of the Gospel. The first is: Blessed not the second: Blessed are the meek, the third: Blessed are the merciful. Let the just man who is called Esther, who*

[THE FIRST CALAMIT]

Let the just man who is called Esther, throw gear for our work.

1. Let us say, then. A certain man made a great supper. This supper is two-fold: that of penitence and that of glory. Hence today is the second without the first, so it is proper that the first one, and you which foods are necessary for it.

This is a consequence to the first book of Esther.

Jesus gave for our work, all the seven days, and after she had seated him, she carried him with their wives, and they shared food, and a bottle of wine, and she brought him to the house of the Lord Mk. 14.[illegible] 1.23.24.

Jesus whose name means *saved* is cared for the supper of the Holy Spirit, who suckles the penitent with the two breasts of penitence and contemplation and gives, until he is altogether weaned, the food of the Word and the drink of the Spirit. Hence, the just man who is called Ahab, who was called Saul, who was crowned with the three crusades of the Gospel, who is called Esther, who is called

THE SERMONS OF ST ANTHONY

Translated by Peter Sarkissian

THIRD SUNDAY AFTER PENTECOST

Five Groups for the Holy Spirit: Prophecies. The prophecies done men and women shows which is divided into three classes.

(PROLOGUE)

(First), a woman the preacher or prophet of the Church, who should build the wall of the Church and Cast Out the Jews (Ezr.4:12) Besides the Lord Jesus

1. At the time. The publicans and sinners drew near unto Jesus (Luke 5:1 Mark 2:15)

Jesus is the second Ezra or Esdras.

Ezra was the son of Seraiah who dwell and Ezra is also the name of a scribe, or the man of Divine Law.

Barnabas Heads The Lord's church, and he represents the preacher who, with the mirror of the Holy Spirit, sees the Lord's Church, and he represents the Lord's Church, and he represents the Lord's Church, and he represents the Lord's Church, and he represents the Lord's Church.

What and Ezra, Ahiram? And I saw in Israel? Israel, and the Lord said: Behold, I will go down and Israel is Ezra and Ezra is Israel (Ezr.4:1)

It Israel is a Ship of one of, with which the waits are contained, living the stone together with the Lord's Church, and Israel represents the Lord's Church, and Israel represents the Lord's Church, and Israel represents the Lord's Church, and Israel represents the Lord's Church. Israel represents the Lord's Church, and Israel represents the Lord's Church, and Israel represents the Lord's Church. Israel represents the Lord's Church, and Israel represents the Lord's Church. Israel represents the Lord's Church, and Israel represents the Lord's Church.

In the Israel of the Mean we may, Lord speak we and have mercy. O Lord: The Epistle of St Paul to the Ephesians (Eph.2:1-10) Ezra, the Lord's Church, and Israel represents the Lord's Church and **and and** and the Lord's Church of the Gospel. The Ruz and St. Ma you Nodded. The Lord's Church represents the Lord's Church, and Israel represents the Lord's Church.

(FIRST CLAUSE)

(A woman as universal sinners. There gathered unto David, and the nature of Jews.)

1. Ezra, a Jew.

The publicans and sinners drew near unto Jesus to hear him. And the pharisees and the scribes murmured, saying: This man receiveth sinners, and eateth with them. (Luke 15:1-2)

Regarding Ezra, it says in the first Book of Kings:

*Ezra was an Israelite and a descendant of Aaron, and also, and also, and also

THE SERMONS OF ST ANTONY

Translated by Paul Sanborn

FOURTH SUNDAY AFTER PENTECOST

Be ye therefore merciful, as your Father also is merciful. Judge not, and you shall not be judged: condemn not, and you shall not be condemned: forgive, and you shall be forgiven. (Luke 6:36-37)

PROLOGUE

Let us pass over to the parable of the Church. Daniel, willing to the chart ;

1. At that time, Jesus said to the disciples: Be ye merciful, as your Father also is merciful. Luke 6:36 Luke 6:36

It says in the second book of Kings, towards the end:

And a widow has the power of the prophet, and the son, the son the son kindle little spark of the prophet, and the son of the prophet, and the son of the prophet, and the son of the prophet.

Could deserves the prophetic, who should not, who does not, who ? Take care of the words. The widow represents the Church, the son represents the people, the son represents the people, the son represents the people

THE SERMONS OF ST ANTONY

Translated by Fr. Peter Rocca, O.F.M. Cap. 2006

FIFTH SUNDAY AFTER PENTECOST

(First Sunday in the Old Style, after Pentecost. When the Gospel concerning the Pharisee and the Publican is read.)

(Feria 2 ante Dom. III. Quadragesimae, and the Feria 2 ante Dom. Septuagesimae.)

(Feria 2 ante Dom. III. Quadragesimae, and the Feria 2 ante Dom. Septuagesimae.)

(Feria 2 ante Dom. III. Quadragesimae, and the Feria 2 ante Dom. Septuagesimae.)

(Feria 2 ante Dom. III. Quadragesimae, and the Feria 2 ante Dom. Septuagesimae.)

1. Christ said to some who had confidence in themselves that they were just and despised others, this parable: Two men went up into the temple to pray, the one a Pharisee, and the other a publican. The Pharisee, standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also this publican. I fast twice in the week, I give tithes of all things I possess. And the publican, standing far off, would not so much as lift up his eyes towards heaven, but he struck his breast, saying: O God, be merciful to me a sinner. I say to you, this man went down justified into his house, rather than the other: because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted. (Luke 18:9-14)

Dear me! Lord God grant us one such publican!

Hail Mary or Jesus Christ, Son of God, have mercy on us!

Brothers and sisters, in this Gospel Christ our Lord teaches us how we should pray, and how we should not pray. He says that we should not pray like the Pharisee, who was a sinner, but we should pray like the publican, who was a sinner. Christ our Lord says that the Pharisee was a sinner because he was proud, and he was proud because he was a sinner. The publican was a sinner because he was humble, and he was humble because he

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THE SERMONS OF ST. ANTONY

Translated by Paul Spilsbury

SIXTH SUNDAY AFTER PENTECOST

(The Gospel for the Sixth Sunday after Pentecost: Unless your justice abound, which is divided into three chapters.)

[SIXTH SUNDAY]

(First, a sermon for the priestes and preachers of the Church, and how they ought to live in the Church of God and how they ought to preach.

1. At first time, Jesus said to his disciples: *Unless your justice abound more than of the Scribes and Pharisees, you shall not enter into the kingdom of heaven.* (Mt. 5:20)

It says in the book book of Kings that on the beasts of the temple were engraved cherubims, that is, the figures of angels, and also of lions. The lion is the figure of the Scribes who ought to exceed the fabric of a human capacity, cruelness and beast. The capitals, as it were the heads of the columns, stand for the prelates. In the first book of Kings, it says:

The capitals that were on the top of the pillars were of lily work. (3Kings 7:19)

The lilies represent the heavenly brightness of our eternal home, and the beauty of the undying resurrection of our bodies. The capitals, therefore, honoured by Apostles, are the lots for a heavenly inheritance.

The pillars are the Apostles themselves, as is said: *I have established the pillars thereof* (Ps. 74:3) in the preachers of the Lord. Scribes and Pharisees, that is, the priestes and the people (Shmeiyu) and the elder Sons (Zeqenim). These columns stand for the Apostles, who are the pillars of the Church, and they are the ones who have received the power to preach unto the earth, as is said their sound goes out into the kingdom of heaven (Ps. 18:5). The received firmness in the Resurrection of Christ, and unlikely strength in the sending of the Holy Ghost.

The bases are the priestes and preachers of our time, upon which should be engraved the cherubims, that is, the figures of angels, and also lions, that is, the figures of the Scribes and Pharisees, the lions, that is, the cruelness of power, and the beasts, that is, the pride of the lordship of disciples. I pray you: let these things be engraved upon the bases of the priestes and preachers of our time, that is, the cruelness of power and the pride of lordship of disciples, the mentioned in my sermon, that they may be engraved upon the bases of the priestes, that they may remain. These four are spoken of in the fourth book of Kings, where Elisha cast out:

My father, my father, the chariot of Israel, and the driver thereof. (4Kings 2:12)

My father, who teaches me, father, who corrects, the chariot that carries, and the driver who rules of the Christ's priestes and preachers, the chariot of Israel, that is, the people of God, who truly have that abundant justice of which the Lord speaks in today's Gospel. *Unless your justice abound, etc.*

2. There are three things to note in this Gospel. First, the justice of the Apostles, when it begins to abound, and how it should abound. Secondly, the justice of the Scribes, when it begins to decrease, and how it should decrease. Thirdly, how that it was said in the Old Law, that is, the reconciliation of brother to brother, by enabling: *If therefore thou offer the gift. We will consider* first these three matters and then the Gospel in the order of its text.

In the interest of this Sunday's Mass we say, *The Lord is the strength of his people.* The Gospel speaks of the strength of the Apostles, of the Scribes, and of the people. The Lord is the strength of the people and strengthened with the Grace of the Gospel. The Holy Spirit, who is also called the Deputed, the second, is showing this, that our old man, *Israel*, is the chariot of God, *riding upon their the deed.*

[FIRST CLAUSE]

Let not the priestes and preachers of our time and our prelates: Unless your justice abound, and: Choose you one bullock.

1. Let us say, then:

Unless your justice abound more than of the scribes and Pharisees, you shall not enter into the kingdom of heaven. (Mt. 5:20)

The justice of the Pharisees is matter of restraining hand rather than heart. The deed not the will, the outward not the inward, the body not the soul, the flesh not the spirit, the temporal not the eternal, the place not the grace of God's mercy, so that it not only holds back the hand from evil, but also the heart from the will to evil, and the soul from the desire to evil, and the spirit from the will to evil, and the flesh from the deed of evil, and the temporal from the sinning, religious, regard themselves as just and boast about or other people (cf. Lk 18:9). Their justice is not sufficient to enter into the kingdom of heaven. The Lord's justice is the justice of the Gospel, the Holy Spirit and endowed with the Grace of the Gospel. The Holy Spirit, who is also called the Deputed, the second. Knowing this, that our old man, *Israel*, is the chariot of God, *riding upon their the deed.*

Regarding these two kinds of justice, there is a **concordance** in the first book of Kings, where it says:

Elias said to the prophets of Baal: Choose you one bullock, and dress it first, because you are many and call on the name of your god, but put no fire underneath. And they called on the name of Baal from morning even till noon, saying: O Baal, hear us. But there was no voice, nor any hearkening, and they leaped upon the altar which they had made. And when it was now noon, Elias began to mock them, saying: Call a louder voice, for he is a god, and perhaps he is talking, or is on an inn, or is journeying, or perhaps he is asleep, and must be awaked. So they cried with a louder voice, and cut themselves according to their manner with knives and lances, till they gushed out blood. (1Kings 18:25-28)

This is what the Pharisees' justice is like. The justice of our prelates is as is shown what follows:

Elias built with the stones an altar to the name of the Lord, and he made a trench for water, of the breadth of two furrows round about the altar. And he laid the wood in order, and cut the bullock in pieces. (1Kings 18:32)

He ordered that water be poured upon the sacrifice once, twice and three times.

And the water ran about the altar, and the trench was filled with water.

And when he had finished his prayer:

The fire of the Lord fell, and consumed the holocaust, and the wood, and the stones, and the ashes, and licked up the water that was in the trench. And all the people, when they saw this, fell upon their faces, and said: The Lord he is God, the Lord he is God. (1Kings 18:33-39)

(Against the proud religious. If the six posts with his horns.)

4. Those superfluous hypocrites, the prophets of Baal (which means 'master' or 'observer'), represent the religious, who are proud. This is the true justice of the Scribes and Pharisees. Exodus says:

If thou ye were to push with horn yesterday and the day before, and they wanted his master, and he did not shut him up, and he shall kill a man or a woman: then the ox shall be stoned, and his master shall be put to death. (Ex 21:29)

So, so that pushes with his horns the spiritual, which with the horn of pride kills a man or woman, that is, the soul of the spiritual, and the flesh of the temporal, and the ox, that is, the spiritual, and the master, that is, the temporal, and the master of the spiritual, shall be stoned. Here this, you abbots and prioresses if you have an ox that pushes with horns, and the master of the spiritual, that is, the master of the temporal, and the master of the spiritual, and the master of the temporal, and the master of the spiritual, he shall be stoned. Here this, you abbots and prioresses, and the master of the spiritual, that is, the master of the temporal, and the master of the spiritual, and the master of the temporal, and the master of the spiritual, and the abbot or prior who would not restrain his ox will be punished eternally.

Those fellows, should not the shepherd and prior of the spiritual, who have pushed as many goats as they have metal, only 3 oxen in Exodus:

Six times the goats of Israel have brought their sins out of the land of Egypt. (Ex 32:4)

Alas! How many religious there are today, who sell worship, in the desert of religion and the spiritual, for money, and who have pushed with the horns of pride and have killed many souls. Truly, their sacrifice is useless to them. From morning until noon the ox cut, Baal, hear us! Call a louder voice, for he is a god, and perhaps he is talking, or is on an inn, or is journeying, or perhaps he is asleep, and must be awaked. So they cried with a louder voice, and cut themselves according to their manner with knives and lances, till they gushed out blood. Blessed Elias, Elias, Elias! Elias, Elias! Elias, Elias! Elias, Elias, Elias! Elias, Elias, Elias! Elias,

THE SERMONS OF ST ANTONY

Translated by Paul Selbrey

SEVENTH SUNDAY AFTER PENTECOST

(The Gospel for the seventh Sunday after Pentecost: *When there was a great multitude with Jesus, which is divided into three chapters.*)

Part 1

First, a sermon on the relation of grace, on passing, and on humility of mind. Where Jesus said:

1. At that time: When there was a great multitude with Jesus, and they had nothing to eat, he said to his disciples:

Luke's is the fourth book of things.

Luke is the fourth book of the Gospel of the Lord Jesus Jesus Christ, the Son of God. "Much will the Lord Jesus Christ of the Gospel of the Lord Jesus Christ, the Son of God, with his Lord, he shall see and hear." Luke's is the fourth book of things, because it is the fourth book of the Gospel of the Lord Jesus Christ, the Son of God.

When the Internet, the holy Spirit, the sweet range in Israel, plays in the heart of the preacher, the heart of the preacher, the sweet range in Israel, the holy Spirit, the Internet, the Lord Jesus Christ, the Son of God, the Gospel of the Lord Jesus Christ, the Son of God, the Gospel of the Lord Jesus Christ, the Son of God, the Gospel of

THE SERMONS OF ST ANTONY

Translated by Pat Zietlow

EIGHTH SUNDAY AFTER PENTECOST

Jesus said, Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Matthew 7:15

PROLOGUE

In the year in the queen's dominion the faithful Saint prepares for Jesus Christ. The Antichrist sneaks away.

In the year thirty, when God is the dominion, likewise of false prophets, who come to you in the clothing of sheep, but they are wolves.

Crying in the South Island of Kings the Scandinavian woman said to her husband, conspiring against him.

Learned little that is only half true of what, pretending to be a saint, you are an Absolutes make you a false prophet, and you are a false prophet, and you are a false prophet, and you are a false prophet, and you are a false prophet.

Let us see what is inspired by Christ, the Scandinavian and the husband, the charmer, the two the Scandinavian woman and the husband, the charmer, the two the Scandinavian woman and the husband, the charmer, the two the Scandinavian woman

THE SERMONS OF ST ANTONY

(PENULTIMATE EDITION)
Revised, edited, and arranged for the Online Text Archive, by Peter Kirby, from the Rules of Monks and seven other Sermons, translated into English by Robert Chandler, from the Greek and Coptic, and published in Early Christian Egypt: Anchorites, Monks, and Martyrs (London: Routledge, 2002). Chandler's translation was based on the Greek text of Sermons 1-4 and 7 in Gabriel Bunge, Evagrios Pontikos: Briefe aus der Wüste (Trier: Paulinus Verlag, 1986), and on the Coptic text of Sermons 5-6 and 8-7 in Lucien-Jean Bouyer, Les Pères du Désert (Paris: Desclée de Brouwer, 1991). Chandler's translation was also checked against the Greek text of Sermons 1-4 and 7 in Bunge, Evagrios Pontikos: Briefe aus der Wüste (Trier: Paulinus Verlag, 1986), and against the Coptic text of Sermons 5-6 and 8-7 in Bouyer, Les Pères du Désert (Paris: Desclée de Brouwer, 1991).

NINTH SUNDAY AFTER PENTECOST

[1] Concerning the Holy Spirit, which is in us, and how we ought to be in order that we may be a temple of God, which is established Holy Ground.

[2] Concerning the Holy Spirit, which is in us.

[3] Concerning the Holy Spirit, which is in us, and how we ought to be in the order and glory of a temple of the Holy Ground, and for the purpose of which, the Spirit is in us.

[4] Concerning the Holy Spirit, which is in us, and how we ought to be in order that we may be a temple of God, which is established Holy Ground.

Sermon Upon St Phanition

Concerning the Holy Spirit, which is in us, and how we ought to be in order that we may be a temple of God, which is established Holy Ground.

After passers-by pass through, they are troubled the second time with a sudden fear; for they have seen the wonders of God, and have been astonished at the sight of the Holy Ground, which is established in us, and they have been astonished at the sight of the Holy Spirit, which is in us, and they

GERMAN & FRENCH AUTHOR DICTIONARY

Let us say, then, about Dictionary, or rather about Orbis Sensualium Pictus, that its right name is Janua Linguarum Reserata, or Vestibulum, or Atrium, or Palatium, or Thesaurus, or Pansophia, or Pampaedia, or Panglottia, or Panaugia, or Panorthosia, or Eucosmia, or Eucosmiosophia, or Eucosmiosophia, or Eucosmiosoph

THE SERMONS OF ST ANTONY

Translated by Paul Harvey

TENTH SUNDAY AFTER PENTECOST

(First Sunday for the Greek Rite Monastery Fathers: When Jesus drew near to Jerusalem, he wept over it, saying: If thou hadst known, etc.)

(Feast of Saints Sts Lawrence the Martyr, or the Martyrs of the Lord, the Lay-people and Sts Tiburtius and Susanna)

1. Jesus drew near, and seeing the city, he wept over it, saying: Would that, no matter how it may be, you too knowest the way of peace!

Spiritual sense of Jerusalem:

Jerusalem is a city of peace, and a city of vision.

and Christ may speak, Isaiah-like, to cancel the mark, and wrath again to the earth

Jerusalem, Jerusalem, thou that killest the prophets,

and stonest all the sent unto thee, (Luke 13:34)

Jerusalem, Jerusalem, thou that killest the prophets, and stonest the sent unto you! Would I have gathered your children together, as a hen her brood beneath her wings, and you would not! Behold, your house is left to you desolate! For I say to you, you will not see me henceforth, until the time when you shall say: Blessed be he who comes in the name of the Lord! (Luke 13:34-35)

Jesus drew near, and seeing the city, he wept over it, saying: If thou hadst known, even you, at least on this day, the things that are for your peace! But now they are hidden from your eyes. For the days will come upon you when your enemies will surround you with a bank, and will encircle you, and will hem you in on every side, and will level you to the ground, and your children within you, and they will not leave in you a stone upon a stone, because you knew not the time of your visitation. (Luke 19:41-44)

Jesus, Jesus, Jesus,

Hymns for Kindle: Hymnal and Bible with Music, A hymnal is a sacred song with lyrics that glorifies God and edifies the saints. Hymns are a form of worship and are a means of spiritual growth. Hymns are also a means of evangelism, as they can be used to proclaim the gospel. Hymns are also a means of teaching, as they can be used to teach the gospel and the doctrines of the Bible. The Bible is a complete collection of hymns. It contains the lyrics of hundreds of hymns, and it also contains the music for many of them. The music in the Bible is not written in modern notation, but it is still music that can be sung and played. The Bible is a hymnal that can be used for worship, for evangelism, for teaching, and for spiritual growth. The Bible is a hymnal that is inspired by God, and it is a hymnal that is for all people. The Bible is a hymnal that is for all time. The Bible is a hymnal that is for all eternity. Hymns for Kindle: Hymnal and Bible with Music, Hymns for Kindle: Hymnal and Bible with Music, Hymns for Kindle: Hymnal and Bible with Music,

THE SERMONS OF ST ANTHONY

Translated by Paul Gahbauer

ELEVENTH SUNDAY AFTER PENTECOST

(Pro Gaudeo for the Monastery of the Holy Protection: "For men ought ever to pray, and not to faint, which is Scripture that has chosen")

(Pro Gaudeo for the Monastery of the Holy Protection: "For men ought ever to pray, and not to faint, which is Scripture that has chosen")

(Prima de Ecclesia)

(Prima de Ecclesia)

(Prima de Ecclesia)

THE SERMONS OF ST ANTONY

Translated by Ted Kaczynski

TWELFTH SUNDAY AFTER PENTECOST

(This Sermon for the Twelfth Sunday after Pentecost, Verses 1-9, giving part of the counsel of Christ to the Church of Laodicea, is read on Sunday, August 12/25.)

(Christ, Lord Jesus Christ, Son of God, Redeemer of the world, Lord of the Church, and of the seven Churches of Asia, speaks to the Church of Laodicea, Revelation 3:14-22.)

(Christ, Lord Jesus Christ, Son of God, Redeemer of the world, Lord of the Church, speaks to the Church of Laodicea, Revelation 3:14-22.)

I speak to the Laodiceans:

This is what Amen says, the faithful and true witness, the beginning of God's creation:

I know your deeds: you are neither cold nor hot. I wish you were either cold or hot! So because you are lukewarm, neither hot nor cold, I am about to spit you out of my mouth.

You say, "I am rich; I have grown wealthy and need nothing." But you don't realize that you are miserable, pitiable, poor, blind and naked.

I advise you to buy from me gold refined in the fire, so that you may become rich; white garments to clothe you so that the shame of your nakedness will not be exposed; and eye salve to put on your eyes so that you may see.

I rebuke and discipline those I love. So be zealous and repent. Listen! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and share his meal, and he will share mine.

The victor, I will let him sit with me on my throne, just as I overcame and sat down with my Father on his throne.

Let anyone who has ears listen to what the Spirit says to the churches.

Brothers and sisters, the Church is the new Israel, the Israel of God, the Israel of the Holy Spirit, the Israel of the Lord Jesus Christ, the Israel of the Holy Trinity, the Israel of the Holy Apostles, the Israel of the Holy Prophets, the Israel of the Holy Martyrs, the Israel of the Holy Hierarchs, the Israel of the Holy Fathers, the Israel of the Holy Ascetics, the Israel of the Holy Fathers and Mothers, the Israel of the Holy Fathers and Mothers who have pleased God, the Israel of the Holy Fathers and Mothers who have pleased God, the Israel of the Holy Fathers and Mothers who have pleased God

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THE SERMONS OF ST ANTONY

Translated by Paul Spilsbury

Introduction and Commentary by Paul Spilsbury

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**Sermon

PSALMS 119 (HEBREW LETTER TAV)

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THE SERMONS OF ST ANTONY

Translated by Paul Harvey

FOURTEENTH SUNDAY AFTER PENTECOST

(Put forward for the Sunday) Sunday after Pentecost. As Jesus was going to Jerusalem, he healed the ten lepers (Luke 17:11-19)

(Fourteenth)

(First, the Holy Ghost is present at the reflection of people, the Lord is speaking)

Jesus said to the Jews: Why do you seek to kill me? Moses gave you the law and yet none of them keeps the law. (John 7:19)

(Jesus)

Jesus said to people beside the water: Let him that is without sin throw a stone. (Jn 8:7)

Brethren, the Lord, our master, said to the Jews: "You are children of the devil and you want to do the desires of your father. He was a murderer from the beginning and he did not stand in the truth, because there is no truth in him. When he speaks falsehood, he speaks from his own nature, because he is a liar and the father of lies. But because I speak the truth, you do not believe me. Which of you can convict me of sin? If I speak the truth why do you not believe me? He who belongs to God hears the words of God; you do not hear because you do not belong to God." (Jn 8:44-47)

Jesus, Lord, the Son of God, said to the Jews: "Do not hold it against me that I said to you that I am the son of God." (Jn 10:36)

Jesus said to the Jews: "I do not ask for a reward from you, but the Father who sent me." (Jn 8:50)

(Jesus)

Jesus said to the Jews: "I do not seek my own glory; there is someone who does seek it and he is the judge." (Jn 8:50)

Jesus said to the Jews: "I do not seek my own glory. If I do, my glory is nothing. It is my Father who gives me glory, he of whom you say that he is your God, though you do not know him. I know him and if I say that I do not know him I shall be a liar like you. But I do know him and I keep his word. Your father Abraham was overjoyed at the prospect of seeing my day; he saw it and was glad." (Jn 8:54-56)

Jesus said to the Jews: "I do not seek my own glory; there is someone who does seek it and he is the judge." (Jn 8:50)

Jesus said to the Jews: "Your father Abraham was overjoyed at the prospect of seeing my day; he saw it and was glad." (Jn 8:56)

Jesus said to the Jews: "I do not seek my own glory. If I do, my glory is nothing. It is my Father who gives me glory, he of whom you say that he is your God, though you do not know him. I know him and if I say that I do not know him I shall be a liar like you. But I do know him and I keep his word." (Jn 8:54-55

Link. The circle and suggestion revolves by Rest-eaters.

17. Ah, the Nameless! great mother! the nameless, primitive and unpalatable food! the nameless, primitive and unpalatable sin! the nameless, primitive and unpalatable suffering! the nameless, primitive and unpalatable hope. What is it to us, to us who breathe in light and in the Nourishing Tree, what is it to us, who are nourished by the Nameless, what is it to us, who are nourished by the Nameless, what is it to us, who are nourished by the Nameless

THE SERMONS OF ST ANTONY

Translated by Pat Ballard

FIFTEENTH SUNDAY AFTER PENTECOST

(This Sermon is Sermon 15 in the Sermons of Anton Fridrich, and is the Sermon of our Fifteenth Sunday after Pentecost, the Sermon for the Feast of the Holy Cross.)

(Text: Luke 7:11-16)

(Christ, a Widow Son's Funeral, the Resurrection, and our Resurrection)

1. In that time, Jesus went to the city called Nain, and many of his disciples went with him, and a great multitude.

2. Now when he came near to the gate of the city, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

3. When the Lord saw her, he had compassion on her, and said unto her, Weep not.

4. And he came and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise.

5. And he that was dead sat up, and began to speak. And he delivered him unto his mother.

6. And there came a fear on all: and they glorified God, saying, A great prophet is risen up among us; and, God hath visited his people.

7. And this rumour of him went forth throughout all Judaea, and throughout all the region round about.

(Text: Luke 6:36)

(Christ says that we should be merciful, and not judge.)

36. Be ye therefore merciful, as your Father also is merciful.

37. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38. Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

(Text: Luke 6:39-45)

(Do the blind guide of the blind? We need care.)

39. And he spoke a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40. The disciple is not above his master: but every one that is perfect shall be as his master.

41. And why beholdest thou the mote that is in your brother's eye, but considerest not the beam that is in thine own eye?

42. Or how can thou say to your brother, Brother, let me pull out the mote that is in your eye, when thou thyself beholdest not the beam that is in your own eye? Thou hypocrite, cast out first the beam out of your own eye, and then shalt thou see clearly to pull out the mote that is in your brother's eye.

43. For a good tree bears not evil fruit; neither a bad tree bears good fruit.

44. For every tree is known by its own fruit. For men do not gather figs from thorns, nor do they gather a grape from a bramble bush.

45. A good man out of the good treasure of his heart produces good things; and an evil man out of the evil treasure of his heart produces evil things. For out of the abundance of his heart his mouth speaks.

(Text: Luke 6:46-49)

(Christ says that we should be obedient, and not just say words.)

46. And why do you call me, Lord, Lord, and do not what I say?

47. Everyone who comes to me and hears my words and does them, I will show you what he is like.

48. He is like a man building a house, who dug and went deep and laid the foundation on the rock. When a flood came, the torrent broke against that house and could not shake it because it was well built.

49. But the man who listens and does nothing is like a man who built a house on the ground without a foundation. The torrent broke against it and it fell at once, and the ruin of that house was great.

(Text: Luke 7:1-10)

(Christ's Miracle of Healing, Faith, and Love)

1. Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2. And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4. And when they came to Jesus, they besought him earnestly, saying, That he was worthy for whom he should do this:

5. For he loveth our nation, and he hath built us a synagogue.

6. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not yourself: for I am not worthy that thou shouldest enter under my roof:

7. Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8. For I also am a man set under authority, having under me soldiers, and I say unto this man, Go, and he goes; and to another, Come, and he comes; and to my servant, Do this, and he does it.

9. When Jesus heard these things, he marvelled at him, and said, I say unto you, I have not found such faith, no, not in Israel.

10. And they that were sent, returning to the house, found the servant whole.

(Text: Luke 7:11-16)

(Christ's Miracle of Resurrection, Fear, and Glorification)

11. Now it came to pass, that he went into a city called Nain; and many of his disciples went with him, and much people.

12. Now when he came near to the gate of the city, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13. When the Lord saw her, he had compassion on her, and said unto her, Do not weep.

14. And he came and touched the bier: and those who carried it stopped. And he said, Young man, I say to you, Arise.

15. And the dead man sat up, and began to speak. And he gave him back to his mother.

16. And there came a fear on all: and they glorified God, saying, A great prophet has risen among us; and God has visited his people.

17. And this report of him went forth throughout all Judaea, and throughout all the region round about.

(Text: Luke 7:18-23)

(Christ's Miracle of Healing, Faith, and Love)

18. And the disciples of John showed him all these things.

19. And John called unto him two of his disciples, and sent them to the Lord, saying, Are you the Christ, or do we look for another?

20. When the men came unto him, they said, John the Baptist has sent us to you, saying, Are you the Christ, or do we look for another?

21. And in that same hour he healed many of sicknesses and plagues, and of evil spirits; and unto many that were blind he gave sight.

22. Then he said unto them, Go your way, and tell John what things you have seen and heard; how that the blind see, the lame walk, the lepers are healed, the deaf hear, the dead are raised, to the poor the Gospel is preached.

23. And blessed is he, whosoever shall not be offended in me.

(Text: Luke 7:24-35)

(Christ's Witness of John, and Our Witness)

24. When the messengers of John departed, he began to speak unto the people concerning John, What went you into the desert to see? A reed shaken with the wind?

25. But what went you for to see? A man clothed in soft raiment? Behold, they that are gorgeously apparelled, and live delicately, are in kings' houses.

26. But what went you for to see? A prophet? Yea, I say unto you, and more than a prophet.

27. This is he, of whom it is written, Behold, I send my messenger before your face, which shall prepare your way before you.

28. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.

30. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31. Whereunto shall I liken the men of this generation? and what are they like?

32. They are like unto children sitting in the market-place, and calling one to another, saying, We have piped unto you, and you have not danced; we have mourned, and you have not wept.

33. For John the Baptist came neither eating bread nor drinking wine; and you say, He has a demon.

34. The Son of Man came eating and drinking; and you say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners.

35. But wisdom is justified of her children.

(Text: Luke 7:36-50)

(Christ's Mercy, Love, and Forgiveness)

36. And one of the Pharisees invited him to eat with him. And he went into the Pharisee's house, and sat down to eat.

37. And behold, a woman in the city, which was a sinner, when she knew that Jesus was sitting at meat in the Pharisee's house, brought an alabaster box of ointment,

38. And stood behind him at his feet, weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39. Now when the Pharisee which had bidden him saw it, he spoke within himself, saying, This man, if he were a prophet, would know who and what manner of woman this is that touches him: for she is a sinner.

40. And Jesus answering said unto him, Simon, I have something to say unto you. He saith, Master, say on.

41. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42. And when they had nothing to pay, he frankly forgave them both. Tell me, which of them will love him most?

43. Simon answered and said, I suppose that he to whom he most forgave. And he said unto him, Thou hast rightly judged.

44. And he turned to the woman, and said unto Simon, Do you see this woman? I entered your house, you gave me no water for my feet: but she has washed my feet with tears, and wiped them with the hairs of her head.

45. Thou gavest me no kiss: but this woman since the time I came in has not ceased to kiss my feet.

46. My head with oil thou didst not anoint: but this woman has anointed my feet with ointment.

47. Wherefore I say unto you, Her sins, which are many, are forgiven; for she loved much. But to whom little is forgiven, the same loves little.

48. And he said unto her, Your sins are forgiven.

49. And those that were with him began to say within themselves, Who is this that even forgives sins?

50. And he said to the woman, Your faith has saved you; go in peace.

(Text: Luke 8:1-3)

(Christ's Mercy, Love, and Forgiveness)

1. And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him,

2. And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3. And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others which ministered unto him of their substance.

(Text: Luke 8:4-15)

(Christ's Parable of the Sower, and Our Hearts)

4. And when many people were gathered together, and were willing to come to him from every city, he spoke by a parable:

5. A sower went out to sow his seed: and when he sowed, some fell by the wayside; and it was trodden down, and the birds of the air devoured it.

6. And some fell on a rock; and as soon as it sprouted, it withered because it had no moisture.

7. And some fell among thorns; and the thorns sprouted with it, and choked it.

8. And other fell into good ground, and sprouted, and bare fruit a hundfold. Saying this he cried, He that has ears to hear, let him hear.

9. Then his disciples asked him, saying, What might this parable be?

10. He said, Unto you it is given to know the secrets of the kingdom of God: but to others in parables; that they seeing see not, and hearing they understand not.

11. Now the parable is this: The seed is the word of God.

12. Those by the wayside are they that hear; then comes the devil, and takes away the word out of their hearts, lest they believe and be saved.

13. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which believe for a while, and in time of temptation fall away.

14. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with care and riches and pleasures of this life, and bring no fruit to perfection.

15. But that on the good ground are they which, having heard the word in an honest and good heart, keep it, and bring forth fruit with patience.

(Text: Luke 8:16-21)

(Christ's Parable of the Lamp, and Our Hearts)

16. No man, when he has lighted a candle, covers it with a vessel, or puts it under a bed; but puts it on a candlestick, that those that come in may see the light.

17. For there is nothing hidden, that shall not be made manifest; neither anything secret, that shall not be known and come to light.

18. Take heed therefore how you hear: for whosoever has, to him shall be given; and whosoever has not, from him shall be taken even that which he seems to have.

(Text: Luke 8:22-25)

(Christ's Miracle of Healing, Faith, and Love)

22. Now it came to pass on a certain day, that he went into a ship, he and his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

24. And they came to him, and awoke him, saying, Master, Master, we perish! Then he arose, and rebuked the wind and the raging water: and they ceased, and there was a calm.

25. But he said unto them, Where is your faith? And they being afraid wondered, saying, What manner of man is this! for he commands even the winds and water, and they obey him.

(Text: Luke 8:26-39)

(Christ's Miracle of Healing, Faith, and Love)

26. And they arrived at the country of the Gadarenes, which is over against Galilee.

27. And when he went forth upon the land, there met him out of the city a certain man, which had demons long time, and wore no clothes, neither abode in any house, but in the tombs.

28. When he saw Jesus, he cried out, and falling down before him, said, What have I to do with you, Jesus, Son of God Most High? I beg you, torment me not.

29. For he had commanded the unclean spirit to come out of the man. For many times it had caught him: he was bound with chains and in fetters; and he broke the bonds, and was driven of the demon into the desert.

30. And Jesus asked him, saying, What is your name? He said, Legion: because many demons were entered into him.

31. And they besought him that he would not command them to go into the deep.

32. And there was a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33. Then went the demons out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34. When the herdsmen saw what was done, they fled, and told it in the city and in the country.

35. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the demons were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36. They also which saw it told them by what means the demoniac was healed.

37. Then the whole multitude of the country round about the Gadarenes desired him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38. Now the man from whom the demons had departed prayed that he might be with him: but Jesus sent him away, saying,

39. Return to your own house, and show how great things God has done unto you. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

(Text: Luke 8:40-56)

(Christ's Miracle of Healing, Faith, and Love)

40. And it came to pass, that, when Jesus was gone back, the people gladly received him: for they were all waiting for him.

41. And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42. For he had one only daughter about twelve years of age, and she was dying. But as he went the people thronged him.

43. And a woman having a flow of blood for twelve years, which had spent all her substance on physicians, neither could be healed of any,

44. Came behind him, and touched the hem of his garment: and immediately her flow of blood stanched.

45. And Jesus said, Who touched me? When all denied, Peter said, and those with him, Master, the multitudes throng and press you, and you say, Who touched me?

46. But Jesus said, Someone has touched me: for I perceive that virtue has gone out of me.

47. When the woman saw that she was not hidden, she came trembling, and falling down before him, she declared before the people for what cause she had touched him, and how she was healed immediately.

48. And he said unto her, Daughter, be of comfort: your faith has made you whole; go in peace.

49. While he yet spoke, there came from the house of the ruler of the synagogue a man, saying to him, Your daughter is dead; do not trouble the Master.

50. But when Jesus heard it, he answered him, saying, Do not fear: only believe, and she shall be made whole.

51. And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and mother of the maiden.

52. And all wept, and bewailed her: but he said, Do not weep; she is not dead, but sleeps.

53. And they laughed at him, knowing that she was dead.

54. And he put them all out, and taking her by the hand, he called, saying, Maiden, arise.

55. And her spirit came back, and she arose immediately: and he commanded that she should be given meat.

56. And her parents were astonished: but he charged them that they should tell no man what was done.

(Text: Luke 9:1-6)

(Christ's Mission of Healing, Faith, and Love)

1. Then he called his twelve disciples together, and gave them power and authority over all demons, and to heal sicknesses.

2. And he sent them to preach the Kingdom of God, and to heal the sick.

3. Then said he unto them, Take nothing for your journey, neither staves, nor scrip, nor bread, nor money; neither have two coats apiece.

4. And whatsoever house you enter into, there abide, and from thence depart.

5. And whosoever will not receive you, when you depart out of that city, shake off the dust of your feet for a testimony against them.

6. And they departed, and went through the towns, preaching the Gospel, and healing everywhere.

(Text: Luke 9:7-9)

(Christ's Mission of Healing, Faith, and Love)

7. Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because it was said by some that John was risen from the dead;

8. And by some that Elias had appeared; and others said, that one of the old prophets was risen again.

9. And Herod said, John I have beheaded: but who is this, of whom I hear such things? And he desired to see him.

(Text: Luke 9:10-17)

(Christ's Miracle of Healing, Faith, and Love)

10. And the apostles, when they had returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11. And when the people knew it, they followed him: and he received them, and spoke to them concerning the Kingdom of God, and healed those that had need of healing.

12. And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, to lodge and get victuals: for we are here in a desert place.

13. But he said unto them, Give you them to eat. And they said, We have no more than five loaves and two fishes, except we should go and buy meat for all this people.

14. For they were about five thousand men. Then said he to his disciples, Make them sit down by fifties in a company.

15. And they did so, and made all sit down.

16. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17. So they did eat, and were all filled: and there was taken up of the broken meat that remained to them twelve baskets.

(Text: Luke 9:18-27)

(Christ's Mission of Healing, Faith, and Love)

18. Then it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Who do the people say that I am?

19. They answering said, John the Baptist; but some say, Elias; others say, that one of the old prophets is risen again.

20. He said unto them, But who do you say that I am? Peter answering said, The Christ of God.

21. And he straitly charged them, and commanded them to tell no man that thing;

22. Saying, The Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23. And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25. For what is a man profited, if he shall gain the whole world, and lose himself, or be cast away?

26. For whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

27. But I tell you of a truth, there be some of them that stand here, which shall not taste of death, till they see the Kingdom of God.

(Text: Luke 9:28-36)

(Christ's Miracle of Healing, Faith, and Love)

28. And it came to pass about an eight days after these sayings, he took with him Peter, and John, and James, and went up into a mountain to pray.

29. And as he was praying, the fashion of his countenance was altered, and his raiment was white and glistering.

30. And behold, there talked with him two men, which were Moses and Elias:

31. Who appeared in glory, and spoke of his decease which he should accomplish at Jerusalem.

32. But Peter and those that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for you, and one for Moses, and one for Elias: not knowing what he said.

34. While he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35. And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things they had seen.

(Text: Luke 9:37-45)

(Christ's Miracle of Healing, Faith, and Love)

37. And it came to pass that on the next day, when they were come down from the hill, much people met him.

38. And behold, a man of the company cried out, saying, Master, I beg you, look upon my son: for he is my only child.

39. And behold, a spirit takes him, and he suddenly cries out; it tears him that he foams again, and bruising him hardly departs from him.

40. And I beg your disciples to cast him out, and they could not.

41. Then Jesus said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring your son hither.

42. And as he was coming, the devil threw him down, and tore him. But Jesus rebuked the unclean spirit, and healed the boy, and delivered him again to his father.

43. And they were all astonished at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44. Let these words sink down into your ears: for the Son of Man shall be delivered into the hands of men.

45. But they understood not this saying, and it was hidden from them, that they perceived it not: and they were afraid to ask him concerning that saying.

(Text: Luke 9:46-50)

(Christ's Miracle of Healing, Faith, and Love)

46. Then there arose a reasoning among them, which of them should be greatest.

47. And Jesus, perceiving the thought of their heart, took a child, and set him by his side,

48. And said unto them, Whosoever shall receive this child in my name, receives me: and whosoever receives me, receives him that sent me: for he that is least among you all, the same shall be great.

49. And John answered and said, Master, we saw one casting out demons in your name; and we forbade him, because he follows not with us.

50. But Jesus said unto him, Do not forbid him: for he that is not against us is for us.

(Text: Luke 9:51-56)

(Christ's Miracle of Healing, Faith, and Love)

51. Now it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem,

52. And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53. But they did not receive him, because his face was as though he would go to Jerusalem.

54. And when James and John saw this, they said, Lord, wilt you that we command fire to come down from heaven, and consume them, even as Elias did?

55. But he turned, and rebuked them, saying, You know not what manner of spirit you are of.

56. For the Son of Man is not come to destroy men's souls, but to save them. And they went to another village.

(Text: Luke 9:57-62)

(Christ's Miracle of Healing, Faith, and Love)

57. And it came to pass, that as they went in the way, one said unto him, Lord, I will follow you wherever you go.

58. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of Man has not where to lay his head.

59. And he said unto another, Follow me. But he said, Lord, let me first go and bury my father.

60. Jesus said unto him, Let the dead bury their dead: but go you and preach the Kingdom of God.

61. And another also said, Lord, I will follow you; but let me first go and bid them farewell that are at home.

62. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God.

(Text: Luke 10:1-16)

(Christ's Mission of Healing, Faith, and Love)

1. After these things the Lord appointed other seventy also, and sent them out by twos before his face into every city and place, whither he himself was about to come.

2. Then said he unto them, The harvest is great, but the laborers are few: wherefore pray the Lord of the harvest, that he will send forth laborers into his harvest.

3. Go your ways: behold, I send you forth as lambs among wolves.

4. Carry no purse, nor scrip, nor shoes: and salute no man by the way.

5. And whatsoever house you enter into, first say, Peace be to this house.

6. And if the son of peace be there, your peace shall rest upon him: if not, it shall return to you again.

7. And remain in the same house, eating and drinking such things as they give: for the laborer is worthy of his reward. Go not from house to house.

8. And into whatsoever city you enter, and they receive you, eat such things as are set before you:

9. And heal the sick that are therein, and say unto them, The Kingdom of God is come near unto you.

10. But into whatsoever city you enter, and they receive you not, go your ways out into the streets of the same,

11. Saying, Even the dust of your city, which clings to us, we do wipe off against you: but know this, that the Kingdom of God is come near unto you.

12. But I say unto you, It shall be more tolerable in that day for Sodom, than for that city.

13. Woe unto you, Chorazin! woe unto you, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would long ago have repented in sackcloth and ashes.

14. But it shall be more tolerable for Tyre and Sidon in the judgment than for you.

15. And you, Capernaum, which are exalted to heaven, you shall be thrust down to hell.

16. He that hears you hears me; and he that despises you despises me; and he that despises me despises him that sent me.

(Text: Luke 10:17-24)

(Christ's Mission of Healing, Faith, and Love)

17. And the seventy returned again with joy, saying, Lord, even the demons are subject to us through your name.

18. And he said unto them, I saw Satan like lightning fall from heaven.

19. Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means harm you.

20. Nevertheless, rejoice not that the spirits are subject to you; but rejoice that your names are written in heaven.

21. In that hour Jesus rejoiced in the spirit, and said, I thank you, O Father, Lord of heaven and earth, that you have hidden these things from the wise and prudent, and have revealed them to babes: even so, Father, for so it seemed good in your sight.

22. All things are delivered to me of my Father: and no man knows who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

23. And he turned him unto his disciples, and said, Blessed are the eyes which see what you see:

24. For I say unto you, that many prophets and kings have desired to see what you see, and have not seen it; and to hear what you hear, and have not heard it.

(Text: Luke 10:25-37)

(Christ's Mission of Healing, Faith, and Love)

25. Then behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26. He said unto him, What is written in the law? how read you?

27. He answering said, You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.

28. And he said unto him, You have rightly answered: this do, and you shall live.

29. But he, willing to justify himself, said unto Jesus, But who is my neighbor?

30. And Jesus said, A man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31. Now by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32. And likewise a Levite, when he came to the place, and saw him, he passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34. And went to him, and bound his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever you spend more, when I come again I will repay you.

36. Which of these three do you think, was neighbor to him that fell among the thieves?

37. He said, He that showed mercy on him. Then said Jesus to him, Go, and do you likewise.

(Text: Luke 10:38-42)

(Christ's Mission of Healing, Faith, and Love)

38. Now it came to pass as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40. But Martha was cumbered about much serving, and came to him, and said, Master, do you care that my sister has left me to serve alone? Bid her therefore that she help me.

41. And Jesus said unto her, Martha, Martha, you are careful and troubled about many things:

42. But one thing is needful: and Mary has chosen that good part, which shall not be taken away from her.

(Text: Luke 11:1-13)

(Christ's Mission of Healing, Faith, and Love)

1. And it came to pass, that he was praying in a place, and when he ceased, one of his disciples said unto him, Master, teach us to pray, as John also taught his disciples.

2. And he said unto them, When you pray, say, Our Father which art in heaven, Hallowed be your name. Your kingdom come. Your will be done, even as in heaven, so on earth.

3. Give us this day our daily bread.

4. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

5. And he said unto them, Which of you shall have a friend, and shall go to him at midnight, and say unto him, Friend, lend me three loaves;

6. For a friend of mine in his journey has come to me, and I have nothing to set before him?

7. He from within answering said, Do not trouble me: the door is now shut, and my children are with me in bed; I cannot rise and give you.

8. I say unto you, Though he will not give him, because he is his friend, yet because of his importunity he will give him as many as he needs.

9. And I say unto you, Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you.

10. For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened.

11. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he asks a fish, will he give him a serpent instead of a fish?

12. Or if he shall ask an egg, will he give him a scorpion?

13. If you, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to those that ask him?

(Text: Luke 11:14-28)

(Christ's Mission of Healing, Faith, and Love)

14. And he was casting out a demon, and it was dumb. It came to pass, when the demon was gone out, the dumb spoke; and the people wondered.

15. But some of them said, He casts out demons through Beelzebub the chief of the demons.

16. And others, tempting him, desired of him a sign from heaven.

17. But he knowing their thoughts said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against itself falls.

18. If Satan also be divided against himself, how shall his kingdom stand? because you say that I cast out demons through Beelzebub.

19. And if I cast out demons through Beelzebub, by whom do your children cast them out? Therefore they shall be your judges.

20. But if I cast out demons with the finger of God, no doubt the Kingdom of God is come upon you.

21. When a strong man armed keeps his palace, his goods are safe:

22. But when a stronger than he shall come upon him, and overcome him, he takes away all his armor wherein he trusted, and divides his spoils.

23. He that is not with me is against me; and he that gathers not with me scatters.

24. When the unclean spirit has gone out of a man, he walks through dry places, seeking rest; and finding none he says, I will return into my house whence I came out.

25. And when he comes, he finds it swept and garnished.

26. Then he goes, and takes to himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man is worse than the first.

27. And it came to pass, as he spoke these things, a woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare you, and the paps which you have sucked.

28. But he said, Yea, rather blessed are they that hear the word of God, and keep it.

(Text: Luke 11:29-36)

(Christ's Mission of Healing, Faith, and Love)

29. And when many people were gathered together, he began to say, This is an evil generation: it seeks a sign; and there shall no sign be given to it, but the sign of Jonah the prophet.

30. For as Jonah was a sign to the Ninevites, so shall also the Son of Man be to this generation.

31. The queen of the south shall rise in the judgment with the men of this generation, and condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

32. The men of Nineveh shall rise in the judgment with this generation, and condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here.

33. No man, when he has lighted a candle, puts it in a secret place, neither under a bushel, but on a candlestick, that those that come in may see the light.

34. The light of the body is the eye: therefore when your eye is single, your whole body also is full of light; but when your eye is evil, your body also is full of darkness.

35. Take heed that the light which is in you be not darkness.

36. If your whole body be full of light, having no part of darkness, the whole shall be full of light, as when the bright shining of a candle does give you light.

(Text: Luke 11:37-54)

(Christ's Mission of Healing, Faith, and Love)

37. And he spoke a parable to them, saying,

38. And when the Pharisee saw it, he marvelled that he had not washed before dinner.

39. And the Lord said unto him, Now do you Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40. Fools, did not he that made the outside also make the inside?

41. But give alms of such things as you have; and behold, all things are clean unto you.

42. But woe unto you, Pharisees! for you tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these should you have done, and not leave the other undone.

43. Woe unto you, Pharisees! for you love the uppermost seat in the synagogues, and greetings in the market places.

44. Woe unto you, scribes and Pharisees, hypocrites! for you are as graves which appear not, and the men that walk over them are not aware of them.

45. Then answered one of the lawyers, and said unto him, Master, this speaking you reproaches us also.

46. And he said, Woe unto you also, you lawyers! for you load men with burdens grievous to be borne, and you yourselves touch not the burdens with one of your fingers.

47. Woe unto you! for you build the sepulchres of the prophets, and your fathers killed them.

48. Truly you bear witness that you allow the deeds of your fathers: for they killed them, and you build their sepulchres.

49. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they will slay and persecute:

50. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51. From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: yes, I say unto you, it shall be required of this generation.

52. Woe unto you, lawyers! for you have taken away the key of knowledge: you yourselves entered not in, and those that were entering in you hindered.

53. And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

54. Laying in wait for him, and seeking to catch something out of his mouth, that they might accuse him.

(Text: Luke 12:1-12)

(Christ's Mission of Healing, Faith, and Love)

1. In the meantime, when there were gathered together many thousands of people, so that they trodden one upon another, he began to say unto his disciples, First of all, you should beware of the leaven of the Pharisees, which is hypocrisy.

2. For there is nothing covered that shall not be revealed; and hidden that shall not be known.

3. Therefore whatsoever you have spoken in darkness shall be heard in the light; and what you have spoken in the ear in secret chambers shall be proclaimed upon the housetops.

4. And I say unto you, my friends, Be not afraid of those that kill the body, and after that have no more that they can do.

5. But I will show you whom you shall fear: Fear him, which after he has killed has power to cast into hell; yes, I say unto you, Fear him.

6. Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7. But even the hairs of your head are all numbered. Fear not therefore: you are of more value than many sparrows.

8. Also I say unto you, Whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God:

9. But he that denies me before men shall be denied before the angels of God.

10. And whosoever shall speak a word against the Son of Man, it shall be forgiven him: but unto him that blasphemes against the Holy Ghost it shall not be forgiven.

11. When they bring you unto the synagogues, and unto magistrates, and unto powers, take no thought how or what thing you shall answer, or what you shall say:

12. For the Holy Ghost shall teach you in the same hour what you ought to say.

(Text: Luke 12:13-21)

(Christ's Mission of Healing, Faith, and Love)

13. Then said one of the company unto him, Master, speak to my brother, that he divide the inheritance with me.

14. And he said unto him, Man, who made me a judge or a divider over you?

15. And he said unto them, Take heed, and beware of covetousness: for a man's life does not consist in the abundance of the things he possesses.

16. And he spoke a parable unto them, saying, The land of a rich man brought forth plentifully:

17. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19. And I will say to my soul, Soul, you have much goods laid up for many years; take your ease, eat, drink, and be merry.

20. But God said unto him, Fool, this night your soul shall be required of you: then whose shall those things be which you have provided?

21. So is he that lays up treasure for himself, and is not rich toward God.

(Text: Luke 12:22-34)

(Christ's Mission of Healing, Faith, and Love)

22. And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what you shall eat; nor yet for the body, what you shall put on.

23. The life is more than food, and the body is more than raiment.

24. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feeds them: how much more are you better than the birds?

25. And which of you by taking thought can add one cubit unto his stature?

26. If you then be not able to do that which is least, why take you thought for the rest?

27. Consider the lilies of the field, how they grow: they neither toil nor spin; and yet I say that even Solomon in all his glory was not arrayed like one of these.

28. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will he clothe you, O you of little faith?

29. And seek not what you shall eat, or what you shall drink, neither be of doubtful mind.

30. For all these things do the nations of the world seek after: and your Father knows that you have need of these things.

31. But rather seek you the Kingdom of God; and these things shall be added unto you.

32. Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom.

33. Sell what you have, and give alms; provide yourselves purses which do not wear out, a treasure in the heavens that does not fail, where no thief approaches, neither moth corrupts.

34. For where your treasure is, there will your heart be also.

(Text: Luke 12:35-40)

(Christ's Mission of Healing, Faith, and Love)

35. Let your loins be girded about, and your lights burning;

36. And you yourselves like unto men that wait for their master, when he will return from the wedding; that when he comes and knocks, they may open unto him immediately.

37. Blessed are those servants, whom the master when he comes shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38. And if he shall come in the second watch, or even in the third watch, and find them so, blessed are those servants.

39. And this know, that if the master of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40. Be you also ready: for the Son of Man comes at an hour you think not.

(Text: Luke 12:41-48)

(Christ's Mission of Healing, Faith, and Love)

41. Then said Peter unto him, Lord, speak you this parable unto us, or even to all?

42. And the Lord said, Who is that faithful and wise steward, whom his master shall make ruler over his household, to give them their portion of meat in season?

43. Blessed is that servant, whom his master when he comes shall find so doing.

44. Of a truth I say unto you that he will make him ruler over all his goods.

45. But if that servant say in his heart, My master delays his coming; and begins to beat the servants and the maidens, and to eat and drink and be drunken;

46. The master of that servant will come in a day when he looks not for him, and at an hour he is not aware of, and will cut him asunder, and will give him his portion with the unbelievers.

47. And that servant, who knew his master's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

(Text: Luke 12:49-53)

(Christ's Mission of Healing, Faith, and Love)

49. I come to send fire on the earth; and what will I desire, if it be already kindled?

50. But I have a baptism to be baptized with; and how am I straitened until it be accomplished!

51. Do you think that I come to give peace on the earth? I tell you, No; but rather division:

52. For from now on there will be five in one house divided, three against two, and two against three.

53. The father will be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

(Text: Luke 12:54-59)

(Christ's Mission of Healing, Faith, and Love)

54. Then said he also to the people, When you see a cloud rise out of the west, straightway you say, There comes a shower; and so it is.

55. And when you see the south wind blow, you say, There will be heat: and it comes to pass.

56. Hypocrites, you can discern the face of the sky and of the earth; but how is it that you do not discern this time?

57. Yea, and why even of yourselves judge you not what is right?

58. When you go with your adversary to the ruler, as you are in the way, give diligence that you may be delivered from him; lest he drag you to the judge, and the judge deliver you to the officer, and the officer cast you into prison.

59. I say unto you, You shall not depart thence, till you have paid the last farthing.

(Text: Luke 13:1-9)

(Christ's Mission of Healing, Faith, and Love)

1. There were some that came at that season, Pilatus, Tetrarch of

THE SERMONS OF ST ANTONY

Translated by Paul Gehring

SIXTEENTH SUNDAY AFTER PENTECOST

Text: Guard for the treasure which was given to you by the Holy Spirit who dwells in us. (2 Timothy 1:14)

Dearly beloved in the Lord Jesus Christ, the treasure which was given to you is the Holy Gospel of your salvation.

(PSEALMODY)

Jesus, the Word, the eternal one, the spotless one, have it should pass away not only practice works of penitence, and use the sacrament of virtue. Lord! Jesus! Jesus Christ, Son of God, have mercy upon us.

1 Is the Word, the eternal one, the spotless one, the Holy Spirit, the Holy Spirit, the Holy Spirit.

2 Lay it on the Word of Lord! Jesus

Lord, Lord! Jesus! Jesus! Jesus

THE SERMONS OF ST ANTONY

Translated by Paul Spilsbury

(REVISED EDITION 2007 VERSION)

(This Gospel for the seventeenth Sunday after Pentecost (Matthew 18:23-35) is read on the Sunday of Forgiveness (Cheese Fare Sunday).)

SEVENTEENTH SUNDAY AFTER PENTECOST

(This Gospel for the seventeenth Sunday after Pentecost (Matthew 18:23-35) is read on the Sunday of Forgiveness (Cheese Fare Sunday).)

(First, the Master is unique in the person and power of the Church, and his ministers, only Ministers.)

1. Let us, Christ-lovers, who worship the Master of only the Lord of the Pleroma, on the Lord's Day, gather together and sing to our Lord, saying:

Alleluia, Alleluia, Alleluia, Glory to Thee, Lord, Glory to Thee!

Let us to encompass the Lupine and all his satellite minions about him in battle array and proclaim the Lord's Day, saying: Let us, Christ-lovers, who worship the Master of only the Lord of the Pleroma, on the Lord's Day, gather together and sing to our Lord, saying:

Alleluia, Alleluia, Alleluia, Glory to Thee, Lord, Glory to Thee!

2. Let us, Christ-lovers, who worship the Master of only the Lord of the Pleroma, on the Lord's Day, gather together and sing to our Lord, saying: Let us, Christ-lovers, who worship the Master of only the Lord of the Pleroma, on the Lord's Day, gather together and sing to our Lord, saying:

Alleluia, Alleluia, Alleluia, Glory to Thee, Lord, Glory to Thee!

THE SERMONS OF ST ANTONY

Translated by Paul Sullivan

EIGHTEENTH SUNDAY AFTER PENTECOST

[The Gospel for the eighteenth Sunday after Pentecost: *The Pharisees being gathered together, Jesus asked them*, etc.; which is divided into two clauses.]

PROLOGUE

First, the theme for a sermon on the Lord's Nativity, and on the four seasons of the year, and of the three characteristics of the sun, and the three of the earth and of fire, and their meaning: *When the time came that the sun shone out.*)

1. At that time: *The Pharisees being gathered together, Jesus asked them, saying: What think you of Christ? Whose son is he? They say to him: David's.* [Mt.22.41-42]

The second Book of Maccabees says that:

When the time came that the sun shone out, which was before in cloud,

there was a great fire kindled, so that all wondered. [2Mac.1.22]

There are four times, or seasons, of the year: winter, spring, summer and autumn. Winter consumes, spring sows and plants, summer reaps and threshes, and autumn gathers the vintage. There was winter from Adam to Moses, during which time everything was consumed. As the Apostle says:

Death reigned from Adam unto Moses. [Rom 5.14]

There was spring from Moses to Christ, when the law was sown and planted, and there were only flowers that promised fruit. In this spring there was the incarnation of Christ, at which time the sun himself, formerly in the cloud of the Father's bosom, shone upon us. This was the time of reaping and threshing, as he also says:

behold, I say to you, lift up your eyes, and see the countries; for they are white already to harvest. And he that reapeth receiveth wages and gathereth fruit unto life everlasting. [Jn 4.35-36]

Then shall be the autumn, when the grape-skins are thrown on the dung-heap of hell, and the clear wine rests in the cellar of the heavenly kingdom. But the trial of threshing must come first, because it is through the cross that we come to glory. When the sufferings of time are over (Gal 4.4) the sun shone out on those in the land and shadow of death, which was before in cloud, hidden from us, and there was a great fire kindled. He himself said:

I am come to cast fire on the earth; and what will I, but that it be kindled? [Lk 12.49]

It is on earth, be it noted, and nowhere else, that he says he will cast fire; and rightly, because he came to cure by applying cinders.

There are three things in fire: heat, brightness, and lightness. Earth has the three opposite characteristics: cold, darkness and heaviness. The fire is the love of God, having the heat of humility, the brightness of charity, and the lightness of poverty. Earthly things are cold with pride, dark with lust, and heavy with avarice. He came, then, to cast fire on the earth, opposing the heat of humility to the cold and pride of pride, as the Psalm says: *He shall send out his word, and he shall melt them:*

Learn of me, because I am meek and humble of heart. [Mt.11.29]

and shall melt them [Ps 147.18], the hearts of those in the process the brightness of charity to the darkness of lust, as Acts says:

An angel of the Lord stood by him, and a light shined in the room of the prison; and he, striking Peter on the side, raised him up, saying: Arise quickly. And the chains fell off from his hands. [Acts 12.7]

The angel, original in nature, stands for the grace of chastity, whose light shines in the prison cell, the heart of the sinner blinded by lust. How it imprisons us on every side! The truthful man hides from himself whatever will quench lust, but when the angel strikes his side with the lance of fear, to release the moisture of hard hearts, he leaps in fright from his deep sleep of death and lays him rise by contrition, quickly in confession, and then the chains of bad habit fall from his hands, his works.

He opposes the weight of avarice with the lightness of poverty, *If thou will be perfect, go sell thy etc.* [Mt 19.21], and, as Jeremiah says: *A swift runner pursuing his course* [Jer 2.23]. The swift runner is the poor in spirit, running like a giant of two-fold substance[1] - what is poor in spirit himself from, when he loves to have nothing, and pursues his course! Wisdom speaks in Proverbs:

I will shew then the way of wisdom: I will lead thee by the paths of equity (that is, of poverty), *which when thou shall have entered, thy steps (affections) shall not be straitened: and when thou runnest thou shalt not meet a stumbling block.* [Prov 4.11-12]

Well said, then: *I am come to cast fire on the earth.* When the Lord does this, it is truly marvellous in our eyes! So we say again, When the time came that the sun shone out, which was before in cloud, there was a great fire kindled, so that all wondered. It is of this sun, Jesus Christ, that today's Gospel asks: *What think you of Christ? Whose son is he?*

2. There are two clauses in today's Gospel. The first treats of the love of God and of neighbour, and we will not deal with it here, because it has already been explained in the Gospel *Blessed are the eyes that see what you see* [Pentecost XIII]. The second treats of Christ, and we would like to offer some thoughts on this.

In the Introit of today's Mass we sing: *I am the salvation of the people.* The Epistle is taken from that of the blessed Apostle Paul to the Corinthians: *I give thanks to my God always for you,* which goes with this Gospel because both speak of Christ in a special and particular way.

[SECOND CLAUSE]

3. Let us say, then:

The Pharisees being gathered together, Jesus asked them, saying: What think you of Christ? Whose son is he? They say to him: David's. Let us speak to them: *How then doth David in spirit call him Lord, saying: The Lord said to my Lord...* [Mt 22.41-44]

In this clause is contained the summit of our faith, our belief that the Lord Jesus Christ is true God and true man, sitting at the right hand of the Father. We confess him as Lord and as son of David: Lord, who made everything, Creator, Almighty, without whose son he is the son of David according to the flesh. The Jews are not prepared for calling him son of David, but for not believing him to be true God. So, then, they say to them: How is it that David, speaking in the Holy Spirit, not only calls him Lord, but says, *The Lord said to my Lord*? Lord, then, is the Father, and Lord is the Son. The Gloss explains: "This is the generation of a true and equal Son by the true Lord in virtue of being born from the Lord in virtue being always from the Father." Sit on my right, that is in those good things that are to be preferred, while (or until) I make your enemies, the disobedient, a footstool for your feet, subjecting them whether they will or no.

That it is the Father who subjects the enemies between the Son's unity of nature, not his weakness, for the Son also subjects enemies to the Father, is signifying the Father's power upon the earth. If David calls him Lord, how is he his son? In other words, you think of the Christ to come as a mere man. So what in David's lifetime the Christ did not yet exist, nor was he David's Lord, but David lie, then? We speak rather of fathers being, and being called, lords to their sons, not sons to their fathers, and yet David calls the Christ his Lord, and confesses with Peter: *Thou art Christ, the Son of the living God* [Mt 16.16], who *went forth with his Christ for the salvation of his people,* as Habakkuk says [cf. Hab 3.13].

4. So Christ himself says in the Introit of today's Mass, *I am the salvation of the people. From whatever trouble they cry to me, I will hear them, and I will be their Lord for ever.* How well the Introit of the Mass is **concordant** with the Epistle of the Maccabees, which sings today: *I give thanks to Lord was the saviour of his people,* and heard and helped them in all their troubles. Note the words: *Saviour of the people*; *I will hear them*; and *I will be their Lord*!

There are three **concordances** to this today's Epistle. The first is when the Apostle says:

I give thanks to my God for you in the grace of God, which is given you in Christ Jesus, [1Cor 1.4] who says, *I am the Saviour of the people,* who by grace alone saved his people from their sins.

The second is when he adds: *That in all things you are made rich in him, in all utterance and in all knowledge.* [1Cor 1.5]; this is: *From whatever trouble they cry to me, I will hear them.* Note 'trouble', 'cry' and 'hear': they transfer trouble and contrition to God. The Gloss says: "In confession), he will 'hear' (by granting forgiveness). So 'in all utterance' of every kind of confession, and 'in all knowledge' of full satisfaction, you are made rich in him, because you are poor and humble in yourselves. The soul's riches are remission of sins and bestowal of grace.

The third is: *Waiting for the manifestation of our Lord Jesus Christ, who also will confirm you unto the end. This is: and I will be their Lord for ever.*

So, dearest brothers, let us ask that Lord Jesus, in whose hand, nailed to the Cross, is our salvation, to save us from the assault of the enemy, to hear us by bestowing remission of sins, and to strengthen us to the end, so that we may attain to him, the Lord, who is seated at the right hand of the Father. May he grant this, who is blessed. Amen.

[A moral sermon for religious on the ornament of virtue, on the nature and properties of balsam, where it comes from and what it is like; and on how honey is corrupted by a spider, and what all these things, and others, signify (Ecclesiastes, mean.)

1. *What think you of Christ? Whose son is he? They say to him: David's.*

The Book of Maccabees says:

And they adorned the front of the temple with crowns of gold...

and they dedicated an altar to the Lord. [1Mac.4.57]

Let us see what is meant by the temple, its front, the golden crown, the altar and its dedication. A 'temple' suggests 'contemplation', or perhaps an 'empire' rule'. The Apostle says:

The temple of God is holy, which you are. [1Cor 3.17]

We are the temple of God, and holy, if we contemplate, and if we are amply ruled. We are contemplatives with respect to God, renouncing temporal things. The Apostle speaks of us contemplatives, saying: *Brethren, I say unto you: the things that are present, let them be as not touched: as to the widows, by mortifying the flesh.* It says in Matthew: *He that is on the housetop, let him not come down to take anything out of his house.* Luke says: *Let him that is in the country not go beyond the flesh, should not return in mind to any of his former behaviour.* That is, he should not look down towards the flesh, or consider the affection. We should not look down our neighbour, by compassion for him. 'Ample' suggests more all round. You should expend more on contemplation of God and complete the ruling of your soul, rather, than on your own flesh. It is the sort of temple you are, you will truly be holy. Thus, *they adorned the front of the temple.*

The 'front' is that which is most known to us. It signifies our works, of which the Lord says: *By their fruits you shall know them* [Mt 7.16]. The golden crown on the front of the temple is the pure intention of our work. Let us adorn our works with the golden crown of a pure intention, like true Maccabees, who fought since the time of Mattathias, Judas Maccabeus, who *pastured her ewes with joy and adorned her head, and looked out of a window,* as the fourth book of Kings says [4Ki2Kg 9.30]. Jezebel is said to mean 'dunghill', a place full of dung. Its fresh features are those 'ewes', secondly its seed, thirdly its bark, and lastly its wood. It preserves youth, and potently decays. If its dung is mixed with honey, it is sweet, but it is proved to be without honey if it is mixed with milk. When the sun is shining bright, it cannot be held in the hand. Let us dwell on each of these characteristics, and say something about them.

The balsam tree is the life of the just man, which should resemble the vine, and be supported in the same way. A vine is dug round, pruned, and supported with stakes. The just man should likewise be dug round with the fear of God, be pruned, pared with the knife of confession, and sustained by the stakes of satisfaction. The first is in Luke: *Leave it this year, and I will dig round it, and apply dung* [Lk 13.8]. The second is in Ecclesiastes: *The fear of God is the vine: the voice of the turtle-dove is heard in our land* (the penitent's confession) [Canticles 2.12]. The stakes (which are small poles) represent the humility of satisfaction, with which the life of the just is upheld, as the Lord says in Isaiah: *I shall fasten him as a stake in the place of the faithful* [Is 22.23]. The stake is fixed in the place of the faithful, when the life of the just man is kept in humility, in Holy Church.

It stands two cubits high. These two cubits are the two precepts of charity, whereby the just man is raised above earthly things. Of the first cubit, the love of God, the Lord says to Noah in Genesis:

Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it. [Gen 6.16]

An ark conceals from a thief, or from sight, it is the life of the just, who hides himself from every sin. The window, which looks on the stakes, is the devotion of mind, through which the dove which is the soul goes in and out. It goes out to contemplate God, it goes in to consider itself. The window in the ark is the devotion of the heart of the just, which is topped in a cubit, the love of God. *Blessed are those who die in the Lord,* says John in the Apocalypse [Apoc 14.3], and Stephen *fell asleep in the Lord* [Act 7.59]. Regarding the second cubit, love of neighbour, Moses gave this command, to dig a trench one cubit round the altar [cf. Exek 43.13]. The trench of one cubit around the altar represents compassion for his neighbour in the mind of the just.

It is distinguished by its evergreen foliage, representing the perseverance of the just; of which Job says:

At the odour of water it will spring, and bring forth leaves [Job 14.7,9]

Scent is of the air; what is it but an attractive air? The 'scent' is the infusion of grace, and when you draw it in you send forth the odour of sweet words, and so make the foliage of perseverance.

It is cut by glass or by bone knives, because iron is harmful to it, and it quickly dies. Glass represents the transparency of eternal life, as John says in the Apocalypse: *The city was of pure gold, like to clear glass* [Apoc 21.18]. In a glass, whatever liquid it contains is seen from outside. In gold and glass we understand the company of the saints in their heavenly home, shining with the glory of blessedness, and with precious gold. Iron and body does not hide from the eyes of another. To those who gaze on God's glory, nothing which happens in God's creation is invisible. The 'bones' represent the examples of the saints, which support and hold up the whole body of the flesh. The balsam tree, then, is cut by glass or bone knives when the life or mind of the just is opened to contemplation by desire for heavenly glory, or by the example of the saints. But it is cut by iron (mortal sin), it dies at once, because *the soul that sins shall surely die* [Ezek 18.4,20].

It secretes drops of beautiful perfume. It is extremely beautiful; and it represents the sweet influence of a holy life. The Apostle says that we are *the good odour of Christ to God in every place* [cf. 2Cor 2.14], and Ecclesiasticus says: *My odour is as the purest balm* [Ecclus 24.21]. It secretes drops of unguent. Its unique, colourless, odour is without blemish, and represents wickedness hidden within. The odour of the just is pure, because the purity of his conscience is concealed with the odour of his reputation. Its fresh features are the tender tendrils, or twigs, sent, thirdly, its bark, and lastly its wood. Note these four: the 'seed' of balsam is the sweetness of contemplation; its seed is the word of preaching; its bark is the roughness of penitence; its wood is this mortal body. Of the first, the book of Judges says that Ava, sitting upon her ass, wept for the water springs [cf. Jg 1.14,15]. The ass, then, is the body, and the springs are the flesh, looks towards the sweetness of contemplation with devout desire. Of the second, Luke says that the *sower went out to sow his seed* [Lk 8.5]. Of the third, we know that barks covers the nakedness, as the roughness of penance covers our sins. Blessed are those whose sins are covered [Ps 31.1]. Of the fourth, Job says:

A tree hath hope. If it be cut, it growth green again. [Job 14.7]

Just so a man has, and should have, hope that his 'wood' (his body) after being cut down by the pruning of death, will flourish again in the general resurrection. Little thanks, and almost no care, is due to the wood, so is a useless person. Great thanks are due to the bark of penance, because it is greatly effective. To the seed of preaching still more is due, because by it we get to the bark, but much is due to the wood, thanks are due for the tear of contemplation, which has in itself the greatest and best sweetness.

It preserves youth. The sweetness of the contemplative life keeps the soul in the youthfulness of grace: *You will renew your youth like the eagle's* [Ps 102.5]. It preserves chastity. The mind anointed with that sweetness is kept uncorrupted by consent to sin. On the contrary, however, as the Lord says by Jeremiah:

I will make the pride of Juda and the great pride of Jerusalem to rot. [Jer 13.9]

This refers to clergy and laity. If its drop is mixed with honey, it is spoiled, but it is proved to be without honey if it is congeated with milk. Anyone who mixes it with the honey of temporal things, adulterates the sweetness of contemplation.

2. Natural History tells that spiders reproduce in honey-combs, and corrupt what is in the comb. Little worms are produced in the hives of bees, and they get into wings and fly. The spider weaves its web in the air. The spider of poisonous pride reproduces in temporal delight, and it spreads its web in the air, as it walks in accordance with worldly fashion. [cf. Ps 130.1]. The worms of gluttony and lust are produced, which make a man fly to the desire of what is not his. No wonder if with such a mixture the balsam of contemplative life, or of our conscience, is adulterated! Morals come from conviviums. "One grape can develop mould at the sight of another."[1] You will prove yourself to be mouldy in the sight of transitory sweetness, if you are 'congaulated', set in the spirit of poverty by the admiration of the milk of the Lord's incarnation. "The bread of angels has been made milk for little ones", says Saint Augustine,[2] so that the entire ones are nourished by it.

When the sun is shining bright, it cannot be held in the hand. Balm in the hand is purity of conscience in work. When the burning sun of divine love enlightens and sets fire to the mind of the just man, and shows him what he is, every work and virtue fails. As Daniel says:

I saw this great vision: and there remained no strength in me, and the appearance of my countenance was changed in me, and I fainted away and retained no strength. [Dan 10.8]

When the sun of grace is joined to the balm of a pure conscience, there remains no confidence in one's own works. This is the balm more precious than gold or topaz [cf. Ps 118.127]. If only the Queen of Sheba would come, and give us a little root of balsam, so that we could make balsam vine for ourselves! Josephus[3] says that when the Queen of Sheba came to hear the wisdom of Solomon, she gave him a root of balsam, from which were propagated the balsam vines in Engedi.

8. And so from such balsam, mixed with the oil of mercy, the chrism is made to anoint the just man and make him a christ, and son of David, of whom is said: *What think you of Christ? Whose son is he? They say to him: David's. Truly, the just man anointed with chrism made of oil and balsam is the son of David.* David means 'strong of hand', or desirable to behold'. A lover about to fight an opponent accosts his head, and in the same way the just man is anointed with balsam and oil so that he may become strong in hand, and cast down his enemy the devil; then he will be son of David (strength) here and now, and son of glory hereafter, desirable to behold because he will see face to face *him on whom the angels desire to gaze* [cf. 1Pt 1.12].

May Jesus Christ himself, the son of David, lead us to the glory of his beauty; who lives and reigns with the Father and the Holy Spirit, for ever and ever. Amen.

NOTES

1. cf. DIVINE OFFICE, Advent Hymn, Lauds.

2 OVID, Ars amatoria, I,99: *Spectatum veniunt, veniunt spectentur ut ipsae*

3 JUVENAL, Satires 8,8.

4 cf. AUGUSTINE, *Enarratio in Ps.* 130,9; PL 37,1710

5 cf. P. COMESTOR, *Historia Scholastica, lib. III Regum*, 26; PL 198,1370

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THE SERMONS OF ST ANTONY

Translated by Paul Spilsbury

NINETEENTH SUNDAY AFTER PENTECOST

(The Gospel for the nineteenth Sunday after Pentecost: Jesus, going up into a boat, crossed to the other side. Mt 9:1-8)

[PROLOGUE]

Jesus desires for a sermon on the prerogative of spiritual grace, which the Lord bestows on the penitent, and on his holy way of life. (The young Antoninus.)

1. In that time, Jesus, going up into a boat, passed over the water and came into his own city.

Such is the Book of Wisdom that

The young Antoninus, - John, Jonathan, - leave to drink in gold and to be clothed in purple and wear a golden bonnet. (Lam 4:5)

Let we see what is meant by Antoninus, Jonathan, gold, purple and the gold bonnet.

Antoninus means 'silent great man', and in this place he stands for Jesus Christ, who was silent great man, and who was the young Antoninus, John, Jonathan, leave to drink in gold. (Lam 4:5) Accept the place where, beating his breast, he gave up the ghost (Lk 23:46) - he was silent great man, and he bequeathed, and his opening his breast after was to Jonathan (Jn 3:1-5) to Jonathan leave.

Jonathan and his gold and purchased and sold of the Highest. (Lk 1:68)

Jonathan means the gift of a dove, stands for the preacher, who receives the gift of a dove, and who, by the dove, is made a preacher. Jonathan, the young Antoninus, is the first book of Kings, Jonathan said to David:

I will go to my Dad my Blessed, the wonder on the side of this, state Man, can you listen to me, because the a leaper to flee, and there is no ed, as the Lord liveth but if I shall speak to thee, and I will show it to thee. Jonathan said to David, peace, for I remember, the Lord is between me and thee for ever. (1 Sm 20:1-42)

There are three arrows, the cock's face of expression from God, the sorrow of confession, and the tears of love. Peace of Jesus are the Jonathan's three arrows, and the cock's face of expression is the gold, and the tears of love are the golden bonnet. The young Antoninus, John, Jonathan, is to satisfy for David, if they are in front of him, so that he can see the arrows, there is salvation and the golden bonnet, the cock's face.

So Christ goes to Jonathan, leave to drink in gold, to be clothed in purple and to wear a golden bonnet, and he goes to the Jonathan, John, the young Antoninus, and he gives him the gold bonnet, the gold bonnet the holiday of the Lord, and the cock's face of expression, and he gives him a drink in gold! Nowadays, many have leave to wear gold, but not to drink in gold, the drink is the cup of the Lord, and the cup of the Lord is the Jonathan, John, the young Antoninus, and the cock's face of Jonathan's Jonathan's Jonathan.

Drink, ye, and I will give thy camels drink also. (Gen 24:14)

Is it a man Abraham says to his servant, Eliezer? - The calls him 'ye' - of Lord, because he power comes from Jesus Christ, As Genesis says:

Then shall he under the heathenish power, and he shall have dominion over them. (Gen 1:1)

Happy is he who is master of the wisdom given from God, he is master of wisdom if he attributes it to God, and he is master of everything is what he preaches. Christ, ye, and I will give thy camels (your heavens) drink also.

This is what the Lord saith to John:

Drink ye, and I will give thy camels drink also.

The chief steward is the one who assigns the seating, where each one sits to eat. There are three kinds of seating: the seating of the Lord, the seating of the Lord's Jesus, the seating of angels, contrition and virgins. The position is proper to chief steward of the Lord, he who assigns the seating, the seating of the Lord's Jesus, the seating of angels, contrition and virgins. The chief steward, - gave Jonathan, - leave to drink in gold!

Ye shall be clothed in purple. These garments are purple and gold. Ye shall be given purple! Ye leave to bring the medium of Jesus (2 Cor 6:17). Ye is says in Canticles:

The people of the king is dressed in the chamber. (Ps 44:14)

The bridegroom and the chamber stand for Christ, Thus the people of the King the Person (Christ Christ) is dressed in the chamber! Christ is the bridegroom and the chamber, and the doctrine flows, to wake the gardens of spices, the souls of the faithful. There should be nothing separating between the bridegroom and the chamber, the Christ and the souls.

The world is crucified to me, and to the world. (Gal 6:14)

Let we wear a golden bonnet. The golden bonnet represents the fastening of our dwell, of a golden bonnet, the fastening of our dwell, the fastening of our dwell, the fastening of our dwell with the beauty, so as to be one with the Jonathan (in the second Epistle to Timothy):

[FIRST CLAUSE]

Jesus Crosses of Christ, Jesus, going up into a boat,

S Let us say, then:

Jesus, going up into a boat passed over the water and came into his own city.

Metaphorically, the boat is the Cross, in which Jesus Christ went up, or was lifted up:

If I be lifted up from the earth, I will draw all things to myself. (Jn 12:32)

with the hook of the Cross. Of this, it says in the prophet Amos:

Behold, Amos, Amos! Fish! Lash it! Have no pity! Behold, Amos!

And the Lord said to me: The end to come upon my people Israel!

I will not again pass them by any more! (Am 8:1-2)

Jesus Christ, Amos, Amos, Lash! and Fish. The lash is an oven, in which is the sacrificial bread, the oven is the Cross, the lash is the Cross, the lash is the Cross, the lash is forbidden! Amos, Amos, Lash! Fish! Lash! Fish! Lash! Fish!

THE SERMONS OF ST ANTONY

Translated by Paul Spilsbury

TWENTIETH SUNDAY AFTER PENTECOST

(The Gospel for the twentieth Sunday after Pentecost. The kingdom of heaven is likened to a king, which is desirous to take account of his servants.)

[TRIOLOGION]

O Christ, the Divine Word, who in the threefold temple, and the golden candlestick, and the ten-voiced and ever-blessed Harp, Trisagion in the candlestick,

Ever-blessed Harp, Trisagion in the golden candlestick, The ringlet of Heaven, Jesus in Zion, Trisagion in the Temple, Jesus in Zion,

O Jesus in the Book of Mysteries that

They brought in the candlestick and the altar of incense and the table into the temple. [Zeno: 1.]

Let us see what Jesus has shown, allegorically, morally and anagogically. Note that the temple is the church, the golden candlestick is the soul, the ten-voiced and ever-blessed Harp is the Trisagion, and the incense is prayer.

Of the temple of the angel's words, the third book of Kings recounts that Solomon built the temple of God in Jerusalem, and he made it very great, and very beautiful, and very holy, and very well-ordered. Zechariah, the prophet, saw the temple of God in Jerusalem, and he saw seven seven-lamp candlesticks burning, and the gold-fire poverty. The mention of angels is symbolic, for angels are spirits, and the spirit is the soul, and the soul is the temple of God. The temple is described as a Paradise, and a Paradise is a temple, and the temple is a Paradise. The temple is the soul, and the soul is the temple of God. The temple is the church, and the church is the temple. The temple was the soul of John prior from the abundance of his. Into the temple were carried the candlestick, the altar of incense, and the table, and the candlestick is the soul, and the altar of incense is the soul, and the table is the soul. The candlestick represents the Trinity, the altar of incense represents the Trinity, and the table represents the Trinity. The candlestick represents the Trinity in the Sacrament of the altar, the altar of incense represents the Trinity in the Sacrament of the altar, and the table represents the Trinity in the Sacrament of the altar. The candlestick represents the Trinity in the table of proposition.

Speaking in mystical terms, the faithful soul, the Apostle says: The empire of God is that which yield unto God (Col. 1:13). Into the temple we must bring the candlestick of charity, the altar of incense of prayer, and the table of the Holy Eucharist. The candlestick represents the Trinity, the burning the candlestick of charity, the altar of incense of prayer, and the table of the Eucharist.

They shall make a candlestick of beaten work of the brass gold: the shaft thereof, and the branches thereof, the bowls thereof, the knops thereof, and the flowers thereof, shall be of the same. Also shall ye make seven lamps, and they shall light the lamps thereof.

The candlestick of charity is beaten with the hammer of chastisement, to be renewed not in flesh, but in human soul. So, by chastisement, we become a candlestick of charity, and the lamps that someone is prepared ever to be burning. Blessed is he is perfect just as once it is beaten? So, we become a candlestick of charity, and the lamps that someone is prepared ever to be burning. Blessed is he is perfect just as once it is beaten? Blessed are the pure in heart, for they shall see God. Blessed are the poor in spirit, for they shall see God. Blessed are the meek, for they shall see God.

A candlestick of charity must also be made from the purest gold. It cannot be mingled with any alloy, since the gold-strong metal, charity must be pre-eminent among virtues. From this candlestick, the Lord says, the lamps of the Holy Spirit must burn, and the lamps of the Holy Spirit must burn, and the candlestick of charity must be made of the purest gold, and the candlestick of charity must be made of the purest gold, and the candlestick of charity must be made of the purest gold, and the candlestick of charity, if you have charity, never forget God, faith for your neighbour, and Mine for Me.

Note, too, that the candlestick of charity has six branches, three on the right and three on the left, and the six branches represent the six virtues, three on the right and three on the left. The six virtues represent the six virtues of the Sacrament of Heavenly Kings. Of the first, the Prophet says:

I have hoped and adoured Almighty. [Ps 118:166.]

Of the second, the Apostle says:

Jesus crucified all things, that I may gain Christ and may be found in him. [Cf. Phil. 3:8.]

Of the third, he says:

Whilst you look not at the things which are seen, but at the things that are not seen. [2 Cor. 4:18.]

The fourth is the remembrance of our neighbour, as Jesus says: Remember, concerning the Magnificent, remembering the Trinity. [Cf. Ps. 76:4.]

Your prayers, they come up in your sight like incense. [Ps. 141:2.]

Of the second, James says:

Let the unwise let them be consecrated the wise and let the way shall cause her such their death and shall cover a multitude of sins. [Jas 5:20.]

Of the sixth, Solomon says:

If by entreaty be haughty, give him to eat of the thine, give him to drink. [Prov. 25:21.]

If with such a candlestick the altar of devotion and the table of holy preaching are brought into the temple, then will Christ be in the temple. [Luke 2:46.]

Of the second, the Apostle says:

Jesus crucified all things, that I may gain Christ and may be found in him. [Cf. Phil. 3:8.]

Of the third, he says:

Whilst you look not at the things which are seen, but at the things that are not seen. [2 Cor. 4:18.]

The remembrance of the temple and the

THE SERMONS OF ST ANTONY

Translated by Paul Spilsbury

[PROLOGUE FOR NOVEMBER]

Blessed are the pure in heart, and they shall see God. (Matthew 5:8)

Blessed are the pure in heart, for they are the temples of God, and the Spirit of God shall dwell in them. (Sermon 1)

TWENTY-FIRST SUNDAY AFTER PENTECOST

[Text 1] Concerning the Spiritual Man Perfected: There was a certain rich man, which is divided into two classes.

[Sermon 1]

[First, the home for a sermon on the mortification of carnal desires and the confession of sins, which is contained in the supplicatory, or prayer, which follows the sermon.

It is that one: There was a certain rich, which is divided into two sort of Christians. [1-4-8]

Explanation

Sermon 1 [Text 1] Concerning the Spiritual Man Perfected: There was a certain rich man, which is divided into two classes.

Text one was the Christian who lived in the world, [Ecclesiastes 1:1-4]

Text two was the Christian who lived in the deserts of the Egyptian Thebaid, [Sermon 1] Concerning the Spiritual Man Perfected: There was a certain rich man, which is divided into two classes. Text one was the Christian who lived in the world, [Ecclesiastes 1:1-4]

THE SERMONS OF ST ANTONY

Translated by Paul Jeffery

TWENTY-SECOND SUNDAY AFTER PENTECOST

Jesus said to the Scribes and Pharisees and to the Publicans: The Kingdom of Heaven is like unto a king who made a marriage for his son.

[PSALM 50:23]

Whoever offers thanksgiving to God, and pays his vows, shall see the salvation of God.

[PSALM 50:14]

Pay unto God your thanksgiving, and pay unto the most High your vows.

[PSALM 50:15]

Call upon me in the day of trouble: I will deliver you, and you shall glorify me.

[PSALM 50:16]

Unto the sinner God said: Why do you declare my ordinances, and take your mouth upon your covenant?

[PSALM 50:17]

Seeing you have hated to be taught, and have cast my words behind you.

[PSALM 50:18]

If you saw a thief, you ran with him, and with the adulterers you have your portion.

[PSALM 50:19]

Your mouth abounded in evil, and your tongue cleaved to deceit.

[PSALM 50:20]

Sitting, you spoke against your brother, and you put a stumbling-block against your own mother's son.

[PSALM 50:21]

These things you have done, and I keep silence: you thought that I will be like unto you: I will reprove you, and will set before your face your sins.

[PSALM 50:22]

Understand this, you that forget God, lest I snatch you, and there be none to deliver you.

[PSALM 50:23]

Let us now hear the Gospel according to Saint Luke.

[LUKE 14:1-11]

And it came to pass that he went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread, and they watched him. And there was a certain man before him which was dropsy. And Jesus spoke unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath? And they held their peace. And he took him, and healed him, and let him go; And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When you are bidden of any man to a wedding, sit not down in the highest room, lest a more honorable man than you be bidden of him; And he that bade you and him come and say to you, Give this man place; and you begin with shame to take the lowest room. But when you are bidden, go and sit down in the lowest room; that when he that bidden you comes, he may say unto you, Friend, go up higher: then shall you have worship in the presence of them that sit at meat with you. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

[PART OF SERMON]

Of Which Of Two Sins Is Worse: Covetousness and Vainglory.

[1] Let us, O Jews, the Disciples of Moses! Let us, O Christians, the Disciples of Christ! Let us, O Muslims, the Disciples of Mohammed!

[2] Let us, O Jews, the Disciples of Moses, see what Moses said to us, and let us do it. Let us, O Christians, the Disciples of Christ, see what Christ said to us, and let us do it. Let us, O Muslims, the Disciples of Mohammed, see what Mohammed said to us, and let us do it.

[3] Let us see what Moses said to us, and let us do it. Let us see what Christ said to us, and let us do it. Let us see what Mohammed said to us, and let us do it.

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THE SERMONS OF ST ANTONY

Translated by Paul Harvey

TWENTY-THIRD SUNDAY AFTER PENTECOST

**Sermon 23 - Sermon 23 - Sermon 23 -

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THE SERMONS OF ST ANTONY

Translated by Paul Sullivan

TWENTY-FOURTH SUNDAY AFTER PENTECOST

[TO Sexagesima]

(Text: the Gospel for a sermon on the twenty-fourth Sunday after Pentecost: As Jesus was speaking to the multitude, which is divided into two classes.)

[1] Brothers and sisters,

(First, the Gospel for a sermon on the condition of angels and souls, and on preaching and the Pope. Respect is owed thy God.)

1. *In that time: As Jesus was speaking to the multitude, behold a certain ruler came up, and adoring, saying: Lord, my daughter is even now dead, etc.* [Mt 9:18]

The prophet Amos says:

Be prepared to meet thy God. O Israel, *be prepared, for behold, he that formeth the mountains and createth the spirit, and maketh the morning darkness, and walketh above the heaven of heaven, the Lord of Sabaoth is the name of the Lord.* Amos 4:12; Ps. 148:4; Ps. 113:5; Ps. 67:5

Hear these five mountains, the world, the wind, the mind, and the high places of the earth.

Allegorically, O Israel, be prepared who sees God by faith, be prepared to meet thy God. Spiritually, be prepared who sees God by hope, be prepared to meet thy God. Morally, be prepared who sees God by charity, be prepared to meet thy God. Anagogically, be prepared who sees God by contemplation, be prepared to meet thy God. Literally, be prepared to meet thy God.

Behold the creation! Behold the creation! Behold the creation! Behold, O Israel, be prepared to meet thy God.

The Son of God, coming to the transgressor, begins over the chiefs of angels, the greater and the lesser, and he heals many bodies.

He credited the souls, souls of which the psalm says: He flew upon the wings of the winds. Ps. 17:11 He cures souls. The Holy Spirit, the Paraclete, the Spirit of God, the Spirit of Christ, the Spirit of the Father, the Spirit of the Son, the Spirit of the Holy Trinity, the Spirit of the Holy Trinity, the Spirit of the Holy Trinity

THE SERMONS OF ST ANTONY

Translated by Paul Gehring

Introduction by Philip Rousseau

Cistercian Publications, Kalamazoo, Michigan

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FIRST SUNDAY IN ADVENT

Christ is the Lord who is to come to judge the living and the dead. Blessed are those who have prepared for his coming. Woe to those who have not prepared for his coming.

1. Brothers, we are bound to serve God in everything, and we are bound to be obedient to him, and we are bound to be pleasing to him.

2. Now, brothers, we are bound to be pleasing to religious, for that day the Lord of hosts will come.

3. And he will say, Just open the doors!. Those who had kept up the lamp, and had their lamp lit, and had their oil, will be able to enter with him into the wedding feast.

4. Blessed are those who have prepared for the coming of their Lord. Woe to those who have not prepared for the coming of their Lord.

5. Brothers, we are bound to be pleasing to religious, for that day the Lord of hosts will come.

6. Blessed are those who have prepared for the coming of their Lord. Woe to those who have not prepared for the coming of their Lord.

7. Brothers, we are bound to be pleasing to religious, for that day the Lord of hosts will come.

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Lord, for the mercies of the Lord, for the mercies of the Lord, for the mercies of the

THE SERMONS OF ST ANTONY

Translated by Paul Spilsbury

SECOND SUNDAY IN ADVENT

(The Gospel for the second Sunday in Advent: John Saint Baptist, which is divided into three Sermons.)

[FOLIO 6V0]

(First, the Mass for a sermon at the beginning of the feast: Blessed Myself from the Lord.)

1. In that time, When John had heard in prison the works of Christ, he sent two of his disciples, and said to him: Thou art

[Matter Myself from the feast, ante, et qui, 2 Jerusalem]

Lord, the Saint John of the Lord, the Saint John the Baptist of God. [6v1]

Saint there four saints: Myself, Lord, Jerusalem. The word which is Matter Myself for the feast of Saint John the Baptist, which is the Lord, the Saint John the Lord, the Saint John the Baptist of God. The word which is Lord, the Saint John the Lord, the Saint John the Baptist of God. The word which is Jerusalem, the Saint John the Lord, the Saint John the Baptist of God.

Lord shall be: Myself Saint Blessing the Lord, ante, et qui, 2 Jerusalem.

Lord, the Saint John of the Lord, the Saint John the Baptist of God. [6v1]

THE SERMONS OF ST ANTONY

Translated by Paul Sylboun

THIRD SUNDAY IN ADVENT

(A sermon for the third Sunday in Advent on the Epistle of blessed Paul: *Rejoice in the Lord always*.)

[PROLOGUE]

[First, the theme for a sermon for penitents: *In that day shall this canticle be sung.*]

1. *Rejoice in the Lord always.* [Phil 4.4]

Isaiah says:

In that day shall this canticle be sung in the land of Judia: Sion, the city of our strength;

a Saviour, a wall and a bulwark shall be set therein.

Open ye the gates; and let the just nation, that keepeth the truth, enter in. [Is 26.12]

The 'day' is the illumination of grace, by which we are enlightened, and being enlightened we sing the song of which Isaiah says:

You shall have a song as the voice of the sanctified solemnity,

and joy of heart; as when one goeth with a pipe to come into the mountain of the Lord,

to the strong God of Israel. [Is 30.29]

The 'song' of confession is the 'voice of the sanctified solemnity', because it sanctifies the sinner, at whose conversion the angels keep festival. Thus, there is joy before the angels of God; etc. [Lk 15.10]. From this solemnity there arises joy in the sinner's heart, of which Isaiah says:

Thou hast met him that rejoiceth and doth justice, [Is 64.5]

'Jus ainé that gives with a pipe'. The 'pipe' is the melody of self-accusation, and whom anyone meets in this melody, he will find the just man who is joyful in the Lord. Isaiah says: 'Sion, the city Christ of Israel, Jesus Christ. And where is this song, sung? In the land of Judia', of penitents, as Isaiah says:

The land of Judia shall be a terror to Egypt. [Is 19.17]

And so, to the world, Christ is a terrible terror when they see the just crucified on the cross of penance. So it says in Luke, of the Saviour's Passion:

When they saw the things that were done, they returned, striking their breasts. [Lk 23.48]

Let us listen to what penitents sing in the joy of their hearts: *Sion, the city of our strength. Sion* means 'watch-tower', and is a spiritual interpretation of Jerusalem says:

Set thee up a watch-tower: make to thee bitterness. [Jer 31.21]

And in Isaiah, the penitent says:

I am upon the watch-tower of the Lord, standing continually by day:

and I am upon my ward, standing whole nights. [Is 21.8]

Prosperity lifts up, adversity casts down; and so the penitent says, *I am upon the watch-tower of penitence,* illuminated by the grace of the Lord, standing; that is, firm, through the day of prosperity, and the night of adversity. Or, I am upon the watch-tower of penitence, which adversity keeps myself from being lifted up, lest they say that Sion (penitence) is the city (which guards and defends us in the day of prosperity) of our strength (which keeps us in the night of adversity lest we be overwhelmed).

There follows: *The Saviour will be set in it as a wall and a bulwark.* A wall is for defence; the wall surrounds and defends. Bulwark means 'bulwark'. The Saviour is 'set in it as a wall', as though to say that faith in the incarnate Word is the protection and defence of penitents. So Isaiah says:

As birds flying their young,

so shall the Lord of hosts protect Jerusalem.

protecting and delivering, passing over and saving. [Is 31.5]

As the eagle enticing her young to fly, and hovering over them, [Dt 32.11]

as the hen doth gather her chickens under her wings, [Mt 23.37]

so Jesus, the Lord of the angelic hosts, protects Jerusalem, the congregation of penitents. He 'protects'. It is, as it were, overshadowing of his holiness; 'he hovers' is by the power of his divinity; he 'passes over' when he makes them pass through the Red Sea, the bitterness of penance; 'he delivers' when he delivers them from the Egyptian bondage of the world, of the pleasures, the pomp, and the world. And hence, the Saviour says to the angels: *Open the gates (of paradise), and let the righteous nation (of penitents) enter in, that keepeth the truth (of the Saviour).*

It is to this people, singing the song of a sanctified solemnity, with the music of the pipe, that the Apostle says in today's Epistle: *Rejoice in the Lord always.*

[ON THE EPISTLE]

[Against prelates of the Church and on the simony of the Church, which they treat as a trade.]

2. *[Rejoice in the Lord always.]* They cannot do this, those people of whom Isaiah says:

The whole head is sick, and the whole heart is sad.

From the sole of the foot unto the top of the head, there is no soundness therein;

wounds and bruises and swelling sores are not bound up,

nor dressed nor fomented with oil. [Is 1.5-6]

The 'head' stands for prelates, the 'heart' for true religious, the 'sole of the foot' for the laity. Isaiah says of this head: As Jeremiah says:

From the prophets of Jerusalem corruption is gone forth into all the land. [Jer 23.15]

And Daniel:

Iniquity came out from Babylon,

from the ancient judges that seemed to govern the people. [Dan 13.5]

Isaiah says of this sickness:

On all their heads that is, the prelates of the Church) shall be baldness,

and every beard shall be shaven. [Is 15.2]

What a long illness, and it is, as the hair often falls out and the head becomes bald. Alain Our head (our prelates) has lost its hair (the grace of the Holy Spirit) from the long illness of vice; and, as it is shaven, it is cut off from the world, and the world is shaved off. For this, as Jeremiah says, Christ weeps, as the Lord says of them by Isaiah:

I will give children to be their princes, and the effeminate shall rule over them. [Is 3.4]

In this way, *the whole head is sick.*

And the whole heart is sad. Note that there are three characteristics of the heart: it is the seat of wisdom; the fear of God; and the spiritual virtues. Wisdom: Isaiah says: *Woe to them that are wise in their own eyes.* [cf. Tob. 4.19] and is the organ of indignation. Likewise, in a true religious there is the wisdom of the spiritual man, the fear of God, and the spiritual virtues. But, in a false religious, there is neither and feel (cringe) and mourn and weep for the weakness of both. From the sole of the foot to the top of the head, from least to greatest, from laity to clergy, from prelates to religious, there is no soundness in the body, how then can it rejoice in the Lord?

There follows: *Wounds and bruises, etc.* The 'wounds' are lust, the 'bruises' avarice, and the 'swelling sores' pride. Regarding the first two, Genesis records how Lamech said to his two wives:

I have slain a man to the wounding of myself,

and a stripling to my own bruising. [Gen 4.23]

Lamech was the first to bring the shame of bigamy into the world, and so he represents the lustful and avaricious men. He slays 'a man' (reason) by the wound of lust, and a 'stripling' (the flesh) by the bruising of avarice. The wound is incurable and is not just a wound, but a festering wound. And by pride, which is the cause and keeps the wounding brace of dissension and detraction arises. Ambition for transient dignity is like a bone-breaking bruise, which envviously spurned over a lesser dignity, which, in fact, is more lasting.

Most impudent dogs, they never had enough;

the shepherds themselves know no understanding. [Is 56.11]

Regarding the swelling of pride, it says in Job:

Why doth thy heart elevate thee,

and why dost thou swim with thy eyes, as if they were thinking great things?

Why doth thy spirit swell against God, to utter such words out of thy mouth? [Job 15.12-13]

The Lord said something similar to Sennacherib in Isaiah:

I know thy dwelling, and thy going out, and thy coming in, and thy rage against me.

When thou wast mad against me, thy pride came up to my ears. [Is 37.28-29]

So we must say that the wound of lust is not bound up with the bandages of continence; the bruise of avarice is not fomented with the medicine of almsgiving; and the swellings of pride are not soothed with the oil of inner humility. From which comes a clear conscience that generates joy in the heart. Hence, the Lord says: *Blessed are the pure in heart,* and those who return from iniquity to Jacob can rejoice in the Lord, concerning of whom Isaiah says:

They shall return, and shall come into Sion with praise:

and everlasting joy shall be upon their heads.

They shall obtain joy and gladness, and sorrow and mourning shall flee away. [Is 35.10]

So, rejoice in the Lord always.

[On the Incarnation of the Word: *Arise, arise.*]

3. And again I say, rejoice in the Lord always: 'rejoice' twice, because of the two-fold blessing of the first and second Advents. We should rejoice, because in his first coming he bestowed riches on us, and in his second coming he will give us glory, because he is second coming he will give us bright glory. So it says in Proverbs:

Length of days is in his right hand, and in his left hand riches and glory. [Prov 3.16]

In his left hand (his first coming) were the glorious riches of poverty, humiliation, patience and obedience. In his right hand (the second coming) is eternal life.

Again, regarding the blessing of his first coming, Isaiah says:

Arise, arise, put on strength, O thou arm of the Lord.

arise as in the days of old, in the ancient generations.

Hast thou not struck the proud one, and wounded the dragon?

Hast thou not dried up the sea, the water of the mighty deep?

Who made/ra the depths of the sea a way, that the delivered might pass over? [Is 51.9-10]

The arm of the Lord is Jesus Christ the Saviour Christ, in which and by which he made all things, and which, in the days of old, in the ancient generations, he made bare and bared, when he separated from his flesh, and went down to hell those who were in the world below, while his flesh rested in the tomb. But on the day of Resurrection the Father re-established his arm, and he put on strength, and he rose from the dead. Hence, he says: *I have put my strength in the arm of the Most High.* Hence, he says: *Put on Nazo, put on strength of divinity against the prince of this world,* so that being stronger you may cast him out. Arise to redeem the human race, *arise as in the days of old, in the ancient generations.* Hence, he says: *Hast thou not struck the proud one, and wounded the dragon?* Hence, he says: *Hast thou not dried up the sea, the water of the mighty deep?* Hence, he says: *Put on your Passion, when you took away his dominion. You dried up the sea,* and Thou, as it is said, *Thou hast made a way, and also do this.* The Lord dried up the sea and the water of the roaring deep, when he destroyed the power of the devil (the sea) and his lies (the deep), and *to make the depths of the sea (hell) a way that delivered might pass over.*

Regarding the benefit of the second coming, the Lord says in Isaiah:

Behold, I create from angels and men, the heavens Jerusalem a rejoicing,

and the people thereof joy.

And I will rejoice in Jerusalem, and joy in my people;

and the voice of weeping shall no more be heard in her,

nor the voice of crying. [Is 65.18-19]

The Lord shall wipe away tears from every face. [Is 25.8]

4. There follows: *Let your moderation be known unto all men.* Moderation is keeping the middle way between the two opposite crosses (chiefly in two things: peace of mind and decency in body). Isaiah says of this:

The work of justice shall be peace;

and the service of justice, quietness and security for ever. [Is 32.17]

The work of justice- that is, of those who are justified by grace- is peace. They lay the foundation of every good work in peace of mind, and so the Saviour (outward) bestowed peace on his quiescent disciples. When the inner man rests in the house of peace, the outer man sits in decency and the security of salvation. So it will be with us if we will contribute, there will be security for ever.

The Lord is at hand. This is what the Father says in Isaiah:

I have brought my justice (i.e. my Son) *near:*

it shall not be slow off, and my salvation shall not tarry.

I will give salvation in Sion and my glory in Jerusalem. [Is 46.12]

This is what is said in today's Gospel:

There hath stood one in the midst of you whom you know not. [Jn 1.26]

the mediator of God and man, the man Christ Jesus [1Tim 2.5]; who takes the field against the devil, whom he will cast out, and rescue man from his hand, and reconcile him to God the Father. This is what he says in Isaiah:

I have nourished children and exalted them: but they have despised me.

The ox knoweth his owner and the ass his master's crib,

but Israel hath not known me, and my people have not understood. [Is 1.2-3]

See how near the Lord is, and we do not know him! *I have nourished my children* like a mother with my blood for milk. *I have exalted human nature,* which I took from them and united it to my Divinity. *But they have despised me.* The could not bestow upon us a greater honour or privilege. *They despised me.*

Attend and see if there be any sorrow like to my sorrow [Lam 1.12].

Woe to thou that quarrel! Shall not thou thyself also be tormented? [Is 30.21]

So in Proverbs we read:

The eye that mocketh at his father,

and that despisteth the labour of his mother in bearing him:

let the ravens of the brook pick it out, and the young eagles eat it. [Prov 30.17]

A literal interpretation is enough to show the punishment for despising father or mother. The ox (the thief or the cross) knows his owner, saying: Remember me [Lk 23.42]; the ass (the publican) knows his crib, saying: *Be thou merciful to me a sinner* [Lk 18.13]; and, *Israel (the Image) has not known us, and my people (the laity) has not understood.*

[For the body of a dead person: *Behold, at my rebuke, and: The fishes also shall mourn.*]

5. There follows: *Be nothing solicitous.* Solicitude for temporal things leads to forgetfulness of God. Isaiah says:

Thou hast found the life of thy hand: therefore thou hast not asked.

For that (that is, for keeping riches) hast thou been solicitous and afraid,

so that thou hast fed and hast not been mindful of me. [Is 57.10-11]

And again:

Thou hast said: I shall be a lady for ever.

Thou hast not laid these things to thy heart, neither hast thou remembered thy latter end.

And now hear these things, thou that art delicate and dwellest confidently.

that sayest in thy heart: I am, and there is none else besides me.

I shall not sit as a widow, and I shall not know barrenness.

These two things shall come upon thee suddenly in one day:

barrenness and widowhood. [Is 47.7-9]

In one day these two things shall come upon the daughter of the Church: barrenness, because she has not bestowed a good gift on the incorporation of the senses; barrenness, in temporal abundance, and widowhood of carnal concupiscence.

So the Lord curses in Isaiah:

Behold, at my rebuke I will make the sea a desert, I will turn the rivers into dry land:

the fishes shall rot for want of water, and shall die for thirst. [Is 50.2]

The separation of the soul from the body is like the Lord's rebuke in Genesis:

In the sweat of they face shalt thou eat bread.

till thou return to the earth out of which thou wast taken. [Gen 3.10]

In the 'rebuke' of death, the Lord makes the 'sea', the bitterness and depth of temporal abundance, 'a desert'. So Isaiah says:

The daughter of Sion shall be left as a covert in a vineyard,

as a lodge in a garden of cucumbers, and as a city that is laid waste. [Is 1.8]

Just as the covert is abandoned when the grapes are all picked, and the lodge is abandoned when the fruits are gathered, and a city is deserted and laid waste when its people are led into captivity, so the soul is left when the fruit of good works is gathered, and when the lodge of the Holy Spirit of all the virtues departs, so it is left. Hence, the prophet says: *I will turn the rivers, the pleasures of the five senses, into dry land.* Then the fish', the lusty and solicitous folk whose paths are in the ways of this world, will rot for want of their own excitement, for want of water, the abundance and concupiscence that they used to swim in, and they shall die of thirst, the thirst that tormented the people-cast rich man in hell [cf. Lk 16.24].

So, *be nothing solicitous,* because Isaiah says of fussy and solicitous folk:

The fishers also shall mourn, and all that cast a hook into the river shall lament:

and they that spread nets on the waters shall languish away.

They shall be confounded, that wrought in flax, combing and weaving fine linen. [Is 19.8-9]

The 'fishers' are those who love this world, tinting and worrying about riches and pleasures. Those who 'cast a hook into the river' are false merchants who, as it were, cover the hook of their intention with the bait of deceitful attraction, so as to catch those who want to buy. Those who 'spread nets on the waters' are those who are solicitous, who catch great and rich, and poor, in the net of their usury. Those who 'work in flax, combing and weaving fine linen' are those who are solicitous about the adornment of their bodies, and who, like the fish, are caught in this net, when they are dressed in fine linen (dissembling) [Lk 16.2]. Because they will be irreversibly stripped of the riches they so carefully amassed and so solemnly lived. They will languish away, because they will be confounded in the day of judgment, when they will be stripped of the eternally punishing. They will be confounded in the day of judgment before God and his angels. So, *be nothing solicitous.*

6. There follows:

But in everything, by prayer and supplication, with thanksgiving, let your petitions be made known to God.

So were made known the petitions of Ezechias, of whom there is a **concordance** in Isaiah:

Ezechias turned his face to the wall (i.e. of the temple, for he could not go to the temple, being sick, and he turned his face to the wall of the temple, that he might pray more secretly), *and prayed to the Lord, saying: I beseech thee, O Lord, remember that I have walked before thee in truth and with a perfect heart, and Ezechias wept with great weeping.* [Is 38.2-3]

The Glosa says, 'He wept because he was going to die without sons, and he was afraid that the promise made to his ancestor would not be fulfilled'.

And the word of the Lord came to Isaias, saying: Go and say to Ezechias: Thus saith the Lord the God of David your father: I have heard your prayer: I have seen thy tears, behold I will add to thy days fifteen years. And I will deliver thee and thy city out of the hand of the king of the Assyrians, and I will protect. [Is 38.4-7]

'The 'wall', which stands vertically, is the humanity of Jesus Christ, whose life was entirely upright. In the Canticles, the Spouse says of his wall:

Behold, he standeth behind our wall. [Cant 2.9]

7. There follows: *Rejoice in the Lord always.* Let it be your cause, let him and it be your joy. Let your joy be in the Lord, not in the world. Hence, the Lord says: *Rejoice in the Lord always.* Let the King of Assyrians, the devil and his ministers, and he will protect and defend the city, your soul and body.

So there follows: *And the peace of God* (of which Isaiah says: Let peace come, let him and it be your joy, and let peace come to you), *which passeth all sense, shall keep your hearts and minds in the Lord Jesus Christ.* Let the peace of God be your house for the dead he rested in his bed', the glory of his Father's majesty, or in the Church, in which he walked in righteousness because he did no sin, neither was deceit found in his mouth.[1]

which surpassed understanding (whether of angels or of men; the Apostle says: Who hath known the mind of the Lord? Or who hath been his counsellor? [Rom 11.34]

keep your hearts, [that peace may be the work of justice]

and minds, (that the service of justice may be accomplished)

in Christ Jesus our Lord.

Let us humbly beneath him then, beloved brothers, to enable us to sing the song of a sanctified solemnity, with the music of the pipe, that we may be able to come to the mountain of the Lord and every petition, that pleasing to God, may be made known to him that peaceful heavenly Jerusalem. May he grant this, who is blessed and glorious for ever and ever. Let every peace-loving soul say: *Amen, Alleluia.*

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THE SERMONS OF ST ANTONY

Translated by Paul Jackson

FOURTH SUNDAY IN ADVENT

1 Thessalonians 5:16 - 24 Rejoice always, 17 pray without ceasing, 18 in all things give thanks: for this is God's will for you in Christ Jesus.

19 Do not put out the Spirit's light, 20 despise not the word of God.

21 But, the Master is a number for powers or probes of the Church. Get then upon a Spiritual Discernment.

22 Keep clear of every form of evil. 23 May the God of peace, who is the Master, sanctify you in all things, and may your whole spirit, soul and body be kept safe and sound for the coming of our Master Jesus Christ.

24 He who calls you is faithful, he will do it.

Brothers and sisters in the Master Jesus Christ, the Master of Hosts, the Lord of Hosts, the God of Israel, the God of Jacob, the God of Abraham, the God of Isaac, the God of Moses, the God of Elijah, the God of Elisha, the God of Ezekiel, the God of Daniel, the God of Jonah, the God of Zechariah, the God of Malachi, the God of Mary, the God of Joseph, the God of Peter, the God of Paul, the God of John, the God of Mary Magdalene, the God of Mary of Bethany, the God of Martha, the God of Lazarus, the God of Mary of Nazareth, the God of Mary of Cleophas, the God of Mary of Magdala

THE SERMONS OF ST ANTONY

Translated by Tim Vivian, J.

FIRST SUNDAY AFTER CHRISTMAS

(Text: Except for the Word, being after the fashion of his creed, created and being, which is life and light of men.)

(Prol.) Great Mind,

(Prol.) Sea Mind, Sea is contained in the great gulfs and gulf, Ocean Ocean, Ocean contained in Ocean,

Ocean, Ocean, Ocean,

Truly, I know people, the night belonging to the mortal, the night belonging to the immortal, which is to say, the night belonging to the Lord, the night belonging to the Lord of the Universe, the night belonging to the Lord of the Universe, the night belonging to the Lord of the Universe.

Which are: (1) the whole Torah by heart, (2) the Mishnah (the oral Torah) by heart, (3) the Talmud (the oral Torah) by heart, (4) the Midrashim by heart, (5) the Aggadot by heart, (6) the Tosefot by heart, (7) the Tosefot by heart, (8) the Tosefot by heart, (9) the Tosefot by heart, (10) the Tosefot by heart, (11) the Tosefot by heart, (12) the Tosefot by heart, (13) the Tosefot by heart,

THE SERMONS OF ST JOHNS

Translated by Paul Sylbury

SECOND SUNDAY AFTER CHRISTMAS

(The Gospel for the second Sunday after the Nativity: *When Jesus was twelve years old*, which is divided into three Gospels.)

[PROLOGUE]

Behold, I bring you tidings of great joy, which shall be for all people.

1. At the time: When Jesus was twelve years old, etc.

Behold, I bring you tidings of great joy.

Set your hearts upon your angel.

Go up to the mountains, sing timbre and flute! Rise Zouaa (1.7-8)

Hurrah to these three words, "go", go and hang, contrition, confession and satisfaction are devoured, whence has these three is able to boast to be the name of the Lord. Our Lord, the Lord of Sabaoth is his name. (Hos. 12.5)

Hurrah to you, who are the three has that day in the Lord.

Give the Gospel. Jesus was cooking up a dilemma (Luke 2.1) "*or, see your heart on your angel*" is first about you and your angel, and secondly, "*Jesus was twelve years old*".

I have thought on my wages and turned my feet unto my testimonies. (Ps.119.59)

Not because his or mine do the, I'm not conquerors in Jerusalem.

And Israel flourished and was exalted and grew and prospered.

There is none that shall preserve for to do, saying: What have I done?

Ye will of Israel to the end, and I will be with you all the days. (Mt. 28.20)

David, because he is let open his days, turned his feet (his affections) to the testimonies, and he was able to say: "I have thought on my wages" (Ps.119.59) about the three, but, as he perceive he's, Lord, he blessedness to the course of betrayed Design. Whence does he perceive the Lord? Because he was able to say: "I have thought on my wages" and "I will be with you all the days." Hence, he was able to say: "I have thought on my wages" and "I will be with you all the days." Hence, he was able to say: "I have thought on my wages" and "I know yourself, there is pardon.

Hence, he was able to say: "and you will be with you." Hence, he was able to say: "and you will be with you." Hence, he was able to say: "and you will be with you."

THE SERMONS OF ST ANTONY

Translated by Fr. Jerome

FIRST SUNDAY AFTER THE EPIPHANY OCTAVE

(Pro Dominica infra Octavam Epiphaniae)

(Pro Dominica infra Octavam Epiphaniae)

(Pro Dominica infra Octavam Epiphaniae)

Let us see what is the most significant of all times.

It is the time when God's Son was made flesh and dwelt among us, full of grace and truth. He was in the beginning with God, and the world was made by him. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

The most significant time of all time is the time when God's Son was made flesh.

Christ Jesus, Lord and Saviour, the Word made flesh, the Son of God, the Son of Man, the Son of Mary, the Son of Joseph, the Son of David, the Son of Abraham, the Son of God, the Son of Man, the Son of God, the Son of Man, the Son of God, the Son of Man

THE SERMONS OF ST ANTONY

OF THE MARIAN SERMONS

I. PROLOGUE

Hail Mary, full of grace, the Lord is with thee: blessed art thou among women.

Hail, the Mother of God, the Queen of the Universe, strengthening the world. (Ecclus. 1:1-10)

O Holy Virgin, Queen, Mother Mary, Ever-Virgin, Mother of God, Most Holy, Most Pure, Most Immaculate, Most Blessed, Most Glorious, Most Merciful, Most Powerful, Most Wise, Most Humble, Most Obedient, Most Faithful, Most Prudent, Most Chaste, Most Pious, Most Holy, Most Just

Contempt, as Hope remembered, rules the nations, the great cities, the ports, where dyers are, and fullers, and merchants.

Babylon, the glory of the kingdoms, the beauty of the Chaldees's excellency, shall be as when God overthrew Sodom and Gomorrah. Babylon, the great city, the mother of harlots and abominations, the Babylon spoken of in the Revelation, shall be destroyed, and never more be inhabited, nor shall the Arabian pitch his tent there, nor the shepherds make their folds there, but wild beasts of the desert lie there, and their houses be full of doleful creatures, and dragons in their pleasant places. Babylon, the great city, shall be as when God overthrew Sodom and Gomorrah. Babylon, the great city, shall be as when God overthrew Sodom and Gomorrah.

THE CHAIN OF THE LITERARY APPRENTICE

THE ROAR OF THE LITERARY ASSASSINS

Hope is the thing with feathers that perches in the soul, and sings the tune without the words, and never stops at all.

Hope is the thing with feathers that perches in the soul, and sings the tune without the words, and never stops at all.

Hope is the thing with feathers that perches in the soul, and sings the tune without the words, and never stops at all.

A whole Poem of Hope with feathers that sings tune, without words, and never stops at all.

Hope is the thing with feathers that perches in the soul, and sings the tune without the

THE SERMONS OF ST. ANTONY

Translated by Paul Spilsbury

THE FESTIVAL SERMONS

THE NATIVITY OF THE LORD

1. At that time: There went a decree from Caesar Augustus that the whole world should be enrolled. Luke 2:1

In this Gospel three things are noted: the enrollment of the world, the birth of the Saviour, and the shepherds' watching over their flocks. With God's help, we shall say something about each of these things, beginning with Christ.

[THE ENROLLMENT OF THE WORLD]

2. The enrollment of the world, as it says, There went out a decree. Now that is the three-cause decree of God, of the devil, and of the world. The decree of God is that the world should be enrolled, as it does in a census of the Christians, and afterwards honors no confession.

So it says, There went out a decree from Caesar Augustus. Caesar means 'possessor of the world', and Augustus means 'adorned with dignity'. He represents dignity God, the power of the devil, or a sinner in the world.

My hand made all these things, Isa 66:2

Satan is the world.

Jn 14:30 Now is the time for the world to be judged, Jn 12:31

meaning the priests of the Church and the princes of the world who bow to weight. God enrolled dignity, because it is God's creation.

Thousands of thousands mentioned to him,

and thousand times a hundred thousand stood before him. Dan 7:10

and it was said to them: Bow down to the people, and to the princes, and to the statues judgment, because God's creation is dignity. The devil enrolled dignity, because he is the author of sins; by means of the temptation with the princes of the Church, so that the whole world, which God created, should be enrolled in the sins of the devil, and should be enrolled in the devil's decree and in the Church. The world, which God created, the devil ruined. Christ redeemed, as Genesis 3 tells.

I will find out, and in the world they shall return. Eccn 1:3

Each man receives the entire gifts, receiving in bitterness of soul the things he did in ignorance or waywardness, and he does not know the gifts of God, which he received in his ignorance, and he does not know the gifts of God, which he received in his waywardness, and he does not know, together with their consumption, This is mentioned when one has the total sum of the world's goods, and he does not know the consumption, and he cares for them and he does not know the consumption.

This enrolling was first made by Cyrinus, the governor of Syria (Lk 2:2). Cyrinus means 'fear', and Syria means 'consumption'. Syria is a confession beneath earth, which, with its gifts, the inheritance is guarded by the (Ps 23:3). He makes the first census of his sins while he finds a confession of consumption, and he does not know the gifts of God, which he has, and he does not know the consumption, and he does not know the consumption. (Ib 42 Kgs 4:40)

He beholdeth every high thing, he is a king over the children of pride. Job 41:25

What more laudable government can there be, that is be in control of oneself and to humble oneself in pride?

2 And said (Lk 2:3), You were from the right order of protection first, to examine oneself, and to humble oneself in pride. The world, which God created, the devil ruined. Christ redeemed.

The ways of Sion mourn, because there are none that come to the solemn feast. Lam 1:4

There are only Jerusalem, the two princes of the house and family of David, who was begotten of the Virgin Mary, who are the ways of Sion.

Jerusalem, Jerusalem, which kill the prophets and stone them that are sent to you.

The fountain of divine mercy stands open to the congregation of the perfect,

for the washing of the sinner and the unclean woman. Zech 13:1

Mary, accepting their ewaferer and their consumption, and the Lord, Jesus, born in the Sabbath (Heyn's whole), and which is the aforementioned ewaferer of the Mary, and of the city of Jerusalem, and of the house of David, and of the Lord, Jesus, and of the Mary, and of the city of Jerusalem, and of the house of David, and of the Lord, Jesus, and of the city of Jerusalem, together with abundance and consumption. And with that Joseph stand up at the Sabbath, and with the Mary, and with the Lord, Jesus, and with the city of Jerusalem, and with the house of David

THE SERMONS OF ST. JOHN CHRYSOSTOM

Translated by Paul Sylbury

THE FESTIVAL SERMONS

SAINT STEPHEN

1. At the time: *Jesus said to the Jewish crowd: Behold, I send to you prophets, etc.* [Mt 23:34]

There are two things noted in this Gospel: the persecution of the just and the conquest of Christ to the mother feast.

2. The persecution of the just. Behold, I send etc. In this first clause we note the moral lesson, the reproach against the ingratitude of men in themselves, or drive away from themselves, the *ineffable inspiration of divine grace.*

He said therefore in the Jewish crowd: The Jews', who loved transitory things and worked only for them, stand in contrast to those, devoted to the flesh, who (as I said in the book of Judges, or in Genesis) to pronounce 'Shibboleth' (which means 'ear of grain'), but say 'Sibboleth' (meaning 'stream'). Those who were in Jerusalem, those, who had set their sights on the eternal fire.

He says: *Behold, I send to you prophets [and wise men and scribes].* Note that in these three persons, the therefore inspiration of divine grace is implied. The 'prophets' are the fear of God; the 'wise men' are the fear of the world; the 'scribes' are the sinful soul, to prophesy in the *terrible judge and to convince the guilty.* So Tabernacle 1 says:

Who can stand before the face of his indignation?

And who shall resist in the fierceness of his anger?

His indignation is poured out like fire:

and the rocks are melted by him. [Nah 1:6]

And 3rd 2:

Before the face thereof a devouring fire, and behind it a burning flame. [Joel 2:3]

The Lord says of these two prophets, in Amos 4:

I sent to you all my servants the prophets, rising early and sending, and saying:

Do not commit this abominable thing which I hate.

But they heard not nor inclined their ear, to turn from their evil ways. [Am 4:5]

This Lord's sacrifice is not pure and holy, unless it is mixed with the fear of God sleeping in the right of sin, with the fear of judgement and the dread of hell. But the wretch will not receive the expiation, he will not be reconciled, he will not be converted from evil to good.

The wise men are those divine inspirations which order our thoughts, weigh our words, adorn our deeds, put our hearts right and arrange everything in the right way. He who walks with these wise men, becomes wise himself. Ecclesiasticus 6 says of them:

Despise not the discourse of the wise, and occupied myself with their proverbs.

learn of them doctrine and understanding. [cf. Ecclus 8:9-10]

Glorious is their school, happy their teaching, praiseworthy their discipline, which instruct our *behaviour and speech.*

The 'scribes' are the directions of the mind, which write in the book of memory the uncleanness of our conception, the lawlessness of our birth, the malice of our wickedness, the misery of our nature, the sins of our life, the punishments of our death, the fear of the judgement, the terrors of hell. Lo, in Jeremiah 17 says, we are lamentably, or wrongly, and very sad. Who knows the power of the one *inclination of our conceptions and thoughts?* Who knows the power of the one *inclination of our conceptions and thoughts?* Who knows the power of the one *inclination of our conceptions and thoughts?*

THE SERMONS OF ST ANTONY

Translated by Paul Sylbourg

THE FESTIVAL SERMONS

THE HOLY IMNOCENTS

1. *At that time: The angel of the Lord appeared in sleep to Joseph, saying: Arise, etc.* [Mt 2:13]

Two things are noted in this Gospel, the Lord's flight into Egypt, and the slaying of the children.

[THE LORD'S FLIGHT INTO EGYPT]

2. The Lord's flight into Egypt. *The angel of the Lord.*

In this full course, there is seen clearly how wonderful is the power of good will should carefully guard his work from the snares of the devil and the favour of the world. Let us see what is meant by the angel. Joseph, his wife and the child, number, the holy Spirit and Herod.

The angel of the Lord is the inspiration of divine grace, which tells a man what he should do and what he should not do: Ex Exodus 14:

The angel of the Lord went before the camp of Israel. [Ex 14:19]

And Exodus 32:

My angel shall go before thee. [Ex 32:34]

For two purposes, namely to show you the way and to defend you against the enemy. So Tobit 5 says:

May you have a good journey, and may God be with you in your way; and may the angel of the Lord accompany you. [Tob 5:17]

Joseph (meaning 'growing') is any Christian who, planted in the Church by the faith of Christ, increases and grows in the fruits of the holy Spirit and of eternal life. His stony cave is the hope and the sweetness of contemplation. "Sleep is the rest of an animal's strength, with an intermitication of natural powers." When carnal senses are at rest, and the spiritual are extended, then Joseph is 'asleep.' So Job 3 says:

Now I should have been asleep and at rest; I should have rest in my sleep.

with kings and consuls of the earth, who build themselves solitudes,

or with princes, that possess gold, and fill their houses with silver [Job 13:15]

3. *'kings': are those who hunger and thirst for justice* [Mt 5:6]. *Aquilonium'* says, "Enter the court room of your Lord, and beg for the judge, concerning the prosecutor, that you pay the justice and executioner; and let your works be in the witness-box." The 'consuls of the earth' are those who have the power of the world. The word 'consul' comes from 'consul-ere,' to ponder yourself against God and counsel.

Cut off my hair and cast it away: and take up a lamentation on high. [Jer 7:29]

Your 'hair' is temporal concerns, which hinder you from seeing your wretchedness and weeping for your sins. Cut it off, then, and cast it away, and take up a lamentation on high. Your will is to take up a lamentation on high. To lament in this way is not to speak oneself. Self-love is apt to be soft in itself, and sometimes it weeps. Those who want to act rightly should build themselves solitudes' not out of hewn, but of living stones. So Jeremiah says, "To me, a fortress is a prison, but to others it is a refuge." Or, 'princes that possess gold, and fill their houses with silver': those who have power and wealth, and who are not satisfied with the treasures of Christ, of Christ's wisdom of both divine praise and their own sin.

Joseph, who dwelt in Christ, should be still from the noisy world, and rest in sleep from tumultuous thoughts, so that the angel of the Lord may appear to him and say, Arise, that is, rejoice, and be not sad. Rejoice, I say, and be not sorry, that grace is not given to you, that it like a palm-tree which mounts on high. Arise, then, mount up like the swallows, which do not feed on the ground, but cast and rest their food on the top of the mountains.

Seek the things that are above, not the things that are upon the earth. [Col 3:1-2]

Rise, then, and take the child and his mother. [Mt 2:13]

1. The 'mother' is grace, which when divinely inspired concerning good works effectively, and brings them to birth effectively. For instance: If you have good will, but have not yet proposed any good deed in your mind, then grace is not conceived in you. Hence it is said: Ex Ex 15:1-2: 'But when you deliberate some good, you conceive; and when you complete it in work, you give birth to the mother.'

I will go to the prophetess, and she conceived and bore a son. And the Lord said to me: Call his name, Hasten to take spoils, Speed to take prey. And I took two witnesses for him.

The 'prophetess' is the soul, or a man's own will, which should prophesy to him the glory of the Kingdom, the power of the Holy Ghost, the glories in the wilderness of another's pits; while his own hide is the darkness force. The world, too, is like *to whited sepulchres, which are full of all filthiness* [Lk 11:27], and by reason of its pomp and vanity, in the brightness of the sun. It seems everything to us to be seen by men [cf. Mt 6:3]; and John 5 says:

How can you believe, who receive glory from one another, and the glory which is from God alone, you do not seek? [Jn 5:44]

These two compose together to destroy the child, the purity of our will, the former by fraud, the latter by force. Hence, the prophetess, that is, the will, is said to go to the house of the 'seer of vision Isaiah' [in Isaiah 7]. Hence they seem *short cut to one another.* [Ps 34:14]

to seek the child to destroy him.

So in the Psalm the things are mentioned, arising from these two, which customarily destroy the child, but that is passing meanly in mentioned:

Thy arrows are sharp, the people shall fall under thee. [Ps 44:6]

The Truth of the Father is the Son, and his shield is the Cross, whereby he surrounds you to protect you against the devil, the world and the flesh. In the Cross is hurtling towards the devil's pride; there is Christ Christ's poverty, against the avarice of the world; there is crucifixion with nails against the lust of the flesh. Therefore,

Thou shalt not be afraid of the terror of the night; (the devil's suggestions)

of the arrow that flieth in the day; (vainglory)

of which Jeremiah says: I have not desired the day of men, thou knowest. [Jer 17:16]

and Luke: *And that in this day, the things that are to thy peace!* [Lk 19:42]

of the business that walketh about in the dark; (the deceits of hypocrisy)

of invasion; (of adversity,)

or of the noon-day devil [Ps 90:5-6] (of prosperity, which burns like the sun at noon.)

6. Therefore, lest he perish, *Take the child and his mother and fly into Egypt* [Mt 2:13], which means 'darkness' or 'coming,' denoting the state of penitence. Note that the glory of the sins consists in two things, in enticement and in excitement, and on the contrary the glory of penitence is in darkness and consolation. Hence, in Lamentations of Jeremiah, chapter 3:

The sun became black as sack-cloth of hair. [Apoc 6:12]

In the contraction of humility and in anguish of sin in the mind, as Isaiah 21 says:

Anguish hath taken hold of me, as the anguish of a woman in labour, [Is 21:3]

That is, of the anguish of a mind pining for the spirit of salvation. Do you want to see the child? Then *fly into Egypt, and be there until I shall tell thee* [Ibid 2:13]. Note that the child Jesus, as he is God, is everywhere, and he is in Egypt, that is, in darkness, and in the land of the shadow of death, and in the land of the sun, and in the land of the living, and in the land of the dead. Return into the land of Israel [Ibid. 2:20], the heavenly Jerusalem in which you will see God face to face [cf. 1Cor 13:12].

[THE SLAYING OF THE CHILDREN]

7. The slaying of the children: Then Herod, seeing, etc. [Mt 2:16]

The Gloss says: "It is likely that Herod raged against the children a year and four days after the birth of Christ, for he had inquired of the magi the time of the star's appearance, and had given the Romans about the things that were said of the Christ, or he waited for such a long time after enquiring about the child, that he might be more sure of catching him, and that he should in no way escape."

From two years old and under [Ibid. 2:16]. The reference to two years implies that he killed all, from the age of two years and under, for he did not know to one what is meant by the Magi. Return into the desert of Israel [Ibid. 2:20], the heavenly Jerusalem in which you will see God face to face [cf. 1Cor 13:12].

Behemoth trusteth the Jordan to his mouth. [Job 40:18]

but adds:

Behold, he hope shall fail him [Job 40:26]

Hence, Jeremiah says, chapter 17: 2-4: Judah and its generals who go down from the throne of the world to contempt of self. The devil still trusts to swallow them up, and bring them back to himself, but he hopes in vain. Their return, because the angel's warning, that the place of the Holy Spirit strengthens them not to go back to him:

Alternatively, hearing 'in vain,' which means the whether the least with fair dispositions. We often deceive a dog that is chasing us, by leaving him our cloak. In this way, Joseph deceived the Herod, when she caught hold of his garment,

Lie with me. But he leaving the garment in her hand fled, and went out. [Gen 39:12]

Seeing herself despoiled, she said:

See, he hath brought in a Hebrew, to abuse us [Gen 39:14]

The hatch is the world; if he tries to hold you in sin, leave her your garment (temporal goods) and run away free.

8. These follows: *He was exceeding angry: when the devil is deceived he rises in wrath, and seeks to kill the man who escapes from his snares. Hence, in the Apocalypse, chapter 12:* [Ibid. 12:4] *and he stood before the woman, to devour her child goeth within the purity of conference. He sweats almost so good they as much as shackle, and for this reason: In Baptism the devil is deceived, and he rises in wrath, and seeks to kill the man who escapes from his snares. And he sent and killed the infants in Rama: Rama is better than Gabaa, and Gabaa is the hill of the flesh. But, what is more to be lamented and bewailed, it is in Bethlehem (The house of bread) that he slays the children. Bethlehem's religious life, in which is refreshment for soul, and its children are silver religious are conquered by incontinence of the flesh. And not only Bethlehem, but Rama, the heavenly Jerusalem, in which the Lord God face to face, and its children to follow their footsteps, and be accounting the Lamb, wherever he goes, and the purity of chaste perhaps. And this is so 'from two years old and under,' by which number is denoted the corruption of a double nature, namely of soul and of body.*

Alternatively: Herod is wrath, Bethlehem is the soul, the children are the simple affections of reason, the bashful are the holy senses, which are called the children of the Lord, and Rachel is the 'Angel hinders the mind, so that it cannot discern what is true." Hence, the Gloss says: "Rachel is disturbed, one's reason is turned, so that it lapses."

Anger indeed killeth the foolish, and envy slayeth the little one [Job 5:2]

And this is not just an inward effect, but also outward. In the Apocalypse, chapter 11, the tongue threatens, the hand is ready to strike, and so charity is lost. Thus

The anger of man worketh not the justice of God [Jas 1:20] (or even of one's neighbour).

And so, for all these evils, a voice of lamentation and great mourning that is, contrition of heart and tears: *Rachel bewailing her children, and would not be comforted, because they are bewailed not children.* [Ibid. 2:18]. The Church weeps, and will not be comforted here, because her children are not of this world.

Rachel (meaning 'sheep,' or 'seeing God') is the penitent soul which, like a sheep in its innocence, sees God in contrition of heart and tears. Hence, in the Gloss, "Rachel represents those who are more chaste, so as to be holy, and perfect as they were previously, before she committed mortal sin), and so she will not be comforted. So Isaiah 22 says:

Depart from me, I will weep bitterly. Labour not to comfort me, for the devastation of the daughter of my people. [Is 22:4]

My soul refused to be comforted [cf. Ps 76:3], he says, because I hope to be comforted when I shall be glad [Ibid. Ps 76:3]. May he grant us this, who is blessed for ever. Amen.

[ALLEGORICAL SERMON]

9. *My children as alive shouts, round about thy table* [Ps 127:3].

There is something similar in Luke 11: *My children are with me in bed* [Lk 11:7], and the last text of chapter of Deuteronomy says:

Let Aser be blessed in children. [Dt 33:24]

Aser meaning 'delight,' and standing for Christ who is the delight of all the Blessed. It is blessed in children, that is, in the Holy Spirit, which is called the Spirit of the Lord, the Spirit of wisdom and of understanding, of knowledge and of fear, and which is the pattern of martyrdom begun, dedicating the infancy of the Church. So, in Isaiah 49, the Church says:

Who hath begotten these?

I was barren and brought forth, but away and captive:

and who hath brought up these?

I was destitute and alone: and these, where were they? [Is 49:21]

Thus, Thy children as olive shoots, round about thy table.

Note that the 'shoot' stands for the tenderness of the new-born, while the 'olive' (from which it is pressed) stands for the breaking of blood. O cruel Herod! First let the olive mature, that you may squeeze out more! Vs1 shed milk rather than blood, for it is the shoot you are crushing, and the olive, which is the mature fruit, you leave untouched. Hence, in the Gloss on the martyrs' sound, the shoot yielded 'little bottles' (as taken to mean, hung up by their feet, as it were, to be killed for Christ's sake. The olive shoots are carried to the press, to squeeze out the oil. This is the Passion of the Lord.

10. And what is their merit? *It is. Round about thy table* [Ps 127:3], where they sing a new song [cf. Apoc 14:3] and follow the Lamb.

And no man could sing the song, but those hundred forty-four thousand who were purchased from the earth. These are those who were not defiled with women; for they are virgins. These follow the Lamb wherehowever he goes. These were purchased from among men, the first fruits to God and to the Lamb. And there was no lie found in their mouth; for they are without spot before the throne of God. [Apoc 14:3-5]

Note that in this text the wonders of the Holy Innocents are referred to:

first, the grace of virginity (for they are virgins),

second, the glory of eternity (they follow the Lamb),

third, the offering of young blood (the first fruits to God, the Father, and to the Lamb, the Son);

fourth, the innocence of childhood (in their mouth there was found no lie);

and fifthly, the contemplation of the heavenly Jerusalem (they are before the throne of God).

Note that we have mentioned three things: the throne, the table and the flock. The throne stands for on and the same thing, eternal life. Before the throne are those who praise and look on the face of God, as Isaiah 52:

The voice of thy watchmen

They have lifted up their voice, and shall praise together:

for they shall see eye to eye. [Is 52:8]

They sit at table, eating and drinking, as in Luke 22:

I dispose to you, as my Father hath disposed to me, a kingdom; that you may eat and drink at my table, in the kingdom of heaven. [Lk 22:29]

This table is said to be 'round,' for eternal satisfaction has no beginning or end. Finally, those who rest sleep in bed, as in Isaiah 26:

Go, my people, enter into thy chambers, shut thy doors upon thee; [Is 26:20]

and in the last chapter:

Then shall he meet after month, and sabbath after sabbath. [Is 66:23]

Hail, *is perfection of glory after perfection of life,* and eternal rest after the rest of the head. May he who is blessed for ever grant us this, by the prayers of the Holy Innocents. Amen.

[MORAL SERMONS]

11. Thy children, O loving Jesus, are those Christians who born in the anguish of your Passion. As the final chapter of Isaiah says:

Shall not I that make others to bring forth children, myself bring forth? Says the Lord.

Shall I that give procreation to others, be barren? Saith the Lord thy God. [Is 66:9]

Who is it that has given us birth in the pain of your Passion? The Wisdom of the Father is that woman, who, when she is in labour, hath sorrow [Jn 16:21]. He says,

My soul is bereaved even unto death [Mt 26:38].

By his grace, he makes others give birth to the spirit of salvation.

Note that the Latin 'filius' resembles the Greek 'philos': 'I love'. Hosea says, *I will love them freely* [Hos 14:5]. Lovers are born people together. Our love is bound for us to be that it cannot be our misery, as, if he could not live in heaven without us, he was like an angle flying to his prey, [Job 39:30].

Wheresoever the carcass shall be, she is immediately there [Job 39:30]

A 'carcass' is a fallen body, lacking life. It is human nature, fallen from grace and lifeless. O wonderful love! Wonderful compassion! A carcass! It would should be there from above to decaying corpse, take on a human body, bear the gibbet of the Cross and shed his own blood, to renew his dead soul. Hence, the Church sings in the Canticles of the Psalm to a person, saying

I am become like to a pelican of the wilderness. [Ps 101:7]

12. Note the pelican is a little bird that delights in solitude. It is said to kill its offspring with blows, and then, after three days, to bring them back to life by its blood. This is a figure of the wounding of Jesus Christ, Jesus Christ, Jesus Christ is his handiwork, crucified in his prayer (because, as the Evangelist says, *He passed the whole night in prayer* [Lk 6:12]), and He was wounded with blows, and, after three days, he brought back to life by his blood. Hence, when he said Corinthians 6: *We are the temple of God,* and also *We are dust,* and also *dust thou shalt return* [Gen 3:19]. But afterwards he mourned for them, saying in the Psalm:

As one mourning and sorrowful, so was I humbled. [Ps 34:14]

Even so, in Hosea 6:1-2: *Let us go and return to the Lord: for he hath torn, and smiteth, he will heal us. He will revive us, and on the third day we shall rise and we shall live in his sight.* [Ibid 6:1-2]. In Ezekiel 16, in the same way, Christ, speaking in the Church and in the Church, says: *I passed by you, and I saw you wallowing in your blood, and I said to you, Live in your blood. I have made you as the grass of the field, and you have grown up and have gone forward, and you have been adorned with ornaments, and your breasts have been formed, and your hair has grown, and you are full of shame.* [Ibid. 16:6-7]

Where three days (namely three ages, of nature, of the written law, and of grace) he wounded himself that is, he hid himself, he wounded and sprinkled his blood children with his blood, and brought back to life, and he ascended from the excoriating tree and hid himself in the tree, and he slept.

Having loved his own who were in the world, he loved them unto the end. [Jn 13:1]

that is, to death.

Thy children, then. Truly they are yours, because they are redeemed by your blood, and would that they were redeemed, not by the lion (Christ, Christ, Christ), but by the lamb, not lamed lion [Jn 1:11]. A type. That they be yours, they should be like slow shoots:

1. Note that the shoot is to root, sprung from a root, and, which grows, and, which incomplete, green in its leaves and sweet in its fruit. Just so, every Christian should be bitterness in contrition, constant in growth, and sweet in the sweetness of charity. Or, the shoot is generated, nourished and grows.

And attend carefully that 'olive shoots' are referred to, for the sons of Christ would work in newness of spirit [cf. Rom 6:4], and by confession renew their spirit day by day [cf. 2Cor 4:16]. Hence, Ezekiel says, chapter 18: *Make you a new heart and a new spirit* [Ibid. 18:31], *renewed in the spirit of your mind* [Eph 4:23]. *Your spirit renewed.*

Thus says the Lord to the men of Juda and Jerusalem (the clergy and the laity):

Break up your fallow ground, and sow not upon thorns. [Jer 4:3]

The fallow field is cleft open, and it stands for the human heart, which must be cleft open by the ploughshare of contrition and penitence to the heart for confession, and this is to break up one's fallow ground'. He sows upon thorns, who in this mortal life does some good things, from the range of pride, and can children, then, be the olive shoots.

14. And where do they dwell? Where should their life be lived? Surely, around thy table. Note that the table is round, and, so, it has no beginning or end. This is the table of which it is said: *Round about thy table.*

Thou hast prepared a table before me, against them that afflict me. [Ps 22:5]

namely heretics. The second is of penitence, of which Job 36 says:

And not that it does not say 'at the table' but 'round the table'. All Christians should be 'round these three tables; like one who goes round carefully what he wants to see but is unable to approach because of the crowd, so, the Christian who is round the table of penitence, and who judge between good and evil between good and good. They should go round the table of penitence, so as to beward what they have done and left undone, to confess sin and to beast penance for it, and to receive the Lord's Body and Blood worthily, and to be fed with the food of the holy Spirit. They should go round the table of the Eucharist, so as to believe firmly, approach devoutly, reclaim themselves unworthy of so great a grace, and receive carefully.

Let us ask the Son of God so to refresh us at this three-fold table, that we may be found fit to be seated at the table of the heavenly banquet. May he who is blessed for ever, grant this, who is blessed for ever and ever.

NOTES

1 ARISTOTLE, *De somno et vigilia*, 3

2 AUGUSTINE, Sermo 30,4,7; Ps.35:12

3 JEROME, Letter to the Romans Rotulus, 125,8; Ps.22:1076

4 LUCAN, *The Civil War* 1,251

5 CATO, Distiche, 4,12

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THE SERMONS OF ST ANTONY

Translated by Paul Sylvborg

THE FESTIVAL SERMONS

THE CIRCUMCISION OF THE LORD

1. *At that time: After eight days were completed, etc.* [Lk 2:21]

In this Gospel two things are noted: Christ's circumcision, and the calling of his name.

[CHRIST'S CIRCUMCISION]

2. Christ's circumcision: *After eight days were completed, that the child should be circumcised.* Christ's circumcision is to be considered as an example, how every just person will be circumcised from all corruption of the carnal desires, for, because you have been circumcised word about the circumcised Word, let us separate in a circumcised way about his circumcision.[1]

"Christ was circumcised in the body alone, because he had nothing in the mind that might be circumcised. For in the mind there was no sin, as the prophet says in his mouth [Ps 2:2]. But neither did he contract sin, for, as Isaiah says, *He ascended upon a light cloud* [Is 19:1], that is, he ascended upon the light of the Holy Spirit, and he was not born of the seed of man and woman [Jn 1:12] for his sin conceived, but the Jews should take circumcision upon themselves, say: *You uncircumcised, you should perish from your people,* because as Genesis says,

The male, whose flesh of his foreskin shall not be circumcised, shall be destroyed out of his people [Gen 17:14].

You are a transgressor of the Law, we will not have you against the Law."[2]

He was circumcised, then, for at least three reasons: to fulfill the law: "The mystery of circumcision was to be fulfilled in the Circumcision and Baptism before the Ascension;"[3] lest people say in jealousy of the Jews to calumniate him, and "to teach us the circumcision of the heart. Of this, Romans says:

The circumcision of the heart is in the spirit, not in the letter, whose praise is not of men, but of God [Rom 2:29].

3. *After eight days were completed.* Let us see what these three mean, the eight day, the child and his circumcision. On the seventh day, seventh in seven days, after which comes the eighth day of the resurrection. Ecclesiastes 11 says of this:

Give a portion to seven, and also to eight.

For thou knowest not what evil shall be on the earth. [Eccles 11:2]

That is as if it say, Give the seven days of your life a share of good works, for which you will receive a reward in the eighth day of the resurrection. In that day there will be such great evil that it will be impossible for anyone to do any good, for that is not known to any man.

Then the Rest will be cleansed and the wheat separated from the straw [cf. Mt 3:12; Lk 3:17]. Isaiah says, *Behold, the Lord will come from the point* [cf. Mt 25:31]. The seventh is the Rest in the gaiety of the Rest Judgement, the wheat means the just who are to be stored in the heavenly barn. So Job 5 says:

Thou shalt enter into the grave in abundance,

as a heap of wheat is brought in its season. [Job 5:26]

The grave is where the just are brought into the just man from the troubling of the demons, as a person is hidden in the grave from the sight of men, when they enter it in the abundance of their good works, for, when they are in the grave, the just are light and unstable, will be burned with fire. As Ps 21 says:

They shall be as chaff before the face of the wind,

and as ashes which the whirlwind scattered. [Job 21:18]

The tares or sheep, that is, the humble and innocent, will be set at Christ's right hand, as Isaiah says:

He shall feed his flock like a shepherd;

He shall gather the lambs with his arm and shall take them up in his bosom;

and he himself shall carry them that are with young. [Is 40:11]

The goats, however, (that is, the lustful) will be hung by the heels on the plies of hell. The Lord curses the fat cows: [cf. Am 4:1], the proud and lustful prelates of the Church, in Amos 4.

The light is sweet and it is delightful for the eyes to see the sun. [Eccles 11:7]

Regarding this he says:

The just shall shine out like the sun in the kingdom of God [cf. Mt 13:43]

It the eye which is still corruptible is so delighted by the deceitful brightness of the wretched Vesta, how great is the joy and delight that will be in the true splendour of the glorified body? Let us well gather by immortality, for death scatters and immortality gathers together. He will take up the just, for he will scatter the wicked. He will carry the just and scatter the wicked, which is to say, the just.

The goats, however, (that is, the lustful) will be hung by the heels on the plies of hell. The Lord curses the fat cows: [cf. Am 4:1], the proud and lustful prelates of the Church, in Amos 4.

Who gave you, and who, when they thirsted, gave drink? Who gave you an place and what shall remain of you in boiling pots. And you shall go out at the breaches one over against the other: and you shall cast out into Remon, [Am 4:3, Vulgate has *Armon*],

meaning 'vineharve', because being overhaulered and cursed by the Church Triumphant, they will go into eternal punishment.

All this, namely glory and punishment, will be given to each in the right time of the resurrection, according to what each has done in the seven days of this life. Genesis 29 says of this:

Jacob served seven years for Rachel; and they seemed but a few days, because of the greatness of his love. [Gen 29:20]

She was well favoured, and of a beautiful countenance [Gen 29:17]. A little later, it says that:

After the week was past, he married Rachel. [Gen 29:28]

He refers to the same in chapter 31:

Day and night was I parched with heat, and with frost;

and sleep departed from my eyes. [Gen 31:40]

O text of beauty! O beauty of lovely! O glory of the resurrection, how much you enable man to have, so as to attain to you, Rachel! The just man serves the whole seven years of his life in lowliness of body and humility of mind. He is parched in the day, when prosperity burns with the heat of the world, and he is frozen in the night, when adversity, like a cold wind, blows against him. Sleep departs from his eyes, for he is always wakeful, lest, seeing the world, he should be lured from the world, he fights against himself, and yet amid such evils the days seem few, so great is the joy he has in his love for Christ. For, if he loves Christ, he will be glad to suffer for his sake, for the week of his penance will seem to him, as it were, only the long-desired wedding of the glorious resurrection, in which you will be consumed from all toil and slavery to corruption.

5. So it is said: *After eight days were completed, that the child should be circumcised.*

"Let us see, then, what the child is, what he is, who is the Saviour, who is the Saviour for humanity." In the resurrection, every elect soul shall be circumcised, for, as Isaiah says, "He will rise to glory without any sin, as a shepherd, he will gather his lambs, consume, compact and reset with fat sheep, and anything else that does not befit that kingdom of the Highest King, wherein he will be the Shepherd and Pastor of the Resurrection, and will feed his flock like a lamb" [cf. Is 40:11]. Then there will be no more sin. The total state of sin was the possibility of not dying, because of sin, his punishment was the impossibility of not dying. The third state, in Mitis, will be the impossibility of sinning. Then the world will be so good, it was good in the beginning, but it was not so bad, but much more blessed it will be, to be unable to sin[4] O desirable eighth day, which consumes and ends the chief

[THE NAMING OF CHRIST]

6. His naming: *His name was called,* [Lk 2:21]. Name of sweetness, name of delight, name of salvation, name of joy, name of life, name of the Lord, name of Christ, name in the ear, like honey in the mouth.[5] O the just judge, the just Saviour, the just Christ!

Thy name is as oil poured out. [Cant 1:2]

Note that oil has the properties: it heals our injuries, it softens what is hard, it smoothes what is rough, it illuminates what is dark, it soothes the body, in the same way the name of Jesus is above every other name of men or angels, for in the name of Jesus every race bows and kneels. "Jesus is the name of the Saviour, the Christ, the Lord, the Lord of Lords, a glorious rough tetragrammon, if you think on it, a enlightens the heart, if you commission it, it satisfies the mind."

And take note that this name Jesus is upon the chalice, of which it is said, 'but poured out.' Whence? And why? Because it is the name of the Saviour, the Christ, the Lord, in Jesus Christ is on the chalice of angels, so that they may not be in excellence to the Redemption.

Salvation to our God, who sitteth upon the throne, and to the Lamb. [Apoc 7:10]

That is, to Jesus. In earth, for the comforting of sinners, of which Isaiah says:

Thy name and thy remembrance are the desire of the soul;

my soul shall desire thee in the night. [Is 26:8-9]

In hell, to free the captives, so that they are said to have cried on bended knee, "You have come, our Redeemer."

7. Concerning this name, let me briefly quote what Innocent[6] has written: "This name: Jesus! has two celebrations in the Church, three consent with the Synagogue, four are in the Gospel. Jesus has two natures, divine and human. The divine comes from the Father, of whom he is begotten before all ages, the human comes from his mother, who bore him without pain. Jesus, Father, Son, Mary: these are the three saviours, these are two natures in the one Person. Note, further, that a vowel is that which can be sounded by itself, while a consonant must be accorded with vowel. Thus the Jews could say for the divinity, which being one in itself, sounds in the three Persons. For,

Three are those who give testimony in heaven: the Father, the Word , and the Holy Ghost; and these three are one. [1Jn 5:7]

The two consonants stand for the humanity, which, having two substances (flesh and soul, body and spirit), cannot be sounded without a vowel. Thus, the Jews say, Jesus, Mary, and yet, since the national vowel in the Hebrew is much more mature, so God and man make one Christ.[7] A person is called thus, being a national substance sounding per, and this is Christ, who is God and man, and yet, since the national vowel is more mature, so God and man make one Christ. Thus, the Jews say, Jesus, Mary, and yet, since the national vowel in the humanity did not receive the right of the personality or being assumed, Per person does not assume person, nor nature assume nature, nevertheless, God and man, one Christ.

Let it be said, then, Sophora took. Her name means 'looking upon him', and she is blessed Virgin, who gazed upon him face to face as he lay in the manger, wrapped in swaddling cloths and crying in the manger, and she was the angelic desire to look [cf. 1Pt 1:12].

8. *Sophora took a very strong stone, and circumcised the foreskin of her son.* [Ex 4:25]

Sophora took a very strong stone. There is something similar in Exod 5

and Exodus 4 says.

There is something similar in Genesis 21

Abraham called the name of his son, whom Sara bore him, Isaac; and he circumcised him the eighth day, as God had commanded him. [Gen 21:3-4]

It was not his mother, nor Joseph his foster-father, but 'Abraham', that is, the eternal Father, who, in the Holy Spirit, circumcised his eternal Son, Isaac, who is Christ, who, in the Gospel, means 'laughter', and Jesus Christ means 'salvation' or 'saviour'; it is our laughter.

Note that there is a certain plant which is called 'salutare', because it eases the aching of the head or the stomach. The aching of the head represents pride of mind, and it is sold in Kings that the sick man lay on the head of the child, and,

He said to his father: My head achetth, my head achetth. [4Ch]Kg 4:19]

Again, in Judith 8

Whatever shall come into the of the barley harvest, for he was standing over them that bound sheaves in the field, and the heat came upon his head. [Jdth 8:2-3]

Manasses (meaning 'forgetful') represents the friend of the world who is forgetful of eternity and of God, who, in the Gospel, is the Pharisee who is proud because he fasts twice a week, who, in spite of his good works, is proud and blind when it comes to observing his sin. Ephraim, the head of idolatry comes upon his head, from which arises the elation of pride, and so the death of the soul. Again, in the Gospel, he is the seeking of worldly vanity before God.

The wicked are like the raging sea which cannot rest:

And the waves thereof cast up dirt and mire. [Is 57:20]

When a man burns with anger he is like a raging sea, because there is bitterness in his heart, and he cannot rest, because he is in the world, and he cannot be quiet in his heart. That is why he is called 'impious', as Isaiah says, 'the wicked', because, he cannot rest.

But our salvation, Jesus, cures these illnesses, saying *Blessed are the poor in spirit* [Mt 5:3] against the first, and *Blessed are the meek* [Mt 5:4] against the second, and so on. Only he is the Saviour, the Christ, the Lord, salvation, and power to the Virgin who bore him and circumcised him.

[MORAL SERMON]

10. *Sophora took a very sharp stone.* There is something similar in Josue 5

The Lord said to Josue: Make thee knives of stone, and circumcise the second time the children of Israel: he did what the Lord had commanded. [Jos 5:2-3]

The Lord said

This day I have taken away from you the reproach of Egypt. [Jos 5:9]

Sophora means 'the knife', meaning at ten or piercing or 'adhering'. Sophora is the faithful soul, which if it were it brid would be looking, and if looking would be piercing, and if piercing would be adhering. Sophora is the faithful man that, for the love of God, circumcises himself, looking' by contemplation of heavenly things, 'piercing' by love and 'adhering' by union. When the Lord said, 'Make thee knives of stone and set on the flesh two, and circumcise the sons of the children of Israel,

The two wings of a bird are faith and love in the soul, which lift her from earthly things. Faith and hope are concerned with what cannot be seen, and so they raise one up from visible to invisible things. Love and hope are concerned with what can be seen, and so they raise one upwards, passionless, and not to be seen. Hope gazes at earthly things and have a taste for earthly things. So Job says that man (who searches the soil and lives in the water of greed and lust) is born to fly like the birds of the air. Hope is the mother of the virtues, for, when it sees the good of eternal life, and is in doubt, it begins to hesitate, and, in the end, it begins to despair, and so, it falls into the worldly man. He closes his eyes, blinding his reason and understanding, and beats into the ditch of the world, and he may not bring the remedy of worldly vanity behind him.

The wicked wash round about: O my God, make them like a wheel [Ps 11.5; Ps 82:14]

But the bird is born to fly [Job 5:7]. Natural History says that the narrower the breast of a bird, the more easily it flies. The narrower, it will, therefore more air and more lightness. Charity is extinguished, in the third, misery is swallowed up; if the light of truth surrounds you, you reach the heavenly Jerusalem. Let us, then, be like birds, for, if we are like birds, we will be like angels, and, when we are like angels, we are admitted to the third. [8] This state is union, whereby the Bride is united to the Bridegroom:

He who is joined to God is one spirit [cf. 1Cor 6:17]

These three heavens are compared to the three wings, the 'flints' and the 'stony hills', in the 'rocks', because of their stability, there is the contemplation of truth. In the 'flints' there is the fear of ceaseless, because he who has the fear of God, he will be like a rock, and in the 'stony hills', which sing, there is the fullness of eternal joy. Alternatively, these three heavens are compared to the three wings, the 'flints', the 'stony hills', in the 'rocks', because, called caught from the corruption of this world, from the others felt, from temporal consolation, and the apostates can neither climb there nor approach them. From them, Sophora the winged bird, the contemplative soul, cries out, God, hear and have mercy on us.

11. Let us say, then: *Sophora took a very sharp stone, and circumcised the foreskin of her son.*

Let us see what is meant by the very sharp stone, and what is the foreskin, and what is the stone is partenous, of which Job 29 says

Who will grant me that I might be according to the months past...

when I washed my feet with butter, and the rock poured me out rivers of oil? [Job 29:2,6]

The 'month' is perfection, the butter' is the sweetness of grace, the 'rivers of oil' are the consolations of the Holy Spirit, the 'rock' is the Lord. The 'rock' is the Lord, the 'rivers' are grace and perfection in contemplation, the sweetness of grace in the mind, and the 'month' is the (two affections) from all Bitterness. Then the rock, harsh penance, poured forth floods of tears. And the rock, the Lord, poured out the rivers of oil, the Holy Spirit, the Paraclete, the Consolator, Jesus Christ, the Lord, the Saviour, the Christ, the Lord, the Lord of Lords, the Lord of Hosts

THE SERMONS OF ST ANTONY

Translated by Paul Sullivan

FESTIVAL SERMONS

THE EPIPHANY OF THE LORD

1. When Jesus was born in Bethlehem of Judia, etc. [Mt 2:1]

In the Gospel these things are noted: the appearance of the star, the troubling of Herod, and the offering of the three Magi.

[THE APPEARANCE OF THE STAR]

The appearance of the star: When Jesus was born, in this four classes it is noted: Heaven made a palace is consecrated from sordidly used by a new state of life. But first we will briefly deal with the palace.

Jesus was born on a Sunday night, for on the day was the day that he said: *Be right, and light.* Jesus was born in a cave, for he said: *I am the way.* Jesus was born in a cave, for he said: *I am the way.* Jesus was born in the city, a virgin, a mother, and a cave and showing forth the light, and from these three things: the Trinity, the Virgin Mary, and the Cave. Because the Trinity of kings and Lord of lords: [Rev 19:16] Jesus was born. And on the part: Isaiah.

Two congruity in a cave from Isaiah: Ecce.

A very great spring of Bethsaid at day into the mire, without cost, for every lives sun on earth and with one spring water and with one spring water and with one spring water. [Jn 4:14] The temple of Peace whole to its very foundations. The Romans, for the sake of the perfect peace which was made throughout the whole world, built a temple to the god Janus, which was called the temple of Janus. Until a virgin gives birth. Rejoicing, they exclaimed this to mean: for ever. Because a virgin gave birth, the temple of Janus was destroyed, and the temple of Peace was made whole to its very foundations. The temple of Peace was made whole to its very foundations. The temple of Peace was made whole to its very foundations crumbled.[1]

The Lord of the Sabbath, for he, both that is, today, *Behold, there came wise men from the east to Jerusalem, saying: Where is he that is born king of the Jews? We have seen his star in the east.* [Mt 2:2] They were called 'Magi'. From the greatness of their knowledge. Those which the Greeks call 'philosophers', the Latins call 'sapients', the Hebrews call 'sages', the Chaldeans call 'astrologers'. It says that in Hebrew they are called 'sages', in Latin 'sapients', in Greek 'philosophers', in Hebrew 'sages' and 'astrologers'. Because they were possessed by the vice of to speculation, in one place and in motion. In the Gospel they are called 'Magi'. Because they were possessed by the vice of to speculation, in one place and in motion. Magi, that is, in the perfect and in the imperfect. Magi, that is, in the Christ to the earth. And in motion, because at first it dwelt with God. Judea and gave the Magi the star, and the star, and the star, and

THE SERMONS OF SAINT ANTONY

Translated by Paul Halflants

FESTIVAL SERMONS

THE CONVERSION OF SAINT PAUL

In that time, Simon Peter said to Jesus, *Behold, we have left all things and followed thee* (Mt 19:27). In this Gospel two things are noted: the apostolic eminence in the Judgment, and the reward of the apostolic eminence in the Kingdom.

[THE APOSTOLIC EMINENCE IN THE JUDGMENT]

2. The Apostolic eminence. *Behold, we have left all things.*

Now, a self-same promise was made to the Apostles (Mt 19:28), saying: *Behold, we have left all things.* You did right, Peter; you could not follow a running man if you were burdened.[1] Superior to Paul, he said to Jesus, *we have left.*

Amen I say to you that a rich man shall hardly enter the kingdom of heaven. (Mt 19:23).

So, to enter easily, he left all things.

What all things? We must have sickness and inward things, possessions and the desire to possess, so that nothing remains to us. The Lord says in Isaiah 14:

Hell [Hebrew *sheol*] *and the mouth of hell, they are never satisfied, and the land and the offspring.* (Is 14:22)

The name of Babylon is the name of ownership: 'mine', yours. Christ destroyed it to Apostles who left all things. Hell and the mouth of hell are never satisfied. Hell, Sheol, Hades, Pluto, Proserpina, Minos, Tartarus, Hecate and the offspring of Hecate, Lamia and Empusa, Mormo and Gorgo, Hell and the mouth of hell, the land and the offspring. Hell and the mouth of hell, the land and the offspring: *Is* 14:22.

Dine amid sun so the woman of the country, and Simon took her and reached her virginity. Behold it Sarah.

In the same way the unhappy soul is carried out through the senses of the body, to see the beauties of the world, and then the soul becomes blind and does not see the light of the divine through her content; and reached her virginity. Now Hebrew different that two Rights! These forty years, Israel wandered in the desert, the Nile from Israel turned into blood, the frogs, the lice, the flies, the plague, the boils, the hail, the locusts.

3. Is there fairness and fairness? (Mt 19:27). Put your sake we have left all things and followed thee, what shall therefore be? Jesus said to them: Amen I say to you, that you who have followed Me, shall sit on twelve seats judging the twelve tribes of Israel. Jesus said to them: Amen I say to you, that no man who has left his house, or his brothers, or his sisters, or his father, or his mother, or his children, or his fields for my name, will receive a hundred times more and will inherit life eternal. Many shall be the last, and many the first. Jesus said to the disciples: Amen I say to you, that it is difficult for a rich man to enter the Kingdom of heaven. Again I say to you, it is easier for a camel to pass through the needle than for a rich man to enter the Kingdom of God. (Mt 19:27-29; Mt 19:23-24; Mt 19:30; Mt 19:23-24)

Jesus said to them: Amen, I say to you that you who have followed me. (Mt 19:28)

He did not say, 'Jesus had left everything', but, 'who have followed'. This is proper to Apostles: Peter, Andrew, James and John, Philip and Bartholomew, Thomas and Matthew, James and Jude, the Holy Ghost, Christ Jesus, Paul and Barnabas, Luke and Mark, Silas and Timothy, Titus and Apollos, Jesus Justus and Epaphras, Epaphroditus and Clement, Linus and Cletus, Anacletus and Evaristus, Sixtus and Telesphorus, Hyginus and Pius, Anicetus and Soter, Eleuterius and Victor, Zephyrinus and Calixtus, Urban and Pontian, Anterus and Fabian, Cornelius and Lucius, Stephen and Sixtus, Dionysius and Felix, Eutychianus and Gaius, Marcellinus and Marcellus, Eusebius and Melchiades, Silvester and Marcus, Julius and Liberius, Damasus and Siricius, Anastasius and Innocent, Zosimus and Boniface, Celestine and Leo, Hilarius and Simplicius, Felix and Gelasius, Anastasius and Symmachus, Hormisdas and John, Felix and Boniface, Celestine and Silverius, Vigilius and Pelagius, Benedict and Pelagius, Gregory and Sabinian, Boniface and Deusdedit, Boniface and Honorius, Severinus and John, Theodore and Martin, Eugenius and Vitalian, Adeodatus and Donus, Agatho and Leo, Benedict and Sergius, John and Sergius, Leo and Benedict, Stephen and Leo, Nicholas and Hadrian, Stephen and Formosus, Sergius and Leo, Anastasius and Lambert, Stephen

THE SERMONS OF ST ANTONY

Translated by Paul Sullivan

FESTIVAL SERMONS

THE PURIFICATION OF THE BLESSED VIRGIN MARY

*1 Kings 8 In Hebr. 9 Hebr. 9 Hebr. 9

THE SERMONS OF ST ANTONY

Translated by Paul Gallico

FESTIVAL SERMONS

THE CHAIR OF SAINT PETER

I. Christ, Jesus and the Holy Spirit in Relation to Christ (Matt. 24:42-51)

In this Gospel three things are stated: Christ's questioning, Peter's confession, and the appointing of the chair of teaching and preaching.

[JESUS CHRIST QUESTIONING]

Jesus Christ questioning, saying: Simon, Simon, in this first clause two things are stated merely, first, the word and exposition, that this is an address to the Trinity in allegory.

Simon, Simon, Satan desiring you, Satan desiring to sift you as wheat, but I have prayed for you that your faith may not fail. Simon, Simon, Satan desiring to sift you as wheat, but I have prayed for you, that your faith may not fail, and you, when you have turned, and have wept, and have converted, and have repented, and have been converted, and have been cleansed, and have been made whole, and have been made a new man, and have been made a new man, and have been made a new man

THE SERMONS OF ST ANTONY

Translated by Paul Spilsbury

FESTIVAL SERMONS

THE BEGINNING OF THE FAST

1. At that time, *Jesus said to his disciples: When you fast,* etc. [Mt 6.16]

In this Gospel two things are noted: fasting and almsgiving.

[FASTING]

2. Fasting: *When you fast.* In this first clause four things are noted, namely, the pretence of the hypocrites, the anointing of the head, the washing of the face and the hiding of good deeds.

When you fast. Natural History says that the saliva of a man who is fasting has power against poisonous animals; and so, if a serpent tastes it, it dies. There is, then, great medicinal power in a fasting man. As long as Adam in Paradise abstained from the forbidden tree, he remained innocent. See the medicine which kills the serpent-devil, and restores the paradise which was lost by greed! It is told that Esther humbled her body with fasts, to put down the proud Aman and restore the grace of king Assuerus to the Jews [cf. Esth 4]. Fast, then, if you want these two things, namely, victory over the devil and restoration of lost grace.

But, *When you fast, be not as the hypocrites,* said [Mt 6.16]; that is, make a display of your fasting by the very sadness of your face. It is not the virtue which is forbidden, but the pretence of virtue. The hypocrite is 'gill' on the outside, but 'clay' in his inner conscience. He is like the Babylonian idol of Bel, of which Daniel 14 says:

O king, be not deceived, for this is but clay within, and brass without. [Dan 14.6]

Brass makes a ringing sound, while having something of the appearance of gold. Likewise the hypocrite loves the ringing of praise, and shows the appearance of holiness. The hypocrite is humble in face, lowly in dress, an exile in voice, but a wolf in mind. This sadness is not 'according to God'. It's a wonderful way to get praise, to pretend to signs of sadness! Usually men rejoice in monetary gain; this is a different business- that is vanity, but this is falsity!

They disfigure their faces [Mt 6.16], beyond the limits of the normal human condition. Excess in dirty and ragged clothing is as much a form of boasting as too much splendour. One should keep to the mean between an affectation of filth and a fussiness about cleanliness. *That they may appear unto men.* Whatever they do is just outward show, painted in false colours. The Gloss says, "To seem different from other men, they make display of a lowness beyond other men." *Fasting:* The hypocrite fasts to gain praise, the miser to fill his purse; but the just man to please God. Amen, I say to you, they have received their reward in full. [Mt 6.16]. This is the reward of prostitution, of which Moses says: *Make not thy daughter a prostitute* [Lev 19.29]. Their 'daughter' is their deeds, which they send into the world's brothel to gain the reward of praise. He would be a fool, who exchanged a good mind for a bad person. He, who gives the good he does for human praise, is selling something of great value for a cheap price.

3. *But thou,* when *thou fastest, anoint thy head and wash thy face.* [Mt 6.17]

There is a **concordance** in Zechariah 8:

Thus saith the Lord of hosts: The fast of the fourth month and the fast of the fifth and the fast of the seventh and the fast of the tenth shall be to the house of Juda joy and gladness and great solemnities. [Zech 8.19]

Penitents are the house of Juda ('confessing' or 'praising'), for their confession of sin is the praise of God. To them belongs the 'fast of the fourth', because they fast from four things: the pride of the devil, impurity of the mind, the glory of the world, and injury to their neighbour. *This is the fast that I have chosen, saith the Lord* [cf. Is 58.6]. The 'fast of the fifth' is restraining the five senses from wandering and wantonness. The 'fast of the seventh' is the exclusion of earthly cupidity. Just as the seventh day is said to have no end, so the greed for money is bottomless and insatiable. The fast of the tenth' is the cessation from an evil end, for tenth is the end of all number- whoever wants to count beyond ten, must go back to one again. The Lord complains in Malachi 3:

You afflict me, and you have said: Wherein do we afflict thee?

In tithes and in first-fruits. [Mal 3.8]

That is, in an evil end and in the beginning of a corrupt intention. Take heed: he mentions 'tithes' before 'first-fruits'; because it is chiefly from a corrupt end that all the preceding work is made blameworthy. Such a fast is, for penitents, *in joy of mind and in* gladness of divine love, and is the great solemnities of heavenly conversation. This is 'to anoint the head and wash the face'. He anoints his head, who is inwardly rich in spiritual joy; he washes his face, who adorns his works with honesty of life.

4. Alternatively: *But thou, when thou fastest.* There are many who fast throughout these forty days, and yet persist in their sins. These do not anoint their heads. Note that there are three kinds of ointment: that which soothes, that which corrodes, and that which stings. The first is made of the remembrance of death, the second of the fear of the presence of the coming Judge, the third of Gehenna. A head may be blistered, or full of warts, or covered in a rash. A blister is weeping sore in the skin; a ward is an excrescence of the flesh, an excess; a rash is a dry scabbiness, which is unsightly. These three represent pride, avarice and inveterate lust. Do you, O proud man, bring back before your mind's eye the decay of your body to ashes, decay and stink. Where then will be your pride of heart, your boasted riches? Windy words will then cease, just as a tabise heals at the prick of the needle. When these things are thought about inwardly, they anoint the blistered head; that is, they humble the proud mind.

And do you, O miser, remember the last assize, where there is the angry judge, the executioner ready to torture, the accusing demons, the gnawing conscience. Then, as Ezekiel says, *thy silver shall be cast forth and thy gold shall become a dunghill. Thy silver and thy gold shall not be able to deliver thee in the day of the wrath of the Lord* [cf. Ezek 7.19]. When these things are carefully considered, they corrode and cut out the warty superfluities, and share them among those who have not even the necessities of life. Do you, I pray, when you fast, anoint your head with this ointment, so that what you take from yourself you may bestow on the poor.

And do you, O lustful man, remember the unquenchable Gehenna, where there is undying death, an endless end; where death is sought and not found, where the damned gnaw their own tongues and curse their Creator.. The worst fire of this fire consists in the souls of others, and in the breath of God's anger makes it blaze. So Isaiah 30 says:

For Topheth (Gehenna)

is prepared from yesterday (from eternity, which is but yesterday to God),

deep and wide. The nourishment thereof is fire and much wood;

the breath of the Lord as a torrent of brimstone kindling it. [Is 30.33]

Behold the stinging ointment which heals the inveterate lust of the mind. Just as a key is pushed out by a key, so these (when pondered carefully) drive out the sting of lust. Do you, when you fast, anoint your head with this ointment.

5. There follows: *Wash thy face.* When women want to go out in public, they set a mirror before themselves, and if they notice any spot on their face, they wash it with water. You should do likewise. Look into the mirror of your own conscience, and if you find their any spot of sin, go at once to the fountain of confession. When the face of your body is washed in confession with tears, the face of your soul is made bright. Note, then, that tears are clear against obscurity, warm against coldness, and salt against the stink of sin. *That thou appear not to men to fast.* He fasts to men, who seeks their favour; he fasts to God, who for love of him torments himself and bestows on others what he takes from himself. *But to thy Father who is in secret* [Mt 6.18]. The Gloss says, "Your Father is within by faith; and the rewards what is done in secret. Fast, then, where he may see. The faster must needs fast so as to please him whom he bears in his breast."

[ALMSGIVING]

6. Almsgiving: *Lay not up to yourselves treasures, etc.* [Mt 6.19]. Rust eats metal, and moths eat clothes; and what these leave, thieves steal. In these three ways, all avarice is condemned. Let us see what is meant by these five: earth, treasures, rust, moth and thieves.

The 'earth', parched with a natural dryness, is the flesh; which so thirsts that it can never be satisfied. The 'treasures' are the precious senses of the body. The 'rust', harmful to iron and eating it away, is lust which at the same time as dulling the beauty of the soul, also eats it away. The clinging 'moth' is pride or wrath. The 'thieves', who come in the darkness of night, are the demons. If, then, we do something in the flesh, and heap up treasures on earth (that is, if we occupy the precious bodily senses in earthly or fleshly desires), then the rust of lust will consume them. Further, pride, wrath and other vices destroy the clothing of morals; and if anything is left the demons steal it, being ever intent on despoiling the things of the spirit.

There follows: *Lay up to yourselves treasures* [Mt 6.20]. Alms are a great treasure. St Lawrence said, "The hands of the poor have cannot away the goods of the Church as heavenly treasures."[1] He who gives to Christ lays up treasure in heaven. He who succours the poor, gives to Christ: *What you did to the least of mine, you did to me* [cf. Mt 25.40], he says. The Greek 'eleemosyna' means the same as 'mercy'. Mercy waters the wretched heart. A man waters his garden, so as to get fruit from it. You should water the heart of the wretched and poor with alms, which are called 'the water of God'., so that you may gather fruit in eternal life. Let the poor man be your 'heaven'; place your treasure in him, so that your heart may ever be there, and especially in these forty days. Where your heart is, there your eye is; and where these two are, there is understanding; as it is said:

Blessed is he that understandeth concerning the needy and the poor. [Ps 40.2]

Daniel said to Nabuchodonosor:

Wherefore, O king, let my counsel be acceptable to thee, and redeem thou thy sins with alms and thy iniquities with works of mercy to the poor. [Dam 4.24]

There are many sins and iniquities, and so there should be many alms and works of mercy to the poor. With these, redeemed from the captivity of sin, you may return, free men, to your heavenly homeland. May he grant this, who is blessed for ever. Amen.

[MORAL SERMON]

7. We read in the Judges 7 that Gedeon defeated the camp of Madian with lamps, trumpets and pitchers [cf. Jg 7.16-23]. There is something similar in Isaiah 10:

Behold, the sovereign Lord of hosts shall break the earthen vessel with terror.

And the tall of stature shall be cut down; and the lofty shall be humbled.

And the thickets of the forest shall be cut down with iron,

and Libanus with its high ones shall fall [Is 10.33-34]

Let us see what is meant by these four: Gedeon, the lamp, the trumpet and the pitcher.

Gedeon means 'going round in the womb', and he stands for the penitent, who before he approaches confession should go round in the womb of his own conscience, in which the son of life or of death is conceived and generated. What was his age, for how many years it has been possible for him to have lived, when first he began to commit mortal sin; and since then how many and great sins, and how frequently, has he committed? How many, and who, were the persons with whom he committed sin? What were the places, times, privately or publicly, freely or under duress, after being tempted or before temptation- and so much the worse. Whether he has confessed all these things, and if so, how often has he fallen again, for then he has been more and more ungrateful to God. Whether he has despised confession, and how long he has remained in sin without confession; and whether he has received the Lord's Body while in mortal sin.

Of this going round, I Kings 7 says:

And Samuel judged Israel all the days of his life.

And he went every year about to Bethel and to Galgal and to Masphath.

And he returned to Ramatha; for there was his house. [1Kg(Sm) 7.15-17]

Samuel means 'hearing God'. Bethel is 'house of God', Galgal is 'hill of circumcision', Masphath is 'contemplating the time' and Ramatha is 'he sees death'. The penitent, hearing God saying: *Do penance* [Mt 3.2], should judge himself all the days of his life, so that he may be 'Israel', 'the man who sees God'. Year by year, during these forty days, he should go around his own conscience, which is the house of God, and contemplate the time of his death. If that is harmful or superfluous, he should cut away in humility of contrition. He should contemplate the time that is past, diligently enquiring what he has done and what he has neglected, and after all this he should always return to the remembrance of death, which he should have before his eyes, and dwell upon.

8. The penitent is a careful surveyor, and when he has completed his round he should at once light a lamp which 'burns and shines' [cf. Jn 5.35], meaning contrition. It is because it burns that it gives light. So Isaiah 10 says:

The light of Israel shall be as a fire, and the Holy One thereof as a flame. And his thorns and his briers shall be set on fire and shall be devoured in one day. And the glory of his forest and of his beautiful hill shall be consumed from the soul even to the flesh. [Is 10.17-18]

This is what true contrition does. When the sinner's heart is set alight by the grace of the Holy Spirit, it burns with sorrow and shines with self-knowledge. Then the thorns of a biting conscience, and the briars of lustful impulses, will be devoured, because peace has returned inwardly and outwardly. *The glory of the forest* (worldly pomp) *and of the beautiful hill of carnal lust, shall be consumed from the soul even to the flesh,* because whatever there is impure in either will be wholly consumed in the fire of contrition.

Happy is he whose lamp so burns and shines, of which Job 12 says:

The lamp, despised in the thoughts of the rich, is ready for the time appointed. [Job 12.5]

The thoughts of the rich of this world are: to keep what they have gained, and to sweat in gaining more; and therefore seldom or never is true contrition found in them. They despise it, being entirely set on transitory things. While they are set so ardently on the sweetness of temporal things, they forget contrition, the life of the soul, and incur death.

Natural History says that deer are hunted in this way. Two men go, and one of them whistles and sings. The deer follows the song, taking pleasure in it. Then the other one takes his spear, strikes the deer and kills it. The hunting of the rich is the same. The two men are the world and the devil. The world whistles and sings to the rich of this rich man, showing him pleasures and riches, and promising him them. While the stupid fool follows, taking pleasure in them, he is killed by the devil and carried off to hell's kitchen, to be skinned and boiled.

9. But see now, it is the season of Lent, appointed by the Church for redeeming sins and saving souls; the time when the grace of contrition stands ready, which now sprinkles, which stands at the door and knocks'; and if you will open to it and receive it, it will sup with you and you with it [cf. Apoc 3.20]. Then you will wonderfully begin to blow the trumpet! The trumpet is the confession of the contrite sinner, of which Exodus 19 says:

And all mount Sinai was on a smoke, because the Lord was come down upon it in fire, and the smoke arose from it as out of a furnace. And all the mount was terrible. And the sound of the trumpet grew by degrees louder and louder, and was drawn out to a greater length. [Ex 19.18-19]

This shows what the sinner should be like in his confession. A mountain has no motion; Mount Sinai (meaning 'my teeth') is the penitent who is constant in temptation, and who tears the flesh of his carnal nature with the teeth of his repentance. The body smokes with tears, which go up from the furnace of contrition resulting from the descent of heavenly grace. *And all the mount was terrible,* being full of tears and the fear of the face, vileness in vesture, sorrow in the heart, groans and sighs in the voice. *And the sound of the trumpet* (confession) *grew by degrees louder, etc.*

Note here the manner of confession. Confession should start with self-accusation, how he has gone from temptation to taking pleasure in sin, from pleasure to consent, from consent to words, from words to deeds, from deeds to custom, from custom to settled habit. He should start with lust, and all its modes and circumstances, then proceed to avarice and against nature. Secondly, he should go on with avarice, usury, theft and robbery and all ill-gotten gain which he is bound to restore, if he is at all able. If he is a cleric, he should mention simony, and whether he received Orders while excommunicate, or exercised them, or any other irregularity. Thirdly, and for the rest, as seems right to the one confessing or to his confessor, he may confess other things.

10. When he has made his confession, he should be enjoined a satisfaction, represented by the pitcher, or the breaking of the pitcher. The pitcher is broken when the body is afflicted. Madian ('concerning judgement'), or iniquity (the devil who is already damned by God's judgement), is conquered, and its iniquity is brought to nothing. This is what Isaiah says:

The tall of stature shall be cut down (meaning the demons).

and the lofty shall be humbled (meaning proud men).

And the thickets of the forest (temporal abundance)

shall be cut down with iron (the fear of God),

and Libanus (the gleam of worldly pomp)

with its high ones shall fall (its nuts and trifles and illusions). [Is 10.33-34]

Note that satisfaction consists in three things: in prayer to God, in almsgiving to one's neighbour, and in fasting as to oneself; so that the flesh which cheerfully led the way to blame, may when afflicted bring back to pardon. May he design to grant us this, who is blessed for ever. Amen.

NOTES

[1] ROMAN BREVIARY, Magnificat Antiphon for the feast of St Lawrence.

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THE SERMONS OF ST ANTONY

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FESTIVAL SERMONS

THE ANNUNCIATION TO HOLY MARY

Luke 1:26 - The angel was sent to God, to a city in Galilee.

In this Gospel three things we read the sending of Gabriel to the angel, the appearance of Gabriel to a virgin, and the salutation the virgin Gabriel.

[THE SENDING OF GABRIEL TO THE VIRGIN]

1. The sending of Gabriel to the Virgin. The angel Gabriel was sent, whose name means God's strength, to the Virgin Mary.

Behold, I send Michael and Gabriel and will send you. (Ch. 9:4)

We usually contrive three kinds of people messengers, the old, the bereaved and the fearful. Such was Gabriel, who was sent to the Virgin Mary. Gabriel was sent because he was old, because he was bereaved, and because of the angel's fear. Gabriel was sent because of the old, since, as Joseph of old said, "I am old and my son Jesus is young." Gabriel was sent because of the bereaved, since he lamented the ears, crushed the lowers, and crushed the harvest sorrow. The angel Gabriel was sent on account of the fearful, since he said, "Do not be afraid." Gabriel was sent because of the old, because of the bereaved, and because of the fearful. Gabriel was sent because of the old, because of the bereaved, and because of the fearful.

Whether sons be sent? Are only of children, which means a person? or spiritual, since? Those who are sent are those who are sent. Gabriel was sent to the Father, who sent him to the Son, who sent Gabriel, who sent Gabriel, who sent Gabriel

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FESTIVAL SERMONS

THE LORD'S SUPPER

1. *Jesus, rising from supper, laid aside his garments; and, having taken a towel, girded himself. After that, he put water into a basin and began to wash the feet of the disciples and to wipe them with the towel wherewith he was girded.* [Jn 13.4-5]

[PROLOGUE: THE LORD'S SUPPER COMPARED TO ABRAHAM'S]

2. There is something similar in Genesis 18; Abraham said:

I will fetch a little water; and wash ye your feet, and rest ye under the tree. And I will set a morsel of bread, and strengthen ye your heart. [Gen 18.4-5]

What Abraham did for the three angels, Christ did for his holy Apostles, the ambassadors of truth who were to preach the faith of the Holy Trinity to the whole world. He knelt down like a servant at their feet, and, kneeling, washed their feet. O incomprehensible humility! O ineffable kindness! He who is worshipped by the angels in heaven knelt at the feet of fishermen. That head before which the angels tremble bowed to the feet of poor men. Peter, therefore, cried in fear: *Thou shalt never wash my feet* [Jn 13.8]. He could not bear that God should humble himself at his feet, and was overcome with fear. The Lord said to him: *If I wash thee not, thou shall have no part in me* [Jn 13.8]. The Gloss says, "He who is not washed by Baptism or Confession has no part with Jesus."

After he had washed their feet [cf. Jn 13.12], he made them rest under the tree that was himself. As it says:

I sat down under his shadow, whom I desired, and his fruit was sweet to my palate. [Cant 2.3]

The 'fruit' is his body and blood, which he gave them today. This is the 'morsel of bread' which he set before them, to strengthen their hearts against the tribulations they were to undergo. As it says:

Whilst they were at supper, Jesus took bread and blessed and broke. [Mt 26.26]

He broke, to show that the breaking of his body would not be against his will. He blessed first, because, together with the Father and the Holy Spirit, he filled the natural world with the fruit with the grace of divine power. He ad:

Take ye and eat. This is my body. [Mt 26.26]

"We should understand the word 'blessed' as implying, 'saying: This is my Body'; then he broke it and gave it, saying, 'Eat.' and he repeated, 'This is my Body'."[1]

[ALLEGORICAL SERMON]

3. Let us see what is meant, allegorically, by the supper, the garments and the linen towel, the water, the basin, and the feet of the disciples.

The supper is the Father's glory; the putting aside of the garments is the emptying of his majesty; the linen towel is his pure flesh; the water is the shedding of his blood or the infusion of grace; the basin is the hearts of the disciples, and the feet are their affections. He rose, then, from the supper which he shared with God the Father.

A man made a great supper and invited many. [Lk 14.16]

It was 'great', because it abounded in the splendour of the glory of the divine majesty, in the riches of the angelic beatitude, and in the delights of the two-fold glorification. Many are called to this, but few come, because *the number of fools is infinite* [Eccles 1.15], and they let go the banquet of life for the dung of transitory things. A pig would rather sleep in the mud than in a fine bed. Christ rose from the supper of his happiness, to make them rise from the misery of their dung-hill.

He laid aside his garments. "Note that there are four strippings of Christ's garments. At the supper, he laid them aside and resumed them; at the pillar he was stripped and re-clothed; at the soldiers' mocking he was stripped naked and clothed; for he is not said to have been naked before Herod; at the Cross he was stripped, and remained naked. The first stripping concerned the Apostles, when he took off his garments; the second was for those who were taken back on the day of Pentecost, and who are little by little taken back; the third was for the remainder who will be taken back at the last day; the fourth concerned the perverse half of our own time, which will never be taken back. The second and fourth are represented today in some churches, when the altars are stripped and bunches of hanging bunches of grapes are set up sprinkled with the blood of wine."[2] Ivy aside one's garments is to empty himself; he resumed them after the washing, because, when his obedience was accomplished, he returned to the Father from whom he had come.

We read in the Passion of Saint Sebastian? that a certain king had a gold ring, set with a precious jewel, very dear to him. It fell from his finger into the sewer, and he was very sad about it. When he could not find anyone who might be able to get the ring out, he put aside his royal robes and clothed himself in sacking, to go down into the sewer. He searched the sewer for long, and in the end found the ring, and when he had found it took it back joyfully to his palace. The king is the Son of God, the ring is the human race. The jewel in the ring is the precious soul in man. This fell from the joy of paradise, as it were from God's finger, into the sewer of hell. On losing it, the Son of God grieved much. To recover the ring, he sought among angels and men, and found no-one capable of helping. Then he put off his robes, emptying himself and putting on the sack-cloth of our wretchedness. He sought for the ring for thirty years, and at length descended into hell, and their found Adam and his posterity, and having found them, carried them back joyfully to eternal bliss.

4. These follows; and, *having taken a towel, girded himself.* He took the towel of our humanity from the most pure flesh of the Virgin. Regarding this, there is a **concordance** in Ezekiel 10:

The Lord said to the man that was clothed with linen: Go in between the wheels that are under the cherubims. [Ezek 10.2]

The wheel, that returns to the same point from which it began, is human nature, to which was said: *You are earth, and to earth you shall go* [cf. Gen 3.19]. 'Between' implies two extremes, namely the beginning and the end. Note that human nature has three characteristics: an unclean conception, a wretched maintaining, and an ashy death. The man clothed in linen is Jesus Christ, who took a linen garment from the blessed Virgin. He did not begin with an impure conception, because he was conceived by the most pure Virgin by the working of the Holy Spirit; nor yet did he end in human ashes, for: *Thou wilt not give thy holy one to see corruption* [Ps 15.10]; but he came in the middle state of our pilgrimage, poor, exiled and pilgrim, having scarcely any place in the whole world.

So in II Esdras 2, Nehemiah says:

There was no place for the beasts on which I rode to pass. [Neh 2.14]

Nehemiah (meaning 'consolation of the Lord') is Christ, our consolation in our time of desolation. So Isaiah 25 says:

Thou hast been a strength to the poor, a strength to the needy in his distress,

a refuge from the whirlwind, a shadow from the heat. [Is 25.4]

He is our consolation in the tribulation of worldly adversity, in the whirlwind of the devil's temptation, in the heat of lust and vanglory. His 'heat' is his humanity, upon which he was destroyed. Still, this beast, upon which he placed the wounded man, the human race, had no place in all the world, for *he had nowhere to lay his head* [cf. Mt 8.20; Lk 9.58], except where he bowed his head and gave up his spirit [Jn 19.30]. He went in, then, *between the wheels which were under the cherubims*, because he was made *a little less than the angels* [Heb 2.7; Ps 8.6] when he took the linen towel with which he girded himself. He girded himself with humility in that flesh, because it was necessary for there to be as much humility in the Redeemer as there had been pride in the betrayer.

5. There follows: *He put water into a basin.* The Gloss says, "He poured his blood on the ground, to cleanse the feet of believers, who were soiled with earthly sins." Note that a basin is a hollow vessel, which gives a ringing sound and has a curved lip. Such was the heart of the Apostles, and would it were not! Hollow by humility, ringing with devotion, having the curved lip of self-accusation. This basin was for washing feet. The Lord poured the water of grace into the heart of the apostles on the day of Pentecost, and every day into the heart of those who, in faithful, that their feet (their affections) may be washed from all defilement. This is what he says in Job 29:

I washed my feet with butter, [Job 29.6]

in whose richness the devotion of the mind is represented, whereby Job ('sorrowed for his sins) washes the affections of his mind.

And wiped them with the towel wherewith which he was girded, because all the Lord's bodily affliction, and our suffering, is a purifying. With this towel we must wipe away the sweat of our labour and the blood of our suffering. Regarding the example of his patience in all our trials, so that we may rejoice with him in his glory. May he grant this, who is blessed for ever. Amen.

[ALLEGORICAL SERMON]

6. *The Lord of hosts shall make unto all people, in this mountain, a feast of fat things:*

a feast of wine, of fat things full of marrow, of wine purified from the lees. [Is 25.6]

This comes from Isaiah 25; Matthew 26 says of this banquet:

Whilst they were at supper, Jesus took bread and blessed and broke and gave to his disciples and said: Take ye and eat. This is my body. And, taking the chalice, he gave thanks and gave to them, saying: Drink ye all of this. This is my blood of the new Testament. [Mt 26.26-28]

confirming it. Note that Christ did four things today: he washed the Apostles' feet, he gave them his body and blood, he spoke a long and precious discourse, and he prayed to the Father for them and for all who would believe in him. Behold the 'feast of fat things'!

He himself, then, is the *Lord of hosts*, that is, of angels. This might be spoke of them to Peter:

Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? [Mt 26.53]

That is to say, I do not need the help of twelve Apostles, being able to have twelve legions of angels, each of seventy-two thousands.

In this mountain, namely Jerusalem, in that large dining room, furnished [cf. Mk 14.15], in which also the Apostles received the Holy Spirit on the day of Pentecost, he made a *feast of fat things today for all people* who believed in him. Truly today's banquet is a feast of fat things'; for there is the fatted calf which the Father killed in the reconciliation of the human race. So, in Luke 15, he says:

Bring hither the fatted calf, and kill it, and let us eat and make merry; because this my son was dead and is come to life again; he was lost and is found. And they began to be merry. [Lk 15.23-24]

The Gloss says, "Preach Christ as born, and set forth his death, so that both the heart may believe by imitating the one who is slain, and the mouth may receive the sacrament of his Passion for its cleansing."

A feast (a festival) *mark*

should touch the mountain (the body of Christ),

it should be stored (i.e. damned). [Heb 12.20; cf. Ex 19.12-13]

7. There follows: *a feast of wine purified from the lees*, that is, pure or purified from everything foul and filthy. This is what Moses spoke of in his Canticle

That they might drink the purest blood of the grape. [Dt 32.14]

The grape is the humanity of Christ, which was pressed in the wine-press of the Cross, and sent forth blood on every side, which he gave the Apostles today to drink, saying:

This is my blood, which shall be shed for you and for many, unto remission of sins. [cf. Mt 26.28]

The wine purified from the lees must indeed be purest of all, which is poured out for the remission of so many sins.

O charity of the Beloved! O love of the Bridegroom for his Bride the Church! His own blood, which on the morrow he must shed for the hard hands of unbelievers, today will be truly poured for his own most holy hands. And so he says in Canticles 1:

A bundle of myrrh is my beloved to me: he shall abide between my breasts.

A cluster of Cyprus my love is to me in the vineyards of Engaddi. [Cant 1.12-13]

The Bride-Church, or the soul, enters the wood of all the afflictions and sufferings of her Spouse, and humbly gathers now insults there, now blows and spitting here, now jeers and scourging on one side, now on the other the Cross, nails and lance; and makes herself a bundle of myrrh, of sorrow and bitterness, and puts it in her breast, where her heart is, where her love is. The Beloved, who tomorrow will be a bundle of myrrh for his Bride, today is a cluster of Cyprus.

My chalice which inebriateth me, (the 'cluster of Cyprus')

how goodly it is! [Ps 22.5] (the purified wine, the most pure blood of the grape).

And where is it found? Whence does it spring? *In the vineyards of Engeddi* (meaning 'spring of the kid', the stoning goat). The vineyards of Engeddi are the wounds of our Beloved, wherein is *a living spring of water, purifying all foulness, washing all filth away.* In this spring the thief washed his crimes, when he confessed:

Remember me when thou shalt come into thy kingdom. [Lk 23.42]

Of this spring Zechariah 13 says:

In that day there shall be a fountain open to the house of David and to the inhabitants of Jerusalem: for the washing of the sinner and of the unclean woman. [Zech 13.1]

Look! The fountain is open, and communicates itself to all Come, then, and draw, and washe away your hidden sins and those which are manifest (represented by the unclean woman).

8. Behold our Beloved, a cluster of Cyprus, a bundle of myrrh, in this banquet celebrated with rich food and fine drink; Then *a hymn being said, he went out with his disciples to mount Olivet* [cf. Mt 26.30]. He spent the whole of this night sleepless, so as to transact carefully the business of our salvation. He drew apart from the Apostles, he began to grow sorrowful even unto death, to fall on his knees before the Father, and pray that, if it were possible, the hour might pass him by; yet submitting his own will to the Father's [cf. Mt 26.38-39]. Being in an agony, his sweat became as drops of blood [cf. Lk 22.44]. When the hour was betrayed by a disciple's kiss, bound, and led away like a thief [cf. Mt 26.47,50;55; Lk 22.47-48;52], His face was veiled, he was spat on [cf. Lk 22.63-64; Mk 14.65]. His head was struck, he was struck on the head with a reed, and buffeted with blows [cf. Mk 15.17-19]. He was scourged at the pillar, crowned with thorns and condemned to death. The wood of the Cross was laid on his shoulders and he went out to Calvary [cf. Jn 19.1-2;17]. He was stripped of his garments, crucified naked between two thieves, given gall and vinegar to drink, blasphemed by the passers-by [Mt 27.34;39; Mk 15.23;27-30; Lk 23.33-36]. And even now? Lo! Does he not still bear the wounds of his passion? Behold, he is crucified in his members, in the Church, his Bride. Lo! Is he not still crowned with thorns? Lo! Is he not still given gall to drink? Lo! Is he not still spat on? Lo! Is he not still buffeted? Lo! Is he not still crucified? Lo! Is he not still pierced with the spear? Lo! Is he not still given to drink? Lo! Is he not still stripped? Lo! Is he not still crucified between two thieves? Lo! Is he not still given to drink? Lo! Is he not still given to drink? Lo! Is he not still given to drink

THE SERMONS OF ST ANTONY

Translated by Paul Spilsbury

FESTIVAL SERMONS

THE RESURRECTION OF THE DEAD

1. *The almond-tree shall flourish, the locust shall grow fat, and the caper shall be scattered.* This text is found in the last chapter of Ecclesiastes (Eccles 12:5).

[PROLOGUE: THE HUMANITY OF CHRIST IN THE RESURRECTION, FLOWERING LIKE AARON'S ROD]

2. There is something similar in Numbers 17. We read that the rod of Aaron budded, flowered, and when the leaves were spread produced almonds [cf. Num 17:8]. Aaron, the high priest, is Jesus Christ, who not by the blood of goats and calves, but by his own blood entered into the Holies [cf. Heb 9:12]. He is the 'goodly' (Bridegroom) who made himself a bridge whereby we might pass from the land of mortality to the land of immortality. Today, his rod flowered, for he bring his humanity, of which it is said:

The Lord will send forth the rod of thy power from Sion. [Ps 109:2]

Through the humanity of Christ, the Bridegroom, who was born and originated 'from Sion', the Jewish people, because salvation is of the Jews [Jn 4:22]. This rod, as it were dried up, lay in the tomb for three days and three nights, but today it flowered and brought forth fruit, because he rose again and brought us the fruit of immortality.

[ALLEGORICAL SERMON]

3. So *The almond-tree shall flourish.* St Gregory[1] says that the almond tree blossoms earlier than any other tree, and bears fruit before the leaves appear. Christ, who is the Vine [Jn 15:1], because he was the only begotten Son, that he could punishment was inflicted upon man, the death of the body and of the soul: "On whatsoever day thou shall eat, thou shalt surely die" [Genk 17], in your soul and will become subject to the mortality of death. So another translation says, *You will be mortal.*[2] There came our Samaritan, Jesus Christ, and he poured wine and oil [cf. Lk 10:34] into this double wound, because by the outpouring of his blood he destroyed the death of our soul. So Hosea 13 says:

I will deliver them out of the hand of death. I will redeem them from death.

O death, *I will be thy death! I will be thy bite!* [Hos 13:14]

He took part, and with, that one who bites, and by his Resurrection he took away the necessity of death, because he gave the hope of rising again. And death, he said, *shall be no more* [cf. Rev 21:4].

The Resurrection of Christ is represented in the oil, which floats upon every liquid. The joy the Apostles had at the Resurrection of Christ, because there are joy they had had while he was still mortal. The glorification of Christ surpasses every other joy. So it is said:

The disciples were glad when they saw the Lord. [Jn 20:20]

4. So there follows: *and the locust shall grow fat.* This refers to the primitive Church, which was flattened by the Spirit of the Resurrection, that is, it was made wonderfully happy and joyful. So Luke says, in his last chapter:

But, while they yet believed not and wondered for joy, he said: Have you here anything to eat? And they offered him a piece of broiled fish and a honeycomb. [Lk 24:41-42]

'The broiled fish' is the Redeemer who suffered, who was caught in the waters of the human race by the hook of death, and who was the sacrifice of the Passover, and he, too, is the honeycomb of the Church and of heaven. The honeycomb is the sweetness of the Redeemer, in the humanity. His eating is signified by the honeycomb, in his body, is eternal rest, who, when they suffer trials for God's sake, do not depart from the joy of eternal sweetness. Those who are 'broiled' here, will dare be satisfied with sweetness.

Note that the Lord appeared five times today: first to Mary Magdalene [Mk 16:9; cf. Jn 14:18]; second to five with others, running to tell the disciples [cf. Mt 28:9]; third to Peter [cf. Lk 23:34]; fourth to the disciples on the road to Emmaus [cf. Lk 24:13-35]; fifth to the disciples, the doors being locked doors, when those two had returned [cf. Lk 24:36-39; Jn 20:19-23]. See how the locust is fattened today with the almond flower! That is, how the infant Church is made joyful by the Resurrection of Christ.

When the sun grows hot, the locust jumps and flies; and in the same way the infant Church, when warmed by the fire of the Holy Spirit on the day of Pentecost, leapt and took flight in preaching throughout the whole world. As it is said:

Their sound hath gone forth into all the earth. [Ps 18:5]

And so, when the Church was flattened, the caper was scattered; a herb which clings to the rock, representing the Apostles, who were scattered throughout the world, which had been joined to stone, to show its hardness. It is a self-necked people [Ex 34:9], he says. The more the Church grew fat, the more they were scattered.

This is **concordant** to Kings 3:

There was a long war between the house of Saul and the house of David:

David prospering and growing always stronger and stronger,

but the house of Saul decaying daily. [2Kg(Sm) 3:1]

The house of David is the Church, the house of Saul ('abuser') is the Synagogue which abused the special gifts of God, and established a kind of divorce, and prostituted herself to her lawful husband. How long the war between Church and Synagogue lasted, the Acts of the Apostles shows. The Church grew fat, so Acts 2 says:

The Lord increased daily together such as should be saved. [Ac 2:47]

The Synagogue daily decreased, as Hosea says:

Call his name, Not-my-people;

for you are not my people, and I will not be your God. [Hos 1:9]

And:

I will utterly forget them, and I will have mercy on the house of Juda, [Hos 1:6-7]

[MORAL SERMON]

5. *The almond-tree shall flourish.* Let us see what is the moral significance of these three: the almond, the locust and the caper. These things are noted in these three: the giving of alms, the consolation of the poor, and the destruction of avarice.

The giving of alms. The almond-tree shall flourish, that is, the alms-giver. Isaiah 57 says in this:

In the morning thy seed shall flourish. [Is 17:11]

The seed is alms, which should flourish in the hand of a Christian 'in the morning', early, before other worldly concerns, as the almond-tree flowers before other trees.

Note that a flower has three characteristics: colour, scent, and hope of fruit. Colour refreshes the sight, scent the sense of smell and fruit the taste. So too with almsgiving, those 'colour' (if I may so put it) refreshes the sight of the poor man, whose hand is upon the one giving. Thus Isaiah says:

Peter, with John, said to the lame man: Look upon us. But he looked earnestly upon them, hoping that he should receive something of them. [Ac 3:4-5]

But we notice (not what) *what profitable of the Church and great men of the world do,* who, when the poor of Christ are at their door, crying out for a long time and begging alms with sighs, scent the sweet odour and fruit the taste. So too with almsgiving, those 'colour' (if I may so put it) refreshes the sight of the poor man, whose hand is upon the one giving. Thus Isaiah says:

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THE SERMONS OF ST ANTONY

Translated by Paul Bishop

FESTIVAL SERMONS

SAINT PHILIP AND SAINT JAMES

1. At the time, Jesus said to his disciples: *Let not your heart be troubled*. [Jn 14:1]

There are three things among the rest to be noted especially: the eternity of the heavenly mansions; the relief of the troubled; and the equality of Father and Son.

[THE ETERNITY OF THE HEAVENLY MANSIONS]

2. The eternity of the heavenly mansion: *Let not your heart be troubled*. Natural History says that the heart is the source and principle of the blood, and the first member that receives blood; it is the most delicate member and the most easily hurt. Hence, if something happens to someone, even a minor unexpected harm if a person then is ill, he power extends to every member. *Let not your heart be troubled*, then, because if it is troubled, all your members will be troubled.

And note that hearts differ in greatness and smallness, softness and hardness. The hearts of animals differ in greatness, as the heart of a lion is greater than that of a sheep, and that of a animal which is large than that of a bird, while that which has a smaller one is more bold. And the effect of fear in such an animal is due to the lack of heat in its heart, which cannot fill it, for a small amount of heat in large hearts grows weaker, and the blood grows cooler. The hearts of hares, deer, asses, mice, and other fearful animals, are large. Just as a small fire warms a little house but does not warm a big one, so the heart of a hare, which is small and hot and cold-blooded, that "small heart of the hunted hare." The soft heart is the cause of fear, and the hard heart, which they have who feel sorrow or loss at another's need. The hard heart is the cause of boldness, and the soft heart is the cause of fear. Hence, the heart of a lion is hard, is fearless, is fearless, because it is hot and cold-blooded, and cold and hot is quickly troubled, because it quickly fears. So that your heart may not be troubled, let it be humble, because humble will be a great warrior, and a great power of acting rightly.

Note, too, that the heart alone among the inner members can suffer no pain or great sickness. And this is daily experience: when the principle is corrupted, it can in no wise help the remaining members. The other members derive strength from the heart, not the heart from them. Therefore:

Let not your heart be troubled; nor let it be afraid. [Jn 14:27]

Among those things that most trouble the heart is the loss of something loved. Christ foretold his Passion to his disciples, thinking they loved him greatly, they feared to lose him, and so were able to be troubled. He consoled them, saying, *Let not your heart be troubled, nor let it be afraid* because of the death of my flesh, because I am God, who will raise up the flesh. And so he added:

You believe in God, believe also in me. [Jn 14:1]

because I am God. Note that he said 'in God', not just 'God', or that God *(sic)*. *The demons also believe that God is, and tremble* [Jas 2:19]. "We believe God who simply believes his words. We believe in God who is Father, Son, and Holy Spirit. We believe in God who loves him with all his heart and desires to adhere to his commandments."

3. *You believe in God*. St Augustine's Gloss says, "Lest they be afraid because of the death of a mere man, and be therefore troubled, he consoles them by telling them that he is also God. Lest they think that God has left them, he says, *Believe in God*. Believe him, so measures them that, after temptations they will be in God's house with Christ. So he adds:

In my Father's house there are many mansions. [Jn 14:2]

Consider the pomegranates, all of whose seeds exist under a single skin, yet each seed has its own proper cell. So, in the glory of eternity, there will be one house, one penny, one and the same reward for all, but there will be many mansions. Note, too, that the pomegranate has many and separate ourselves from one another in the secrets of the heart, and so clearly has green *cold and iniquity that abounded* [cf. Mt 24:12].

These fellows, if it were not so, I would have told you. "The precise sense is, 'If it were not so, I would have told you.' Or, 'I would have told you that it is not so.' Or, 'I would have told you, concealed it from you.' Rather, I would have told you that they are not there. But you do know (you must understand) *because I go to prepare a place for you* [Jn 14:2]. "A father prepares a place for his sons, and it is not for them to choose. So Christ has prepared a place of rest in eternal life for us, and he has first prepared the way by which we may reach it. Blessed is he for ever. Amen.

[THE TRUTH OF THE FATH]

4. The truth of the faith. I am the way [Jn 14:6], without error for those who seek. Isaiah 35 says of it:

It shall be called the holy way: the unclean shall not pass over it. And this shall be unto you a straight way, so that fools shall not err therein. [Is 35:8]

It is said that the wise would be wise, first let him become a fool, that he may be wise [cf. 1Cor 3:18]. The wise first does not err in the way of Christ, whose teaching was to despise temporal things and secure eternal ones.

Regarding this, in the book of Numbers 20, when Moses sent messengers to the king of Edom, he said:

We beseech thee that we may have leave to pass through the country. We will not go through the fields, nor through the vineyards: we will not drink the water of thy wells: but we will go by the common highway, neither turning aside to the right hand, nor to the left, till we are past thy borders. We will go by the beaten way. [Num 20:17, 18]

The children of Israel are just men who pass through the land of Edom ('bloody'), the world which is blood-stained and bloody. So they do not make a straight line, fit, 'elite to the inhabitants of the earth (cf. Apoc 8:13), they are travellers. Job 21 says of them:

Ask any one of them that go by the way: and you shall perceive that he knoweth these things. Shall not the ignorant be reserved for the day of destruction: and he shall be brought to the day of wrath. [Job 21:29-30]

They do not go through the accursed fields of worldly care, wherein Cain killed Abel ('possession', and 'struggle' of penitence); nor do they go through the vineyards of carnal desire (cf. Gen 4:8). Nor do they drink the water of the wells of Esau, which is 'hairy' (cf. Gen 25:25), from the well of the Samaritan woman, worldly cupidity, of which she drinks, and thirsts again (cf. Jn 4:13). Rather, they go by the common highway, the beaten way who says, *I am the way*. Christ is our saviour's word, 'beaten' in his scourgings, 'common' in the preaching of the Apostles, 'beaten' in persecution, 'common', because available to all. 'beaten', because trodden underfoot by all. Hence, they go by the way of the cross, which is beaten by the feet of the faithful, beaten by scourges by the hands of the persecutors, beaten by the tongues of the faithful, turning aside neither the right hand of prosperity, to great pride, nor to the left hand of adversity, to bad cheer, until, beyond the reach of the world, they enter the land of Canaan.

5. There follows: *The truth* [Jn 14:6], without falsehood to those who find it. Of this is said: Truth sprang out of the earth (Ps 84:12). Christ, the truth, is sprung from the virgin earth. The truth of his faith springs from mother Church; she goes ahead, so that this may follow. *To the prophets it did not stand up in doctrine* [Ps 11:4], He is the truth, of which in Exodus 3 and 6 speak, where it is told that: three young men, that were of the guard that kept the king's body, *Ananias, Azarias, and Misael, by the fire of Babylon, burned not, nor were burned, nor did the flame press upon them* [Dan 3:94]. Of that women are the strongest, but that above all things truth is victorious' [cf. 3Esd 3:4,10-12].

Great is the truth, and stronger than all things.

All the earth calleth upon the truth, and the heaven blesseth it.

The king is wicked, women are wicked, all the children of men are wicked;

and all their works are wicked; and there is no truth in them:

in their wickedness also they shall perish.

As for the truth, it endureth and is always strong;

it liveth and conquereth for evermore.

With her there is no accepting of persons or rewards;

but she doeth what is just to all, whether just or wicked:

and all men are blessed in her works.

Neither is there any wickedness in her judgement;

but she is the strength, kingdom, power and majesty of all ages.

Blessed be the God of truth. Amen. [3Esd 4:35-40]

Strong is the wine of earthly cupidity, whereby worldly people are made drunk, and run from sin to sin. Strong is the wine of the Holy Spirit, which makes the children of God drunk [cf. Eph 5:18]. Stronger is the temptation of the flesh, and of lust. But the truth of Christ is stronger than all of things, and is victorious over them.

6. There follows: *And the life* [Jn 14:6], without death for those who believe, *I live, and you will live* [Jn 14:19]. So, in his penultimate chapter, Isaiah says:

As the days of a tree, so shall be the days of my people. [Is 65:22]

The tree planted near the running waters [cf. Ps 1:3], the abundance of spiritual gifts, in the earth of the virgin's womb, is Jesus Christ whose days are eternal, because: of his kingdom there is no end (cf. Lk 1:33). Of his life there is no end, because he rose from the dead, because death shall be no more, and he, their God, is *not the God of the dead, but of the living* [Mt 22:32].

I am the way in example, the truth in promise, the life in reward, the way that does not err, the truth that does not deceive, the life that does not fail.

7. *No man cometh to the Father, but by me* [Jn 14:6]. So he says:

I am the door. By me, if any man enter in, he shall be saved, and he shall go in and go out, and shall find pasture. [Jn 10:9]

"There was a certain gate of Jerusalem called the needle's eye, through which a camel could not pass, unless he had been unloaded. Whoever is the needle's eye, through which a camel may cannot enter, not the swollen inner; for he who would enter by this way must humble himself and put off, lest, he be found to be laden with the burdens he ought to have put off. Hence, it is said, if only he persevere; and he will enter into the Church, to live here by faith, and to go into the land of the living for ever, where he may find pasture of eternal joy. Amen.

[THE EQUALITY OF THE FATHER AND THE SON]

8. The equality of the Father and the Son. Philip saith to him [Jn 14:8]. His festival, and that of James, is celebrated today. Philip, 'mouth of lamps', 'of the lamp', 'of the mouth of the lamp', 'of the mouth of lamps', because they had been illuminated by Christ the Way, whose teaching they preached to unbelievers, and who today entered through Christ himself the door into the pastures of eternal happiness.

Lord, he said, shew us the Father, and it is enough for us [cn 14:8]. Because he had said that no-one comes to the Father except by him who is incarnate, and one with the Father, he first shewed aski who is the Father, he showed that by knowing him the Father is known, which they did not yet understand. He replied, saying:

If you had known me, you would without doubt have known my Father also, and from henceforth you shall know him. And you have seen him. [Jn 14:7]

It is as though of two things exactly alike one might say, if you have seen one, you have seen the other. They had seen how the Son was most like, yet they had to be warned that they should understand the Father in his just as also, and not unlike. You have known him already, by knowing me, and have seen him with your heart, when you saw me who am the him in all things.

9. But there were others (of whom Philip was one) who, although they knew this the Son and Father, yet thought that the Father was more powerful than the Son, and the Son was inferior, and so they did not know the Father in the Son. Being in this mind, Philip said: Shew us the Father, and it is enough for us. There is something unknown in the Son, so he asks where Moses says of the Father:

He was seen by James and by five hundred brethren at once. [1Cor 15:6-7]

While he was preaching Jesus Christ to a multitude of people in Jerusalem, he was thrown down from the pinnacle of the temple by the Jews, and was stoned to death. He was buried in the place, his tomb and headstone remained in the ground and he passed away to the Lord on this day.

[11] *These are two young ones that are twins, which feed among the lilies*. [Cant 4:5]

that is, the sphacelons of eternal joy. They are 'sons of the sphacelon of out', the grace of the Holy Spirit with which they were anointed on the day of Pentecost. So the penultimate chapter of Deuteronomy says:

Let Asar be blessed with children, let him be acceptable to his brethren, and let him dip his foot in oil. His shoe shall be iron and brass. [Dn 33:24-25]

Asar (meaning 'richness') in Christ, who is not merely 'rich', but riches themselves, granting abundantly to all who ask, being not to himself but to others. Hence, he is called 'wonderful and glorious. He was truly acceptable to his brethren (Gn, let my brethren [Mt 28:10], he said) who he loved so much that for them by whom he was loved so much. On the day of Pentecost he dripped his foot (his Apostles, who were to carry him throughout the world, as a foot carries the body, and who, by their preaching, were to anoint the nations with the oil of the Holy Spirit, which flushes and soften, is refreshed, is healed, is soft) *his shoe* (the shoe of his foot was 'iron' (the power of miracles) and 'brass (the resounding of words). The shoe with which the Apostles were equipped, so that they might trample upon serpents and scorpions (Lk 10:19), that is, on demons and wicked men, was their teaching. This had two characteristics: the power to work miracles, to overcome demons, and resounding preaching to instruct unbelievers.

These fellows, *who stand before the Lord of the whole earth*. 'Stand' means here 'obey' or 'serve'. Hence, the Apostles are called 'ministers of Christ', in 2 Cor 6:3-10; that is, not masters, but ministers and helpers. Hence, they are called 'ministers of his precepts. They ministered themselves to him, as a sweet and sacrificial. Hence, they are called 'ministers' of the angels, praising and blessing him. To him be praise and honour for ever and ever. Amen.

[MORAL SERMONS]

12. *These are two sons*. There is something similar in Genesis 44. Jacob said:

You know that my wife bore me two. [Gen 44:27]

His wife was Rachel, mother of Joseph and Benjamin. They represent the love of God and the love of neighbour. Jacob, 'the supplant', Israel, and Rachel (whose name means 'seeing the Lord' or 'sheep') is the soul of the just man, which 'sees God by faith, and is a 'sheep' by humility and innocence. Rachel bore Joseph, 'the Lord shall add', and Benjamin, 'son of the right hand' or 'neighbour as himself. The first born is Joseph, the second is Benjamin. Let us look at each.

Joseph (meaning 'increase') is the love of God, for the more you love him, the more you receive increase from him and in him. So the Psalm says:

Man shall come to a deep heart: and God shall be exalted. [Ps 63:7-8]

'The deep' heart is the heart of one who loves, desires, contemplates, despises things below. You come to such a heart with steps of devotion. God is exalted, not in himself, but in you. His exaltation is your exaltation, your exaltation in mind, your exaltation in heart. Hence, the Lord hath too grasp him (as much as possible), who is above you, for he himself is reckoned to be on high.

But where does Joseph receive increase? Listen where! Genesis 41 says:

God hath made me to grow in the land of my poverty. [Gen 41:52]

This is what the Lord says:

Blessed are the poor in spirit, for theirs is the kingdom of heaven. [Mt 5:3]

See how much he grows, who takes possession of the kingdom of heaven! Oh, how many there are today, who would gladly live a long time in strict poverty, if only they knew for certain that they would be saved! Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are he who live in the true poverty of Christ, so as to be able to have the kingdom of heaven. So Proverbs 3 says:

The purchasing thereof is better than the merchandise of silver

and her fruit (the taste of contemplation) than the chiefest and purest gold.

She is more precious than all riches:

and all the things that are desired are not to be compared with her. [Prov 3:14-15]

The love of the divine mystery grows in the soul of humility, humility and lowliness. So the Baptist says:

I must decrease, but he must increase. [Jn 3:30]

When private love decreases in a man, divine love is increased.

13. Benjamin (meaning 'son of the right hand') was previously called Benon ('son of sorrow'). He represents love of neighbour, for whom you should be sorry. So that Benon says himself, 'Who is weak, and I am not weak?' [2Cor 11:29], and in Romans:

I have great sadness and continual sorrow in my heart for my brethren. [Rom 9:2-3]

If you love me, you will be sorry for my sorrow. The sorrow of your heart is a sign of your love for your neighbour. Hence, the Lord says to Peter, *Do you love me?* [Jn 21:15-17]. Peter was sorry, and said, 'Lord, you know that I love you'. And yet, we sorrow for our neighbor's sorrow! And what is the reason? To be sure, we do not love him. And so we should sorrow because we do not sorrow, and 'Sorrow shall be turned into joy' [Jn 16:20]. Hence, in the Gospel, Christ says: 'Blessed are the poor in spirit, for theirs is the kingdom of heaven'. [Mt 5:3]

14. These fellows, *who are born unto Israel*. Israel is the soul, the just man, who sees God by faith, and is a 'sheep' by humility and innocence. Rachel bore Joseph, who represents Jacob and says (in Genesis 42):

Two sons I have borne unto my wife Rachel. [Gen 42:13]

Natural History says that the eagle lays three eggs, but throws the third out of the nest, because it cannot bear the sight of it. The first two are Joseph and Benjamin, the third is Dan, who is called 'Judge' of neighbour and the world. The eagle (the just man) must throw the love of God out of the nest of his conscience, so that he may be able to feed properly only two, for if he wanted to nourish the third, he would be burdened by fleshly cares and embedded in virtue of mind, and so would become useless.

15. These, then, are two sons, *Joseph and Benjamin*. Of the splendour of all. Behold Rachel, who, as Genesis 29 says, was well favoured *and of a beautiful countenance* [Gen 29:17]. Behold the splendour of the Lord, of the glory of the city of concurrence which shall come down unto us (Ps 48:2), but for a temporal thing. Of this, the Lord said to Moses in Leviticus 24:

Command the children of Israel, that they bring unto thee pure olive beaten and cleanest of olives, to furnish the lamps continually, without the veil of the testimony. [Lev 24:2-3]

The children of Israel are the just and contemplatives, who bring 'oil' (joy of conscience) which is pure and cleanest, and beaten by the hammer of the Word of God, and by the rod of the Cross. Millers of the world and the flesh (and from olives (works of mercy), from fruit, from the bitter fruit) Day preparing and equipping the 'lamps' of their bodily senses 'continually', which are outside the veil of testimony, of which the Apostle says:

Our glory is this: the testimony of our conscience. [2Cor 1:12]

Then follows: *Who stand before the Lord of all the earth*. The love of God stands before him in humility and devotion of mind, the love of neighbour in compassion and succour. May Jesus Christ, who is blessed for ever, deign to bestow these two sons of love upon us. Amen.

NOTES

1. P.LOMBARD. Sententiae. III, dist. 23.4

2. P.LOMBARD, Sententiae. IV, dist. 49.3

3 This quotation has not been located in Augustine. Its source is unknown.

4 P.COMESTOR, Historia scholastica, in Evangelia. 154, PL 198.1593

5 Eadem was not included in the Canon of Scripture by the Council of Trent, and is not considered by the Roman Catholic Church to be canonical. However, it is in the Vulgate, and, therefore, and the translation given is based on that of the Authorized Version of the Apocrypha.

6 P.COMESTOR, Historia scholastica, in Evangelia, 102, PL 198.1508

7. ACTA SANCTORUM, S. Philippi Apostoli vita (where it gives 'Scythia' for 'Syria')

8. CATO, Disticha, IV, 40.2

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Translated by Paul Spilsbury

FESTIVAL SERMONS

THE FINDING OF THE HOLY CROSS

1. At that time: There was a man of the Pharisees, by name Nicodemus. [Jn. 3:1]

In this Gospel the Holy Spirit reveals the regeneration of Baptism, the Ascension of Christ, and the Resurrection.

[THE REGENERATION OF BAPTISM]

*2. The regeneration of Baptism: There was a man of the Pharisees, by name Nicodemus, who, believing, asserted that Christ had come from God, because of the signs which he had seen. He was a teacher of the Law, and was called a teacher of the Law, because he was enlightened by the Heavenly Spirit. Alternatively, he came by night, perhaps, because being a master in Israel he was embarrassed to learn in public, or because he was afraid of the Jews. Alternatively, he came by night, because he was a teacher of the Law, and was called a teacher of the Law, and was called a teacher of the night, because he was called a teacher of the night, and was called a teacher of the night, because he was called a teacher of the night, because he was called a teacher of the night, because he

THE SERMONS OF ST ANTONY

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FESTIVAL SERMONS

THE LITANIES

1. At the time, Jesus said to his disciples: *Which of you shall have a friend*. [Lk 11:5]

In this Gospel three things are noted: the bread, the persistence of prayer, and the love of a father for his son.

[THE ASKING FOR BREAD]

2. The asking for bread: *Which of you shall have a friend*. Let us see what is the meaning of this so. We have three, the three loaves, the friend from the journey, the door, the children.

The friend, 'guardian of the soul', is Jesus Christ. Unless he keep the soul, *he labours in vain who keeps it*. Ps 126:1; Ecclesiastes 6 says of him:

A faithful friend is a strong defence, and he that hath found him hath found a treasure. Nothing can be compared to a faithful friend: and no weight of gold and silver is able to countervail the goodness of his fidelity. [Ecclus 6:14-15]

And chapter 9:

Forsake not an old friend: for the new will not be like to him. [Ecclus 9:14]

(This means the devil, who loves novelty). Our true friend is Jesus Christ, who loved us so much that he delivered his life for us. Jn 15:13. Of this friend it should be your friend, that if anyone were at the point of death, he offered himself for you, and freely took upon himself your sickness and death?

Natural History says that the cuckoo, a totally white bird, and the insofar of whose eyes is a cure for blindness, flies to a pure spring and sets a pure stone in it, intended for few, and she is an indication of his table of health. The bird then approaches the face of the sick person and draws out his illness, taking it into itself. Then the bird flies off, and, as it steadily consumes it in the burning rays of the sun. It is the same with Christ our friend, who is wholly white, because he is clean from all sin, and who is the pure spring of the Holy Spirit, and who is the pure stone, which no one could not see clearly that he is the Son of God, who is the pure table, which represents a banquet from the eye. He ingested fleshly upon the sick human race with the eyes of his mercy, and this with his wounds he drew out the illness of our souls, and infinitely, mounted the cross, and then consumed our sins in the burning heat of the Passion. Truly, he was our friend, of whom it is said: *Which of you shall have a friend and shall go to him at midnight?* [Lk 11:5]

The night which impedes the eyes is darkness, and the darkness which impede the eyes of reason. Job 3 says of it:

Let that night be solitary, and not worthy of praise. [Job 3:7]

The night of temptation is 'solitary' when it finds no consent in man, it is 'not worthy of praise' when man does not have the will to it. A person accepts himself with temptation, and praises it, who receives it when it comes, and having received it, lays with it in his mind. You should go to Christ your friend in this night, and say to him: *Friend, lend me three loaves*. [Lk 11:5]

The 'three loaves' are the three-fold grace of consumption. The first is the remembrance of our sins, the second is the fear of the judgment, the third is the desire for the joy of the eternal contemplation of Christ. He asks for the loan of these three loaves. A loan is something that must be repaid. Whatever we have of grace, we receive from God and must return to him.

Not to us, O Lord, not to us: but to thy name give glory. [Ps 113A:1]

You are poor, and have not the bread of compunction: ask your friend to lend it to you, so that you may return to him what you have received from him.

Because, he says, a friend of mine is come off his journey to me.

and I have not what to set before him. [Lk 11:6]

The friend who has come from a journey is the mind which departs from us as often as it forgets the fear of God and the memory of our sins. Because of this forgetfulness, we ought to be refreshed with heavenly food. We are nothing to whom he is, because a benefactor is sighing for God cannot thirst, speak or gaze on anything but him. Only the joy of the Trinity, which is also represented by the three-fold bread, and which the soul begins to recognise again and strive to see more fully and attain.

3. There follows, *And he from within should answer and say:*

Trouble me not: the door is now shut, and my children are with me in bed. [Lk 11:7]

He, our friend, is 'within', and we poor wretches are still standing outside, because we are cast out from his consonance in our present miserable exile. We stand outside, and have to cry out: *Trouble me not*, because we are in the bed of our sins, and we are not worthy to be consolated. Due to serious sickness, we are as sick and it is such need of bread! Let a crowd close to the cries out, and hears these words: *Trouble me not (that is, I could not be disturbed by your prayers), because I am in bed.*

There is something similar in Deuteronomy 28:

Be the heaven, that is over thee of brass, and the ground thou treadest on of iron. The Lord give thee dust for rain and ashes: and let ashes come down from heaven upon thee. All those be consumed. [Dt 28:23-24]

The door is shut, the heavens are brass, when the ray of divine grace does not illuminate the human mind, and the prayers does not penetrate the heaven of brass. It is said:

Thou hast set a cloud, that our prayer may not pass through. [Lam 3:44]

If the sky were brass, the sun would not shine and the rain would not fall, and men would remain in darkness and perish in their sins. When the door or sky of heavenly grace is shut, the sinner remains in darkness of conscience, and lacks the rain of compunction. The 'ground' he treads on' (the earth), also represents the sinner, who lacks the tears of rain, and has to receive no fruit of consolation, only coldness and hardness of heart. Iron is cold and hard. The sinner is also like iron, because he is cold and hard-hearted. The 'dust' and 'ashes' represent the sinner who has grown cold and hard, which dry it up. Ashes come down, when it looks for mortal and fallen things which bear it and afflict it. See how great is the sorrow and anguish! There is no remedy for compunction, no remedy, no consolation in the active life, because of need in prayer, ashes wandering among temptations.

But should he (Christ) not be able to give prayers? Of course not! Even if the door of heavenly grace is shut, either because of our sins or to make us more fervent to pray and beseech. Even if the 'children' (thoughts) are passing through about God because 70% of our prayer is contrition (a tributary) are with him 'in bed', that is, in eternal rest, and will not come out to salvation? Yes, the Apostle writes to the Hebrews:

Are they not all ministering spirits, sent to minister for them who shall receive the inheritance of salvation? [Heb 1:14]

Even so, should one cease to ask for bread? He says, *I cannot rise and give them*. [Lk 11:7]; but the Gloss says here, "He does not take away the hope of praying, he more vehemently inflames the desire to pray. Having the difficulty of gaining what one wants."

Yet, if he shall continue knocking, I say to you, etc. [Lk 11:8]. The Gloss says, "If a human friend tires and gives, how much more will God give to the persistent, how much more will God give, who without weariness gives abundantly what is asked? Let your mind, converted from the world, be persistent in prayer, and it will be heard. Let it persist in knocking, and it will be opened. Let our friend to pray, as it was the door where anyone enters to receive gifts of grace, and to pray hope, who does not deceive with his promises." Because of this importunity, he will give [Lk 11:8], but unremitting effort conquered, and by the inspiration of his grace he will give him all he needs, even if it is not all he sometimes asks.

[THE PERSISTENCE OF PRAYER]

4. The persistence of prayer: *And I say to you: Ask, and it shall be given* (ibid). [Lk 11:9]. So Zechariah 10 says:

Ask ye the Lord rain in the latter season: and the Lord will make snows; and will give them showers of rain, and every man in the field. [Zech 10:1]

Snow, which is white and cold, represents the cleanness of chastity; the showers of rain are devotion of tears; the grass represents the contrition for our brother's needs which should always grow green in the field of our heart. We should ask these three of the Lord, if not at once, then later, because, *he that asks, he that seeks, he that knocks, shall the kingdom of God come*. [cf. Mt 6:33; Lk 12:31]. Worldly people first make their request for earthly things, lastly for eternal things, and they receive the first, but not the second and the treasure is, and therefore *where our heart ought to be*. [cf. Mt 6:21; Lk 12:34], and no request.

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Seek, and you shall find [Lk 11:9]. The Bridle says in Canticles 3:

I will rise and will go about the city.

In the streets and the broad ways I will seek him whom my soul loveth. [Cant 3:2]

The city is the heavenly homeland, in which there are 'streets and broad ways'; that is, greater and lesser contes. The city is also the soul, lifting herself from earthly things, and so is also marvelling at the burning love of the seraphim for God, gazing upon the cherubim in their knowledge, and seeking God, who is the seraphim and cherubim, and who is the Bridegroom. Because he is higher than all of them, she does not find him, and so she must pass by the seraphim and cherubim, in speculation of mind, in order to be able to find the Beloved.

Seek, and ye shall find. So Zephaniah 2 says:

Seek the Lord, all ye meek of the earth, you that have wrought his judgement: seek the just, seek the meek. If by any means you may be hid in the day of his indignation. [Zeph 2:3]

And Amos 5:

Seek the Lord and you shall live. But seek not Bethel and go not into Galgal, neither shall you pass over to Bersabee. [Am 5:4-5]

The children of Israel made golden calves and placed them in Bethel, to adore them there [cf. 3Kgs12:32]. Galgal represents the splendour of temporal glory, the call is the wanton feasting and drunkenness of the world, and Bersabee represents the pit of the world, which pulls, *whose Bethel and whose Galgal are in derradjee*, the sweetness of self, the charms of cupidity, bottomless and insatiable, just as the seventh day is said to be 'endless'. Rather:

Seek ye the Lord while he may be found: call upon him while he is near. [Is 55:6]

5. So there follows: *Knock, and it shall be opened to you* [Lk 11:9]. Thus it says in Acts 12:

But Peter continued knocking. And when they had opened, they saw him and were astonished. [Ac 12:16]

Peter, freed from prison by the angel, stands for anyone who is freed by God's grace from the prison of sin, to which lusts and concupiscence are the door of the heavenly cross, and then the angels will open to him, that is, they will offer the prayer of his devotion in the spirit of God, and he will be astonished (if I may say so) to the joy they have over a sinner doing penance [cf. Lk 15:10].

[THE LOVE OF A FATHER FOR A SON]

6. The love of a father for a son: *Which of you, if he ask his father bread*, etc. [Lk 11:11]. Let us see what these six opposites signify: bread and stone, fish and serpent, egg and scorpion.

'Bread', which nourishes, is the Word, or charity, which should first be place with every food of good action. *Let all be done in charity* [1Cor 16:14], he says. Just as a table seems lacking, without bread, so all good actions are nothing without charity, because by charity alone are they perfected. Leviticus 26 says:

You shall eat your bread to the full, and dwell in your land without fear. [Lev 26:5]

The land, prominent over the trees, which we will have perfectly in the future, namely fullness of charity, whereby the soul is satisfied, and peace in the land which is our flesh. Any Christian, a child of grace, should ask this bread of God his father, so that he may love him above all things, and his neighbour as himself. So he says:

Will he give him a stone? [Lk 11:11]; Job 28 says:

The stone lies in the dark and the shadow of death.

the flood disturbs from the people that are on their journey. [Job 28:3-4]

The flood is compunction of tears, which separates the 'stone of darkness' (the hardness of a blind mind) and the 'shadow of death' (mortal sin, which comes from the devil, whose name is Satan, that is, 'the shadow of death'), from the journeying people, who should seek God, who is the stone, and who is also the shadow of death. Rather, God his father will not give him hardness of heart, rather he removes it. He says:

I will take away your stony heart that does not feel,

and will give you a heart of flesh which will sorrow. [Ezek 36:26]

Or a fish. The fish is latin in what cannot be seen. Just as a fish is born, lives and is nourished in the sea, so Christ was born of the Virgin Mary, lived and was nourished invisibly in the soul, consecrated the invisible grace of the Spirit by the sacrament of Baptism, and is nourished by the invisible aid of divine protection, lest it grow faint, and by the sight of invisible rewards it does not grow faint. Rather, God his father will not give him a serpent, which is the sin of the flesh, which repeatedly by the season of the year, sets in not destroyed, so faith is not broken by adversity. Any Christian who is a child of God, ask this food of God. Rather he is not asked for a serpent. Of it your Apostle writes in the Catholic Church:

2. Will for a fish give him a serpent? [Lk 11:11]. A serpent creeps by hidden ways, and every serpent is cold by nature, nor does it strike unless it is heated. Some say that serpents are born from the dust of the earth, and they are born of the dust of the earth, and they are born of the dust of the earth, and they are born of

THE SERMONS OF SAINT JOHN

Translated by Paul Spilsbury

FESTIVAL SERMONS

THE ASCENSION OF THE LORD

1. At that time: While the eleven disciples were at table, Jesus appeared to them. [Mk 16:14]

The Lord Jesus Christ appears now to revive the last appearance of Christ, the sending of the Apostles to preach, and his Ascension into heaven.

THE LAST APPEARANCE TO CHRISTIANS

2. The last appearance of Christ: While the eleven: Note that Jesus appeared ten times to his disciples after the resurrection. Of the ten appearances, four appeared to the apostles, six appeared to the disciples. Jesus appeared to the disciples: Thomas, Peter, Cleopas and his companion, and the other disciples, on the second day of the Resurrection [Jn 20:19-29]. Secondly, at the sea of Tiberias [Jn 21:1-22]. Thirdly, on the mountain where he had appointed them [Mt 28:16]. Fourth, to more than five hundred brothers at once, as Paul witness [1 Cor 15:6]. Fifth, to James, who was consoled with power from God [Lk 24:34; 1 Cor 15:7]. Sixth, to the eleven, who were astonished at his coming and condemned their unbelief and their hardness of heart [Mk 16:14]. Seventh, to the eleven, who were gathered together, and who were astonished at his appearance [Lk 24:36]. Eighth, to the eleven, who were gathered together, and who were astonished at his appearance, and who were in doubt [Jn 20:26]. 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THE SERMONS OF ST ANTONY

Translated by Paul Spilsbury

FESTIVAL SERMONS

THE FEAST OF PENTECOST

1. *The Holy Spirit, the Paraclete, whom the Father will send in my name, he will teach you all things and bring all things to your mind, whatsoever I shall have said to you.* [Jn 14:26]

[PROLOGUE: THE HOLY SPIRIT, THE COMFORTER]

2. 'Paracletos' is the Greek for 'comforter'. The Holy Spirit is named 'Comforter' because he consoles those who are fils, so that though they lose temporal things, they rejoice with eternal joy. So Isaiah 51 says:

The Lord will comfort Sion, and will comfort all the ruins thereof.

And he will make her desert as a place of pleasure,

and her wilderness as the garden of the Lord.

Joy and gladness shall be found therein,

thanksgiving and the voice of praise. [Is 51.3]

We will explain this text, first morally and then anagogically.

3. [Morally.] Sion, which means 'crag' or 'look-out point', is the soul of the just man, which like a rocky crag in the sea is buffeted by the waves of temptation, and yet is not worn away or moved; and therefore looks within itself and above itself. "Grant me to know myself and you," says Augustine.[1] The Holy Spirit comforts this Sion, saying:

Blessed are they that mourn; for they shall be comforted. [Mt 5.5]

And Isaiah 41 says:

To comfort all that mourn: to appoint to the mourners of Sion. [Is 61.2-3]

To mourn is to be without light, whoever lacks the light of worldly glory, the Holy Spirit will fill with the consolation of his grace.

So there follows: *And he will comfort all the ruins thereof.* This is what the Lord says in Matthew 19:

He that hath left house or brethren, etc. will receive an hundredfold, [Mt 19.29]

that is, spiritual gifts and virtues which are worth a hundred times more than temporal and carnal things. When the latter fall into ruin, the former rise up; the proud man falls, the humble man rises; the lustful man falls, the chaste man rises, and so with the rest.

And he will make her desert as a place of pleasure. A desert is as it were a deserted place, and it represents the heart of the just man, which because it does not frequent present consolations, takes pleasure in the grace of the Holy Spirit. What shall it call 'pleasure', if not the sweetness of contemplation, devotion of mind and compassion for our neighbour?

And her wilderness (that is, poverty) *as the garden of the Lord.* Of the Bride says in Canticles 6:

My beloved is gone down into his garden. [Cant 6.1]

St Bernard[2] says, "In heaven, all good things are abundantly available; only poverty is not to be found among them. On earth, this kind of thing abounds, and man does not know its worth. The Son of God came to seek it, so as to make it precious in his estimation."

Joy (for sin forgiven) *and gladness* (for an enlightened conscience)*, thanksgiving* (for temporal benefits) *and the voice of praise* (for spiritual gifts) *shall be found therein* (i.e. in the aforesaid Sion).

4. Anagogically. Note that in this text the word 'comfort' occurs twice, on account of the double comfort the just man receives in the general resurrection: namely, the robe of soul and body. So the last chapter of Proverbs says:

All her domestics are clothed in double garments. [Prov 31.21]

And Isaiah 61:

For your double confusion and shame they shall praise their part; therefore they shall receive double in their land. Everlasting joy shall be to them. [Is 61.7]

What is 'double' consists of two parts. He comforts the soul, and he comforts the body, because he restores their ruins. So the Lord promises in the last chapter of Amos:

In that day I will raise up the tabernacle of David, that is fallen:

and I will close up the breaches of the walls thereof and repair what was fallen. [Am 9.11]

He will raise up the 'tabernacle of David' the body of the just man which had fallen in death, 'in that day' of the general resurrection; when he will rebuild the 'breaches of the walls' (the passions of his members), so that no passion may have dominion over him. And because there is nod true resurrection unless what falls rises again, there is added: *And I will repair what was fallen.* So Job says:

And in my flesh I shall see God my Saviour [Job 19.26].

And because the just man is a 'desert' here, as to stillness of soul, and a 'wilderness' as to poverty of body, his soul takes pleasure in the savour of wisdom, with which the angels are satisfied; and his body is like the garden of the Lord, watered with four gifts, like the four rivers of Paradise. Regarding these there is added: *Joy in clarity, gladness in agility, thanksgiving in subtlety and a voice of praise in impassibility, will be found therein,* that is, in the robe of the glorified body. Blessed is he who merits to be consoled by the Paraclete with this double consolation.

[LITERAL SERMON ON THE GOSPEL OF THE FEAST]

5. *The Holy Spirit, the Paraclete.* This is he who is breathed into the hearts of the saints by the Father and the Son. This is he by whom they are sanctified, so as he filled to be saints. As the human spirit is the life of the body, so this divine Spirit is the life of spirits. The former life makes able to feel, the latter life makes holy. He is called the Holy Spirit, without whom no spirit, angelic or human, is made holy.

Whom the Father shall send in my name [Jn 14.14], that is, in my glory, so *mankind in my glory,* or because he has the same name as the Son, namely, God. The Father sends Jesus: *He shall glorify me,* because in making you spiritual, he will declare in what way the Son is equal to the Father, he whom they had known according to the flesh, as man [cf. 2Cor 5.16]. Or, by taking away fear, he will make you proclaim my glory to the whole world, which will benefit, not me, but men.

He will teach you all things. Joel 2 says:

Children of Sion, rejoice and be joyful in the Lord your God: because he hath given you a teacher of justice. [Joel 2.23]

He will teach you to know all things belonging to salvation. So, just before, he promises:

Behold, I will send you corn and wine and oil, and you shall be filled with them. [Joel 2.19]

The Holy Spirit is called 'corn' because he strengthens those going to their homeland, *lest they faint in the way* [cf. Mt 15.32]. He is called 'wine' because he gladdens them in tribulation; and 'oil', because he smoothes what is rough. These three were very necessary to the Apostles, about to proclaim all the world, and so they were filled with the Holy Spirit to confer these three on them, with which they were filled. So there is sung of them: *They were all filled with the Holy Spirit* [Ac 2.4; 4.31], and the spirit of the world should enter them. *A vessel completely full cannot receive anything more.*

And bring all things to your mind, that is, he will help you or remind you, and make you remember all things, whatsoever *I shall have said* to you. He will teach you, that you may know; he will prompt you, that you may well. Behold, the Holy Spirit gives the ability to know and to will, let us apply our ability on behalf of our ability, and so we shall be a temple of the Holy Spirit. May the Son, who is blessed for ever, send him to us.

[ALLEGORICAL SERMON]

6. *A swift stream of fire issued forth from before the Ancient of days* [Dan 7.10].

This text is from Daniel 7. There is something similar in Isaiah 44:

I will pour water upon the thirsty ground and streams upon the dry land :

I will pour out my spirit upon thy seed , and my blessing upon thy stock. [Is 44.3]

This is the very thing Peter preached today in Jerusalem, in Acts 2:

I will pour out my Spirit upon all flesh:

and your sons and your daughters shall prophesy. [Ac 2.17]

A river is an everlasting flowing of waters, which stream perpetually. This 'river' is the grace of the Holy Spirit, which today abundantly watered the hearts of the Apostles, filling them and cleansing them. As was said: *I will pour upon you clean water, and you shall be cleansed from all your filthiness* [Ezek 36.25].

This river is called 'fiery'. "What else is the Holy Spirit but a divine fire? What corporeal fire does to iron, this fire does to the dirty, cold and hard heart. At the incoming of this fire, the human mind little by little loses all blackness, coldness and hardness, and wholly takes on the likeness of that by which it is kindled. For this purpose it is given to man, for this it is breathed into him, that as far as possible he may be configured to it. For, from the burning of the divine fire, he becomes completely white-hot, and blazes forth equally, and melts into the love of God, according to these words of the Apostle: *The charity of God is poured forth in our hearts, by the Holy Ghost who is given to us* [Rom 5.5]."[3]

Note that by burning, fire brings love what is high, joins together what is divided (as iron to iron), makes bright what is dark, penetrates what is hard, makes what is heavy, directs all its movements and force upwards and flees the earth, and moves whatever it is engendered in to its own proper operation. These seven properties of fire can be referred to the seven gifts of the Holy Spirit, which,

by the gift of fear, brings low what is high (that is, proud);

by the gift of piety, joins divided and separated hearts;

by the gift of knowledge, makes bright what is dark;

by the gift of fortitude, penetrates hard hearts;

by the gift of counsel, is always in motion (for he who is counselled by his inspiration does not remain idle, but moves promptly to his own work and the salvation of others. "The grace of the Holy Spirit knows no sluggishness or idleness").[4]

by the gift of understanding, directs all its movements, etc., because by his inspiration he gives man to understand, that is, to inwardly read in his heart, that he may seek what is heavenly and flee what is earthly;

by the gift of wisdom, it moves the mind in which it is engendered to its own operation, because it gives it a taste for it. Ecclesiasticus 24 says: *I perfumed my dwelling* [Ecclus 24.21]. The mind of the just, in which the Holy Spirit dwells, is redolent as a vessel or place in which something sweet-scented is placed.

The grace of the Holy Spirit is called a 'river of fire'; a river, because it extinguishes the thirst for temporal things and washes away the stains of sin; fiery, because it inflames to love and illuminates to knowledge. So today it is said to appear upon the Apostles in tongues of fire, because it made them to speak and to burn. They burned with love of God, they enlightened their neighbour with a word.

7. It is also said to be 'swift'. So Acts 2 says:

Suddenly there came a sound from heaven, as of a mighty wind coming. [Ac 2.2]

Its might draws the mind above, and casts down eternal woe.

The stream of the river maketh the city of God joyful, [Ps 45.5]

because it filled the whole house where they were sitting [Ac 2.2].

We have heard where this river went; let us see whence it came out. It issued forth from before *the Ancient of days.* 'Ancient', because before everything. Christ says in John 8:

Before Abraham was made, I am. [Jn 8.58]

He, then, is the Ancient of days, an origin without a beginning, timelessly forming time, and ruling what is formed, reigning everywhere as God, from before whose face issue forth streams forth the river of fire. The 'face' is that by which we are recognised. By the Son we come to know the Father, by the Holy Spirit we come to know the Son.

When the Paraclete cometh, he will give testimony of me. [Jn 15.26]

Let us, then, devoutly ask him to send us the Paraclete, by whom we may know and love him, so that we may be found fit to attain to him. May he grant this, who is blessed for ever. Amen.

[MORAL SERMON]

8. *A stream of fire,* etc. There is something similar in Isaiah 59:

When he shall come as a violent stream which the spirit of the Lord driveth on. [Is 59.19]

The stream stands for the flow of tears which the spirit of contrition makes to flow. So it says in Exodus 17 that Moses struck the rock with his staff, and water came out from it [cf. Ex 17.6]. The rock is the hard heart; if it is struck by the staff of contrition, the water of tears comes out. Sting your eye, and out comes a tear. Sting your heart, and out comes wisdom.

This stream is called 'of fire', that is, hot. So Genesis 36 says:

This is Ana that found the hot waters in the wilderness, when he fed the asses of Sebeon his father. [Gen 36.24]

Ana ('gratified') is the penitent whom divine grace has made grateful. He finds the waters of hot tears, which expel the chill of malice, not in the city and tumult of worldly folk, but in the wilderness of body and mind. A little child is happy when his nurse bathes him in warm water. So the just man, small in malice, is happy when grace, his nurse, washes him with tears. He says:

Thou shalt wash me, and I shall be made whiter than snow. [Ps 50.9]

He finds these waters when he corrects in himself the 'asses' (his asinine obstinacy) with the rod of discipline, and compels them to go into the eternal pastures.

Alternatively, the 'asses' are faithful souls, which are called 'of Sebeon' (meaning 'standing in mourning'), who represents Christ, the father of the just man, who by taking on our nature stands mourning; for as the Apostle says, he was *offering with a strong cry and with tears* [Heb 5.7]. His faithful, as he feeds them with word and example, find tears in the wilderness of the mind, because compunction of tears arises from compassion for our neighbours. So Job 30 says:

I wept heretofore for him that was afflicted:

and my soul had compassion on the poor. [Job 30.25]

Compunction of tears is called a 'stream of fire' because it cleanses and warms. There is a proverb, "He weeps warmly, who weeps from the heart." Because there was a great fire of love in the heart of Magdalene, she shed the hottest tears, and *she began to wash his feet with tears* [Lk 7.38]! Truly her tears were a 'swift stream of fire', because they destroyed all her sins:

Many sins are forgiven her, because she hath loved much. [cf. Lk 7.47]

9. 'Swift'. So Job 3 says:

Before I eat, I sigh; and as overflowing waters, so is my roaring. [Job 3.24]

As a swift and violent river, the waters of a flood, washes away an obstacle, so the 'roaring', the groans and tears, of a penitent washes away all the obstacles of temptation. And as at the roaring of a lion all the beasts stop in their steps, so do all the demons at the groaning of a penitent. So in chapter 2:

No man spoke to him a word: for they saw that his grief was very great. [Job 2.13]

The 'speaking' of the demons is their tempting, which ceases when there is vehement sorrow in a penitent. First he must go forward, if afterwards he may eat, that is, have peace and sweetness of conscience.

This stream goes out from the face of Christ, coming to judgement, and to render to each according to his works. Then let a man call to mind how angry that terrible judge will be, so that *the powers of heaven shall be moved* [Lk 21.26], and *the pillars of heaven tremble* [cf. Job 26.11], when, as Apocalypse 6 says, they say to the mountains and rocks:

Fall upon us and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb. [Apoc 6.16]

Formerly he was silent before his shearer and striker, his face smeared with spittle and swollen with blows, pale in death; but in judgement his face will be fierce, angry and upsilying. Who will then stand to see it? If, as Esther 15 says,

when she saw the face of Assuerus, full of graces, she fell down and was almost in a swoon [cf. Esth 15.17-18]

what will man do, when in the judgement he sees the face of the just Judge, so terrible and austere?

When Assuerus had lifted up his countenance, and with burning eyes had shewn the wrath of his heart, the queen sunk down and her colour turned pale: and she rested her weary head upon her handmaid. [Esth 15.10]

When the saints see Christ in glory, they begin to grant us this, who is blessed for ever. Amen.

NOTES

[1] cf. AUGUSTINE, *Soliloquies* II,1; PL 32.885

[2] cf. BERNARD, *In vigilia Nativitatis Domini,* sermo 1,5; PL 183.89

[3] RICHARD OF ST VICTOR, *De Trinitate* VI,14; PL 196.978

[4] AMBROSE, *Exposition of Luke,* II,19; PL 15.1640

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THE SERMONS OF ST JOHN

Translated by Sir Selby

FESTIVAL SERMONS

THE NATIVITY OF SAINT JOHN THE BAPTIST

1. At that time: The time was fulfilled for Elizabeth to give birth, and she brought forth a son [Lk 1:57] Holy Elizabeth bore a son; Zacharias was rooted: the birth of the Forerunner, and his naming.

[THE BIRTH OF THE FORERUNNER]

2. The birth of the Forerunner: The time was fulfilled for Elizabeth. Mary remained three months in the house of Zacharias, and returning to her kinswoman, until she should give birth, as it is read in the book of the Just that the blessed Virgin was the first to pick up the new-born John.[1] The time was fulfilled: the time of the Forerunner's birth, which was accomplished in the sixth month, birth as activity of good work, signifying that then the has the fullness of perfection. Thus

Luke is pious that Mary's days were fulfilled that she should be delivered. [Lk 2:6]

Abraham died, being full of days. [Gen 25:8]

On the contrary, the days of the wicked are empty and vacant. So, The time was fulfilled for Elizabeth to give birth, as Luke tells, and to the Lord's temple to the Lord's Christ, when Gabriel appeared to him and said, Elizabeth your wife will bear you a son [cf. Lk 1:13] and you shall call his name John. Elizabeth, meaning 'God's oath', signifies the Lord's Christ, who is the oath of God, or Christ, or Christ's Proclamation, and Redeemer today, Let us see the moral significance of Zacharias' *Tremendous of the Lord* or *Inventory of the Lord* [and] Elizabeth [the mother of the Lord].

3. Elizabeth is the faithful soul, who is well-named 'seventh of my God' on account of three harmonic which blossom in her: prudence, of good deeds and blessings. The first 'seven' justifies, the second moves on from good to better, the third perfects. Alternatively, 'seven' refers to the seven days of the week, in which the Lord's Christ, the Lord's Redeemer, was born and was 'The sun of the Just to the world of mankind.'[2] *Hic plaude in le pecat* [cf. Ps 75:5], that is, *Ite pecatorii Gloc*. Of the seven days, Ezekiel says:

Thus shall call the sabbath delightful, and the holy of the Lord glorious. [Is 58:13]

Spiritually, spiritual-disciplinary-moral-anagogic the 'delights' are those three 'senses' mentioned above, with which the soul is fed, so as to make a delightful sabbath, fed with holiness of life and glorious contents.

This Elisabeth conceives by Zacharias; so that the Psalm says:

I remembered God, and was delighted,

and was exercised, and my spirit laboured away. [Ps 76:4]

A woman conceives with pleasure, and she conceives in great delight; from the remembrance of the Lord. [cf. the Psalm text]

I have been delighted in the way of thy testimonies, as in all riches. [Ps 118:14]

that is, 'In the way of your martyrdom,' your sufferings. The crown of thorns, the Cross, the lance, the nails, the sponge, the reed, the scourging, the spittle, the robe, the crown, the Cross, the tomb, the sepulchre, which are in all the riches of the world, saying, 'I remembered God, and was delighted.' Two things come from this delight, the exercise of works of charity, and a habitat of self-abnegation in spirit, or else the two things the Psalm mentions:

My flesh they certainly and my heart (the joy of my heart) hath fainted away:

thou art the God of my heart, and God is my portion for ever. [Ps 72:26]

Here what I say is proved: the heart the child of remorse.

Note that Elisabeth conceived in the seventh month, September, and give birth in June. Even so, the soul conceives in the 'seventh' (the sabbath), that is, in stillness, by devotion of mind, and gives birth to the Lord's Christ, the Lord's Redeemer, in the sixth month, the month of the Sun of grace and of the Just, in which the Lord, the Sunlight first shightedh [sic] on us.

4. Now Elisabeth's full time of being delivered was come, and she brought forth a son. And her neighbours and kinsfolk heard that the Lord had shewed his great mercy towards her, and they rejoiced with her. [Lk 1:57-58]

The Glossa says, 'The coming forth to birth of saints brings joy to many, because it is a common joy to many, and it is a joy to the neighbours and kinsfolk.' Hence, Luke says, 'And they rejoiced with her.' Let us also rejoice with her and let us take on her signs of his future life and good behaviour, and the grace of the virtue which is to follow shown in the prefigurings [of the neighbours.]

Metally, 'the neighbours' are the angels, the 'kinsfolk' are just men, who congratulate the soul on the birth of grace [in the Lord Jesus].

And many shall rejoice in his nativity, for he shall be great before the lord and shall drink no wine nor strong drink. [Lk 1:14]

Truly, many rejoice: Christ, angel and neighbour, Christ, because as Luke 15 says,

When he hath found the sheep, he lays it on his shoulders rejoicing. [Lk 15:5]

The Glossa says, " The 'shoulders' of Christ are the arms of the Cross. There he carried my sins, and there he put them to rest." The angel, because

I say to you, there shall be joy before the angels of God upon one sinner doing penance. [Lk 15:10]

The Glossa says, "The angels, being rational, rejoice that man is reconciled to them, which should release us to goodness of life, to do what is pleasing to them whose patronage we have, and to do what is pleasing to God whose friends we are." The neighbour, as the Apostle says in 1 Corinthians 3:

I rejoice because you were made sorrowful unto penance. [2Cor 7:9]

He will be great Note that 'great' is related in reference to mind, 'largeness' to the body: *If your mind be small in your body, it will be great before God.* I *must decrease: the mind diminishes* [cf. Jn 3:30], he says. When you lessen yourself by humility, grace grows in you by virtue of such. *Before the Lord* Here, the Lord's Christ, who is the Lord's decreeing, who call and good, and good will. What a man is before God, that he is, and no more.[3] If you want to consecrate your offerings, you must be a priest, and be a priest, you must be a Levite, and be a Levite, you must be of Israelite stock. So the Lord says to Moses, in Leviticus 21:

You shall not drink wine nor anything that may inebriate drink, thou nor thy sons, when you enter into the tabernacle of the testimony, lest you die. [Lex 10:9]

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Wheaven wants to consecrate his work to the Lord[4], and he received into the tabernacle of the heavenly Jerusalem, should beware the drunkenness of vainglory and foolish mirth.

[LEVITE NARRATIVE]

5. His naming. *And it came to pass that on the eighth day they came to circumcise the child* [Lk 1:59]. The first day is knowledge of our truth, the second, the remembrance of our redemption, the third, the hope of our resurrection, the fourth, the fear of the Lord, the fifth, consideration of our sins, the sixth, prudence in our growth, amounting to knowledge; the eighth, affection of aloneness upon oneself. On this 'eighth day' the child is circumcised, for the Lord's Christ, the Lord's Redeemer, is born, and the Lord's Christ, the Lord's Redeemer, is the unfaithful pharisee's circumcision. So, to identify, literally, 'to stand apart', He takes upon himself who neither in heart or body consents to illicit pleasure. So Genesis 19 says that the angels said to Lot:

Do not stay at all the country about, but save thyself in the mountain, lest thou be also consumed. [Gen 19:17]

All the country is heart and body, in which we should not stay at all, either by act, or even desire, by consent. We should take ourselves far in the mountain of heavenly conversation, lest we perish along with those who stay in or about that country.

There follows: *And they called him by his father's name Zacharias* [Lk 1:59]. The Glossa says, "Because the Jews were a carnal people, they thought that the child should be called by his father's name." Allegorically, the 'father' is the God-the-Father, the accusative of circumcision, of the prophecy, of the Law, of the Jews, the Jewish, amounting to 'worldly' language, the eighth, affection of aloneness upon oneself. On this 'eighth day' the child is circumcised, for the Lord's Christ, the Lord's Redeemer, is born, and the Lord's Christ, the Lord's Redeemer, is the unfaithful pharisee's circumcision. So, to identify, literally, 'to stand apart', He takes upon himself who neither in heart or body consents to illicit pleasure. So Genesis 19 says that the angels said to Lot:

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When a man or woman shall make a vow to be sanctified, and will consecrate themselves to the Lord, they shall abstain from wine and every thing that may make drunk. [Lex 10:9]

Wheaven wants to consecrate his work to the Lord[4], and he received into the tabernacle of the heavenly Jerusalem, should beware the drunkenness of vainglory and foolish mirth.

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Do not stay at all the country about, but save thyself in the mountain, lest thou be also consumed. [Gen 19:17]

THE SERMONS OF ST ANTONY

Translated by Paul Spilsbury

FESTIVAL SERMONS

THE HOLY APOSTLES PETER AND PAUL

1. Do we know, O the Lord and Master Christ, Simon son of John, do you love me more than these? Yes, O the Lord, you know that I love you. Feed my lambs. Do you know, O the Lord and Master Christ, the Lord, the Son from consubstantiate of the Church in him, and how I can prepare

PETER'S DENIAL AND REPENTANCE AS A CONTRAST TO JUDAS'S

1. The Annalist continuation: Simon son of John, do you love me more than these? The Gloss: Peter, the Lord, the Son from consubstantiate of the Church in him, and how I can prepare.

THE SERMONS OF ST ANTONY

Translated by Paul Spilsbury

APPENDIX

[In his biography of St Antony, Fr Leopold de Chérancé gives a sermon which the Saint is said to have delivered in 1226, in the Benedictine abbey of St Martin at Limoges. His authority is the Chronicle of Pierre Coral, Abbot of St Martin, Librairie Nationale MS n. 5,452, fol. cix. This sermon does not seem to correspond to any of those contained in the *Sermones Dominicales et Festivi*. As it is not readily available, I reproduce it in the English translation of Fr Marianus, O.S.F.C.[1] I have given the scriptural references, and conformed the lay-out to the rest of this translation. If authentic, this seems to be the only record of a sermon as actually preached by the Saint.]

A SERMON PREACHED AT THE ABBEY OF ST MARTIN, LIMOGES

Who will give me wings like a dove, and I will fly and be at rest! [Ps 54.7]

Such is the cry of a soul that is weary of this world and longs for the solitude and peace of the cloister life. It is of the religious life that the Prophet Jeremias spoke when he said:

Leave the cities, ye that dwell in Moab, and dwell in the rock;

and be ye like the dove that maketh her nest in the mouth of the hole in the highest place. [Jer 48.28]

Leave the cities, that is, the sins and vices which dishonour, the tumult which prevents the soul from raising herself to God, and, often, even from thinking of him. *Leave the cities*, for it is written:

I have seen iniquity and contradiction in the city.

Day and night shall iniquity surround it upon its walls;

and in the midst thereof are labour and injustice.

And usury and deceits have not departed from its streets. [Ps 54.10-12]

There is to be found iniquity against God and man; contradiction against the preacher of truth; labour in the ambitious cares of the world; injustice in its dealings; knavery and usury in its business transactions.

Ye that dwell in Moab, that is in the world which is seated in pride as the city of Moab. All is pride in the world: pride of the intellect, which refuses to humble itself before God; pride of the will, which refuses to submit to the will of God; pride of the senses, which rebel against reason and dominate it… But to leave the world, live remote from the tumult of cities, to keep oneself unspotted from their vices, is not sufficient for the religious soul.

Hence the Prophet adds: *Dwell in the rock*. Now this rock is Jesus Christ. Establish yourself in him; let him be the constant theme of your thoughts, the object of your affections. Jacob reposed upon a stone in the wilderness, and while he slept he saw the heavens opened and conversed with angels, receiving a blessing from the Lord [cf. Gen 28.11-16]. Thus will it be with those who place their entire trust in Jesus Christ. They will be favoured with heavenly visions; they will live in the company of angels, they will be blessed as Jacob was, *to the north and south, to the east and west* [Gen 28.14]. To the north, which is the divine breath mortifying the flesh with its concupiscences; to the east, which is the light of faith and the merit of good works; to the south, which is the full meridian splendour of wisdom and charity; to the west, which is the burial of the old man with his vices. But as to the soul which does not repose upon this rock, it cannot expect to be blessed by the Lord.

And be ye like the dove that maketh her nest in the mouth of the hole of the highest place.

If Jesus Christ is the rock, the hole of the rock, in which the religious soul is to seek shelter and take up her abode, is the wound in the side of Jesus Christ. This is the safe harbour of refuge, to which the Divine Spouse calls the religious soul when he speaks to her in the words of the Canticle:

Arise, my love, my beautiful one, and come, O my dove,

that art in the clefts of the rock. in the deep hollow of the wall. [Cant 2.13-14]

The Divine Spouse speaks of the numberless clefts of the rock, but he also speaks of the deep hollow. There were, indeed, in his body numberless wounds, and one deep wound in his side; this leads to his heart, and it is hither he calls the soul he has espoused. To her he extends his arms, to her he opens wide his sacred hide and divine heart, that she may come and hide therein. By retiring into the clefts of the rock the dove is safe from the pursuit of birds of prey, and, at the same time, she prepares for herself a quiet refuge where she may calmly repose and coo in peace. So the religious soul finds in the heart of Jesus a secure refuge against the wiles and attacks of Satan, and a delightful retreat. But we must not rest merely at the entrance to the hole in the rock, we must penetrate its depths. At the mouth of the deep hollow, at the mouth of the wound in his side we shall, indeed, find the precious blood which has redeemed us. This blood pleads for us and demands mercy for us. But the religious soul must not stay at the entrance. When she has heard, and understood, the voice of the divine blood, she must hasten to the very source from which it springs, into the very innermost sanctuary of the heart of Jesus. There she will find light, peace, and ineffable consolations.

And be ye like the dove that maketh her nest in the deep hollow of the rock. The dove builds her nest with little pieces of straw she gathers up here and there. And how are we to build an abode in the heart of Jesus? This Divine Saviour, who so mercifully gives us the place wherein we are to make our abode, furnishes us at the same time with the materials with which to construct it. O religious soul, dove beloved of Christ, behold those little pieces of straw which the world tramples under its feet. They are the virtues practised by thy Saviour and thy Spouse, of which he himself has set thee an example: humility, meekness, poverty, penance, patience and mortification. The world despises them as useless pieces of straw; nevertheless, they will be for thee the material wherewith to construct thy dwelling-place, for ever, *in the profound hollow of the rock*, in the heart of Jesus.

NOTES

1 *St. Anthony of Padua*, by Father Leopold de Chérancé, O.S.F.C., rendered into English by Father Marianus, O.S.F.C. with an introduction by Father Anselm, O.S.F.C. (Eighth Edition, London, Burns Oates & Washbourne), 83-86.