

## A001- Dominica I Adventis Domini Sermo 1

The seasonal winter sermons of the preacher and proclaimer of the divine Word, interpreter of sacred scripture and most subtle professor, Saint Vincent, confessor of Valencia, of the Order of Preachers, happily begin.

## First Sunday of Advent. Sermon 1 Part one -The theme

Mt 21.9

And the multitudes that went before and that followed, cried, saying: Hosanna to the son of David: Blessed is he who comes in the name of the Lord: Hosanna in the highest.

Blessed is he who comes in the name of the Lord," (Mt 21:9). We have prescribed for today's gospel this text from Mt 21. This Sunday is one of the greater Sundays of the entire year, because it is the first Sunday of the Coming (Adventus) of the Lord. Holy Mother Church sets aside the ordinary texts of the office and begins the office of the Advent of the Lord. So, wishing to conform myself to holy mother church I propose now to preach about the Advent of our Lord Jesus Christ, how he shall come at the end of the world to judge the good and the wicked, rendering to each according to his works. God willing, we shall have many good thoughts. But first let us salute the Virgin Mary.

"Blessed is he who comes," etc. The words proposed is a short song which was sung by the children and the crowd at the coming of Christ into the city of Jerusalem, saying "Blessed is he who comes in the name of the Lord." To more fully introduce these words and as an introduction to the matter to be preached, it must be known that there are found in sacred scripture clearly and manifestly three comings [adventus] of the Lord in this world, solemn and notable. general and principal.

First was in virtuous humility. [de humilitate virtuosa]

Second in gracious charity,[de charitate gratiosa]

Third in rigorous majesty. [de maiestate rigorosa]

The first advent is already past, the second is present, the third is yet to come. From these three advents corresponds three weeks of Advent, and the theme is understood principally of the third and last coming, and the greater, because then the good shall say, "Blessed is he who comes...etc."

## VIRTUOUS HUMILITY

The first advent of the Lord was in virtuous humility, and this already is past, when he wished to descend through incarnation, conversation, captivity, scourging and passion, that those believing in him and obeying might ascend into heaven. The reason why he came in such humility was the pride of Adam and Eve, because they preferred not to obey God, but rather their own will. The sin of Adam was pride, as St. Thomas says II Sent. Dist. 22, q. 1, a. 1 and [II-II, q. 163, a. 1](#). And, as St. Thomas says, "Disobedience in him was caused by pride," and so Augustine says To Orosius [Dial. QQ. lxx, qu. 4), " man puffed up with pride obeyed the serpent's prompting, and scorned God's commands." Truly also in the sin of the first parents, as St. Thomas says, II-II, where above in the solution [ad 2m](#), gluttony has its place. It is said in Genesis 3," And the woman saw that

the tree was good to eat, and fair to the eyes, and delightful to behold: and she took of the fruit thereof, and did eat," (Gn 3:6), but it was not its goodness and beauty that was the first motive for sinning, but rather the argument of the serpent who said: " your eyes shall be opened: and you shall be as Gods,"(v. 5), and it was by coveting this that the woman fell into pride. Hence the sin of gluttony resulted from the sin of pride. Therefore the first sin was pride rather than gluttony.

And pride is the foundation of all sins. V.g. Why is someone avaricious? It is from pride, because he does not wish to obey the precept of God saying, "You should not lust," or "not commit thefts" etc. Why is someone lustful? Is it not from pride, because he does not wish to obey the precept, "You shall not commit fornication?" Same for gluttony and the other sins. Authority: "Pride is the beginning of all sin," (Sir 10:15). Therefore Christ comes in great humility to reform us, like a servant in administering to us the works of redemption through human incarnation.

But you wish to understand well this lesson taught by the humility of Christ, imagine that there were many great lords and some gathered at dinner, and they did not have a servant waiter. Imagine that the son of the king, having taken off his royal clothing and dressed simply had come to serve them all, first by offering them water for their hands and second, by serving the food. Would this not have been by the son of the king an act of great humility? The humility of the Son of God is incomparably greater. All nations of men were gathered in the room of this world, awaiting the sublime dinner of celestial feasting, but we did not have a waiter who would serve it to us. For this purpose the Son of God exchanged, or rather hid the clothing of his godhead, and putting on the apron of humanity comes to wait on us, although he was changed in no way by the incarnation. Of this see in III Pars of the Summa of St. Thomas, [q. 1, a. 1 ad 1](#), and [q. 2, a. 6, ad 1](#) and in III Sent., dist. 2, q. 1, a. 1, ad 1. Authority: "Who being in the form of God," namely with the clothing of deity, "...emptied himself, " that is, humbled himself, "taking the form of a servant, being made in the likeness of men, and in habit found as a man," (Phil 2:6-7), namely to serve and minister to us.

And first he gives us water for our unclean hands, because all were conceived, born, and nurtured in sins. The Apostle Paul says in Romans 5: "Wherefore as by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned," (v. 12). And we have in *De confess. d 4, c 2, firmissime tene*: On this account he first ordained the holy sacrament of Baptism. Baptism is ordained as a remedy against original sin; it is a certain spiritual regeneration and the gates of the sacrament. Whence and children lacking all actual sin, are baptized, because of the infection of original sin in which they have been conceived. "We were," the Apostle Paul says, "by nature children of wrath," (Eph 2:3) This sin through the act of nature or through a vitiated origin from the parent is passed down to the offspring, about which St. Thomas richly and subtly treats, II Sent., dist. 31, q. 1, a.1 & 2, and also [I-IIae, in q. 81](#).

Next he serves the food saying, "I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat," (Mk 8:2), and he gives spiritual foods, namely evangelical and celestial teachings. Second he gives the food of

miracles, by curing the sick and raising the dead. Third he gives the foods of the virtues. Note how tasty and nutritious [confirmabiles] they were. Finally, he again gives warm water for the hands and feet after dinner, even warm water at supper, because from his side poured out blood and water. The first water was of baptism, the second of penance which by the passion of Christ has its power and efficacy of washing the filth of sins from souls.

Of this service of humility Christ himself spoke, " the Son of man is not come to be ministered unto, but to minister, and to give his life a redemption for many," (Mt 20:28). And he speaks of the first coming, already past, about which it is necessary to eat him, and praise him. One way of speaking the theme with a change is to say, "Blessed is he who comes in the name of a servant."

### GRACIOUS CHARITY

In the first coming Christ came as a servant, but in this second coming he comes as a friend [socius]. Reason: because it is the fashion and manner of a friend [socius] to stand with, to go with, to converse with, to eat and drink with [us], and so the Lord Jesus Christ comes from heaven to our home to simultaneously dine with us in communion. O what a dinner [refectio] it is for the devout soul when a man, prepared, receives communion, the intellect is fed with the enlightenment of a clear faith, the memory with the best remembrances, the will with good and holy desires. The mouth with devout prayers, and finally the whole body is fortified for penance and continuing a good life. Nor does he withdraw from us after communion, unless we should plan [congerium] for mortal sin, because otherwise it does not recede, so this association is so greatly pleasing. So he himself said, "and my delights were to be with the children of men," (Proverbs 8:31). Note "with the children of men," namely of the patriarchs, prophets, apostles and doctors who have begotten us in the Catholic faith. See how he is our companion. Authority. "The Lord is faithful in all his words," (Ps 114:13), namely by fulfilling his promises, because the words being pronounced, whether by a good or a bad priest, immediately he comes to the host.

The second coming is of gracious charity, and this is present, because every day in the sacrament of the altar in the consecrated host he is really there just as he came in the first coming in the womb of the Virgin, when the Virgin Mary said the words, "Behold the handmaid of the Lord," (Lk 1:38). Thus in every mass, when the priest says the words of consecration Christ comes to the host. And so we adore him in the sacrament of the altar. Of this coming we should eat him and praise him saying, "Blessed is he who comes in the name of the friend." In this way he does not show his dominion.

### RIGOROUS MAJESTY

The third coming shall be in rigorous majesty [de maiestate rigorosa], when he shall come for judgment, for judicial retribution. Although when a man dies the soul immediately goes to judgment, and the Lord returns to it according to his deeds which he did here, because if here he had done fitting penance for his sins, immediately he gives

him eternal glory. If however he did evil and impenitent, he gives him the punishment of hell. If, however, he was lukewarm, because neither wholly good nor bad, but mediocre, if because he had confessed, made satisfaction and forgave injuries etc, but had not done fitting penance, he gives him retribution of the punishment of purgatory, but these retributions are only of the soul, because the bodies both of the good and of the wicked which aided the souls does not yet have retribution, but they are turned to dust [incinerata].

Thus the Lord shall come for the general judgment and shall render retribution not only to the souls but also to the bodies according to their works. The general judgment of the future is at the end of the world, as St. Thomas says with three arguments in IV Sent., dist. 47, a. 1.

First that just as God in the beginning created all things together, so he shall judge all things together, and so the universal judgment shall correspond in being the match of the first production of things.

Second because as St. Thomas says, where above in the solution for a. 2, man can be considered in two ways, as a singular individual, and as part of a multitude, whence a twofold judgment is due to him. One singular, which happens to him after death, when he shall receive according to those things which he did in the body, although not totally, because not with respect to the body, but just with respect to the soul. The other judgment ought to be of him as he is a part of the whole human race, and so judgment shall come to him in the universal and general judgment, nor does God judge twice in the same matters, because he does not assess two punishments for one sin, but the punishment which had not been completely inflicted before, in the last judgment will be completed, when the wicked and evil ones are punished simultaneously in body and soul.

Third it is clear because although everyone who is damned is certain of his damnation, and the blessed of their glory, nevertheless not to all is the damnation or reward made known, nevertheless what is fitting that is known by all, so that the justice of God is apparent to all, and this commonly happens in the general judgment where all are gathered together.

Of this coming he himself says, "For the Son of man shall come in the glory of his Father with his angels: and then will he render to every man according to his works," (Mk 16:27). Then he shall not come in humility, in poverty and simplicity, as in the first, nor as a companion as in the second, but he shall come as Lord which such majesty and power that the whole world shall fear and tremble.

He shall come like the most powerful of kings, who comes to his castle or city rebellious or disobedient to him with armed troops, with bombs and catapults etc. So shall the Lord come to the castle or city of this world in which there are many rebels and disobedient to Christ the King, that he wishes and commands humility and they are proud, vain etc. He commanded mercy and generosity and they are the worst, avaricious, extortionists, thieves and robbers. He commanded chastity, they are lustful. The same

with the rest. Belief without obedience will not save a man, no king or lord would be content with the belief of his subjects without obedience, on this account Christ shall come to the city of this world not as a servant, nor as a companion, but as Lord with many soldiers [cum multis gentibus], because on that day the heavens will be emptied. Because no human nor angelic creature shall remain there, for all shall come with the king for judgment. The horn or trumpet shall sound, thunder and lightning etc., to the extent that heaven and earth shall shudder. Note. If heavens and earth and the creatures which never have sinned against God are not able to stand up to his coming, what will it be for sinners, who have committed so many sins against God? Then it would be better to be in hell than to see God.

About this Job said, in the person of a sinner, "Who will grant me this, that you may protect me in hell, and hide me till your wrath passes," (Job 14:13). But on that day the good shall stand secure, nor shall they fear. Therefore holy mother church praying for all the faithful says, "Deliver me, O Lord, from eternal death on that fearful day, when the heavens and the earth are moved, when you come to judge the world with fire." Then Christ shall show himself as Lord and all peoples will recognize him as Lord, David [says]: "The Lord shall be known when he executes judgments: the sinner has been caught in the works of his own hands," (Ps 9:17). Then the blessed and the good rejoicing shall proclaim the theme in its proper form, "Blessed is he who comes in the name of the Lord." The theme now is clear.

Tabula

ratione, sermone ij. tertiae dominice, aduentus.	99	Vitari & reprobari à nobis quatuor vult Christus, quæ habentur Sermone ij. feria tertia post Reminiscere.	686
Virtute quadruplici via domini regitur, sermone ij. quarta dominica aduentus domini.	138	Vocat deus peccatorem tripliciter, vt re nator falconem, Ser. v. in Epiphania domini.	216
Virtutis diffinitio habetur, Ser. iij. quarta dominica aduentus domini.	145	Vocantur homines ad gaudia caelestia secundum quinque aetates principales hominum, sermone. j. dominica in septuagesima.	292
Virginitas semel amissa recuperari non potest, Sermo. j. tertia ser. post Reminiscere.	475	Vocatio duplex, qua deus operarios ad se vocat, Sermone. iij. dominica in septuagesima.	303
Vir lineis indutus quis sit, vt dicit historia, Ez. 9. ser. ij. dominica infra octauae natiuitatis.	172	Voluntas dei est, vt omnes homines saluentur, quare tunc damnantur, Serm. primo dominica infra octa. Epiphania domini.	224
Viri sex interficientes nõ significatos qui sunt, de quibus dicit historia Ez. 9. Ser. ij. dominica infra octa. natiuitatis Christi.	174	Vexatio ipsius Saul à demonio quomodo David demonem cithara amouit, Sermone dominica Reminiscere.	454
Virtutes septem in quibus Christus moratur, habentur serm. ij. in Epiphania domini.	200	Vox de celo adeo patre quando Christus baptizatur quare fiebat, cū certū sit quod Christus tunc non incepit esse filius dei, quia est deo patri coaeternus, Sermone, in octaua Epiphania domini.	251
Virtutes quatuor nobis ad sciendū maxime necessariae, quib⁹ placidi efficitur Christo, Serm. iij. dominica, post octa. Epiphaniae.	285	Vtrum opera extra charitatem facta aliquid boni saltem temporalis sint meritatoria, Sermone quinto prima dominica aduentus.	33
Via quā Christus tenuit in die palmarū veniendo in Hierusalem, in sex punctis subtiliter comprehenditur, ser. iij. in die palmarum.	686	Vtrum post hanc vitam sit purgatorium, Sermone iij. prima dominica aduentus.	24
Visitaciones tres Dei in hoc mundo notatae, Ser. quinta feria post Latare.	611.	Vtrum resurrectio futura mortuorum sit naturalis, Sermone primo aduentus.	4
Vita quam saluator noster habuit ad vitam nostram instructionem, Sermone j. iij. do. aduentus.	94		
Vita sancta & virtuosa est via per quam itur ad Christum, sermo. ij. quarta do. aduentus.	138		

FINIS.

Dominica I. Aduent. Domini.

Divini verbi præconis & prædicatoris ac sacrarum literarum interpretis & professoris subtilissimi sancti Vincentij confessoris de Valentia Ordinis diui Prædicatorum Sermones fructuosissimi hyemales de tempore incipiuntur feliciter.

Dominica I. aduentus Domini. Sermo I.



**B**enedictus qui venit in nomine Domini. Habetur verbum istud Mat. 21. c. & officiat in euāgelio hodierno. Ista dominica est de maioribus dominicis totius anni, quia est prima dominica aduentus Domini in qua sancta mater ecclesia dimittit officium quod antè faciebat, & incipit officium aduentus Domini. Ideo volens me conformare cū sancta matre ecclesia, cogitavi nūc prædicare de aduentu Domini nostri Iesu Christi, s. quomodo veniet in fine mundi iudicare bonos & malos, retribuēdo cuilibet secundū opera eius. Si placet Deo habebimus multas bonas instructiones. Sed primò saluetur virgo Maria &c. Benedict⁹ qui venit &c. Verbum propositū est vna breuis cātilenā quæ fuit à pueris & turbis cātata in aduētū Christi in ciuitate Hierusalē dicētib⁹, Benedict⁹ qui venit &c. Pro huius verbi maiori declaratione & materię prædicandæ introductione, sciendū quod in sacra scriptura clarè & manifestè inueniuntur tres aduētus domini in hunc mundum & solennes & notabiles, generales & principales.

primus fuit de humilitate virtuosa.

Secundus de charitate gratiosa.

Tertius de maiestate rigorosa.

Primus aduentus iā est præteritus, secundus præsens, tertius est venturus. Ex his tribus aduentibus correspondēt tres hebdomadæ aduentus, & de tertio aduētū ultimo & maiori intelligitur thema principaliter, quia tunc dicēt boni, Benedictus qui venit &c. Primus aduentus Domini fuit de humilitate virtuosa, & iste iam est præteritus, quādo scilicet voluit descendere per incarnationem, cōuersationem, captiuationem, flagellationem, & passionem, vt sibi credētes ac obediētes ascenderent in cælū. ratio quare venit in tanta humilitate, fuit superbia Adæ & Eua: quia noluerunt obedire Deo: sed potius proprię voluntati. Peccatum enim Adæ fuit superbia, vt dicit beatus Tho. 2. sentē. dist. 22. q. 1. ar. 1. & 2. 2. q. 143. arti. 1. Et vt dicit sanctus Tho. Inobediētia in eo causata fuit ex superbia: & ideo Aug. dicit ad Orosium, quod homo elatus superbia suasioni serpentis obediens præcepta Dei contempsit. Verum etiā in peccato primorum parentum, vt dicit sanctus Tho. 2. 2. vbi supra in solu. ad 2. argumē. gula locū habuit. Dicitur enim Gene. 3. Vidit mulier quod lignum esset bonum ad vescēdum, & pulchrum oculis, aspectu delectabile, & tulit de fructu eius & comedit, non tamen ipsa bonitas

Tres Domini aduentus.

Adam⁹ superbiēs peccauit.

& pul-

2 **Dominica I. Aduent. Domini.**

& pulchritudo ibi fuit primum morium ad peccandum, sed potius  
 suasio serpentis, qui dixit, Aperientur oculi vestri, & eritis sicut dii.  
 Quod appetendo superbiā mulier incurrit, & ideo peccatum gulæ deri-  
 uatum est ex peccato superbiæ, quoniam ideo prius fuit peccatum  
 superbiæ quā gulæ. Et superbia est fundamentum omnium peccato-  
 rum. Verbi gratia. Quare aliquis est auar⁹? ex superbia est, quia nō vult  
 obedire præcepto Dei dicentis: Non concupisces, vel nō furtum fa-  
 cies &c. Quare aliquis est luxuriosus, nunquid nō ex superbia, quia  
 nō vult obedire præcepto, nō fornicaberis? Idē de gula & alijs pec-  
 catis. Aucto. Initium omnis peccati est superbia. Eccl. 10. Ideo Chri-  
 stus ad reformandum venit in magna humilitate, quasi famulus ad  
 ministrandum nobis opera redemptionis per humanā incarnationē.  
 Sed vultis intelligere bene hāc maximā Christi humilitatem? cogi-  
 tate quod si essent multi magni domini & parui cōgregati in cōui-  
 uio, & nō haberent seruitorem aliquem, quod sciēs filius regis de-  
 posita veste regali simpliciter indutus veniret ad seruiendum omni-  
 bus. Primō dādo aquā manibus. Secūdo ministrādo escas. nunquid  
 ista esset magna humilitas filij regis? maior fuit incōparabiliter hu-  
 militas filij Dei. Omne genus humanū erat cōgregatum in sala hu-  
 ius mundi, spectās bonum prædium celestium epularum, sed nō hā-  
 bebamus seruitorem qui illas nobis ministraret, propter quod fili⁹  
 Dei mutata, immo magis occultata veste deitatis, & assumpta veste  
 humanitatis venit ad ministrandum nobis, licet per incarnationem  
 nullo modo mutatus fuerit. De hoc vide in 3. par. S. Tho. q. 1. ar. 1. ad  
 1. & q. 2. ar. 6. ad 1. & 3. scrip. dist. 1. q. 1. ar. 1. ad 1. Aucto. Qui cum in  
 forma Dei esset indutus, s. veste deitatis, semetipsum exinaniuit. i.  
 humiliavit, formā serui accipiens, in specie despecta in similitudinē  
 hominum factus & habitu inuentus vt homo. ad Phil. 2. scilicet vt  
 nobis seruiret & ministraret. Et primō dedit aquā manibus nostris  
 immūdis, quia omnes eramus cōcepti, nati, & nutriti in peccatis. Dī-  
 cit enim Apost. ad Ro. 5. Per vnū hominē in hunc mūdum peccatū  
 intravit, & p peccatū mors, & ita in omnes hoīes mors pertrāsiit, in  
 quo omnes peccauerunt. Et habetur de cōse. di. 4. c. firmissimē te-  
 ne. propter hoc primō ordinavit sanctū sacramētum baptisimi. Ba-  
 ptismus enim est ordinatus in remedium cōtra peccatū originale:  
 est enim quædā spiritualis regeneratio & ianua sacramentorū. Vn-  
 de & pueri carentes omni actuali peccato propter peccati origina-  
 lis infectionē in quo cōcepti sunt baptizātur. Eramus, inquit Apo-  
 stolus, natura filij iræ, ad Eph. 2. Hoc enim peccatum per actum na-  
 turæ siue per vitiatā originem à parēte in prolem reducit. de quo  
 S. Tho. luculenter & subtiliter tractat. 2. scrip. dist. 31. q. 1. ar. 1. & 2. &  
 etiā 1. 2. in q. 81. Deinde dedit escas di. Ecce iā triduo substinet me,  
 nec habent quod manducent. Mat. 3. & dedit escas spirituales, s. do-  
 ctrinas

Super-  
bia ra-  
dix est  
peccato-  
rum om-  
nium.

Venit  
Christ⁹  
vt famu-  
lus.

**Sermo I.**

3  
 cōfirmas euangelicas & cælestes. Secundō dedit escas miraculorum,  
 infirmos curando, mortuos suscitādo. Tertiō dedit escas virtutum.  
 Nota quomodo erāt sapidæ & cōfirmabiles. deinde post prædium  
 iterum dedit aquā calidā manibus & pedibus: etiā in cœna aquā ca-  
 lidā, quia de latere suo exiuit sanguis & aqua. Prima aqua fuit bap-  
 tismi, secūda verō pœnitentiæ: quæ à Christi passione habet virtutem  
 & efficaciam lauādi animas à fordibus peccatorum. De isto seruitio  
 humilitatis ipsemet Christus dicit, filius hominis non venit mini-  
 strari, sed ministrare, & dare animā suā in redēptionem pro multis.  
 Mat. 20. & loquitur de primō aduentu iā præterito, de quo oportet  
 ipsum cōmēdare & laudare, vnā dictionē thematis mutādo & dicē-  
 do, Benedictus qui venit in nomine famuli. In primo aduētū Chri-  
 stus venit vt famulus, sed in isto secūdo aduētū venit vt socius. Ra-  
 tio, quia cōsuetudo & mod⁹ sociorū est simul stare, simul ire, simul  
 cōuersari, simul comedere & bibere, ita Domin⁹ Iesus Christus ve-  
 nit de cælo ad domū nostrā ad simul prædendum nobiscū in cōmu-  
 nione. O qualis refectio est anime deuote quādo homo paratus cō-  
 municatur, reficitur intellectu⁹ fidei claris illuminationibus, memo-  
 ria optimis recordationibus, volūtas sanctis & bonis desiderijs. Os  
 deuotis orationibus & finaliter totum corpus fortificatur ad pœni-  
 tētiā & bonā vitā cōtinuandā, nec recedit à nobis post cōmunionē,  
 nisi demus sibi cōgerium p peccatū mortale, quia aliās nō recede-  
 ret, tātū placet sibi nostrā societas. Ideo dicit ipsemet. Delitiæ meæ  
 esse cū filijs hominū. Prou. 8. No. cum filijs hominum, s. Patriarcha-  
 rum, prophetarum, apostolorum, & doctorum, qui nos genuerunt  
 de fide catholica. Ecce quomodo est socius noster. Aucto. Fidelis  
 Dominus in omnibus verbis suis, s. cōplendo pmissum, quia dictis  
 verbis siue à bono siue à malo presbytero statim venit in hostiam.  
 Secundus aduentus est de charitate gratiosa. & iste est præsens, quia  
 quolibet die in sacramento altaris in hostia cōsecrata est ita realiter  
 sicut venit in primo aduētū in vterū virginis dictis verbis à virgi-  
 ne Maria, Ecce ancilla Domini &c. Ita in qualibet missa dictis ver-  
 bis cōsecrationis à sacerdote venit Christus in hostiā. Ideo nos ip-  
 sum in sacramento altaris adoramus. De isto aduētū debem⁹ ipsum  
 cōmēdare & laudare di. Benedictus qui venit in nomine socij, quia  
 ibi nō ostēdit suū dominiū. Terti⁹ aduētus erit de maiestate rigo-  
 rosa. quādo, s. veniet ad iudiciū ad retribuēdū iudicialiter. Licet quā-  
 do homo moritur, aīa statim vadat ad iudiciū, & dominus sibi retri-  
 buit secūdū opera eius quę fecit hic: quia si hic fecit de peccatis cō-  
 dignā pœnitētiā, statim dat sibi gloriā eternā. si autē sit mala & im-  
 pœnitēs, dat sibi pœnā infernalē, si autē fuit mediocris, quia nec ex  
 toto bonā nec mala, sed mediocris, s. quia fuit confessā, satisfecit &  
 remisit iniurias &c. sed nō fecit cōdignā pœnitētiā, dat sibi retribu-  
 tionem

Venit  
vt soci⁹

2. Adue-  
tus

Veniet  
terti⁹.

**Dominica I. Aduent. Domini.**

tionē pœnē purgatorij, sed istæ retributiones solū sunt animarū  
 q̄a corpora tā bonorū q̄ malorū quę iuuarunt animas adhuc nō hā-  
 bēt retributionē, sed sunt incinerata. Ideo veniet Dominus ad iudi-  
 ciū generale & retribuet nō solū animabus, sed etiā corporibus se-  
 cundū opera eorū. Iudiciū enim generale futurū est in fine mundi,  
 vt ex tribus B. Tho. pbat in 4. dist. 47. art. 1. Primò vt sicut Deus in  
 principio omnia creauit simul, ita simul iudicet omnia, & sic vni-  
 uersale iudiciū correspōdet ex aduerso primæ rerū productioni in-  
 esse. Secundò quia vt dicit B. Tho. vbi suprā in solutione ad 2. ar. ho-  
 mo dupliciter cōsiderari potest, s. vt homo singularis, & vt pars mul-  
 titudinis, vnde & duplex ei iudiciū debetur. Vnum singulare quod  
 de eo fiet post mortem, quādo recipiet iuxta ea quę in corpore ges-  
 sit, quāuis nō totaliter, quia non quo ad corpus, sed quo ad animam

*Obuiat  
 tacite  
 obiecti-  
 oni.*

tantū. Aliud iudiciū debet esse de eo secundū q̄ est pars totius hu-  
 mani generis, & sic de eo fiet iudiciū in vniuersali & generali iudi-  
 cio, nec tamē Deus bis iudicat in idipsum, quia nō infert duas pœ-  
 nas p̄ vno peccato, sed pœna quę ante iudiciū cōpletē inflicta non  
 fuerat, in vltimo iudicio cōplebitur, cū mali & impij puniētur simul  
 in corpore & anima. Tertiò pater, quia licet quilibet dānatus sit cer-  
 tus de sua dānatione, & beat⁹ de sua gloria, nō tamē omnib⁹ omniū  
 dānatio vel premiū innotescit, q̄ tamē expedit vt ab omnibus scia-  
 tur, vt ab omnib⁹ appareat Dei iustitia, & hoc cōmuniter fiet in ge-  
 nerali iudicio, vbi omnes simul cōgregabūtur. De hoc aduētū dicit  
 ipsemet, Fili⁹ hominis vētur⁹ est in gloria patris sui cū angelis suis,  
 & tūc reddet vnicuiq; secundū opera eius. Mat. 16. tūc nō veniet in  
 humilitate, pauptate, & simplicitate, vt in primo, nec soci⁹, vt in se-  
 cūdo, sed veniet vt domin⁹ cū tāta maiestate, & potestate q̄ tot⁹ mū-  
 dus timebit & tremet. Veniet enim ad instar potētissimi regis, q̄ ve-  
 niet ad villā vel ciuitatē sibi rebellē vel inobediētē cū gētib⁹ armo-  
 rū cū bōbardis & balistis &c. ita veniet domin⁹ ad villā seu ciuitatē  
 hui⁹ mūdi in qua sunt multi rebelles & inobediētes regi Christo, q̄  
 vult & p̄cipit humilitatē, & ipsi sunt superbi, vani, &c. p̄cipit mi-  
 sericordiā & liberalitatē, & ipsi sunt avari, vsurarij, latrones, rapto-  
 res pessimi. p̄cipit castitatē, ipsi sunt luxuriosi. Idē de alijs. Credē-  
 tia autē sine obediētia nō saluat hominē, null⁹ rex vel domin⁹ esset  
 cōrēt⁹ de credētia subditorū sine obediētia, ppter hoc veniet Chri-  
 stus ad ciuitatē hui⁹ mūdi nō vt famul⁹, nec vt soci⁹, sed vt dominus  
 cū multis gētib⁹, q̄a in illa die cælū euacuabitur, quia nulla creatura  
 humana nec angelica ibi remanebit, quia omnes veniēt cū rege ad  
 iudiciū. tubę siue trōpetę erūt tonitrua, fulgura, &c. intātū q̄ cælū &  
 terra cōtremiscēt. No. si cælū & terra & creaturę quę nūquā pecca-  
 uerūt cōtra deū, nō poterūt ipsum aduētū sustinere, quid faciet tūc  
 peccatores q̄ tot peccata fecerūt cōtra Deū: tūc magis vellēt esse in-  
 in-

*In die vlti-  
 mi iudi-  
 cij nulla  
 creatu-  
 ra in ca-  
 lo mane-  
 bit.*

**Sermo I.**

infernō, q̄ videre deū. De hoc dicit Iob in persona peccatoris, Quis  
 mihi hoc tribuat vt in inferno protegas me, & abscondas me donec  
 pertrāseat furor tuus. Iob 14. Sed in illa die boni stabūt securi nec ti-  
 mebūt. Ideo sancta mater ecclesia orās p̄ quolibet fidelē dicit, Libe-  
 ra me domine de morte æterna in die illa tremenda quādo cæli mo-  
 uēdi sunt & terra, dū veneris iudicare seculū per ignē. Tūc Christus  
 ostēdet se vt domin⁹, & omnes gētes cognoscēt eius dominiū. Da-  
 uid, Cognoscetur dominus iustitia faciens in operib⁹ manuū suarū  
 cōprehensus est peccator. Psal. 9. Tunc beati & boni de eius aduētū  
 lecti dicēt thema in propria forma, Benedictus qui venit in nomine  
 domini, patet thema. In isto aduētū ad iudiciū Christus Iesus vt  
 Dominus faciet quatuor secundum sanctā scripturam, quæ debent  
 fieri in omni bono iudicio maximē in criminali, quę quatuor sunt.

*Conuocatio vniuersalis. Ordinatio diuinalis.  
 Diffusio sententialis. Executio perpetua.*

Et p̄ quolibet istorū debem⁹ Deū laudare & dicere, Benedict⁹ qui  
 venit in nomine domini. Primū ergo q̄ faciet Christus in isto iudi-  
 cio, erit cōuocatio vniuersalis, quia omnes partes ibi cōuocabūtur,  
 vt audiāt ibi sentētiā diffinitiuā, & iudex manifestabit se omnib⁹ &  
 videbitur ab omnib⁹, quia aliās sentētia posset dici pphana. No. pra-  
 cticē quomodo illo die Christ⁹ cū matrē sua, angelis, archangelis, *Questio*  
 principatib⁹ &c. patriarchis, pphetis, apostolis, & ceteris beatis cū *de gene-  
 rali iudē*  
 gloriā descēdet ad iudicādū. Queritur à quibūdā ad quid erit neces-  
 sariū istud iudiciū, cū iā animę tā bonorū q̄ malorū sunt iudicatę &  
 sentētiatę. Respōsio, q̄ illud iudiciū est necessariū, quoniā Christus  
 vt iustus iudex retribuit vnicuiq; secundū opera ei⁹ bona vel mala  
 quę facit, & quia dicta opera p̄ prius fiūt ab anima cogitādo, tractā-  
 do, deliberādo, & delectādo. Deinde exequūtur à corpore: ver. gra.  
 primò de bonis operibus, deinde de malis. No. practicē. Ratio: quia  
 anima prius demeretur vel meretur q̄ corpus, ideo iustum est vt aīa  
 per prius habeat gloriā vel pœnā q̄ corpus. vt de animab⁹ sanctorū  
 Petri & Pauli &c. & malorū, vt Iudæ & Machometi &c. Et quia in  
 executione dictorū operū corpora sociabātur animabus, ideo in ge-  
 nerali iudicio resurgēt corpora & associabūtur animab⁹, vt habeāt  
 simul gloriā quantū ad bonos, vel pœnā & dānationē quantum ad  
 malos. Ecce hīc ratio iudicij generalis & resurrectionis vniuersalis  
 corporū quę tāgitur ab Apost. dicēte: Omnes nos manifestari oportet  
 ante tribunal Christi, vt referat. i. reportet vnusquisq; ppria cor-  
 poris. put. gēsit siue bonū siue malū. 2. Cor. 5. No. q̄ in resurr. nouis-  
 sima anima idē corpus numero resumet. secundū illud Iob. In carne  
 mea videbo Deū saluatorē meū. 19. Loquitur autē Iob de visione post  
 resurrectionē, q̄ pater ex hoc q̄ p̄cedit, In nouissimo inquit die  
 de terra resurrecturus, ergo idem corpus numero resurget. Itē sicut