

c273 De sancte Iacobo Sermo

St. Vincent Ferrer, O.P. – Sermon on St. James, Apostle (Eph 2:1)

"[He] grows up into a holy temple in the Lord," (Eph 2:1) This is read in today's epistle. For a brief statement of these words, and for an introduction to our material, it must be known that there is clearly found in Holy Scripture this difference between the life of the good and just, and that of the wicked. For the life of the just -- of the good -- always grows and is augmented; the life of the wicked however shrinks and is diminished. The text indeed says, "But the path of the just, " that is, strictly the way of penitence, of the fear of God and devotion, "as a shining light, goes forwards and increases even to perfect day. The way of the wicked is darksome: they know not where they fall," (Prov 4:18-19). Note as if "the shining light goes forwards." From which it goes out, it continuously ascends, and brightens the more at the hour of prime than at dawn., and at terce than at prime, and so on. So it is in the life of the just; it continually grows. The reason for this difference between the good and the wicked is, because just persons are in the grace of God. Behold here the light. And whatever they do, they deliberate, whether they be thoughts of the heart, or sayings of the mouth, or works of the body. What is more, natural functions are meritorious for them. About thoughts and the rest there is no doubt, from the fact that they are in grace, but of natural functions, like eating, that they might serve God. Same for sleeping , even laughter, that afterwards they might weep. All is meritorious, so that one good person always ascends. He is better today than yesterday, and tomorrow than today, and so the Apostle assigns a reason when he says, "And we know that to them that love God, all things work together unto good," (Rom 8:28), even past sins, as the Gloss says. Reason: because when he thinks on sins committed, a just person becomes more humble, and so they sometimes are turned to merit. But sinners do not ascend, rather they descend from sin into sin. Gregory says "...a sin, which is not washed away through penitence, by its own weight soon drags (one) to another (sin)," (*Morals on the Book of Job*, Bk. XXV, ch. 9, n. 22). Behold the difference between the good and the wicked. And so wishing to show us the holy and perfect life of St. James, we have taken the theme of growth, how, living in this world, saying he "...grows up into a holy temple in the Lord," (Eph 2:1). The theme is clear.

And now I turn to the matter to be preached. I find that St. James grew in three stages:

First, he grew as an apostolic disciple (*discipulum apostolicam*).

Second he grew as an evangelical envoy (*legatum evangelicalem*),

Third, as a celestial dweller (*habitorem caelestialem*).

Three strides which he made up to heaven are subtly touched upon in the theme, the first is touched in the first word, the second in the second, and the third in the third.

APOSTOLIC DISCIPLE

I say that St. James first grew in apostolic discipleship. With others he would have been very holy, and this is touched upon when he says, "He grows up into a holy temple in the Lord," (Eph 2:1). For it is a theological teaching that a person living a good life is the temple of God, because the Holy Spirit dwells in him, and there is no greater honor and more useful than to cling to the king and pope, Jesus. About this the Apostle says, "Know you not, that you are the temple of God, and that the Spirit of God dwells in you?" (1 Cor 3:16).

Now hear how St. James ascended that he might be an apostolic disciple. It is said that he was the brother of John, and a son of Zebedee, who when once they were at the sea of Galilee, Christ passing that way called them, saying, "Young men, come follow me." And his words had such power that they were illuminated in their intellect and enflamed in their heart, and "they forthwith left their nets and father, and followed him," (Mt 4:22). See how he grew from fisherman into an apostle of Christ.

Morally. James, coming to Christ, left behind his nets and his father. Here he sets an example for us religious, especially those who ought to follow Christ, that we leave behind our nets, that is our retinues (retinentia), according to its etymology, just as business and worldly occupations which religious, clergy and laity hold on to so that they are not able to follow after Christ. For example about religious. For business is a greater trap which the devil has for entangling religious, that he involves them in dealings so that they dismiss preaching under some excuse, either securing peace, or arranging a wedding, there they place themselves or visit that they might have friendships, or favors of the masters (ambasiatas dominorum). Many begin their holy life and preaching with great fervor and good intention, but the devil in the aforesaid dealings entangles them etc, which although they be good, nevertheless they let go of the best, namely preaching, which is the special duty in the church of God, as the Decretals has "Cum ex iniuncto," etc., "extra de haeret." The Apostle warns of these things, who was preaching to the unbelievers that they might be baptized, who out of devotion wanted to be baptized by him. Already you see that it is good to baptize, nevertheless he said, "For Christ sent me not to baptize, but to preach the gospel"(1 Cor 1;17) as if saying "I give thanks to my God that I have killed no one." Again the Apostle said, "It is not reasonable that we should leave the word of God, and serve tables," (Acts 6:2). And you, religious, you involve yourselves in businesses etc and you leave behind your nets etc. and scripture agrees saying to religious, "My son, meddle not with many matters..." "and if you be rich, you shall not be free from sin," (Sir 11:10). Note lest your acts might be in many things. Many are three or four etc. Two are not many. A religious has to do two things, namely to celebrate and to preach. These to David shows in Ps 106, saying, "And let them sacrifice the sacrifice of praise," the mass, which includes the whole seven of the canonical hours, "and declare his works with joy," (Ps 106:22), preaching in exultation, which preaching indeed includes study. If the religious might say, therefore can I not have money, he responds: Because if you were rich, you should not be immune from sins. The same for clerics, because many are entangled in businesses, others involve themselves in businesses in the houses of their lords, others appoint themselves procurators, others are shield bearers and associate with soldiers etc., others merchants, others moneylenders. And so the Apostle speaks against such, "No man, being a soldier to God, entangles himself with secular businesses; that he may please him to whom he has engaged himself," (2 Tim 2:4).

A cleric exercise three affairs: namely to celebrate, to minister sacraments, and to preach, or to serve the commands of the bishop. Many lay people too are entangled, because many are merchants, who would be nothing if they did not have a place in all associations. The same too for lawyers, who make themselves a part in all litigations, when it is said of the merchant. O nothing happens without him. The same about such civil servant or lawyer, because although you might have secular businesses, nevertheless they are businesses which pertain to the home and for providing for the home, and you set aside superfluous business, etc. History tells about a great and clever merchant, entangled in many businesses, to whom God says, "By the multitude of thy merchandise, your inner parts were filled with iniquity, and you have sinned: and I cast you out from the mountain of God, and destroyed you, O covering cherub,"(Ez 28:16). There begins the construction "O Cherub," that is, the fullness of knowledge for doing business, etc. And so from the example of St. James nets are left behind, otherwise behold what Christ says, "And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and that day come upon you suddenly," (Lk 21:34).

Second, his father is to be left behind, namely he about whom Jesus Christ said to the Jews, "You are of your father the devil," (Jn 8:44). They say how he begat sons of a wicked wife, whom he had taken from the beginning, namely of disobedience. They say how he was created in great dignity. and he was holier at that time than Michael. But because he was disobedient, wishing equality with God, then he took that wife, and from that same aforesaid wife begat a thousand thousands of children, demons obeying him and consenting in sin. Finally from the same wife he generated Adam and Eve, and today daily he begets, when he tempts men

that they act against the commandments of God. When you perceive such things, immediately go after Christ, and you shall be able to say with David, "My father and my mother have left me: but the Lord has taken me up," (Ps 26:10).

EVANGELICAL ENVOY

Second, I say that St. James grew as a disciple as an evangelical envoy, which is pointed out when it is said that he "grows up into a holy temple," (Eph 2:1), because although all those who are canonized are saints, the apostles are more excellent. "He has sanctified those called," (Soph 1:7), that is, the apostles, whom he has especially called. It is said when Christ was to ascend into heaven on the day of the Ascension, having called the apostles he made them evangelical envoys saying, "Go into the whole world, and preach the gospel to every creature," (Mk 16:15). Now who was the first of the apostles who fulfilled this vocation, by going out into the world? Not Peter, nor Andrew, nor John etc. But James himself. St. James having received permission from those in Jerusalem, the Virgin Mary and the apostles, journeyed to Spain, preaching Christ, for Christ had said to them, "you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth," (Acts 1:8). And so it was St. James himself who came to bear witness to the ends of the earth. His evangelical mission, therefore, is clear. One might object "It is true that he first went to Spain, but he did little good, because he converted only nine disciples there." It is said that just as Christ converted twelve apostles, who were twelve grains of wheat for bearing fruit, because the whole world was converted, so St. James. For those nine disciples were nine fruitful grains who converted all of Spain. In this he fulfilled the word of Christ who said, "In this is my Father glorified; that you bring forth very much fruit, and become my disciples," (Jn 15:8).

Second he returned to Jerusalem, there he found the other disciples and apostles gathered, and he began to dispute there against the Jews and the priest of Hermes. They rose up against him by saying, "We will dispute with him. He never studied or wished to preach. It is said how St. James was preaching about the Trinity, how he was one God in essence and triune in persons. etc. , proving this by reasons and authorities and miracles. But the Jews and teachers were spoke out against him, deriding him: "It seems, indeed, that you are a fisherman, and never knew the scriptures, 'Hear, O Israel, the Lord our God is one Lord,' (Dt 6:4)." It is told how he replied to them, offering an analogy from the one sun, where there is the Father generating, namely the substance, and the Son namely the ray generated, and the Holy Spirit, namely the heat. Again in the aforesaid citation there are found three words, namely **Lord**, which is the name of power, which is attributed to the Father, **God**, the name of wisdom, which is appropriated to the Son, and **Our**, the name of goodness, which is attributed to the Holy Spirit.

Second he preached that Christ is God and man, and the Jews contra, because it is against the scripture, "O Israel, if you wilt hearken to me, there shall be no new god in you: neither shall you adore a strange god," (Ps 80:9-10). I reply that although Christ began to be man recently, he however did not begin to be God recently. It is said to be like the son of a king or emperor now ten years of age, when he becomes a soldier he nevertheless does not become anew the son of the king etc.

Third when he preached about the passion of Christ, then the Jews opposed: "Why this? Since Moses said, 'The Lord is as a man of war, Almighty is his name,' (Ex 15:3). And besides, if he had been omnipotent, why is it necessary that he suffer and die? Could he not remit all by saying: 'Let us henceforth be friends.'?" I reply that mercy and justice are in God essentially, but in us, accidentally. And therefore just as God cannot dismiss his essence, so neither his mercy and justice. If he had forgiven all, where was his justice? If all were damned by the rigor of his justice, where would have been his mercy? So he wished to find a way, that he might show simultaneously both his infinite mercy and his justice. The mercy was shown because he, innocent and without

fault, willed to suffer. Justice however, by paying a most sufficient price etc., "Surely he has borne our infirmities and carried our sorrows," (Is 53:4).

Fourth when he was preaching about the sacrament of the altar, etc. And the Jews opposed: "You say that the gentiles might come to your sacrifice, and you make them adore bread and wine, when nevertheless scripture says, "You shall love the Lord thy God with your whole heart, and with your whole soul, and with your whole strength," (Dt 6:5). I reply that from the beginning of the world up to the end, God wished to be adored in a corporeal form, since God in his substance cannot be seen, as in the time of Moses in the ark [of the covenant], and in the cloud, etc., and now in this image. Bread gives life. And about the use of bread David said, "Exalt you the Lord our God," this is said to clergy, "and adore his footstool," (Ps 98:5), i.e. the consecrated host, this is said for all the people. So the Jews were not able to contradict him, moreover St. James triumphed over all, and the prophecy of Christ was fulfilled, "For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay," (Lk 21:15).

CELESTIAL DWELLER

Third I say that he grew as a celestial dweller, which is shown when it is said, "He grows up into a holy temple in the Lord," (Eph 2:1). "Who is like to you, O people, who are saved by the Lord?" (Dt 33:29). This is especially said of the apostles. Just as St. James was the first apostle to exercise the evangelical mission, so he was the first of the apostles who entered paradise. And here it can happen such a consequence, because just as he is called James the Greater, although the other was older by some days, so also he entered paradise first and can be said to be greater than the other apostles. It is called his martyrdom. The Jews seeing that they could not overcome him with arguments, resorted again to king Herod, who desiring to please the Jews, issued a sentence of beheading against St. James. It is told that as he was led to martyrdom, he cured a man suffering from dropsy.

nebat. Secundò hora prima incipiebat orare, & postea contèplari. Cogitabat enim, Hora prima ductus est Iesus ad Pilatū, traditus gentibus, multum accusatū, in collo percussus manibus ligatum, vultum dei conspuunt lumen cæli gratum. Et superfluebat de lachrymis, & angeli ipsam eleuantes cantabant, Maria soror Lazari, quæ tot cõmissit crimina, ab ipsa fauce Tartari, redit ad vitæ limina, scilicet ad portas. Ipsa soror Lazari de porta inferni venit ad portam paradisi. Hora tertia orans & contèplans. Crucifige clamitant hora tertiariū &c. Hæc sententia fuit data contra Christum vt inter latrones crucifigeretur, & Ioannes annunciauit virgini Mariæ, quomodo ergo cõsolata fuit! Cogitate quomodo deficiebat. Et tunc angeli eā eleuantes cantabāt, Post fluxū carnis scandala, fit ex lebetē filia in vas translata gloriæ, de vase contumeliæ. Post scandala carnis de caldario inferni factū est vas gloriæ & paradisi &c. Hora sexta orabat cõtemplando quòd videbat Christum in cruce suspensum, & petentem porū, & quomodo matrem commisit Ioanni. Inde cogitans quādo, quasi deficiebat, angeli veniebāt, & eleuādo eam cantabāt, Aegra currit ad medicum, vas ferens aromaticum, & à morbo multiplici verbo curatur medici. Hora nona cogitabat quomodo Christus expirauit, & hely dicens clamauit. In hac hora petrū ruptū sunt. Et cū quasi defecisset, angeli veniebant & eleuabant eam, & cantando dicebant, Surgentem cū victoria Iesum videt ab inferis, prima meretur gaudia quæ plus ardebat cæteris quando Christus resurrexit victoriosè, ista vidit eum primò, & ideo fuit ardentior in amādo. Hora vespertina cogitabat quomodo Christum deposuerunt de cruce &c. & sic ab angelis eleuabatur cantando. In thesauro reposita est regis drachina perdrata, gemmaque lucet inclita de luto luci reddita. Ecce quæ prandia habebat, & vos potestis habere, cogitando in mysterijs Christi passionis. Post hæc cū sic transissent 32. anni, angeli nunciauerunt sibi suam mortem, & tunc ipsa petijt pro gratia à Christo vt angeli portarent eam ad sanctum Maximinum, & de manibus beati Maximini communicauit, & quando vidit hostiam consecratam dixit, Domine Iesu Christe ego credo q̄ sicut fuistis in vtero virginis, & estis in cælo deus verus & homo, ita etiam in hac hostia, & in fide ista recipio vestrū gloriosissimū corpus. Et post cõpleuit vitā suā, & sua anima sanctissima ad Christū est ducta. Cogitate si ista tā excellēs creatura & gloriosissima sancta sup̄ oēs alias excepta virgine Maria, noluit mori quousq; cõmunicauit. Scitis quare? Quia recordabatur de verbo Christi dicentis, Amē amē dico vobis nisi māducaueritis carnē filij hominis, et biberitis ei⁹ sanguinē, nō habebitis vitā in vobis. Itē, Qui māducat meam carnē, & bibit meū sanguinē, habet vitā aeternā. Io. 6. Nō fuit securā quousq; cõicaret. Patet quō debetis esse diligētes ad cõmunicandum quolibet anno, cū sit expressum præceptū in quolibet āno in paschate commu-

communicare, sed de bono cõsilio etiā in magnis festiuitatibus. Hic est cibus gloriosus, qui ducit ad vitā aeternā. Nunc patet quō christus manū suæ miā aperuit inopi. Placeat ei q̄ eius sanctissimis orationibus habeamus hic remissionē peccatorū, & in futuro gloriā æternam.

De sancto Iacobo apostolo

sermo.



Crescit in templum sanctum in domino, ad Ephe. 2. recitatuè autem in epistola hodierna &c. Pro breui declaratione huius verbi, & introductione materiæ nostræ sciendum q̄ inuenitur in sancta scriptura satis clarè ista differentia inter vitam bonorum, iustorum, & malorum: quia vita iustorū, bonorū semper crescit & augmentatur, malorum verò decrescit & minuitur. Dicit enim textus, Iustorū autem semita. i. stricta via pœnitentiæ timoris Dei & deuotionis, quasi lux splendens procedit, & crescit vsq; ad perfectam diem, via impiorum tenebrosa, nesciunt vbi corruant. Pro. 4. No. quasi lux splendens procedit. Nam ex quo exit, continuè ascendit, & magis clarescit hora primæ quā in aurora, & hora tertiæ, quā primæ, & sic deinceps. Ita est de vita iustorum, continuè crescit. Ratio huius differentiæ bonorum. s. & malorū est, quia personæ iustæ sunt in gratia Dei. ecce hic lux. Et quicquid operantur, deliberāt, siue sint cogitationes cordis, siue locutiones oris, siue operationes corporis. Imò quòd plus est, opera naturalia sunt eis meritoria. De cogitationibus & aliis non est dubium, ex quo sunt in gratia, sed de operibus naturalibus, vt comedere, vt possint seruire Deo. Idem de dormitione, etiā risus, vt post possint flere, totū est meritorium, intantum q̄ vna bona persona semper ascendit, melior est hodie quā heri, & cras quā hodie, ideoq; apostolus assignans rationem cū dicit, Scimus quoniam diligentibus Deum omnia cooperantur in bonum ad Ro. 8. etiā præterita peccata, vt dicit glos. Ratio quia quando cogitat peccata commissa, persona iusta fit humilior, ideo vertuntur sic ad meritum occasionaliter. Sed peccatores non ascendunt, imò descendūt de peccato in peccatum. Gre. Peccatum quod per pœnitentiā non diluitur, mox suo pondere ad aliud trahit. Ecce differentia inter bonos & malos. Ideo volens vobis ostendere vitam sanctam & perfectam beati Iacobi recepi thema de crescentia, quomodo. s. viuebat in hoc mūdo, di. Crescit in templū sanctū in dño. Patet thema. Et sum modò in materia prædicanda. Et inuenio q̄ beatus Iacobus creuit in tribus gradibus,

Primò creuit in discipulum apostolicalem.

Secundò creuit in legatum euangelicalem.

Tertiò in habitorem celestialem.

Tres saltus quos fecit vsque ad cælum subtiliter tagūtur in themate, primus tagitur in primo verbo, secundus in secundo, tertius in tertio, Dico primò quod beatus Iacobus creuit in discipulū apostolicalem,

Quomodo omnia cooperantur in bonum quæ diligunt deū etiā peccata præterita.

cum aliis fuisset multum sanctus, & hoc rangitur cum dicit, Crescit in templū. Nam doctrina est theologia, & persona existens in bona vita est templum Dei, quia spiritus sanctus habitat in eo, & non est maior honor & utilior quam tenere regē & papā Iesum. De hoc dicit apostolus, Nescitis quia templum Dei estis vos, & spiritus Dei habitat in vobis? 1. Corint. 3. Modò audite quoniam beatus Iacobus ascendit ut esset discipulus apostolicus. Dicatur quomodo erat frater Ioannis, & filius Zebedæi, qui cum semel essent ad mare Galileæ, Christus illac transiens vocavit eos, di. Iuvenes venite, sequimini me. Et tanta fuit virtus huius verbi, & fuerunt illuminati in intellectu, & calefacti in corde, & statim relictis retibus & patre, secuti sunt eum. Mat. 4. Ecce quomodo crevit de piscatore in apostolū Christi. Moraliter Iacobus veniens ad Christum dimisit retia & patrem. Hic dat exemplū nobis religiosi, maximè qui debemus sequi Christū, & dimittamus retia. i. retinētia, secundū etymologiam, sicut sunt negotia & occupationes mundanæ, quæ retinēt religiosos, clericos, & laicos, quò non possunt ad Christū venire. Verbi gratia de religiosi. Maior laqueus què habet diabolus ad illaqueandū religiosos sunt negotia, ut ponat ipsos in negociis, ut dimittant prædicationē sub aliquo colore, vel tractandi pacē, vel tractandi matrimonia, ibi ponunt seipso, vel visitat ut habeant familiaritates, vel ambasiatas dominorū. Multi cū magno fervore incipiunt sanctam vitam & prædicationem bonæ intentione, sed diabolus in prædictis illaqueat eos &c. quæ licet sint bona, tamē dimittunt optimū, s. prædicationem, quod est officiū præcipuū in ecclesia Dei, ut dicit decretalis. Cū ex iniuncto &c. extra de hæret. Ab istis cauebat apostolus, qui prædicabat infidelibus ut baptizarentur, qui propter deuotionem volebant ab eo baptizari. Iam videtis baptizare quod bonū est, tamē dixit: Nō enim misit me Christus baptizare, sed euangelizare. Gratias ago Deo meo quod neminem vestrū baptizavi, 1. Corint. 1. ac si di. Gratias ago Deo meo quod nemine occidi. Item dixerunt apostoli. Non est æquū nos relinquere verbum Dei, & ministrare mensis. Act. 6. Et tu religiose ponis te in negociis &c. dimittantur retia &c. & concordat scriptura di. religiosi. Fili ne in multis sint actus tui, & si diues fueris contra votū paupertatis, non eris immunis à delicto. Eccl. 11. No. ne in multis sint actus tui. Multi sunt tria vel quatuor &c. & duo non sunt multa. Duo habet facere religiosus, celebrare. s. & prædicare. Ista duo ostendit David psal. 106. dicens. Et sacrificent sacrificiū laudis, ecce missa, quæ includit officiū totum septem horarum canonicarum. Et annuncient opera eius, ecce prædicationem in exultatione, quæ quidē prædicatio includit studiū. Si dicat religiosus ergo nō potero habere pecunias. Respondet: Quia si diues fueris, nō eris immunis à delicto. Idem de clericis, quia multi sunt illaqueati in negociis, alij ponunt se in negociis in domibus do-

mino-

minorum, alij faciunt se procuratores, alij sunt scutiferi, & associant milites &c. alij mercatores, alij vsurarij &c. Ideo apostolus contra tales dicit: Nemo militans Deo, implicat se negociis secularibus, ut ei placeat cui se probavit. 2. Tim. 1. Tria negotia potest clericus exercere. s. celebrare, sacramentum ministrare, prædicare, vel præcepta prælati seruare. Item laici sunt multi illaqueati, quia sunt multi mercatores, qui si non haberent partem in omnibus societatibus nihil esset. Idem etiam de Iuristis, qui de omnibus litigijs intramittunt se, quando dicitur de mercatore. O nihil fit sine eo. Idem de tali ciuē vel iurista, quia licet vos seculares habeatis negotia, tamen sunt negotia quæ pertinent ad domum & ad providendum domui, & dimittitis negotia superflua &c. Dicatur historia de illo magno mercatore subtili, & illaqueato in multis negociis, cui dixit deus. In multitudinem negotiationis tuæ repleta sunt interiora tuæ iniquitate, & peccasti, & eieci te de monte sancto Dei, & perdidisti te. Cherub. Ezech. 28. Ibi incipit constructio. O Cherub i. plenitudo scientiæ ad negociandum &c. Ideo exemplo beati Iacobi dimittantur retia, aliis ecce quid dicit Christus: Attendite vobis ne grauentur corda vestra in crapula & ebrietate, & curis huius vite, & superueniat in vos repentina dies illa. Luc. 11. Secundò dimittendus est pater, scilicet ille de quo dixit Iesus Christus Iudæis. Vos ex patre diabolo estis. Ioan. 8. Dicatur quomodo genuerat filios de mala vxore, quam duxit à principio, scilicet, de inobedientia. Dicatur quomodo erat creatus in magna dignitate, & tunc erat sanctior Michaële. Sed quia fuit inobediens, volens Deo parificari, tunc duxit illam vxorem, & de eadem dicta vxore genuit vltra mille millia de filiis, scilicet demones sibi in peccato obedientes & consentientes. Deinde de eadem vxore generavit Adam & Euam, & hodie quotidie generat, quando scilicet tentat homines quòd faciant contra Dei præcepta. Cū talia senseritis, statim ite post Christum, & poteritis dicere cum David, Pater meus & mater mea dereliquerunt me, dominus autē assumpsit me. psal. 26. Dico secundò quod beatus Iacobus crevit de discipulo in legatū euangelicū, quod ostenditur cū dicitur, Crescit in templum sanctum, quia licet omnes canonizati sint sancti, plus tamē & excellentius apostoli. Sopho. 1. Sanctificauit vocatos suos. s. apostolos, quos principaliter vocauit ipse. Dicatur quando Christus debuit ascendere in calū in die ascensionis, vocatis apostolis fecit eos legatos euangelicales dicens: Euntes in mundum vniuersum prædicare euangeliū omni creaturæ. Mar. ult. Modò quis fuit primus apostolorum qui hanc legationē exequabatur eundo per mundum? Non Petrus nec Andræas, nec Ioannes &c. sed Iacobus iste. Vnde euntibus in Hierusalem virgine Maria & apostolis, beatus Iacobus recepta ab eis licentia venit in Hispaniam, prædicans de Christo, quia Christus dixit eis. Eritis mihi testes in Hierusalem, &

De sancto Iacobo Apostolo

& in omni Iudæa & Samaria, & vsque ad vltimum terræ. Act. 1. Ideo beatus Iacobus venit ipsum testificari à finibus terræ. Patet ergo sua legatio euangelicalis. Diceret hic aliquis, Verum est quod primò venit in Hispaniam, sed parum boni ibi fecit, quia solùm nouem discipulos ibi conuertit. Dicatur quòd sicut Christus conuertit duodecim apostolos, qui fuerunt .12. grana tritici ad fructificandum, quia totum mundum conuerterunt, ita beatus Iacobus. Nam illi nouem discipuli fuerunt nouem grana fructificantia, qui totam Hispaniam conuerterunt. In hoc tenuit consilium Christi dicentis, In hoc clarificatus est pater meus, vt plurimum fructum afferatis, & efficiamini mei discipuli. Ioan. 15. Secundò rediit in Hierusalem, ibi adhuc inuenit alios discipulos siue apostolos congregatos, & incœpit ibi disputare contra Iudæos, & Hermogenem incantatorem. Qui insurrexerunt contra eum dicendo: Disputemus cum eo, ipse nunquam studuit & vult prædicare &c. Dicatur quomodo beatus Iacobus prædicabat de trinitate, quomodo erat vnus Deus in essentia, & trinus in personis &c. probas hoc rationibus, & auctoritatibus, & miraculis. Sed Iudæi & doctores contra eum dicebant, deridendo: Bene videtur quòd vos estis piscator. Et nunquid dicit scriptura. Audi Israël dominus Deus tuus vnus est. Deuter. 6. Dicatur quomodo respondebat eis, dando similitudinem de sole vno, vbi est pater generans, scilicet substantia, & filius scilicet radius genitus, & spiritus sanctus. scilicet calor. Item in dicta auctoritate ponuntur tria vocabula, scilicet dñs, quod est nomen potetia, quæ patri attribuitur, deus nomē sapientia, quæ filio appropriatur, tuus nomē bonitatis, quæ spiritui sancto attribuitur. Secundò prædicauit quod Christus est deus & homo, & Iudæi contra, quia illud est cōtra istud scripturæ. psal. 30. Israël si audieris me, nō erit in te deus recens, neq; adorabis deū alienum. Respondeo quod licet Christus incœpit esse homo recens, nō tamen incœpit esse deus recens. Dicatur similitudo de filio regis vel imperatoris .o. annorū quando fit miles, non tamen fit nouiter filius regis &c. Tertio quando prædicauit de Christi passione, tūc Iudæi cōtra. Quare hoc? cū Moyses dicat. Dominus quasi vir pugnator, omnipotens nomen eius. Exo. 15. Et præterea si deus fuisset omnipotens, quid oportebat pati & mori, nōnne potuit remittere omnibus dicendo. Simus amici decetō? Respondeo quod in Deo essentialiter sunt misericordia & iustitia, quia sua essentia est, in nobis verò accidentaliter. Et ergo sicut deus nō potest dimittere suam essentia, ita nec suam misericordiam & iustitiam. Si omnibus pepercisset, vbi esset sua iustitia? Si omnes damnasset rigore suæ iustitiæ, vbi fuisset sua misericordia? Ideo voluit seruare modū, vt simul ostēderetur sua infinita misericordia, & sua iustitia. Misericordia fuit ostensa, quia voluit pati innocens & sine culpa. Iustitia verò soluens pretiū sufficientissimū &c. Verè languores nostros ipse tulit, & dolores

lores nostros ipse portauit. Esa. 53. Quarto quando prædicabat de sacramento altaris &c. & Iudæi contra. Vos dicitis quod gentes veniant ad vestrū sacrificium, & facietis eos adorare panē & vinum, cū tamē scriptura dicat, Dñm deū tum adorabis. Deut. 6. Respondeo quod à principio mundi vsq; ad finem deus voluit in forma corporali adorari, cū deus in sua substantia non posset videri, vt tempore Moysi in arca, in nube &c. & modò in figura ista. Panis dat vitam. Et de panis ordinatione dixit Dauid, Exaltate dominū deum vestrum, hoc dicitur clericis, & adorare scabellum pedum eius, id est hostiam cōsecratam, hoc dicitur toti populo. Sic Iudæi nō poterant contradicere sibi, imò vicit eos beatus Iacobus, & fuit completa prophetia Christi dicentis: Ego dabo vobis os, id est eloquentiam & sapientiam, cui nō poterūt resistere & contradicere omnes aduersarij vestri. Luc. 21. Terriò dico quod creuit in habitatorē caelestiale, quod ostenditur cū dicitur, Crescite in domino. Quis similis tui popule meus qui saluaris in dño? Deut. 33. hoc specialiter dicitur apostolis. Sicut beatus Iacobus fuit primus apostolus, qui exercuit legationem euangelicā, ita fuit primus de apostolis qui intrauit paradysum. Et posset hīc fieri talis consequentia, quia sicut dicitur Iacobus maior, quia primò fuit discipulus Christi quā alter Iacobus, licet alter esset antiquior dierū, ita etiam primò intrauit paradysum, & potest dici maior aliis apostolis. Dicatur eius martyriū. Videntes Iudæi quod nō poterāt eū superare disputationibus, recurrerunt ad Herodem regem nouiter venientē, qui cupiens placere Iudæis, dedit sententiam decapitationis contra bea. Iacobū. Dicatur cū duceretur ad martyriū, quomodo curauit vnum hydropicū &c.

De sancta Anna matre beatæ virginis Mariæ Sermo.



Habebitis fructum vestrum in sanctificatione. Verbum istud habetur originaliter ad Roma. 6. & recitatur in epistola currentis solennitatis. Festum & solennitas hodierna est illius benedictæ & sanctæ matris virginis Mariæ beatæ Annæ. Et sicut officium missæ fit de ea, ita erit & sermo noster. Et si placet Deo de vita sua habebimus multas bonas doctrinas ad peccatorū correctionem, & animarū nostrarū instructionē, & bonam informationē. Sed primò salutetur filia sua virgo Maria. Verbum propositum præfento ego beatæ Annæ di. Vos beata Anna habetis fructum vestrū. scilicet virginem Mariam in sanctificationē vestram. Pro cuius declaratione sciendū quod quæstio est inter multas personas, quare sancta mater ecclesia & populus Christianus non facit festum de patre virginis Mariæ sancto & iusto, vocato Ioachim, sicut de matre eius beata Anna. Respondeo quod licet Ioachim fuit sanctus & benedictus amicus Dei, tamen maioris sanctitatis fuit beata Anna. Ratio, quia maiorem participationem habuit eū virgine Maria filia sua. Pater verò modicum