

C277 De sancta Anna matre beatae virginis Mariae. Sermo

St. Vincent Ferrer, O.P. – Sermon on St. Ann (Rom. 6:22)

"You have your fruit unto sanctification," (Rom. 6:22). This text is found originally in Romans 6, and is read in the epistle of the current solemnity. Today's feast and solemnity is of that blessed and holy mother of the Virgin Mary, Saint Ann. And just as the business of the mass is about her, so shall our sermon be. And, if it pleases God about her life we shall have many good teachings for the correction of sins and the instruction of our souls, and good information. But first let us "Hail" the Virgin Mary.

I present the proposed text of St. Ann saying, "You, blessed Ann, have your fruit, the Virgin Mary, in your sanctification." For the declaration of which it must be known that the question is between several persons, why holy mother the Church and the Christian people have not made a feast for the father of the Virgin Mary, holy and just, called Joachim, just as for her mother St. Ann. I reply that although Joachim was holy and a blessed friend of God nevertheless St. Ann was of a greater sanctity. Reason, because she had a greater relationship [participationem] with the Virgin Mary, her daughter. For a father participates somewhat with his children, but a mother who bears them for nine months, and after giving birth, nurses, feeds, sleeps with them and kisses them. Because therefore St. Ann had a greater relationship with the Virgin Mary her daughter, the fount of all holiness, who was holy already existing in the womb of her mother, think therefore how much holiness remained in St. Ann who bore her and nourished her, by giving her what she had, the Virgin Mary gave holiness to her mother, and so she was holier, more perfect, and more spiritual than her husband Joachim.

Note, the similarity to that of the rose, which is picked by one, and given to another, and that one carries it and holds it in a closed hand. In whom therefore does more of the fragrance of that rose or apple remain, in the one giving or the one receiving? Certainly it is in the one receiving. So the Rose of Paradise and the Apple of Virtues, the Virgin Mary, was given by Joachim to St. Ann through generation, and St. Ann received, bore and nurtured, and nursed her for three years, more of the odor of sanctity therefore remained in her.

This is the reason why there is a feast of St. Ann, and not of Joachim. Thus the scripture text, the authority, which deals well with the proposition. "Rejoice, you just, in the Lord," you Christians, "and give praise to the remembrance of his holiness," of the holiness of St. Ann, (Ps 96:12). This reason the theme touches saying, "You have your fruit unto sanctification," (Rom. 6:22), greater than her father Joachim. The theme text is clear.

I find that St. Ann bore her fruit, the Virgin Mary, mother of the Lord Jesus Christ :
 By desiring at length (desiderando longe)
 By hoping firmly (sperando certe)
 By conserving worthily. (conservando digne.)

DESIRING AT LENGTH

First, I say, that St. Ann bore her fruit, the Virgin Mary, by desiring for a long time. St. Jerome says, that St. Joachim a noble man from the town of Bethlehem, got married and for 20 years was without the fruit of marriage, not having offspring. Ann who was sterile and barren was the reason. She was so cold that her metabolism prevented conception. Because of this she was utterly depressed. Reason: marriage is ordered to the procreation of children; everything else was not worth a penny. Therefore seeing that by her natural power she was not able to have a child, she grasped at the four ways that she might have one by the power of God.

- First, through devout prayers,
- Second, through giving alms,
- Third, by many fasts,
- Fourth, by a vow and promise.

DEVOUT PRAYERS

For the first she went often to the temple to pray, that God might give them the fruit of marriage, because that is the end, -- so trees are planted in the garden, that they might bear fruit -- and they said, "Lord you have placed us in the garden of marriage, etc." And weeping they begged for a child. So on one occasion when St. Ann saw a sparrow's nest in the garden, in tears she said to God, "O Lord, you have given to this sparrow so many chicks, for which with great labor she provides. Lord give me a child." Behold her first manner of turning to God, by praying, because no one else can give a son or a daughter, for creation is required for that. For God forms the body in the womb of the mother, like you form a statue of earth or clay, and then he creates the soul out of nothing. Knowing this Job said, "Your hands have made me, and fashioned me" -- neither father nor mother -- "wholly round about, and do you thus cast me down headlong on a sudden? Remember, I beseech you, that you have made me as the clay, and you will bring me into dust again. Have you not milked me as milk, and curdled me like cheese?" (Job 10:8-10).

Now you have to know that it is the sin of many who when they cannot have a child of their marriage turn to diviners and fortune tellers etc. And so repent and confess, and seek from God, because if the fruit of marriage be useful to your soul, infallibly he shall give it to you. The authority of Christ on this: "Amen, amen I say to you: if you ask the Father any thing in my name, he will give it you," (Jn 16:23). Note: "In my name," which is Jesus, that is, savior. It is asked in the name of the savior when a man asks something useful for salvation, and not for damnation.

GIVING ALMS

Second, Joachim and Ann begged God for a child through alms, because the angel said to Tobias, "Prayer is good with fasting and alms more than to lay up treasures of gold," (Tob 12:8). And because they were rich, not from usurious interest, but from their possessions. And Jerome says, that he divided his goods into three parts. The first he gave to God. The second to pilgrims, orphans and the poor. The third they kept for themselves and the family's house. Note how he divided his grain: The first part he sent to the temple, the second was set out for the poor, the third for themselves. The same for

the wine, the oil and the rest. In this manner prayer is aided by alms, and vice versa. Therefore scripture says, "Give alms out of your substance, and turn not away your face from any poor person: for so it shall come to pass that the face of the Lord shall not be turned from you," (Tob 4:7).

Morally. We find this teaching, that if you are not able to give so much alms as you are bound, nor does the heart suffice, you should pay at least a tenth and first-fruits. There are some who say, "O shall I give my goods to wicked sensual (concupinariis) clergymen? Certainly not!" It is said that it is given to God, and not to them. If however God has bad clergy, he shall castigate them, and by this you ought not to hold back from them their right. For if a king has bad soldiers, you ought not for this reason withhold from him what is due, because someone else would receive the commission for him. So too for God, because, "The earth is the Lord's and the fullness thereof: the world, and all they that dwell therein," (Ps 23:1). And he grants it to us for an annual account, and in a sign of his dominion he keeps for himself a tenth, but he does not eat it, but gives it to his servants. And when it is paid well, he keeps and conserves it, otherwise all is lost. When you believe you have grain or wine does not God say, "Because you paid me badly, I shall devastate all. And so come storms, hail etc." Therefore Malachi said: "For you afflict me. And you have said: Wherein do we afflict you? in tithes and in first fruits. And you are cursed with want, and you afflict me, even the whole nation of you," (Mal 3:8-9). This is the remedy. "Bring all the tithes into the storehouse, that there may be meat in my house, and try me in this, says the Lord: if I open not unto you the flood-gates of heaven, and pour you out a blessing even to abundance. And I will rebuke for your sakes the devourer," (Mal 3:10-11). Note, "Bring". He does not say that it will be dumped into the vineyards and fields, that the beasts, and the pigs, etc. can eat.

Also if you cannot give as much alms as St. Ann, at least return your thefts, extorted interest, loot, damages and acres. And so James says, "I made good all the damage: whatsoever was lost by theft, you did exact it of me," (Gen 31:39).

FASTING

Third they petitioned with fasting, although they were noble and delicate, yet they kept all fasts and precepts and even more, saying, "That from our flesh may proceed the fruit of marriage, let us make the fruit of fastings. And each could say, "I humbled my soul with fasting; and my prayer shall be turned into my bosom," (Ps 34:13).

Morally, you have here the teaching that you should keep the fasts of the church. To this especially are bound those who can have one good meal. Others, laborers, excuse themselves from the fast of the church, who nevertheless are not excused if they do not hear mass fasting. Also they do not drink in the taverns in the place where they have a home. So the Apostle, "What, have you not houses to eat and to drink in?" against those who drink in taverns, "Or despise ye the church of God," against those who do not come to mass fasting. (1Cor 11:22).

VOWS AND PROMISES

Fourth they sought a child from God by promises, because together Joachim and Ann made a vow that if God would give them the fruit of marriage, they would serve God in

the temple. Just as now if you would promise to become a religious or a nun. But many are damned by promises and vows, making vows and not caring to fulfill them. It is a grave sin to break vows in any way, greater than homicide, because it is unfaithfulness. Therefore the wise man said, "If you have vowed any thing to God, defer not to pay it: for an unfaithful and foolish promise displeases him: but whatsoever you have vowed, pay it. And it is much better not to vow, than after a vow not to perform the things promised," (Eccl 5:3-4). When they are young, they make a vow to [on pilgrimage] to St. James (Santiago de Compostella), and the years go by, year after year, and they don't bother to fulfill it, and when they are old they ask for a dispensation from the vow. When there a definite time is fixed, within which it ought to be fulfilled. If however there is not fixed a determined time, it must be understood that they are to fulfill it immediately. And because there are many who do not care about God, therefore they are damned. And so beware of vows. It is clear therefore how the fruit of St. Ann was a sanctification long desired.

HOPING FIRMLY

Second, I say that St. Ann bore her fruit, the Virgin Mary, by hoping firmly (*sperando certe*), when it was certified by the angel, whom God sent to her. For which note here the story how Joachim and Ann came from Nazareth to Jerusalem to the temple, to offer according to their custom. When Joachim who was a noble baron wished to make an offering, a priest looked at him saying, "And who are you?" He replied, "Father I am Joachim, your servant, who have come to offer sacrifice." And the priest said, "I will certainly not accept your offering, because you are cursed by God, because you do not have a child. It is a sign that there is some hidden sin in you." And Joachim said to him, "Father, I do not know of any great sin in me, although I am not able to be excused of sin, because I do not have a child, and this displeases me very much." And the priest said to him, "Get out of the temple." And Joachim replied, "Father, do not shame me so much." And the priest said, "Surely, until you get out I will make no offering or sacrifice." Then Joachim, with great shame, left the temple. If a priest wished to act in such a way now, namely expel one of the nobles from church, immediately his knight would say, "By my body this one will die, etc. I shall find him." But Joachim patently withdrew and he did not return home out of shame because of his neighbors, but he went to his shepherds in the forest, and there, weeping, prayed saying, "O Lord, what is my sin, because I am so accursed." His wife Ann, however, who had been in the temple, when she heard that the priest so contended with her husband, and spurned him, left the temple and went home lest she harm the priest.

Here women have a model, how they should console their husbands who are upset by business, and when they come home, the wives ought to console them. But there are some who do not comfort them, rather sadden them even more. When however St. Ann went home and did not find her husband there, she put aside every creaturely desire from herself, and on bended knees prayed for her holy and just husband that God might keep him. Behold the holy wife.

While Joachim so wept praying in the wilderness, the archangel Gabriel appeared to him, and Joachim was afraid, because this is the condition of the spirit, for flesh cannot

stand the presence of a spirit. But the condition of a good spirit is to comfort immediately, saying to him, "Behold, your prayers are heard. Because of that patience which you had, God sent me to you, that I might announce to you that you, with your wife shall have a daughter, not a son, who shall be greater than all daughters, and shall be the mother of the Messiah king of heaven. And as a sign of this, go into Jerusalem, in the golden gate you will find Ann your wife, because I shall announce this to her also." And the angel withdrew, and appeared to Ann who was weeping at home, because she knew nothing about her husband. The angel spoke well saying that, "You shall be made sorrowful, but your sorrow shall be turned into joy," (Jn 16:20).

Morally. According to what I said in the first part, Joachim and Ann persisted for twenty years, praying, giving alms, fasting and vowing, and with all this they did not have a child. And because he kept his patience in this shaming inflicted on him by a priest, immediately he had the promise of a child. It follows from this that before God, patience is better than prayers, alms, fastings or promises. Now think about it, for if you will to have patience in injuries or events, this virtue counts more with God for getting that which you need in this world, and salvation in the other, than anything else. Therefore throw out rancor, hatred, and ill will. And so sacred scripture says: "For patience is necessary for you; that, doing the will of God, you may receive the promise," (Heb 10:36). Behold how St. Ann had her "fruit unto sanctification" by hoping firmly.

CONSERVING WORTHILY

Third, I say, [St. Ann bore her fruit, the Virgin Mary] by conserving worthily (conservando digne), in three ways.

First in the womb, in which the body is formed, and the spirit is created by God, on the same day and hour the Virgin Mary was sanctified. Nine months she was in the womb of her holy and blessed mother, and her mother, St. Ann took care that she did not ride about here and there, as men do, and took care to refrain from dancing, because by this many women lose the treasure committed to them.

Second she cared after giving birth by nursing her. Thus did the holy women of old. But nowadays the wife immediately says to her husband, "Do you have a wet nurse?" And she does this so that she is able to show off her breasts etc. They prefer not to give milk to their child, and give to a bitch instead. They do evil, because just as the womb is the chamber of the child, so thus the breasts ought to be its pantry. But St. Ann herself wanted to nurse the Virgin Mary, because sons and daughters receive their good health balance (bonam complexionem) from the mother, but they lose it often from bad milk. Note here the example of that nobleman in Lombardy, because he had a wet nurse for his son, who having lost her milk, nursed the child with the milk from a pig, lest she lose her contract and salary. The son became and lived like a pig. See how the health balance is destroyed. The same for slaves who nurse the children of their mistresses.

Third, she cared for her in the temple. After St. Ann had weaned the Virgin, she said to her husband, "Lord, do you not remember the vow?" He replied, "Indeed. And so we fulfill the vow." He did not say "Let us wait until she is ten years old or more." Or when

they are beautiful then they say, "We shall substitute another one for her, humpbacked or one-eyed." And immediately Joachim and Ann presented their daughter to God in the temple, where she remained for ten continuous years in the service of God. And so we can say, St. Ann, "You have your fruit unto sanctification," by conserving worthily.

Morally. Here you have an example of staying in the temple of God on Sundays and feasts hearing mass and a sermon. He who wishes to keep the feast well, ought to do five things:

First, to cease from all temporal business, not to get a shave (*facere barbi tonsura*), nor do any other servile work. Reason, because on Sunday, Christ ceased from all business and labors by rising, and so he wished that Christians representing that resurrection and quiet ought to rest on Sundays. Same for the saints, because on that day they rested in eternal rest. Who however does not wish to rest, shall labor forever in hell.

Second, that you hear mass fasting. The reason is stated why taverns ought not to be open before mass on a feast day.

Third that you should be on time for mass. For you ought to be there at the beginning, for the "I confess," which is for your sake.

Fourth, you ought to remain at mass until the final blessing is given by the priest.

Fifth, that you ought not talk during mass, but today it is abused, because they no nothing else but talk of vain things at mass, etc. "Remember that you keep holy the Sabbath," (Ex 20:8).

But for those who keep these five, it can be said: "You have your fruit," good works, "unto sanctification," (Rom. 6:22).

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, s. substantia, & filius scilicet radius genitus, & spiritus sanctus. s. 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 q̄ 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 q̄ licet Christus incœpit esse homo recens, nō tamen incœpit esse deus recēs. 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, nō hne potuit remittere omnibus dicendo. Simus amici decetō? Respondeo q̄ 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 misericordia & iustitia. 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 q̄ gentes veniant ad vestrū sacrificium, & facietis eos adorare panē & vinum, cū tamē scriptura dicat, Dñm deū tum adorabis. Deut. 6. Respondeo q̄ 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 q̄ 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 quàm alter Iacobus, licet alter esset antiquior dierū, ita etiam primò intrauit paradysum, & potest dici maior alijs apostolis. Dicatur eius martyriū. Videntes Iudæi q̄ 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. s. virginem Mariam in sanctificationē vestram. Pro cuius declaratione sciendū q̄ 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 q̄ 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

participat cum filiis, sed mater quæ nouem menses portat, & post natiuitatem lactat, nutrit, dormit cum eis, & osculatur. Quia ergo beata Anna habuit maiorem participationem cum virgine Maria filia sua fonte totius sanctitatis, quæ iam in vtero matris existens erat sancta, cogitate ergo quanta sanctitas remansit in beata Anna quæ ipsam portauit & nutriuit, dando sibi illa quæ habebat, virgo Maria dabat matri sanctitatem, ideo fuit sanctior, perfectior, & spiritalior Ioachim viro suo. No. similitudinem ad hoc de rosa, quæ colligitur ab vno, & datur alteri, & ille eam portat, & tenet in manu clausam, in quo ergo remanet plus de odore illius rosæ vel pomi, in dante an recipiente? Certum est quod in recipiente. Ita rosa paradisi & pomum virtutum virgo Maria per Ioachim fuit data beatæ Annæ per generationem, & beata Anna recepit, portauit, nutriuit, & tribus annis lactauit, plus ergo remansit in ea de odore sanctitatis. Ista est ratio quare fit festum de beata Anna, & non de Ioachim. Et ecce auctoritas, quæ bene facit ad propositum. Lætamini iusti in domino, scilicet vos Christiani, & confitemini memoriæ sanctificationis eius. s. sanctitatis bea. Annæ. psal. 96. Istam rationem tangit thema di. Habebis fructum vestrum in sanctificationem vestram maiorem quam pater eius Ioachim. Patet thema. Inuenio quod beata Anna habuit fructum suum. s. virginem Mariam matrem domini Iesu Christi, scilicet:

Desiderando longè.

Sperando certè.

Conseruando dignè.

Dico primò quod beata Anna habuit fructum suum. s. virginem Mariam desiderando longè. Dicit beatus Hierony. Beatus Ioachim nobilis homo ex ciuitate Nazareth, & Anna nobilis de genere Dauid ex ciuitate Bethleem fecerunt matrimonium, & fuerunt 20. annis sine fructu matrimonij, non habentes proles. Ratio erat ex parte Annæ, quæ erat sterilis & infœcunda. Ita erat frigida, quod sua complexio refutabat ne conciperet, propter quod satis tristabantur. Ratio, quia ad procreationem proles matrimonium est ordinatum, quia totum aliud non valet vnum denarium. Videntes ergo quod virtute naturali non poterant obtinere prolem, tenuerunt quatuor modos, vt virtute Dei obtinerent.

Primò per deuotas orationes.

Secundò per largas eleemosynas.

Tertiò per multa ieiunia.

Quartiò per votum & promissionem.

Pro primo ibant frequenter ad templum orate, vt Deus daret eis fructum matrimonij, quia ille est finis, quia ideo arbores plantantur in horro, vt faciant fructum, & dixerunt. Ita domine vos posuistis nos in horro matrimonij &c. Et plorantes petebant prolem. Vnde cum semel beata Anna in horro videret nidum cuiusdam auiculæ, beata Anna

flens

flens dixit deo. O domine huic auiculæ dedisti tot filios, quibus cum magno labore prouidet. Domine da mihi prolem aliquam. Ecce primum modum recurrere ad deum oratio, quia nullus alius potest dare filium vel filiam, quia requiritur ibi creatio. Nam deus format corpus in vtero matris, ac si tu de terra vel luto formares imaginem, deinde creat animam de nihilo. Hoc sciens Iob dixit, Manus tuæ domine fecerunt me, & plasmaverunt me, & non pater nec mater, totum in circuitu. Memento quæso quod sicut lutum feceris me, & in puluerem reduces me. Nonne sicut lac multisti me, & sicut caseum me coagulasti &c. Iob 10. Modò habetis cognoscere quod peccatum est multorum, qui quando non possunt habere prolem de suo matrimonio, recurrunt ad diuinos, sortilegos &c. Ideo pœnitentini, & confitemini, & petatis à deo, quia infallibiliter si fructus patrimonij sit utilis animæ vestræ, dabitur vobis. Auctoritas Christi de hoc, Amen amen dico vobis, si quid petieritis patrem in nomine meo, dabit vobis. Ioh. 16. No. In nomine meo, quod est Iesus, id est saluator. Petitur ergò in nomine saluatoris, quando homo petit rem vtilem ad saluationem, & non ad damnationem. Secundò Ioachim & Anna petebant prolem à deo per eleemosynas, quia dixit angelus Tobie, Bona est oratio cum ieiunio & eleemosyna. Tob. 12. Et quia ipsi erant diuites, non de vsuris, sed de suis possessionibus. Et dicit Hier. quòd faciebant tres partes de suis bonis. Primam dabant deo. Secundam peregrinis, orphanis, & pauperibus. Tertiam retinebant sibi, & familiæ domus. No. quomodo diuidebant suum frumentum. Primam partem mittebant templo, secundam apportabant pauperibus, tertiam pro se. Idem de vino, oleo, & alijs. Isto modo oratio iuuatur eleemosynis, & econuerso. Ideo dicit scriptura, Ex substantia tua fac eleemosynam, & noli auertere faciem tuam ab illo paupere. Ita enim fiet vt nec à te auertatur facies domini. Tob. 4. Moraliter habetur hic doctrina, quod si non potestis facere tantas eleemosynas vt tenemini, nec cor sufficit, soluaris ad minus decimas & primitias. Sunt aliqui qui dicunt, O dabo ego bona mea malis clericis, concubinarijs? non certè. Dicatur quòd deo dantur, & non eis. Si autem deus tenet malos clericos, ipse castigabit eos, & ex hoc non debetis sibi auferre ius suum. Quia si rex tenet malos scuriferos, non ex hoc auferuntur sibi redditus, quia alias reciperet sibi in commissum. Ita & deus, quia domini est terra, & plenitudo eius, orbis terrarum, & vniuersi qui habitant in ec &c. Et ipsam nobis concessit pro censu annuali, & in signum dominij retinuit sibi decimam, sed ipse non comedit, sed dat suis seruitoribus. Et quando soluitur bene, custodit & conseruat, alias totum perditur. Quando vos creditis habere bladum vel vinum non dicit deus, Quia malè mihi soluistis, totum vastabo. Ideo veniunt tempestates, grandines &c. Ideo Malachie tertio dicit deus, Vos configitis me in decimis,

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& primitijs, & in penuria vos maledicti estis, & me vos cōfigitis gens tota. Remedium hoc est, Inferte omnem decimam in horreū meum, vt sit cibus in domo mea, & probate me super hoc, dicit dominus. Si non aperiero vobis cataractas cæli, & effudero vobis benedictionem vsque ad abundantiam, & increpabo pro vobis deuorantem. No. Inferte. Non dicit quod dimittatur in vineis & campis, vt comedant bestiæ, porci, &c. Item si non potestis facere tantas eleemosynas vt beata Anna, ad minus restituatis furta, vsuras, rapinas, solidatas, & damna. Ideo Iacob. ait, Ego omne damnū reddebā, & quicquid furtim peribat, à me exigebas. Gen. 31. Tertio petebant cum ieiunijs, licet essent nobiles & delicati, tamen omnia ieiunia & præcepta seruabant, & etiam alia, dicendo, Vt de carne nostra exeat fructus matrimonij, faciamus fructum ieiuniorum. Et poterat dicere vterque, Humiliabā in ieiunio animam meam, & oratio mea in sinu meo conuertetur. Psal. 34. Moraliter habetis hic doctrinam vt seruatis ieiunia ecclesiæ. Ad hoc maximè tenentur illi qui possunt habere vnam bonam refectioem. Aliqui laboratores excusant se à ieiunio ecclesiæ, qui tamen nō excusantur si nō audiunt missam ieiuni. Itē ne bibant in tabernis in loco vbi habetis domum. Ideo apostolus, Nunquid domos nō habetis ad manducandum & bibendum? contra illos qui bibunt in tabernis, aut ecclesiam dei contemnitis? contra illos qui non veniunt ieiuni ad missam. 1. Cor. 11. Quarto perebant prole à deo per pmissiones, quia simul Ioachim & Anna fecerunt votum qd si deus daret eis fructum matrimonij, seruirent deo in templo. Sicut si vos modò promitteretis quod esset religiosus vel religiosa. Sed multi damnantur ex promissionibus & votis, facientes vota, & non curant complere. Maius peccatum est fractio voti aliquo modo, quàm homicidium, quia est infidelitas. Ergo ait sapiens. Eccles. 5. Si quid vouisti deo, ne moreris reddere. Displicet enim ei infidelis & stulta pmissio. Sed quodcūque voueris, redde. Multo melius est non vouere, quàm post votum promissa non reddere. ibidem. Quando sunt iuuenes, faciunt aliquod votum, vel eundi ad sanctam Iacobum &c. & transeunt de anno ad annum, & non curant complere, & quando sunt senes, petunt dispensationem in voto. Quando ponitur certum tempus, intra illud debet compleri. Si autem non ponitur tempus determinatum, intelligitur quod statim compleant. Et quia sunt multi qui non curant de deo, ideo damnantur. Ideo cauendum est à votis. Patet ergo quomodo fructus beatæ Annæ fuit in sanctificationem longè desiderando. Dico secundo quod b. Anna habuit fructum suum. s. virginem Mariam, sperando certè, quando fuit certificata per angelum, quē deus sibi misit. Pro quo nota hic historiam quomodo Ioachim & Anna venerunt de Nazareth in Hierusalem ad templum, vt offerrent secundum consuetudinem. Quando Ioachim qui erat nobilis baro voluit offer-

re, sacerdos respexit eū dicēs, Et quis es tu? Respondit, Pater ego sum Ioachim seruitor vester, qui veni offerre. & sacerdos: Certè non recipiam oblationem vestram, quia vos estis maledictus à deo, quia non habetis prolem, signum ergo est quod aliquid peccatum secretum est in vobis. Et ait illi Ioachim, Pater nescio in me aliquod magnum peccatum, licet non possim excusari à peccatis, quia non habeo prolem, & hoc benè displicet mihi. Et ait ei sacerdos, Recedatis à templo. Et Ioachim respondit, Pater nō faciatis mihi istam verecundiam. Et ait sacerdos, Certè nisi recesseritis, ego nō faciam officium nec sacrificiū. Tunc Ioachim cum magna verecundia exiit de templo. Si ita vellet modò facere sacerdos, scilicet expellere aliquem de ecclesia de nobilibus, statim diceret scutifer, Per corp⁹ meū talis morietur &c. ego inueniam eū. Sed Ioachim patiēter recessit, & nō iuit ad domū ex verecundia vicinorū, sed iuit ad pastores suos ad syluā, & ibi flēs orādo dicebat, O dñe quod peccatum est meum, quia ita sum maledictus &c. Vxor autem eius Anna quæ erat in templo, qñ audiuit quod sacerdos ira contendebat cum viro suo, vidēs quod vir suus recesserat de tēplo, statim vxor vt cōfortaret virū suum, & refrēnaret eum, ne noceret sacerdoti, exiit de tēplo, & iuit ad domū. Hic habent exēplū mulieres, quō debent consolari viros suos, qui ex negotijs tristatur, & quando veniūt ad domū, vxores debent eos consolari. Sed sunt aliquę quę nō consolantur eos, sed magis contristant. Quando autem b. Anna fuit in domo, & nō inuenit ibi virū suū, tunc trāsīuit sibi totū desiderium de creaturis. Et flexis genibus orauit pro viro suo sancto & iusto vt deus eū conseruaret. Ecce sancta vxor. Dum aut Ioachim sic orando flet in deserto, apparuit sibi archāgelus Gabriel, & Ioachim timuit, quia ista est cōditio spiritus, quia caro nō potest sustinere presentiam spiritus, sed cōditio boni spiritus est statim consolari, dicens sibi, Ecce orationes tuę sunt exaudite. Ex illa patientia quā habuisti deus misit me ad te, vt nunciē tibi quod tu de vxore tua habebis vnam filiā, non filium, quæ erit melior cunctis filijs, & erit mater regis Messie regis cæli &c. Et in signū huius vade in Hierusalē, & in porta deaurata inuenies Annam vxorē tuam, quia ego ista etiā nuntiabo tibi. Et angelus recessit, & apparuit Annę in domo flēti, quia nihil sciebat de viro. Bene poterat dicere angelus illud, Vos contristabimini, sed tristitia vestra vertetur in gaudiū. Ioan. 16. Moraliter secūdū quod dixi in prima parte, Ioachim & Anna steterunt viginti annis, orātes, eleemosynas dantes, ieiunantes, & vouentes, & cum toto hoc non obtinuerūt prolem. Et quia in ista verecundia à sacerdote sibi facta habuit patientiam, statim habuit promissionē de prole. Ex quo sequitur quod melior est patientia quàm orationes, eleemosynę, ieiunia, vel promissiones coram deo. Modò cogitate hic, quia si vultis habere patientiam in iniurijs vel factis, ista virtus valet plus apud deum ad obtinendū illud

quo indigetis in hoc mūdo, & saluationē in alio, quā aliquid aliū. Ideo eiicite foras rancores, odia, & malas voluntates. Ideo dicit scriptura sancta: Patientia vobis necessaria est, vt voluntatem dei faciēs reperetis promissionem. ad Hebr. 10. Ecce qualiter b. Anna habuit fructum suum in sanctificatione sperando certē &c. Dico tertio &c. conseruando dignē, scilicet tripliciter: Primò in vtero, in quo formato corpore & creato spiritu à deo, in eadem die & hora fuit sanctificata. Nouem mensibus fuit in vtero matris sancta & benedicta, & mater eius b. Anna cauebat q̄ non equitabat hincinde vt viri, cauebat à tripudijs, quia his multæ mulieres perdunt thesaurū eis commissum. Secundò seruauit post natiuitatem ipsam lactando. Ita faciebant sanctæ mulieres antiquitus. Sed modò statim dicit viro vxor, Habeatis nutricem, & hoc facit vt ipsa possit ostendere vbera &c. Nolunt dare lac filio, & dant canicule, & malè faciunt, quia sicut vterus est camera prolis, sicut vbera cellarium ipsius debent esse. Sed beata Anna ipsamet voluit lactare virginem Mariam, quia filij & filia recipiunt bonam completionem à matre, sed perdunt eam multoties ex malo lacte. Nota hic exemplum de illo nobili in Lombardia, quia habuit nutricem filio suo, quæ perditio lacte lactauit filium lacte cuiusdam porcæ, ne perderet bonam promissionem & salarium, qui fuit & vixit sicut porcus. Ecce qualiter destruitur complexio. Idem de captiujs, quæ lactant filios dominorum. Tertio conseruabat eam in templo. Postquam b. Anna ab lactauit virginem, dixit viro suo, Dñe non recordamini de voro? Respòdit, Imo. Ideo compleamus votū. Non dixerūt, Expectemus q̄ habeat decem annos vt multi. Vel qñ sunt pulchræ tunc dicunt, Dabimus sibi aliam gibbosam vel monoculam &c. Et statim Ioachim & Anna præsentauerunt deo filiam suam in templo, vbi fuit decem annis cōtinuis in seruitio dei. Ideo possumus dicere b. Annæ, Habetis fructum in sanctificationem, conseruando dignē. Moraliter hic habetis exemplum standi in tēplo dei in diebus dominicis & festis audiēdo missam & sermonē. Qui benè vult seruare festa, debet facere quinque. Primò cessare ab omnibus operibus tēporalibus, non facere barbi tonsurā, nec aliud opus seruilē. Ratio, quia in dominica Christus cessauit ab omnibus negotijs & laboribus resurgendo: ideo vult quòd Christiani repræsentātes illā resurrectionē & quietē quiescāt in diebus dominicis. Idē de sanctis, quia illa die quieuerunt in quiete gloriæ. Qui autē non vult quiescere, semper laborabit in inferno. Secundò quòd ieiuni audiatis missam. Dicatur ratio, nec taberna debet aperiri ante missam in die festo. Tertio quòd fitis pro tēpore in missa. Nam in principio debetis esse, scilicet in confessione, quæ fit pro vobis. Quarto debetis esse in missa, quousque detur benedictio à sacerdote. Quintò quòd non loquamini dum missa dicitur, sed hodie abusus est, quia nō faciunt nisi loqui de vanis rebus sub missa &c.

Memento

Memento ergo vt diem sabbati sanctifices. Sed de illis qui seruant ista quinque, potest dici, Habetis fructum, scilicet bonorum operum, in sanctificationem vestram.

De sancta Martha Sermo.



Martha Martha sollicita es. Luc. 10. Octaua die à festo b. Mariæ Magdalena fit festum b. Marthæ sororis suæ, quia octauo die post b. Magdalenam ascendit in cælum. Ideo de ea volo nunc vobis prædicare. Saluetur prius virgo Maria. Thema propositū est Verbum Christi ad beatam Marthā, in quo ostendit Christus summarie vitam quam tenuit Martha, scilicet actiuam, maximè quia istæ duæ sorores Maria Magdalena & Martha diuiserunt sibi duas vitas spirituales. Beata Maria Magdalena dedit se vitæ contemplatiuæ. Maria sedens secus pedes domini audiebat verbum illius. Luc. 10. Martha autem elegit vitam actiuam, dans se laboribus pro Christo cum dicit, Martha Martha sollicita es, id est, anxia. Nota cum dicitur dupliciter, Martha Martha, qui vita actiua si bona est, nō solum curat de corporibus, sed etiam de animabus, dās bona consilia &c. Parer quòd summarie Christus ostendit vitam b. Marthæ. Sed subtiliter volens vobis prædicare de isto verbo, inuenio quòd in eo ostenduntur tres excellentiæ beatæ Marthæ quas habuit in hac vita.

Prima est puritas virginalis.

Secunda est pietas proximalis.

Tertia est dignitas personalis.

Prima ostenditur cū dicitur, Martha. Secūda cū dicitur, Martha, Tertia cū dicitur, Sollicita es. Dico primò &c. Nam istud nomen Martha in lingua Syriaca idē est q̄ dominās. In hoc ostenditur puritas virginalis, quæ non est nisi dominatū, quod persona recipit super sensualitatem corporis, nec cogitando, vel loquēdo, nec operādo aliquā corruptionē luxuriæ, & dominatur quinq; sensibus eos custodiēdo. Dicatur de quolibet ab illa corruptione carnis, quomodo beata Martha conseruabat se in puritate virginali. Ideo dicitur Martha, id est dominans vel principās, quia sicut princeps nō habet supra se aliquē dominantē inquantū talis, sic nec puritas virginalis habet supra se maiore gradum castitatis. Ideo dicit Beda, Bona est castitas cōiugalī, melior continentia vidualis, sed optima perfectio virginalis. Ecce principatus, sed cū pauci sint qui habeant istam puritatē virginalē, quia quasi nullus nisi pueri parui, & illi etiā iam inclinantur ad malum. Dicatur quō ludunt &c. contra peccatum luxuriæ. Ideo Christus faciēs de hoc planctū cum Ioāne dicit, Habes pauca nomina in Sardis, quæ nō inquinauerunt vestimenta sua, & ambulabunt mecum in albis, quia digni sunt. Apocal. 3. Nota in Sardis. Sardis iuxta Hebraicā interpretationē, id est pulchritudo principatus, quia magna pulchritudo est quādo

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Vita actiua nō solum cura de corporibus sed etiā de animabus.

Puritas virginalis optimū dominium.