

## **St. Vincent Ferrer, O.P. Sermon on the Feast of St. Dominic**

"You are the salt of the earth, " (Mt 5:13 ) This is the text to be read as today's gospel. Just as the whole office and the solemnity of the present day is about the most glorious father and confessor of our Lord, St. Dominic, so also is our sermon. God willing, we shall have many good teachings etc. But first let the Virgin Mary be hailed etc.

### THE THEME

For some explanation of this text and the introduction to the aforesaid material, it must be known that all corporeal visible creatures which are in this world, have one task in general, namely to represent and signify spiritual and invisible things. And this is one of the more principal reasons. Why did God create the world? To represent invisible and spiritual things. The reason is, because as long as we live in this life and are mortal, we cannot see spiritual things but through figures and like representations. This defect is on the part of flesh which impedes, because it can see only corporal things. It is like someone who would hold green sapphires or rubies in front of his eyes, and whatever he sees would be green or red. It is not a defect on the part of the eyes, but from the unknowing glass or gems which view reality only through its own color. So it is with us. The eyes of the soul have a body like a sapphire, and so they can see only corporeal things, but putting down the sapphires, namely the flesh, immediately they see spiritual things, angels and souls. See the defect, and so it is that in this life we do not see spiritual things. And this is the common teaching in philosophy in *III De anima*, and in theology. The Philosopher (Aristotle) says, "It is impossible for us to understand except through phantasms," i.e. likenesses. In theology also Dionysius (the Areopagite) says, "It is impossible for us otherwise to see divine light unless it was covered over by a veil of images (velamine figuratum).

Because of this God, knowing that spiritual things cannot be seen by us in this world, created the world in which each creature, howsoever tiny, represents and figures spiritual things. For example, none of you ever sees Christ, nor the Virgin Mary, nor one of the apostles in this world. So a skilled painter paints images not to be adored, but to represent Christ, the Virgin Mary and the other saints. And so God, the most clever artist of all, paints this world like an easel filled with representational images. And so the Apostle says, "For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made; his eternal power also, and divinity: so that they are inexcusable," (Rom 1:20). This teaching therefore is clear through reason and authority, that all corporeal creatures have the same general task.

So Christ wished that the invisible and spiritual perfection of the apostles and of those following the apostolic life, be prefigured through one corporeal creature, namely, by salt. And so Christ says to the apostles and those following the apostolic life, and especially to St. Dominic our father, "You are the salt of the earth, " (Mt 5:13 ). The theme is clear now. Next, the material which I want to preach to you.

## SALT

I have noticed therefore three properties in salt through which it signifies to me the apostles and especially St. Dominic our father:

First, salt heals infections.

Second, salt preserves from corruption.

Third, it delights us when we eat.

From these three conditions salt represents St. Dominic, and so it is said to him especially, "You are the salt of the earth, " (Mt 5:13 ).

## HEALS INFECTIONS

First, I say, that salt heals infections. About this in 4 Kgs, ch. 2 the text says, that that holy prophet and friend of God, Elisha, came to the city of Jericho and the officials and rulers of the city came to him, saying to him that that city was noble and beautiful, having good lands, but it had a defect, because the waters, he said, are polluted and make the land sterile, and bloat the people who drink of that water. "And so, Father, you who are so holy and a friend of God, are you able to take care of this and provide a remedy?" The prophet responded: "It pleases me. Give me a new pitcher." And when they brought the pitcher, he said, "Now I need salt." When they brought it he sprinkled it on the waters. When he did this he said, "Thus says the Lord: I have healed these waters," (4 Kgs 2:21). The waters were healed on that day according to the words of Elisha, which is found in 4 Kgs 2.

Here are four secrets to be revealed.

First that it is the city of Jericho.

Second what are these infected waters.

Third, what is the new pitcher.

Fourth what is the salt healing and purifying the waters.

**Jericho** The city of Jericho signifies the church. Jericho according to the Hebrew meaning stands for "moon." Behold universal Christianity, namely, the church, rightly passes through the phases of the moon. For in the moon we find seven phases or states. The first is the new moon. Second is waxing. Third, full. Fourth, waning. The fifth is the moon turning around (gyrans). The sixth is eclipsing. The seventh will be the perfect moon.

The same for the church. First it was like the new moon in the time of the apostles, because then Christianity first appeared, and strict, and then the Christians went about simply, there was little of the great pridefulness or vanities in the prelates like now. Second, next it was waxing, in the time of the martyrs, because many were converted because of the miracles which they were performing, and so the church increased. Third, in the time of the holy doctors it was full, for from their preachings and teachings, and examples of holiness they illuminated the whole world. In the time of Augustine all of

Africa was Christian. Fourth, it was waning, at the time when the religious orders of Preachers and Minors began, because then because of sin they would have perished, suddenly and quickly; and so these religious orders came to correct those sins. The fifth phase is rotating, when the moon rotates it is not seen for two or three days. So it is now, almost no obedience is shown to the pope. Some are saying that the pope is above the council, others the opposite. Sixth it shall be eclipsed, and this in the time of the antichrist, because then it shall appear to be dead. Just as some simple folk say when the moon is eclipsed, that it died, and would appear bloody all over. Such shall be the time of the antichrist because of the outpouring of Christian blood. Seventh, after the death of antichrist it shall be perfect, because then all shall return to the faith of Christ. Behold the phases of the church. And so the church is signified by Jericho, i.e., the moon. About this last phase David says, "...as the moon perfect for ever, and a faithful witness in heaven," (Ps 88:38).

**Infected Waters** Second we must see what these infected waters of this city are. These waters are the vices, sins and wicked manner of living of Christians, because before the coming of St. Dominic all peoples were infected. The faithful were given to forgetfulness, virtues were held in contempt. About this the Apocalypse, "...and many men died of the waters, because they were made bitter," (Rev 8:11).

**New Pitcher** But Elisha said, "Let's have a new pitcher." Behold, the Order of Preachers is called a pitcher (vas). Because it is made up of many brothers, it is called new and old, more so than all [other orders]. If we wish to speak with respect to the essential vows which are angelic chastity, apostolic or evangelical poverty, and general obedience. And as for the office of preaching, which is to travel about through the world, not to construct buildings, this is the religious order (religio) of St. Dominic as to its essentials. Christ already ordained all this.

Christ was the first, because St. Thomas says in II-II, q. 88, a. 4, ad 3m, that the apostles leaving everything to follow Christ, vowed pertaining to the state of perfection, from which is implied that they vowed these, namely chastity, poverty and obedience to Christ. The same regarding the office of preaching, he commanded them saying, "Go into the whole world, and preach the gospel to every creature," (Mk 16:15). Behold the religious order (religio) of Christ. It is the very same as that of St. Dominic. Therefore we have and we embrace three vows, namely, angelic chastity, evangelical poverty, complete (generalem) obedience, so let anyone of this order watch out for himself. So go preaching; don't settle down in one place. And so the story of St. Dominic says, "He thought to institute an order which would be called the Order of Preaching Brothers. And would so be." (Jordan, Libellus, #40). Behold, therefore how it is a very old religious order (religio). And a good religious observing these on the day of judgment, when kings and great prelates shall stand on the earth with others, he himself shall stand with the apostles elevated with the Judge, with Christ. Oh what an honor this shall be!

Here is the answer to a litigious question, between clergy and religious. The clergy say that they were the original religious order, which is not so. For there were no clergy until

Holy Thursday, yet there were religious before, namely the apostles who had taken the aforesaid vows.

But the religious order of St. Dominic is called a **new** pitcher or vessel with respect to ceremonies. We wear black cappas (exterior capes), and white scapulars. Also that we eat in our refectory, and similar things. With respect to these ceremonies, it is a new vessel. About this vessel we can say what Christ said of Paul, who was the first in the office of preaching, first, that is, principal, and ultimate with respect to the vocation to the apostolate, "this man is to me a vessel of election, to carry my name before the Gentiles, and kings," (Acts 9:15).

**Salt** Fourth we must find the meaning of salt in the vessel. It is this, Dominic, in the vessel of the order, from its first property, because salt heals from infection. So St. Dominic placed in a new vessel heals the infections of the sins of this world.

For the whole world was infected with great **envy** of one other, but St. Dominic comes preaching the love of God and neighbor. And God prefigured this. For his mother saw in dreams that she would bear a dog with a blazing torch in his mouth, who emerging from her womb seemed to set fire to the whole world. She was amazed at this, and enlightened by God, said that her son would be a great watchdog for the flock of Christ, who would bark at the wolves of hell. With fire in his mouth, he was to inflame the world to the love of God and neighbor.

He also heals from the infection of **lust**, because the infection of this sin before the coming of St. Dominic was so great, that almost no one was clean. But St. Dominic came preaching chastity and poverty, and peoples responded with devotion. This too God had already prefigured, because his godmother had a vision of St. Dominic having a star on his forehead, which lit up the whole earth with its light. Stunned, the godmother joyfully told of her vision. In this is implied that just as the star is pure and bright, so he should lead peoples to the brightness and purity of chastity.

Also, the whole world was infected with **pride**, pomp and vanity, but at the preaching and teaching and example of St. Dominic many people were humbled, setting aside the vanities of jewelry, armor, horses, gold and silver cups and similar things. This God showed, because when he was yet a nursing child, maybe one year old, he was seen frequently having left his bed, to lie down on the ground, showing humility.

Also the world was infected with **gluttony**. For few observed Lent, or the fasts in the four seasons (Rogation Days), or the vigils of saints. St. Dominic gave evidence that he was purified from this infection, for scarcely ten years old, he already abstained from wine and fasted often on bread and water.

Also the world was infected with **avarice**, usury, theft, robbery, and deceits, but St. Dominic by his preaching and through his example purified it. This is signified by a deed, when he was in Palencia where there was a great famine, and the poor were dying of starvation, the rich were saying, "Let us keep our goods for ourselves, and our

children, because we don't know how long this shall last." But St. Dominic, sold his books and furniture and gave it all to the poor. His example provoked the rich to give alms.

Also about the sin of **anger**, because the people preferred not to let go of or forgive injuries; they wanted vengeance. St. Dominic came preaching patience and he made peace. He demonstrated this by his actions. When he was preaching in Carcassonne, where there were many heretics, and they were throwing filth and garbage and other things at him, he bore up under it all patiently.

And so the world was **lazy** for spiritual goods. No one cared to do penance. But St. Dominic showed them by word and example. Three times a day he disciplined himself with an iron chain.

It is clear then, that St. Dominic, like salt placed in a new vessel, healed and purified the waters of sin. And so about St. Dominic it can be understood the word of Augustine in the Homily, "The Lord sent the apostolic salt for the preserving and extinguishing the corruptions of the waters of sinners," (See Augustine, [On the Sermon on the Mount, Book I, Matthew 5, ch. 6, # 17](#)).

#### PRESERVES FROM CORRUPTION

I say that the second condition of salt is that it preserves from corruption. It doesn't just cure and clean what is already corrupt, but it also preserves. This is clear because when a man wishes to preserve meat or fish, he puts salt on them, which absorbs moisture. Although this is clear, nevertheless there is a scriptural authority, of Tobias, who caught a fish, of which he ate a part, "...and they took it with them in the way: the rest they salted as much as might serve them, till they came to Rages the city of the Medes," (Tob 6:6).

So too of St. Dominic. For I find that this world should have been corrupted and destroyed for well over two hundred years and more. But the Virgin Mary, wishing still to preserve the world, put salt on it, namely St. Dominic, and saved the world. For in the stories of the saints and in the life of St. Dominic — in two places — we read of a vision which St. Dominic and St. Francis both experienced. When they were in Rome working for the confirmation of their orders, the pope and cardinals were raising difficulties over such new things, because they were seeking confirmation of a status which was both higher and lower.

A higher status, because it was both a contemplative life of study, and active. By performing spiritual works, by celebrating, and preaching, the starving are satisfied with the word of God, and those ignorant in the faith are instructed, etc. And the dead, that is sinners, are buried in the wounds of Christ. The captives of the devil, too, are redeemed. The campaign is engaged; the demons are conquered. O how many castles, i.e. sinners, are made subject to Christ by preaching.

Secondly a lower status, because greatly despised, because they were beggars, and so the pope was not inclined to confirm them, because they could repay nothing.

One night, when St. Dominic was praying in a certain church, and St. Francis in another, Christ was seen by them with three lances, wishing to destroy the world. These saints were saying to themselves, "O shall there be there no holy one in heaven who can call back this wrath?" And suddenly the Virgin Mary came, like a mother coming quickly to snatch her child from devouring wolves, saying, "O son, you are now bearing lances, you who are accustomed to bearing nails in your hands for the world." Christ replied — Saints Dominic and Francis were listening — "My mother, how much more should I do, since I have showered the world with so many graces? I sent the patriarchs, and prophets, and they killed them; and finally I myself came, etc. History tells, how up until now, I have not spared [graces]. "

These three lances, destructive of the world, are the three great tribulations about to come shortly over the world. First is the tribulation and persecution of the antichrist, which lance can be said that it pierces the whole world. Second shall be the conflagration of the world through fire; the whole world is burned, etc. Third is the judicial sentencing by Christ. Of these three lances, scripture testifies, allegorically in 2 Kgs 18 About Absalom, the traitor and rebel son of David. He was killed by three lances from Joab, the captain of the army. The story says, "So he [Joab] took three lances in his hand, and thrust them into the heart of Absalom," (2 Kgs 18:14).

Why did God wish that Absalom be killed by three lances, since one would have been sufficient, especially for a man suspended etc. It was a figure. For the son betraying God the Father is this whole world acting against the commandments of God, expelling their father, namely God from the world as much as possible. But the prince of the army, namely Christ, kills them with three aforesaid lances.

Even in the time of St. Dominic the world ought to have been destroyed by Christ and corrupted, but the Virgin Mary added the salt, namely Dominic, gaining an extension. Think here how the whole world is now in this extension, and we do not have a fixed time, but he said conditionally: "If converted, OK (bene), otherwise I shall no longer spare them."

Now let us see if the world in these [our] lands, is corrected. I believe that never were there so much pomp and vanities, etc. as there are now, nor such lust, unless in the time of Noah. For the hotels [hospitia], and even the villas are filled with prostitutes. Mix bad apples with the good, and shortly all are rotten. Same for avarice and usury, because they change its name. Usury they falsely call "assessments" (censualia), but when the intention is not buying or selling, but of lending, it is usury. Also not for a just price. Whatever you receive beyond the allotted price is usury and damnation. Same too with simony in the clergy; they ultimately have all the sacraments for sale in some way or other. Same for envy. If someone among religious has some excellence in disputation, or the science of preaching, others are envious. It is the same with clergy and laity about gluttony. Already you see that [the fasts of] Lent are not observed, nor vigils of the

apostles, nor the rogation days observed etc. You know about anger, it is already worse against both God and reason. If someone does another injury, and they cannot get to him, contrary to divine law, they kill his innocent friend, for it is against divine and human judgment to kill an innocent person. About sloth, the world comes to this, that all are judged to be lazy, unless they are doing business, but if someone takes some time off for a work of God and of prayer they are called lazy. In the evening [of time] it will be apparent who was lazy, and because the world is not corrected, — it is even worse — these religious orders, who were founded to correct the world are already destroyed. So if St. Dominic or Francis should come now, they would not recognize their religious orders.

Since the world has not been corrected, does it not follow, then, that in a short time it will be destroyed before the coming of the day of judgment? So for the other objections respond, "Behold the salt, St. Dominic." On his account we praise God saying: "Blessed be the redeemer of all, who providing for the salvation of mankind gave St. Dominic to the world."

### DELIGHTS IN DINING

Third, I say that the other condition of salt is that it gives delight in dining, conferring flavor on food. To make this clear, a quotation: "But if the salt lose its savor," i.e. it fails in how it salts food, "wherewith shall it be salted? It," the food, "is good for nothing any more but to be cast out, and to be trodden on by men," (Mt 5:13). The food of the souls are good works and spiritual things. Citation: "Labor not for the meat which perishes, but for that which endures unto life everlasting," (Jn 6:27). And so Christ says, "I have meat to eat, which you know not," (Jn 4:32). The "meat" of Christ which satisfies him, are the works of virtue.

But this food was insipid before the coming of St. Dominic. The temporal lords, having abandoned the virtue of justice gave themselves over to tyranny. St. Dominic came, salting, recalling them to the virtue of justice, to being content with their returns, etc. The same for the insipid meat of prelates, because they cared more about their incomes than about souls. St. Dominic added the salt of his teaching by which they ought to care more for souls than their incomes. How many religious were living dissolute lives, caring nothing of their religious practices, but St. Dominic called them back to religious observance. How many irreligious clergy, praying their divine office only superficially (*nisi a.e.i.o.u*) and almost all were cohabiting, prowling the taverns, were led back? How many moneylenders, were buying for less than the fixed price, or selling expecting more [were converted]? How many cruel civil servants, permitting the poor to die of starvation, were returned to piety, mercy and liberality. How many self-indulgent women by his preaching did he return to chastity etc. Finally God said, "O this salt, I wish that it be set on my table."

And see how. The story is told how Christ appeared to him, inviting him to his glory. Then St. Dominic called twelve brothers in the Bologna convent, and before them composed his will such that it was fitting that he leave to his brothers a firm humility,

namely that they take pride not because of sanctity or knowledge. Second he left to his brothers a treasure of poverty, by which the kingdom of heaven is purchased, "Blessed are the poor in spirit: for theirs is the kingdom of heaven," (Mt 5:3). Third he bequeaths fraternal charity, and having kissed the brethren, and having received the sacraments, he died.

They tell of the glorious vision which God showed to him, of two ladders of which Christ was holding the top of the first, and the Virgin Mary the other. And crowned with a golden crown he entered glory. If one asks "Why two ladders? Is not one sufficient?" The answer is, to indicate that the order of Preachers sends brothers not only by one ladder, namely of the contemplative life, but also by the other, namely the way of the active life. The Celestines and those like them ascend by the latter of contemplation. The Knights of St. John, of St. James, of St. George, and the Brothers of Mercy, ascend by the other scale, namely, of the active life. But the Brothers of St. Dominic by two, namely the contemplative by study, and the active, by preaching. "Have salt in you, and have peace among you," (Mk 9:49).

thesaurum in celo. Mat. 19. Nihil potest perdi. Modò audite, o es sci-  
mus q̄ nō possumus diu retinere nec possidere diuitias huius mun-  
di, quia hodie vel cras oportet eas dimittere. Sed si vultis ne perd an-  
tur, detis in manus pauperū. Nūquid esset magna stultitia diuiti pe-  
riculosum passum transire, in quo oēs deprædatur, si secū velle por-  
tare pecunias, nūquid esset melius dare in mēsa cāpsoribus? &c. Mul-  
ti sunt in hac stultitia. Oēs habemus transire passum mortis pericu-  
losum vbi oēs deprædantur. Fures sunt vxor, & filij, & scutiferi, Nam  
quādo medicus dicit, Factum est, dicit vxor, Per virginē Mariā cista  
cū pecunia erit mea. Scutiferi & parētes rapiunt, & anima nuda va-  
dit ad iudiciū. Ad quā dicit Christus, Et quomodo venis ita? Et re-  
spōdet sic, Domine, fui deprædata. Tūc Christus dicit, Quare nō de-  
disti pecuniam meā ad mensam, & ego veniēs cū vsuris. i. crescētis  
vtique exegissem illā? Lu. 19. Quomodo ille se poterit excusare? nul-  
lo modo, nisi dicas, Domine, fui stultus, & Christus dicit, Ideo va-  
das ad hospitale stultorum, & remittet eū ad infernū. Ideo recipiatis  
exēplum à Laurētio, & habebitis thesaurū in celo. Ille diligit pecu-  
nias qui eas custodit æternaliter, & nō ille qui deprædatur. Benedict⁹  
est qui nō dimittit filio onus restitutionis. Ideo Iac. 3. Quæ desur-  
sum est, sapiētia est &c. bonis cōsentiēs, plena misericordia, & fructi-  
bus bonis. Tertio fecit fructum de patientia martyriali. Inuenio q̄  
sustinuit decē tormenta, & in omnibus habuit patientiā. Primum. Nā  
videns imperator q̄ non poterat habere thesauros, opposuit sibi ti-  
tulū Christianitatis. Propter qd̄ fuit captus, & in tenebroso & fœ-  
rido carcere corpus detinēbatur, sed anima contēplabatur, transiens  
per choros angelorū, & sic cōsolabatur ibi. Et potest dici de eo, Quo-  
niam in hac peregrinatione solo corpore constitutus, cogitatione  
& auiditate in illa æterna patria conuersatus est. Secundū tormentum  
fuit. Nam postquam multis diebus fuit in carcere sine cibo & potu,  
cogitauit Decius quod esset debilitat⁹, & fecit ipsum venire coram  
eo dicēs, Vel habes dijs sacrificare, vel mori. Et ait Laurentius, O stul-  
te, & quomodo dicis quod dimittam Deum, & adorem idola? Indig-  
natus Decius fecit eum percuti fortiter baculis, & in quolibet ictu  
dicebat Iesus, & sic patienter sustinuit. Tertium tormentū fuit, quia  
positus in eueleo, & scorpionibus cæsus, est sibi dictū, Abnega Chri-  
stum. Respondit, Infelix, has epulas ego semper optaui. Quartum  
tormentū fuit de laminis ferreis ignitis eius lateribus appositis, qui  
cū sentiret maximum dolorem di. Igne me examinasti, & non est  
inuenta in me iniquitas. Quintum tormentum fuit, quia Decius ius-  
sit eum plumbatis durissimè cædi, & miraculū est q̄ tantū vivebat. I-  
stud tormentū fuit asperū intantū q̄ clamauit B. Laurentius di. Do-  
mine Iesu accipe spiritū meū. In instanti vox venit ipso Decio audiē-  
te. Adhuc multa certamina tibi debentur. Sextum fuit cum peccati-  
bus

nibus ferreis &c. Tunc adfuit angelus Dei cū linteo, tergēs ei⁹ vul-  
nera. Et tunc miles quidā Romanus nomine, credidit in Christum.  
Et clamauit ad B. Laurentiū di. Video ante te iuuenem pulcherrimū  
stantē, & linteo tergentē vulnera tua, & baptizatus fuit à B. Lauren-  
tio. Septimū tormentum, quia ne sic moreretur fuit positus in arcto  
carcere, sine cibo & potu, & cōsolatione aliqua, sed poterat ipse di-  
cere cū apostolo, Nostra cōuersatio in celis est Philip. 3. Octauū to-  
mentū fuit de craticula, quia Decius fecit eū venire corā se, & ait Sa-  
cristica dijs, sin autem, nox ista in tuis expēdetur supplicijs. Cūque  
sacrificare nollet, ministri exutum super cratē ferreā posuerunt, &  
extenderunt prunis suppositis, cogitate tormentū. Nonū fuit de fur-  
cis ferreis, quibus eum compresserunt, vt diutius affaretur. Ipse au-  
tem latissimo vultu respexit ad Imperatorem di. Ecce miser, affasti  
vnā partē, gira aliā, & manduca, quia iam video quod diu desiderauī.  
Decimū fuit de sale in igne posito. Et tunc orauit B. Laurentius di.  
Gratias ago tibi Domine, quia cū patientia dedisti mihi victoriā, &  
tradidit spiritum. Et ecce quomodo factus est modò gloriosus, & fe-  
cit fructum de patientia martyriali. Et potest de eo verificari pro-  
phetia in Psal. 131. Inimicos eius, s. Deciū, & ministros eius, induam  
confusione, super ipsum autē effloreat sanctificatio mea, propter  
fructum martyrialis patientiæ. Ergo beate Laurēti habetis fructum  
vestrum in sanctificationem.

## De sancto Dominico Sermo.



Os estis sal terra. Mat. 5. originaliter, & in euāg. ho. reci-  
tatiue scribitur verbū istud. Sicut totū officiū & solē-  
nitas præsentis diei est gloriosissimi patris & domini  
nostri confessoris B. Dominici, ita & sermo noster. Si  
placet Deo habebim⁹ multas bonas doctrinas &c. Sed  
prius salutetur virgo Maria &c. Pro aliquali declaratione huius ver-  
bi, & introductione materiæ prædicandæ, sciendū q̄ oēs creaturæ cor-  
porales visibiles quæ sunt in hoc mūdo, habēt vnū officiū in gene-  
rali, s. repræsentare & signare res spirituales & inuisibiles. Et ista est  
vna ratio de principalioribus. Quare Deus creauit mundū? quia ad  
repræsentandū res inuisibiles & spirituales. Ratio est, quia quādiu  
vuiuis & sumus mortales in hac vita, nō possumus videre res spi-  
rituales nisi p̄ figuras, & repræsentationes similes. Defectus hui⁹ est  
ex parte carnis quæ impedit, quia nō potest videre nisi corporalia, si-  
cut ille qui corā oculis teneret berillos virides vel rubeos, quidquid  
videret esset viride vel rubeū, defect⁹ nō est ex parte oculorū, sed de  
vitris sine berillis nesciētib⁹ repræsentare nisi sub colore suo. Ita est  
de nobis. Oculi animæ habēt corpus sicut berillus, ideo nō possunt  
videre nisi corporalia, sed dimissis berillis, s. carne, statim vident spi-  
ritualia, angelos, animas. Ecce defectus, vnde est q̄ in hac vita non  
videmus

Officiū  
creaturæ  
est, repræ-  
sentare  
creato-  
rem atq;  
alia in-  
uisibilia.

videmus res spirituales. Et ista est comunis doctrina in philosophia in 3. de anima, & in theologia. Dicit enim Philosophus, Impossibile est nos intelligere nisi per phantasmatia, i. similitudines. In theologia etiã dicit Dionysius, Impossibile est nobis aliter lucere diuinum lumen nisi velamine figuratum fuerit circumuelatũ. Propter hoc sciens Deus q̄ spiritualia à nobis in hoc mundo nõ possunt videri, creauit mundum, in quo quilibet creatura quantuncumque parua representat & figurat spiritualia. verbi gratia. Nullus vestrũ vidit vnquam in hoc mundo Christum, nec virginẽ Mariã, nec aliquẽ apostolorũ. Ideo subtilis pictor pingit imagines nõ ad adorandũ, sed ad representandum Christum, virginẽ Mariã, & alios sanctos. Ideo Deus subtilissimus depingit istũ mundũ tanquã retabulum plenũ imaginibus ad repræsentandũ. Ideo dicit apost. Inuisibilia Dei à creatura mundi per ea quæ facta sunt intellecta cõspiciuntur, s̄piterna quoq; eius virtus & diuinitas, ita vt sint inexcusabiles. Ro. i. Patet ergo doctrina ista per rationẽ & auctoritatẽ, q̄ oēs creaturæ corporales habent idẽ officium generale, ideo illa inuisibilis & spiritualis perfectio apostolorũ, & illorum tenetium vitã apostolicã, voluit x̄ps vt per vnã creaturã corporale figuraretur, s. per sal. Ideo dicit x̄ps apostolis, & vitã apostolicã tenetibus, singulariter. b. Dominico patri nostro, Vos estis sal terre. Modò patet the. & ego sum in materia prædicãda quam volo vobis prædicare. Notauit ergo tres proprietates in sale per quas signat mihi apostolos, & singulariter B. Dominicum patrẽ nostrum.

- Primò sal emundat de infectione.*
- Secundò sal præseruat à corruptione.*
- Tertiò delectat in refectione.*

Ex istis tribus cõditionibus sal representat B. Dominicũ, ideo sibi singulariter dicitur, Vos estis sal terre. Dico primò q̄ sal emundat de infectione. De hoc. 4. Reg. 2. dicit text⁹ q̄ ille san. propheta & amic⁹ Dei Helise⁹ venit ad ciuitatẽ Hierico & proceres & rectores ciuitatis venerunt ad eũ, dicẽtes sibi q̄ illa ciuitas erat nobilis, & pulchra, habens bonũ territorium, sed habebat defectũ, quia aquæ inquit, sunt infectæ, & faciunt terrã sterile, & inflant personas quæ bibunt de illa aqua. Ideo pater vos qui estis ita san. & amic⁹ Dei, possitis in hoc prouidere, & dare remedium. Respondit propheta. Placet mihi, Afferte mihi vas nouum. Cumq; attulissent vas, dixit, Modò habeã sal: q̄ cum attulisset, sparsit sup aquas. Hoc factò dixit, Hęc dicit Domin⁹ De⁹, Sanati sunt ergo aquæ in diẽ hãc iuxta verbũ Helisei q̄ locut⁹ est. 4. Reg. 2. Hic sunt quatuor secreta declarãda. Primò quæ est ciuitas Hierico. Secundò quæ sunt istæ aquæ infectæ. Tertiò quid est vas nouũ. Quartò quid est sal sanãs & purificãs aquas. Ciuitas Hierico signat ecclesiã. Hierico secundum interpretationẽ Hebraicã interpretatur luna. Ecce Christianitas vniuersalis. s. ecclesia, quæ rectè facit

facit cursum lunæ. Nã in luna inuenio septẽ differẽtias seu stat⁹. Primò est noua. Secũdò est crescẽs. Tertiò plena. Quartò minuẽs. Quintò est gyrãs. Sextò est eclipsans. Septimò erit perfecta. Idẽ de ecclesia, Primò fuit vt luna noua tempore apostolorũ, quia tũc primò apparuit Christianitas, & stricta, & tũc simpliciter ibãt Christiani, non habebãt tot superbias nec vanitates in prælatis sicut modò. Secũdò post fuit crescens tẽpore martyrũ, quia ex miraculis quæ fiebãt tũc multi cõuertebantur, & sic ecclesia augmẽtabatur. Tertiò fuit plena tẽpore sanctorũ doctorũ, quia ex eorum prædicationibus, & doctrinis, ex eplis sanctitatis, totũ mundũ illuminauerũt, quia tẽpore Aug. tota Africa erat Christianorũ. Quartò fuit minuẽs, s. tẽpore quo religiones prædicatorũ & minorũ inceperunt, quia tũc propter peccatitõ & subito periissent, ideo ad corrigẽdũ illa peccata venerũt istę religiones. Quinto modo est gyrans, quãdo luna gyatur, nõ videtur per duos vel per tres dies. Ita modò quasi nulla obediẽtia exhibetur papæ, dicẽtibus quibusdam quòd papa sit supra conciliũ, aliis quibus ecõuerso. Sextò eclipsabitur, & hoc tẽpore antichristi, quia tunc quasi mortua apparebit. Sicut dicunt simplices quando luna eclipsatur, dicũt q̄ moritur, & tota apparet sanguinea. Talis erit tẽpore antichristi propter sanguinis Christianorum effusionẽ. Septimò post mortẽ antichristi erit perfecta, quia tũc oēs ad fidẽ Christi reuertẽtur. Ecce cursum ecclesiæ. Ideo ecclesia signatur per Hierico, i. lunã. Et de vltimo statu dicit Dauid, Sicut luna perfecta in æternũ, & testis in cælo fidelis. Psal. 87. secũdò videndũ est quæ sunt aquæ infectæ huius ciuitatis. Istę aquæ sunt vitia, peccata, & mali modi viuẽdi Christianorũ, quia ante aduentũ beati Dominici oēs gẽtes erãt infectę. Fides obliuioni dabatur, virtutes erãt in fastidiũ. De hoc Apo. 8. Multi homines mortui sunt de aquis, quia amare factę sunt. Sed dixit Heliseus, Habeatur vas nouũ. Ecce ordo prædicatorũ dicitur vas, quia continet plures fratres, dicitur nouum & vetus plus quã oēs. Si volumus loqui quantũ ad vota essentialia quæ sunt, s. castitas angelicalis, paupertas apostolicalis siue euãgelicalis, & obediẽtia generalis. Et quantũ ad officium prædicationis, quod est per mundũ discurrere, nõ cameras ædificare. Ista est religio bea. Dominici quãtum ad essentialia, totũ hoc iam Christus ordinauit. Primus Prior fuit x̄ps, quia dicit sanctus Tho. in 2. 2. quæst. 88. ar. 4. ad terriũ. q̄ apostoli relinquẽtes omnia propter Christũ, vouerũt pertinẽtia ad perfectionis statũ, ex quo elicitur q̄ ista vouerunt, s. castitatem, paupertatẽ, & obediẽtia Christo. Itẽ de officio prædicationis præcepit eis dicẽs, Euntes in mundũ vniuersum prædicate euãgelium omni creaturæ: Mar. vlt. Ecce hic religio Christi. Istamet est beati Dominici. Habeamus ergo & teneamus super nos tria vota, s. castitatem angelicalem, paupertatem euangelicalem, obediẽtiam generalem, aliã caueat sibi quilibet.

*Promouentia ad perfectionis statum, sunt tria vota.*

quilibet de ordine isto. Itē ire ad prædicandū, nō ponere se in vno loco. Ideo dicit historia beati Dominici, Cogitauit instituire ordinē, qui fratrum prædicatorum diceretur & esset. Ecce ergo quō est religio antiqua. Et bonus religiosus ista seruās in iudicio generali quādo reges & magni prælati stabūt in terra cū alijs, ipse stabit cum apostolis altē cū iudice, s. cū xp̄o. O qualis honor erit iste. Hic respōdetur vni quæstioni litigiosę, quę est inter clericos & religiosos. Dicūt clerici q̄ ipsi fuerūt antequā religiosi, q̄ nō est. Nā nō fuerūt clerici vsque in diē cenę, & tamē prius fuerūt religiosi, s. apostoli q̄ prædicta vouerūt. Sed religio bea. Dominici dicitur vas nouū quantū ad ceremonias, vt. s. portem cappā nigrā, & scapulare albū &c. Itē q̄ comedam in refectorio, & similia, quantū ad istas ceremonias, est vas nouū. De isto vase possum dicere q̄ Christ⁹ dixit de Paulo, qui fuit prim⁹ in officio prædicationis, prim⁹, i. principalis, & vltim⁹ quantū ad vocationē ad apostolatū, Vas electionis est mihi iste. s. ordo prædicatorū, vt portet nomē meū corā gentibus & regib⁹. Act. 9. Quartō vidēdū est quid est sal in vase. Ecce hic B. Dominicus in vase ordinis, & ex prima proprietate, quia sal emūdat de infectione. Sic B. Dominicus positus in vase nouo emūdat infectiones peccatorum huius mundi. Nam totus mundus erat infectus magna inuidia ad inuicem, sed venit B. Dominicus prædicans charitatē Dei & proximi. Et hoc figurauit Deus. Nam mater eius vidit in somnis se gestare catulum accensam in ore faculā baiulantē, qui egressus ex utero totū mundū incendere videbatur, de quo mater admirās illuminata fuit à Deo dī. q̄ filii⁹ suus esset canis magnus de ouili Christi, qui latraret cōtra lupos inferni, ignis in ore eius, quia debuit mūdū inflāmare in amore Dei & proximi. Itē ab infectione luxurię, quia ante aduētū beati Dominici tāta erat infectio huius peccati, q̄ quasi nullus erat mūdus. Sed venit B. Dominicus, prædicādo castitatē & paupertatē, ad quas gētes habuerūt denotionē. Hoc iā antē figurauit Deus, quia matri spiritua li visus est B. Dominicus puer, quasi stellā habēs in frōte, quæ totam terram suo lumine perlustrabat. Quæ stupefacta matri eius cū ingēti gaudio quod viderat nunciauit. In quo innuitur quōd sicut stella est pura & clara, sic ipse debebat inducere gentes ad claritatē & puritatē castitatis. Itē totus mundus erat infectus superbia, pōpa, & vanitate, sed ad prædicationē, & doctrinā, & exēplū bea. Dominici multę personę humiliabātur, dimittēdo vanitates ornamentorū, scuriferorū, equorū, vasorū auri & argēti, & similia. Hoc ostēdit Deus, quia cū esset delicatē nutrit⁹ puer, fortē vnius anni, deprehēsus est frequēter lecto relicto super terrā accūbere, ostēdens humilitatē. Itē mundus erat infectus gula. Iam vix quadragesima cognoscebatur, nec ieiunia quatuor temporum, nec vigilię sanctorum, sed beatus Dominicus emundauit ab ista infectione, quod ostēdit quādo ipse decennio

decennio abstinuit à vino, ieiunabat sepe in pane & aqua. Itē mundus erat infectus auaritia, v. furis, furtis, rapinis & deceptionib⁹, sed B. Dominicus prædicādo & per exēplū emundauit. Hoc significauit opere, dū esset in Valētia vbi erat fames magna, & pauperes moriebātur fame, diuites dicebāt, Custodiamus bonā nostrā pro nobis & filijs nostris, quia istud nescimus quantū durabit. Sed B. Dominicus vēdidit libros & supellectilia &c. & omnia dedit pauperib⁹, ppter qd diuites prouocati eius exēplo fecerūt eleemosynas. Idē de peccato irę, quia gētes nolebāt dimittere seu remittere iniurias, sed desiderabāt vindictā. Sed venit B. Dominicus prædicās paciētā, & faciebāt pacē. Hoc ostēdit opere, quia quando prædicabat in Gargafona, vbi erāt multi hæretici, & faciebāt si multa vituperia, lutū & alia proieiebant in eum, & sustinebat patienter. Itē mundus erat ociosus in bonis spiritualibus, nullus curabat facere p̄nitentiā. Sed B. Dominicus ostēdit verbo & exēplo, quia ter in die disciplinabat se cathena ferrea. Pater q̄ B. Dominicus vt sal positū in vase nouo sanauit & emūdat aquas peccatorū. Ideo de b. Dominico pōt intelligi verbo Aug. in Homel. Aquis peccatorū quorū cōdiendis extinguendisq̄ factorib⁹ apostolicū salē Dominus misit. Dico q̄ secūda coditio salis est q̄ præseruat de corruptione, nō tantū corruptionē factā curat & emūdat, imō etiā præseruat. Hoc patet, q̄a quando hō vult præseruare carnes vel pisces, ponit in eis sal, q̄ restringit humiditates &c. Hoc licet sit clarū, tamē auto. de Tobia, qui cepit vnū piscē, de quo comederūt partē, cetera salierūt quę sufficerēt eis in via, quousq; peruenirent in Rages ciuitatē medorū. Tob. 6. Ita de bea. Dominico. Nā inuenio q̄ iste mūdus debuit corrūpi & finiri, bene sūt ducēti anni & vltra elapsi. Sed virgo Ma. volēs mūdū adhuc præseruare, posuit salē. s. bea. Dominicū, & saluauit mūdū. Nā legitur in florib⁹ sanctorū, & in vita bea. Dominici etiā in duobus locis visio quā vidit bea. Dominicus, & B. Franciscus, & illi quādo erāt Romę laborātes pro cōfirmatione ordinū suorū, de quo papa & cardinales reddebāt se difficles de re tā noua, quia petebāt cōfirmationem status pl⁹ altē & pl⁹ basse. Itē propter vitā contemplatiuā in studio, & actiuā. Nā opera spiritualia exercēdo, celebrādo, & prædicādo, vbi latiantur famelici verbo Dei, ignorātes in fide instruuntur &c. Et mortui, i. peccatores sepeliuntur in vulneribus Christi. Item captiui diaboli redimuntur. Exercitatur militia, quia demones vincūtur. Quot castra, i. peccatores ex prædicatione subiiciuntur Christo. Secūdo tam basse, quia de specti nimis, quia mendicātes, ideo papa nolebat cōfirmare, quia nō erant reddituati. Cum quē vna nocte bea. Dominicus esset in quadā ecclesia orans, & bea. Franciscus in alia, visus est eis Christus cum tribus lanceis volens mundum destruere. Dum autē isti sancti dicerēt intra se, O si nullus sanctus erit in cęlo qui reuocet istā irā. Et subito venit

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 venit virgo Maria, sicut venit mulier festina ad eripiendū filiū à lū-  
 pis deuorandū di. O fili, modò portatis lanceas qui consueuistis por-  
 tare clauos in manibus vestris pro mundo. Respondit Christus audi-  
 entibus sanctis Dominico & Francisco. Mater mea & amplius quid  
 debeo facere, cū tot gratias fecerim mundo nisi patriarchas & pro-  
 phetas, & illos occiderunt, & finaliter egometiur &c. Dicatur histo-  
 ria, vsq; modò nō parcā. Istæ tres lāceæ mundi destructiue sunt tres  
 magnæ tribulationes mūdi in breui vêturæ. Prima est tribulatio &  
 persecutio antichristi, quæ lācea potest dici, quia totū mundū perfo-  
 rabit &c. Secūda erit cōflagratio mūdi per ignē, totus mūdus cōbu-  
 retur &c. Tertia est sentētia Christi iudicialis. De his tribus lanceis  
 auct. allegoricè. 2. Reg. 18. De Absalō filio Dauid proditore & rebel-  
 li, sed interfectus fuit tribus lanceis à loab principe militiæ. Dicatur  
 historia. Tulit ergo loab tres lāceas in manu sua, & infixit eas in cor-  
 de Absalon. 2. Reg. 18. Quare voluit Deus vt tribus lanceis Absalon  
 occideretur, cū vna fuisset sufficiens, maximē homini suspēso &c.  
 Figura fuit. Nā filius proditor Deo patri est totus mundus iste, faci-  
 ens cōtra Dei mādara, expellens patrē suum, s. Deū de mundo quan-  
 tū potest. Sed princeps militiæ. s. Christus interficiet eos tribus præ-  
 dictis lanceis. Etiā tēpore beati Dominici mūdus debebat à Christo  
 destriui, & corrupti, sed virgo Maria posuit sal. s. Dominicū, obtinēs  
 vnā prorogationem. Cogitate modò hic quomodo totus mūdus est  
 in vna prorogatione, & nō habemus tēpus certū, sed dixit cōditiona-  
 liter, Si cōuertitur, bene, sin autē, nō parcā amō. Modò cōtempla-  
 mini si mundus sit correctus in his regionibus. Credo q̄ nunquam  
 fuit tanta pōpa & vanitas &c. sicut modò est, nec tāta luxuria nisi tē-  
 pore Noē. Nā hospitia sunt plena, & villæ etiā sunt plene meretrici-  
 bus. Misce poma corrupta cum bonis, in breui omnia erunt cor-  
 rupta. Idem de auaritia, & vsuris, quia mutāt nomina, vsuras vocant  
 falsē censuales, quia quando intentio nō est emendi vel vēdendi, sed  
 mutuandi, vsura est. Itē nec pretium iustum, quicquid recipitis vltra  
 fortē est vsura & damnatio. Idē de symonia in clericis, omnia sacra-  
 menta finaliter habetis emere aliquo modo. Idem de inuidia, si ali-  
 quis inter religiosos habet aliquam excellentiā conuersandi, vel de  
 sciētia prædicandi, alij inuident. Idem de clericis & laicis de gula. Iā  
 videtis quia nec quadragesima seruatur, nec vigiliæ apostolorū, nec  
 quatuor temporum seruantur &c. De ira iam vidētis, imò qd̄ peius  
 est contra Deū & rationē. Si aliquis facit aliquam iniuriam, & nō pos-  
 sunt habere illum, interficiunt aliquem amicum, illius innocentem  
 contra ius diuinum, quia est contra iudicium diuinum & huma-  
 num, quod innocens occidatur. De acidia. Nā ad hoc venit mundus  
 vt oēs reputentur ociosi, nisi sit negociator, sed si vacant aliqui ser-  
 uitio Dei & orationi, dicuntur ociosi, sed in sero apparebit quis fue-  
 rit

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 rit ociosus, & quia mundus nō est correctus, imò quod deterius  
 religiones quæ erat datæ ad corrigendū mundū, iā sunt destructæ. Vn-  
 de si modò veniret B. Dominicus, vel Franciscus, nō inuenirent suū  
 ordinem. Cū ergo mund⁹ nō sit correctus, quid sequitur, nisi q̄ in  
 breui corruptetur ante venturum iudicij diem? & sic de alijs obie-  
 ctionibus responde &c. Ecce sal, B. Dominicus, propter hoc laude-  
 mus Deum dicendo, Benedictus redemptor omnium, qui saluti pro-  
 uidens hominum mundo dedit sanctum Dominicum. Dico tertio q̄  
 alia conditio salutis est, quod delectat in refectioe, dans escis saporē.  
 Sed vt sit clarum, auctoritas, Quod si sal euanerit, i. defecerit, in  
 quo salietur, s. cibus? Mathe. 5. ad nihilum valet vltra, s. cibus, nisi vt  
 mittatur foras, & conculcetur ab hominibus. Cibus animarum sunt  
 opera bona & spiritualia. Auct. Operamini non cibum qui perit, sed  
 qui permanet in vitam æternam. Ioan. 6. Ideo dicit Christus, Ego ci-  
 bum habeo manducare quem vos nescitis. Ioan. 4. Cibus Christi de  
 quo ipse satiatur sunt opera virtutū. Sed iste cibus erat insipidus an-  
 te aduentū beati Dominici. Nā domini tēporales dimissa virtute ius-  
 titiæ dabāt se ad tyrannides. Sed venit B. Dominicus, ponēs sal, re-  
 ducens eos ad virtutē iustitiæ, cōtētos de suis redditibus &c. Idem  
 de cibus prælatorum insipidis, quia plus curabant de redditib⁹, quā  
 de animabus, sed B. Dominicus posuit sal suæ doctrinæ, quō plus de  
 animabus quā de redditibus debebant curare. Quot religiosi erāt  
 de vita dissoluta, nihil seruantes de religione, sed B. Dominicus re-  
 ducebat eos ad religionis obseruantiam. Quot clerici indeuoti, non  
 dicentes officium, nisi, a. e. i. o. u. & quasi oēs concubinarij, venato-  
 res per tabernas reducti sunt &c. Quot mercatores vsurarij, emētes  
 minoris pro parata pecunia, vel vendentes plures expectando. Quot  
 ciues crudeles, permittētes pauperes mori fame, reduxit ad pietatē,  
 misericordiam & liberalitatem. Quot mulieres luxuriosas sua præ-  
 dicatione reduxit ad castitatē &c. Finaliter dixit Deus, O istud sal e-  
 go volo q̄ ponatur in mensa mea. Et ecce quō. Dicatur quō apparuit  
 sibi Christus, inuitans eū ad gloriam suā. Tūc b. Dominicus vocauit  
 12. fratres in cōuentu Bononiæ, & ibi corā eis cōdidit testamentū ta-  
 le, vt decebat eū dimittēs fratribus firmā humilitatē, s. q̄ nō propter  
 sanctitatē nec sciētiam superbirēt. Secūdo dimisit fratribus thesaurū  
 paupertatis, quo emitur regnū cęlorū. Beati pauperes spū, quoniā ip-  
 sorū est regnū cęlorū. Mat. 5. Tertio dimisit charitatē fraternalē, &  
 osculatus est fratres, & receptis sacramētis obiit. Dicatur de gloria  
 quā De⁹ sibi ostēdit de duab⁹ scalis, quarū xp̄s tenebat caput vni⁹, &  
 virgo Ma. alterius &c. Et ipse corona aurea coronat⁹ intrauit glo. Si  
 dicatur, Quare duas scalas? nūquid vna sufficeret? Responso, Ad in-  
 nuēdum q̄ religio prædicatorum nō solum per vnā scalam, s. vitæ  
 contēplatiuæ mittit fratres, sed etiam per aliā, scilicet vitæ actiuæ  
 coar-

coartans. Cælestini & similes solū ascendūt per scalam contēplatiō-  
nis. Milites sancti Io. sancti Iacobi, sancti Georgij, & fratres de mer-  
cede, ascēdunt per aliā scalā. s. vitæ actiua. Fratres autē. B. Dominici  
per duas, s. contēplatiuam studendo, & per actiuam prædicando. Ha-  
bete in vobis sal, & pacem habete in æter vos. Matt. 9.

*Intra octaua beati Dominici patris nostri de decem  
præceptis legis. Sermo I.*



**N**on veni soluere legem, sed adimplere. Matth. 5. & in euan-  
gelio præsentium octauarū beati Dominici. Nunc vo-  
lo incipere materiam valde necessariam. s. de obseruan-  
tia Christi, & decem mandatorum, quæ est via plana, re-  
cta, & regalis eundi ad paradysum. Ideo dicit Christ⁹. Si  
vis ad vitam ingredi, serua mandata. Mat. 19. Salutetur virgo Maria.  
Et resumatur the. Istud est verbum Christi dicentis, Ego non veni  
in hunc mundum soluere legē, sed seruare & implere per opera. Mo-  
dò noueritis quæ tota lex Dei summarie consistit in decem præceptis  
& signanter Deus voluit comprehendere totam legem in decē præ-  
ceptis, siue in numero denario, vt melius recordaremur eorū. Quia  
sicut dedit nobis decem digitos in manu, cum potuisset plures seu  
pauciores dedisse quibus operamur. Ita voluit dare decem præcepta  
& non plura, quibus operemur meritorie. Et quia manus sunt par-  
tes magis visibiles, habentes decem digitos, ideo dedit decem præ-  
cepta, vt recordaremur quæ in decē tenemur. O si esset possibile quæ in  
vngula cuiuslibet digiti scriberetur vnū præceptum de litera indele-  
bili. Ideo ait Iob. Deus in manu omnium hominum signat, i. signū  
dat, vt nouerint singuli opera sua, id est, decem præcepta. Iob 37. Sed  
licet sint decem, tamen nonum & decimum præceptum coincidit,  
qui ambo dicunt, Non concupisces, ideo quasi pro vno reputantur.  
Et sic sunt nouem, ad signandum quod qui seruat ea, ibit in vnum de  
nouem ordinib⁹ angelorum, & sunt ita ordinata ista præcepta, quod  
prima tria præcepta ordinant creaturam circa Deū, alia tria circa pro-  
ximum, alia tria circa vitam propriam gubernandam. Et quia Christ⁹  
seruauit omnia ista præcepta, ideo dicit the. Nō veni soluere legem  
se adimplere. De primo ternario mādatorum erit sermo hodiern⁹.  
De secundo crastinus. De tertio post cras. De quolibet præcepto de  
clarabitur.

*Primò quare fuit datum.*

*Secundò quomodo à Christo fuit conseruatum.*

*Tertiò quomodo à nobis debet esse prædicatum.*

De primis tribus præceptis notandū quæ illa cor hominis ordināt ad  
Deū. Ratio, quia omnia opera nostra bona vel mala procedunt à cor-  
de tamquā à primo principio seu fonte. Ideo dicit scriptura, Omni-  
eustodia serua cor tuū, quia ex ipso vita procedit si bene custodiatur.

lia

sin autem, ab ipso procedit mors. Prou. 4. Ideo Christus volens nos  
ordinare circa se, primò ordinat cor nostrū, s. vt simus sibi fideles.  
Quia sicut miles qui habet inimicos capitales, & vult habere scuti-  
ferū, primū quod vult de eo est, quæmittat sibi fidē cordis. Ita Deus  
qui habet multos inimicos mortales. s. dæmones, quos posset anni-  
hilare si veller, sed supportat eos, dās nobis exemplū supportādi inimi-  
cos nostros. Et quādo aliquis vult stare cū Christo, tūc cōductio fit  
in baptismo, & cōductor est sacerdos, quoniā ad portā dom⁹ domini  
antequā intres intrō dicit, Quid petis? Et tu respōdes. Fidē Christi.  
Et sacerdos, Et fides Christi quid dabit tibi? Respōdes, Vitā ater-  
nā. Et sacerdos. Ergo abrenuntia satanæ. Et respōdes, Abrenūtio. Et  
tunc homo baptizatur. Ecce cōductio & iuramentū fidelitatis, quod  
homo facit Domino. Ideo dat Deus primū præceptū, ne cum inimi-  
cis suis homo habeat deos alienos coram me. Exo. 20. Dij alieni  
& falsi, sunt dæmones, volentes honorē diuinū, vt sacrificia & huius-  
modi quæ soli Deo debentur, & eis adhærentes dicuntur diuini &  
proditores, quia fregerunt fidem Christo promissam in baptismo:  
Ista est ratio primi præcepti in se quare fuit datū. Modò videndum  
est experimentaliter qualiter à Christo fuit obseruatum cum dicat  
in themate, Non veni soluere legem, sed adimplere. Dicatur quæ cum  
Christus prædicaret per Iudæā, di. se esse Messiam & saluatorem in  
lege promissum, missum à Deo, Iudæi non credebant sibi. Ratio,  
quia ipsi expectabant, & etiā adhuc expectant quæ Messias est vêtus  
cum magna potentia &c. quia Christus ibat ita pauperrimè, de-  
spexerunt eū. Imò quando B. Ioannes ostendit eum di. Ecce agnus  
Dei &c. dixerunt Iudæi, Nolumus hunc regnare super nos. Luc. 19.  
Dicatur quomodo dæmones in cordibus obsessorū clamando affir-  
mabant, O Iesu fili Dei tu es Messias & saluator mundi. O dixerūt  
Iudæi, magis credētes diabolis quā Christo, Messias debet esse iste.  
Et Christus nō sinebat ea loqui. Auēt. Exhibāt autē dæmonia à mul-  
tis clamātia & dicētia, Quia tu es filius Dei. Et increpās nō sinebat  
ea loqui, quoniā sciebant ipsum esse Christū. Luc. 4. Est hic quæstio  
quare Christus nō sinebat ea loqui, maximè cū dicerent veritatē, &  
fortē oēs Iudæi fuissent cōuersi. Respōsio, quæ ratio quare nō sinebat  
ea loqui fuit, vt seruaret legē, quia pro saluatione hominū Christus  
noluit vti auxilio dæmonum. Modò videndū est quomodo & qua-  
liter istud præceptū est à nobis prædicandum vel seruandū, quia pro  
nulla necessitate mundi per opus diaboli est procuranda sanitas, nec  
ad diabolos seu ad diuinos recurrendum, vt patet exemplo Christi  
prædicto. Hic patet stultitia & peccatum illorum qui pro sanitate  
obtinenda recurrunt ad eos, & dicunt, Non habemus medicos &c.  
Dicatur quæ recurrāt ad nomē Iesus, si aliquā medicinā corporalē nō  
poteris

*Christ⁹  
insinnās  
nullā es  
se diabo-  
lo adhi-  
bendam  
fidem ab  
eo præ-  
dicari  
nō susti-  
nit.*