

St. Vincent Ferrer, O.P._On the Assumption of the BVM Sermon I C 324-332

Luke 10:38-42

As they continued their journey he entered a village where a woman whose name was Martha welcomed him. She had a sister named Mary (who) sat beside the Lord at his feet listening to him speak. Martha, burdened with much serving, came to him and said, "Lord, do you not care that my sister has left me by myself to do the serving? Tell her to help me." The Lord said to her in reply, "Martha, Martha, you are anxious and worried about many things. There is need of only one thing. **Mary has chosen the better part** and it will not be taken from her."

Mary hath chosen the best part. Luke 10. Just as the present feast and solemnity is of the Assumption of the Blessed Virgin Mary, and this feast is the end and the closure of the life of the Virgin Mary, so therefore it is to be spoken about her life. And we have not only intellectual speculations but also moral instructions. But if in our other sermons we turn to the Virgin asking for grace, how much more now ought we return to refer to her because we intend to preach about her, so that we might call forth devotion, let us now salute the Virgin Mary etc. And the theme is resumed.

For a shorter explanation and introduction of the matter it should be known that the human life of man or of woman has three parts, gradually rising., namely the first is good, the second is better, and the third is the best. The first part is the life of nature. And this is good temporarily. The second is the life of grace, and this is spiritually better. And the third is the life of glory. And this is celestial and the best. And because the Virgin Mary was not content that she would have a life of nature and grace, but also of glory, therefore, about her the theme says "Mary has chosen the greatest part."

The first part of human life is called the life of nature because as long as the soul is essentially joined to the body, this is good. Because it is in effect a creature of God, because "For every creature of God is good, and nothing to be rejected " it as is said in I Tim 4:4.

The second life is the life of grace, and this is better. And it is through the union of grace of God with the soul. As long as the grace of God is with the creature, it illuminates his understanding, to believe truly, inflames the will for loving sincerely, and it governs all the members of the body for functioning usefully. And of this David says in Ps 62:4 "For thy mercy is better than lives: thee my lips shall praise." "My Lips," here he begins the construction, "For thy mercy is better," namely glory, preventing or justifying which is called here mercy, the reason is because there is not given merits of the creature but only the mercy of God. There are other graces following or cooperating, and they are acquired through ones own merits, but preventient grace is not that kind. And so it is said Your mercy is better, i.e. preventient grace or justifying.

The third life is the best and this is the life of glory. If it is asked why is it called the best, the Response is because the first life, i.e. of nature is lost by death. Also the life of grace can be lost through mortal sin. But the life of glory not. Because from the fact that the soul enters paradise it is thus confirmed that it is impeccable, therefore that life is the best. And so Paul says, "For it is best that the heart be established with grace" at Heb. ult.(13:9). Behold the three parts of the human life.

The Virgin Mary has a life of corporeal nature, because according to some teachers she lived 40 years. Epiphanius says that she lived 72. She had a life of spiritual grace above all other creatures. But she was not content with this, but daily she sought the life of glory. She desired to be with her Son in the life of glory to which today she has been assumed. And of this life is said the theme. The best part etc.

She held on to a good life. She kept a better life, but she chose the best life.

When you ask How is it the proposed theme of today's gospel about the Virgin Mary since it speaks only of the Blessed Mary Magdalen and Martha, therefore the text seems impertinent and improper today. But I respond to this question you shall see that all this material today will be in this gospel. I say that if you wish to receive the gospel today according to the **literal understanding** it is not to our point. But if you choose to take it in an **allegorical understanding** according to which the church receives it today there is no gospel more appropriate to the Virgin Mary in the whole bible. because the whole life of the Virgin Mary is included in this gospel.

For the holy gospel literally says three things of holy Martha, namely about her **active life**. And says the other three things about Mary Magdalen, i.e. of the **contemplative life**, but according to the spiritual meaning these six virtues touch the most glorious Virgin Mary.

The first, that the gospel treats of blessed Martha and says that *Jesus entered into a certain village and the woman Martha by name accepted him into her home.*

FIRST ACTIVE WORK -- INCARNATION

I. Behold now the first work of the active life of blessed Martha about Christ but allegorically. Behold **the conception of the Son of God**, because then Jesus entered the village of this rebellious world to subject it to himself. And this certain woman Martha, that is the lady, who is a lady and who is a greater lady than the Virgin Mary who received him in her home, namely into her virginal womb.

Three things should be noted.

First, why this world is called a village.

Second, that the woman received Christ.

and Third in which house did she receive him.

Of the first, it must be noted that this world is called a village because of the conditions and qualities of an impregnable village which are seven. All these were in the village of

this rebellious world. **First** it is necessary that the village be on a high location. And so this world has been located high especially through pride, and so David speaking of the dwellers of this village says " the pride of them that hate thee ascendeth continually."(Ps. 73:23). **Second**, that it be in a well walled circle, so the village of this world was walled with walls of earth because avarice needs only earth. **Third**, that it have a good moat, so the village of this world was circled with a moat through lust, because just as in a deep valley wickedness is congregated, so about the sin of lust many corruptions are gathered, etc. on account of which Augustine says. "God seeing such a quagmire of corruption in human nature, he almost, that is for a moment, thought about not becoming incarnate." **Fourth**, that it be well provided with supplies, so the village of the world was well provided through gluttony. Philippians 3:19 "whose God is their belly; " etc. **Fifth**, that it be well located on a rocky impregnable ridge, so the village of the world was well situated because it was therefore inaccessible through envy, ...Behold the high village. Whence Wisdom says I have thought about all the labors of man and I have considered his industries...envy of their neighbors Ecc. 4. **Sixth**, that it be well ordered with weapons for defense. So the world is armed through anger. **Seventh**, that it is possessed by trustworthy people, but it was the opposite because they did not prefer to be moved by penitential and meritorious works.

God, seeing the rebellion of this village said, "I must personally go to wage war. And on the day of the Incarnation Jesus entered into a certain village, i.e. the world. etc. Of this village Jesus allegorically says to his disciples, "Go ye into the village," namely by battling it with the fusillades of preaching, "that is over against you," Matt. 21:2.

And a certain woman, Martha by name, -- Martha means "lady". There is no lady of heaven and earth, but the Queen of Angels, the Virgin Mary, who received him into her home, namely into her virginal womb. Of this home the church sings, "The mansion of the modest breast, becomes a shrine where God shall rest, the pure and undefiled one, conceived in her womb the Son." when, she said "Behold the handmaid of the Lord." Luke 1. Then she received him in her home. It is clear, therefore, how the first part of the gospel writes of the Virgin Mary.

Moraliter: Note here. For the great excellence was of the Virgin Mary because she received the Son of God into her home. This is like those who today receive communion, because just as he came into the Virginal womb, so he comes properly in the consecrated host, and we receive him more perfectly than the Virgin Mary, because she received him as mortal and vulnerable, and we receive him immortal and invulnerable. She only once, we however often. It is said here for the information of the people how someone should choose ten or twelve principal feasts for receiving communion. So against those who do not receive and do not receive him, it is said, "He came unto his own, and his own received him not. But as many as received him, he gave them power to be made the sons of God, to them that believe in his name." John 1:11-12.

SECOND ACTIVE WORK -- SERVING

The second work of the active life of Blessed Martha is shown when the evangelist says, "But Martha was busy about much serving. For when Christ was in Martha's home, then Martha was unrestrainedly [incontinenti] running through the house, ordering the handmaidens and servants, Give some bread and wine and the rest for refreshments. She was so eager to serve the Lord.

But someone might say, This has nothing to say about the Blessed Virgin. I reply, That's true, but not literally, but there is always much that is appropriate allegorically. Because just as the first work of Martha made for the Virgin with respect to the incarnation, so the second work she does for the Virgin Mary with respect to her actions for the Son of God after she had given birth. It is said how the Virgin Mary, at age 15 gave birth to Him, and she didn't have milk. And a woman who does not know man does not have milk. "O," Joseph said to Mary, "I shall go and find a woman to nurse the baby," etc. But the Virgin Mary would have none of it. On bended knees, as the devout doctors report, praying she said, "Father and Almighty Lord, you have given me this son, you who provide in every way for the animals on earth, the fish in the sea, give me milk for your son, and unrestrainedly God the Father sent milk for her from heaven. About this we have the authority of the church which sings "Not knowing man the Virgin Mother, Painlessly gives birth to the Saviour of the ages, The Virgin alone nursed the King of Angels, With breasts filled from heaven." See how she was busy about serving Christ. She also served him in many other things. For you know how much mothers do things for their sons in clothing them and caring in other ways. Because she was not able to warm him properly because of the cold, she laid him in a manger that he might be warmed by the animals. Also by brushing his hair and washing him when he was in exile in Egypt, weaving and sewing she provided for herself, her Son and for the old Joseph. Also when Christ went out to preach, the Virgin Mary followed his sermons. And when they were in a certain place, she prepared lunch for her Son. See therefore Martha, i.e. the lady, busy about many services. So today the church sings in the person of the Virgin Mary, "and in the holy dwelling place I have ministered before him." Sirach 24:14

Moraliter. Does it not seem to you a great excellence to receive Christ into your home and to minister to him? This grace you can have through a similar action, because when out of love and honor of Christ you receive the poor and persons of good life, you can say that you are receiving Christ into your home and when you give and minister to the poor, you can say I have ministered to Christ.....
And to give nothing to the poor is to give nothing to Christ.

THIRD ACTIVE WORK – SOLICITOUS

The third work of the active life of Blessed Martha is shown when it is said, ", "Martha, Martha, you are anxious and worried about many things. Literal meaning. Blessed Martha was very solicitous of the service of Christ, it seemed to her that all from the house was had not been sufficient, so she ordered about her servants, relatives and friends. Allegorically this is properly appropriate to the virgin Mary because just as the first work of Martha for the Virgin Mary for procreation, and the second for conservation,

so this third in the passion of Christ, in which Martha, i.e. the lady was solicitous. O who can express [Mary's] anxiety and turmoil which she had in the passion of her son.

- 1) First the Virgin Mary was solicitous of the salvation of the human race, but because she know no other future way but through the ignominious death of her son, she was devastated by maternal compassion, and was between two millstones, when she thought that no one could be freed from the bond of sins nor from the chains of the devil unless her son was bound by the Jews. etc. Behold her emotional turmoil.
- 2) Also she knew that no man could escape that hard sentence of eternal damnation which shall be given in the [last] judgment -- "Depart from me, you cursed," Mt. 21:41-- unless her son had tasted death. So she was disturbed.
- 3) She was also solicitous lest anyone be speared on the fork of hell, but because it could not happen unless first her sun was suspended on the fork of a tree, etc. So she was disturbed.
- 4) She was solicitous because no one could be released from the company of the devil, but this could not happen unless first her son was associated with robbers. And so her turmoil.
- 5) And she was solicitous that men, exiled from heavenly paradise could enter there --see her disturbed spirit -- because it could not happen unless her son would be raised up from Jerusalem.
- 6) Also she was solicitous that men would have the crown of glory, -- behold her turmoil -- because her son first had to be crowned with thorns.
- 7) Finally, she was solicitous, because men could not have eternal life, -- behold her turmoil -- in order for them to have it, her son had to die.

It is clear why it is said "Martha Martha, i.e. lady, lady, you are solicitous...etc.

Moraliter We have already heard of the solicitude and turmoil of the Virgin Mary. In this same way we should imitate her, which happens through repentance, in which a man has solicitude and turmoil. Solicitude, because through repentance eternal glory is acquired, but turmoil, when from fasting or hair shirts the head or the stomach aches. Also, solicitude in the discipline or other penitential acts by which one evades the disciplines and punishments of hell, but disturbance follows when one perceives wounds in the body etc "Now all chastisement for the present indeed seemeth not to bring with it joy, but sorrow: but afterwards it will yield, to them that are exercised by it, the most peaceable fruit of justice," Heb. 12:11 "Chastisement" stands for all penitential actions.

It is clear here the whole active life of the Virgin Mary.

=====

Now let us examine the contemplative life of the Virgin Mary which she had most perfectly and is indicated through [Mary] Magdalen, about which the gospel today says three things.

FIRST CONTEMPLATIVE WORK -- LISTENING

First, Mary sitting at the feet of the Lord was listening to his word. Behold the contemplative life. Now we see whether this pertains to the Virgin Mary. It is said here how the Virgin Mary knew that Jesus, her son from the instant of his conception, had such understanding, of the kind which he has now in heaven. And this is the general teaching of all the doctors in theology. Think therefore when Christ was six or seven years old, how the Virgin Mary would make him sit in a chair, as some outstanding teachers, especially devoted to the Blessed Virgin say, and would seat herself at his feet. You believe that Christ would say to her that she should sit next to him, but she out of humility wouldn't do it. Finally she said to him, "My Son, tell me something." He replied, "Mother, I would be happy to. What do you want me to say to you?" And the Virgin said, "My Son I desire to know the glory of the blessed souls, how shall they be after your Ascension. Whether they will be at your right hand in heaven or at your left. Also whether they will be below the angels or above." And Jesus replied, "My mother, neither shall it be , nor the other, but for all there will be one congregation, because, then there will be one flock and one shepherd."

It is said that Christ told the Virgin that there will be nine orders or nine streets according to John Apoc. 16.

1. The first street ascending is of the Angels, and in this order are gathered the repentant sinners, who from their sins through works of penance, etc.
2. The second order is of the Archangels, whose prince is Gabriel, he my mother , who announced to your my incarnations and in this will dwell the merciful, and devout persons. O the Virgin Mary said, how in a good place are born those who show mercy.
3. The third street is of the Principalities. And so of the others look in the sermon on All Saints, which begins Your reward etc.

SECOND CONTEMPLATIVE WORK -- REFLECTION

The second work of the contemplative life of Magdalen is when Martha was solicitous of the service to Christ, Martha said to her sister "Help me," etc. and Magdalen gave her a deaf ear. And so she complained to Christ, not out of impatience, but --says the commentary that Martha saw that all the help in the house was not sufficient to serve Christ. But Blessed Magdalen rejected that active works so that she would have time for contemplation. So the Virgin Mary in the Ascension of Christ, when she saw her son being raised from the earth and she perceived the souls of the saints, she asked her Son that she could ascend with him. And Christ said to her, "My Mother, you, for a short time shall take my place, and shall console my brother apostles, that in doubts they can come to you." From that day the life of Blessed Mary was contemplative in this way. For every day she was visiting the holy places. First to Nazareth, in the room where the Son of God was conceived, thinking how the angel had greeted her and contemplating those events she wept etc. Next she went to Bethlehem, where he was born, where the kings of the Orient had come. Then to the Temple where after 40 days she presented him. Next to the place of the Baptism. Then to the desert where he fasted. Then to the place of his passion and burial. She lived twelve years after the Ascension -- 24 according to others - - and each day she visited such a place.

There is an objection here against the idea of the visitations, because Blessed Ambrose says that the Blessed Mary was not a vagabond, nor did she go about in public, but at home, quietly, she loved to be by herself. This he says in his book *On virgins*. How therefore does the *History* say that she visited these places. A good reconciliation is this, keeping both. This visiting happened every day, as the *History* says, but it was spiritual and contemplative, and she did not leave her home, as Ambrose says. She traveled in spirit. O blessed pilgrimage, without danger. About which St. Paul writes, "If we live in the Spirit, let us also walk in the Spirit."

This is said against those men and women who in going on pilgrimage break their neck, and become wretched, and because sometimes they set off as chaste virgins, but they return as prostitutes. It is reported of women going to Rome at the time of the indulgence and sleeping with other pilgrims in the streets, that many were corrupted and violated. This a foreign woman told master Vincent.

And beyond the physical dangers there are many dangers of the soul for religious and clergy going to Jerusalem, who cannot say their Divine office nor mass. So, make that pilgrimage spiritually, today and every day you can go to Nazareth to the room where the Son of God became incarnate, and so of the other places.

THIRD CONTEMPLATIVE WORK – DESIRING UNION

The third work of the contemplative life of Blessed Magdalen is that which the theme says, "Mary hath chosen the best part." Behold here is today's story. It is said that when after 12 years passed and -- according to others 24 -- the virgin once was praying, saying "O son for how many years have I been among the Jews, and the apostles are dispersed throughout the world, and so [now] may you receive me with you." She was weeping. Christ here gives an example in his mother of desiring paradise, because he wished that paradise be ardently desired.

Then, suddenly the angel Gabriel appeared to her saluting her and carrying a branch of palms. So great was the brightness of the angel, that the virgin at first did not recognize him, and she even asked his name. The branch signifies victory which the virgin had achieved over the world through humility, over the devil through poverty, over the flesh through most pure virginity. It is reported how she asked for two things. First that the apostles would be present at her burial. Second that no devil would be present to her death. Do not believe that she feared them, but she did this out of a sense of her honor, because they have done so much evil. Just like a king, who doesn't tolerate a criminal to walk before him, not that he fears him, but because he abhors him.

And the Virgin Mary got her wish, that all the apostles by divine power were gathered there. It is said how the people were in wonder when the apostles passed before their view through the clouds, and they found themselves all at the Virgin's door saying to each other, "Why has the Lord gathered us?" Note this [bene legenda]. And John who came first told them the reason, that it was because of the death of the Virgin Mary. And Paul and Denis were there, as Denis and Hierotheus report. It is said how in procession,

two by two they presented their reverence to the Virgin. First Peter and Andrew etc. And the Virgin Mary received them with great joy indicating to each the service which they had performed for Christ her son, and the punishments which they had suffered, especially to Blessed Paul she said, "O Paul, in such a place you had been captured for my son" etc.

And as the Virgin spoke, Christ appeared, saluting his mother saying, "Hail blessed one, you who have conceived life, and discovered glory. To whom the Virgin [said] "My heart is ready, O God, my heart is ready."(Ps 56:8) " In the head of the book," namely of predestination, "it is written of me that I should do thy will: O my God." It is reported how she was greeted by the holy angels and blessed who had come with Christ, as some say.

And the question is, whether this joy is greater than other joys. For the Annunciation was a great joy, in which she had become the mother of God, and the Nativity and the Epiphany, and the Resurrection etc. The answer is given through a story. It is like the beautiful girl or young woman who rejoiced much when she became engaged to be married, but rejoiced more when she got married, and even more, as married, when she was visited by her husband, and more when her husband sent her precious jewels, even more when her spouse was given an important office in the house of the king, and above all she rejoiced most on the day of their coming together.

About which the Virgin Mary rejoiced greatly. For the engagement she was drawn along on the day of the Annunciation, the conception of the Son of God. On the day of the Nativity she was shown publicly. Espoused on the day of the Epiphany, in the presence of the three kings. Her spouse [Jesus] visited the spouse, his mother [Mary], on the day of Resurrection. He accepted the office in the curia of the empyreal heaven on the day of the Ascension. He sent most precious jewels on the day of Pentecost. But today is the day of the wedding, when without pain and punishment she handed over her soul into his hands, and the ministers, i.e. the angels singing psalms walked before, and so she was led to the house of the spouse to the glory of paradise, not only in her soul but Christ raised her up in body and soul. Thus she lives and reigns in eternity. Therefore Mary chose the best part for herself.

It is said here morally how each ought to desire this glory. We are not like beasts which look downwards, but God made us upright, that we might desire paradise. So David said, "As the deer longs after the fountains of water," etc. Ps 41:2.

inuenerit vigilantes: Dico quartò q̄ vigilant aliqui nō propter lucrum temporale, nec propter periculum mundiale, nec &c. sed propter clamorē vocis, seu alterius rei insensibilis &c. Ex hoc etiā nos vigilare debemus. In auribus nostris enim cōtinuē debet audiri illā vox tubæ, Surgite mortui, venite ad iudiciū, quē nō permittet nos dormire. Vnde Hieron. audiebat istā tubā dicens. Siue comedā siue bibā, semper videtur mihi q̄ audiam illā vocē, Surgite mortui, venite ad iudiciū. Sed nos habemus aures opilatas. Ideo nō sentimus eum. Itē debemus audire vocē tubæ diuinæ prædicationis, quē debet nos excitare ne dormiam⁹ in peccatis. Ideo præcepit Deus prædicatori dicens, Clama ne cesses, quasi tuba exalta vocem tuā, & annuntia populo meo scelera eorū. Esa. 58. Hanc vocē audiebat Hieron. q̄ de se dicit, Sensus cordis mei turbati sunt in me. Nō tacebo, quoniā vocem buccinæ audiuit anima mea, clamorē prælij. Hier. 4. Nō sensus cordis, quia sensus corporis nōdū sentiūt clamorē prælij, non dicit solatij, quæ ita nō excitant hominē sicut prælij, quæ mouent sanguinem, nō solū hominum, sed etiam equorum, quando tubæ clangunt fortiter. Ita etiam de tuba prælij iudicij generalis, vbi omnia peccata erunt manifesta omni populo, s. toti mundo. Et ita boni sedent ad gloriam, eò q̄ hic egerint pœnitentiā, mali autem ad cōfusionem perpetuā, quia perpetua pœna punientur propter voluntatem eorum malam quam hic habuerunt, & vsq; ad mortem cōtinuauerunt. Vnde ait Greg. & habetur de pœ. dist. i. voluissent. Voluissent iniqui si potuissent sine fine viuere, vt potuissent sine fine peccare. ostēdunt, quia in peccato semper viuere cupiunt, qui nunquā desinunt peccare dū viuunt. Ad magnā ergo iustitiā iudicantis pertinet vt nunquā careat supplicio qui in hac vita nunquam voluerunt carere peccato. Hęc ille ibidem. Ideo vigilate in bona vita. Ecce quare dicit thema. Tu verò vigila & in omnibus labora. Et sic vigilauit sanctus noster. Conclude legendam.

De Assumptione beatæ Mariæ virginis. Sermo I.



Optimam partē elegit sibi Maria. Luc. 10. Sicut præsens festum & solēnitatis est assumptionis virginis Mariæ beatissimæ, & hoc festum est finis & clausula totius vitæ virginis Mariæ. Ideo de eius vita est dicendum. Et habebimus non solū speculationes intellectuales, sed etiam instructiones morales. Sed si in alijs sermonibus recurrimus ad virginē pro impetratione gratiæ, multò magis modò recurrendum est ad eam, quia de ea habebimus prædicare, vt sentiamus deuotionem. Saluetur virgo Maria &c. resumatur thema Pro breuili declaratione, & introductione materiæ, est sciendū quòd vita humana hominis siue mulieris habet tres partes ascendendo gradatim, s. prima est bona, secunda est melior, tertia est optima. Prima est

est vita naturæ, & ista est tēporaliter bona. Secunda est vita gratiæ, & ista est spiritualis melior. Tertia est vita gloriæ, & ista est cælestialis & optima. Et quia virgo Maria nō fuit cōtenta vt haberet vitam naturæ & gratiæ, sed etiam gloriæ, ideo de ea dicit thema. Optimam partem elegit sibi Maria. Primā pars vitæ humanæ dicitur vita naturæ, quia est quādiu anima est essentialiter corpori cōiuncta, & ista est bona, quia effectus & creatura Dei est, quia omnis creatura Dei bona est, & nihil reiiciendum de ea, vt dicitur i. Tim. 4. Secunda est vita gratiæ, & ista est melior, & est per cōiunctionē seu vnionē gratiæ Dei cū anima. Quādiu enim gratia Dei est cū creatura, illuminat eius intellectū ad credēdum veraciter, inflāmat voluntatē ad diligēdum synceriter, gubernat omnia mēbra corporis ad operādum vtiliter. Et de ista dicit Dauid in Psal. 72. Quoniā melior est misericordia tua super vitas, labia mea laudabūt te. Labia mea, hic incipit cōstructio, quoniā melior est misericordia tua, s. gloria præueniens seu iustificās, quē dicitur hic misericordia. Ratio est, quia nō datur meritis creature, sed sola Dei misericordia. Aliæ autē gratiæ subsequētēs nō cooperātes acquiruntur proprijs meritis, sed gratia præueniēs nō. Ideo dicit. Melior est misericordia tua. i. gratia præueniēs seu iustificās. Tertia vitæ est optima, & ista est vita gloriæ. Si quaeratur quare dicatur optima, Respondetur, quia prima vita, s. naturæ deperditur per mortē. Itē vita gratiæ potest deperdi per peccatū mortale, sed vita gloriæ nō, quia ex quo anima intrat paradysum, est ita cōfirmata q̄ est impeccabilis. ergo vita est optima. Ideo Paulus ait, Optimum est enim gratia stabilire cor. ad Heb. vlti. Ecce tres partes vitæ humanæ. Virgo autē Maria habuit vitā naturæ corporale, quia secundū aliquos doctores 40. annis vixit. Epiphanius dixit q̄ vixit 72. Habuit etiā vitā gratiæ spiritualis super omnes creaturas. Sed nō fuit cōtenta de his, sed quotidie petebat vitā gloriæ, & desiderabat esse cū filio in vita gloriæ, ad quā hodie assumpta est. Et de illa vitā dicit thema, Optimā partem &c. Bonam vitā tenuit, meliorē custodit, sed optimā elegit. Modò audite, quia per vnā quæstionē quā vos facitis, volo cōprehendere materiam prædicandam, quādo queritis quomodo est ad propositum thema seu euangelium hodiernū ad virginē Mariam, cum nō loquatur nisi de beata Maria Magdalena & Martha, ergo videtur impertinens & improprie dictum hodie. Sed respondendo ad istam quæstionē videbitis q̄ erit tota materia hodierna in isto euāgelio. Dico enim q̄ si volum⁹ recipere euāgelium hodiernū secundū intellectū literale, nō est ad propositū, sed si volumus ipsum recipere iuxta intellectū allegoricū, secundum quē ipsum recipit ecclesia hodie, nō est euangelium magis propriū virgini Mariæ in tota biblia, quia tota vita virginis Mariæ in eo cōprehenditur. Nam sanctū euāgelium ad literam dicit tria de sancta

3 Martha
3 Mary
326

De assumptione beate Mariæ virginis

Martha, s. de vita actiua sua, & dixit alia tria de Maria Magdalena, s. de vita contemplatiua. Sed iuxta intellectum allegoricum tangit sex virtutes virginis Mariæ gloriosissimæ. Primum quod euangelium tangit de beata Martha & dicit. Intrauit Iesus in quoddam castellum, & mulier quædam Martha nomine excepit illum in domum suam. Ecce primum opus vitæ actiue beate Marthæ circa Christum. Sed allegoricè. Ecce conceptio filij Dei, quia tunc intrauit Iesus castrum huius mundi rebellis ad sibi illud subiugandum. Et mulier quædam Martha, id est domina, & quæ est maior domina quam virgo Maria? quæ excepit eum in domum suam, scilicet in vterum virginalem. Tria sunt declaranda & notanda.

- Primum quare iste mundus dicitur castrum.
- Secundum quæ mulier recepit Christum.
- Tertium in qua domo ipsum recepit.

ACTIVE

1 De primo notandum quod mundus iste dicitur castrum propter conditiones & qualitates castri inexpugnabilis, quæ sunt septem, omnia ista erant in castro rebeli huius mundi. Primum oportet quod castrum sit in alto situm. Sic iste mundus altè situs est per superbiam maximam. Ideo David loquens de habitatoribus huius castri dicit, Superbia eorum qui te oderunt ascendit semper. Secundum quod sit in circuitu bene muratum. Sic castrum huius mundi erat muratum per auaritiã murum de terra, quia auari non appetunt nisi terrena. Tertium quod sit bene vallatum. Sic castrum huius mundi erat vallatum in circuitu per luxuriam, quia sicut in valle profunda congregantur immunditiæ, sic de peccato luxuriæ multæ corruptiones congregantur &c. propter quod dicit Aug. Videns Deus tantam habere corruptionis in humana natura, ferè. i. per modicum desijt incarnari. Quartum quod de victualibus sit bene prouisum. Sic castrum mundi erat bene prouisum per gulam. Phil. 3. Quorum Deus venter est &c. Quintum quod sit bene situm in colle petroso inexpugnabili. Sic castrum mundi erat bene situm, quia etiã erat inaccessibile per inuidiam, quia si aliquis requiratur de pace dicet, Cum quo faciam pacem? per corpus meum ego dabo sibi, s. meo inimico innuere tantum valere genus meum, vt suum &c. Ecce castrum altum. Vnde ait Sapiens. Contemplatus sum omnes labores hominum, & industrias animaduerti patere inuidie proximi. Eccl. 4. Sextum quod sit bene ordinatum de armaturis ad defendendum. Sic mundus de armaturis per iram. Septimum quod sit possessum a personis fidelibus. Sed erat oppositum, quia volebant moueri in operibus penitentialibus & meritorijs. Videns Deus rebellionem huius castri dixit, Oportet quod ego personaliter vadam ad faciendum bellum. Et in die incarnationis intrauit Iesus in quoddam castellum, i. mundum &c. De isto castro allegoricè dixit Iesus discipulis suis, Ite in castellum, s. expugnate ipsum bellum bardis predicationis, quod contra vos est. Mat. 21. Et mulier quædam

Mar-

Sermo I.

327 327

Martha nomine. Martha interpretatur domina. Nulla est domina celi & terræ, nisi regina angelorum virgo Maria, quæ recepit illum in domum suam, s. in vterum virginalem. De ista domo cantat ecclesia, Domus pudici pectoris, templum repente fit Dei, intacta nesciens virum, verbo concepit filium, quando, s. dixit, Ecce ancilla Domini. Luc. 1. Tunc recepit illum in domum suam. Pater ergo quomodo prima pars euangelij facit per virginem Mariam. Morali ter hic nota. Nam magna excellentia fuit virginis Mariæ, quia in domo sua recepit filium Dei. In hoc sibi assimilantur qui hodie communicant, quia sicut ipse venit in vterum virginalem, ita propriè venit in hostiam consecratam, & perfectius recipimus nos ipsum quam virgo Maria, quia ipsa recepit eum mortalem & passibilem, & nos immortalem & impassibilem, ipsa solum semel, nos autem sæpè. Dicatur hic pro informatione populi quomodo debet homo eligere decem vel duodecim festa principalia ad communicandum. Vnde contra illos qui non communicant, & non recipiunt eum, dicitur, In propria venit, & sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine eius. Ioann. 1. Secundum opus vitæ actiue B. Marthæ ostenditur cum dicit euangel. Martha autem satagebat circa frequens ministerium. Nam quando Christus fuit in domo Marthæ, tunc incontinenti Martha currendo per domum, ait ancillis & seruatoribus, Date panem, & vinum, & cetera necessaria pro refectioe, & tantum volebat Domino seruire. Sed diceret aliquis, Hoc nil facit ad propositum pro virgine Maria. Respondeo, Verum est, non literaliter, sed imò multum propriè allegoricè. Quia sicut primum opus Marthæ facit pro virgine quantum ad incarnationem, ita secundum opus facit pro virgine Maria respectu suæ conuersationis ad filium Dei postquam ipsum peperit. Dicatur quomodo virgo Maria in etate 15. annorum ipsum peperit, & non habebat lac. Dicunt enim medici & bene quod de eadè radice procedunt proles & lac. Et mulier quæ non cognouit hominem non habet lac. O dicit Ioseph ad Mariam, Ego vadam ad aliquam mulierem vt det lac puero &c. Sed virgo Maria noluit, sed flexis genibus, vt dicunt doctores deuoti, orando dicebat, Pater & Domine omnipotens qui hunc filium mihi dedistis, vos qui omnibus rebus ministratis prouisionem, animalibus in terra, piscibus in mari, date mihi lac pro filio vestro, & incontinenti Deus pater de celo misit sibi lac. De hoc est ecclesiæ auctoritas quæ cantat, Nesciens mater virgo virum peperit sine dolore, saluatorem sæculorum, ipsum regem angelorum sola virgo lactabat vberibus de celo pleno. Ecce quomodo ipsa satagebat vt seruiret Christo. Item seruiuit sibi etiam in alijs multis. Nam scitis quanta seruitia faciunt matres filiis in vestiendo & familiis, & quia non poterat bene calefieri propter frigus, posuit

Hymn

Commun

2

Hymn

in praesepio ut ab animalibus calefieret. Itē pectinendo & lauando quādo fuit exul in Aegypto, filādo, suēdo, p̄uidebat sibi, filio, & Ioseph seniori. Itē quādo Christus ibat ad predicādū, virgo Maria sequebatur sermones suos. Et cū erāt in aliquo loco, ipsa parabat filio refectiōnē. Ecce ergo Martha. i. domina satagebat circa frequēs ministeriū. Ideo cātat hodie ecclesia in persona virginis Mariae. In habitatione sancta corā ipso ministrāui. Eccl. 24. Moraliter nota. Nonne videtur vobis magna excellētia recipere Christū in domo, & ministrare sibi? Istā gratiā potestis habere per similitudinē propriam, quia quādo amorē & honore Christi recipitis pauperes, & personas bonae vitae, potestis dicere q̄ recipitis Christum in domo vestra, & quādo datis & ministratis pauperi, potestis dicere, Ego ministrāui Christo. De hoc auctoritas Christi. Amē dico vobis quod vni ex minimis meis fecistis, mihi fecistis, s. pauperib⁹. Mat. 25. Et in die iudicij quādo Christus laudabit misericordes, dicet, Esuriui enim, & dedistis mihi māducare &c. Respōdebūt. Domine quando vidimus te esurientē? Et respōdebit, Amē dico vobis quādiu fecistis vni &c. Et dare negatiuā pauperi est dare negatiuā Christo. Patet ibidē quādo Christ⁹ dicet malis in die iudicij. Discedite à me ma. &c. Respōdebunt. Domine quādo te vidimus esurientē &c. Respōdebit illis dī. Amē dico vobis quādiu nō fecistis vni de minoribus his, nec mihi fecistis. Et ibūt hi in suppliciu aeternū. Mat. 25. Tertiu op⁹ vitē actiue B. Marthē ostēditur cū dicitur, Martha Martha sollicita es, & turbaris erga plurima. Ad literā. Beata Martha erat multū sollicita de seruitio Christi, videbatur enim sibi q̄ oēs de domo nō fuissent sufficientes, ergo sollicitabat ancillas, famulos, & famulas &c. Allegoricē illud est propriē propriū virgini Mariae, quia sicut primū opus beatae Marthae facit virgini Mariae p̄ procuratione, & secundū pro cōuersatione, ita illud tertiū in Christi passione, in qua Martha, id est domina fuit sollicita. O quis posset exprimere sollicitudinē eius & turbationē quā habuit in filij passione? Prim⁹ virgo Maria fuit sollicita de saluatione humani generis, sed q̄ sciebat nō alio modo futurā nisi per mortē ignominiosā filij sui, turbabatur ex maternali cōpassione, & erat quasi inter duas molas, quādo videlicet ipsa cōgitabat q̄ nullus homo poterat solui à vinculo peccatorū, nec à cathenis diaboli, nisi filius suus ligaretur à Iudaeis &c. Ecce turbatio. Itē sciebat nullū hominē posse euadere illā durā sententiā dānationis aeternae, quē dabitur in iudicio. Discedite ma. &c. nisi fili⁹ suus Christus fuisset morti sententiā. Ideo turbabatur. Itē erat sollicita ne aliquis suspēderetur in furca inferni, sed q̄ nō poterat fieri, nisi prius filius suus suspēderetur in furca ligni &c. Ideo turbabatur. Item erat sollicita, q̄ null⁹ poterat separari à locietate diaboli, sed nō poterat fieri nisi prius filius su⁹ associaretur latronib⁹. Et ecce turbatio. Itē

erat

erat sollicita ut homines exules à paradiso caelesti possent intrare, sed ecce turbatio, q̄ nō poterat fieri nisi prius filius suus exultaret de Hierusalē &c. Itē erat sollicita q̄ homines haberēt coronā glorie, sed ecce turbatio, q̄ fili⁹ suus prius erat de spinis coronādus. Itē erat sollicita, quia homines nō poterāt habere vitā aeternā, sed ecce turbatio, ut eā haberēt oportuit filiū suū mori. Patet ergo quare dicitur, Martha Martha. i. domina domina, sol. &c. Moraliter iā audiuitis sollicitudinē & turbationē virginis Mariae. In hoc ipsam imitari debemus, quod fit per pœnitentiā, in qua homo habet sollicitudinē & turbationē. Sollicitudinē, quia p̄ pœnitentiā acquiritur gloria aeterna, sed turbationē, quādo ex ieiunio vel cilicio dolet ei caput vel stomach⁹. Itē sollicitudo in disciplinis vel alijs pœnis, quib⁹ euadit disciplinas & pœnas inferni, sed turbatio sequitur, quādo sentit in corpore plagas &c. Ois autē disciplina in presenti quidē videtur nō esse gaudij, sed mœroris, postea autē fructū pacatissimū exercitatis p̄ eā reddet iustitię. Heb. 12. Disciplina dicitur omnis pœnitentiā. Patet hic tota vita actiua virgi. Mariae. Modo videam⁹ de vita cōteplatiua virginis Mariae qua habuit perfectissimē, & signatur p̄ Magdalena, de qua dicit euāgelii hodiernū tria. Primū, Maria sedēs secus pedes Domini audiebat verbū illius. Ecce vita cōteplatiua. Modo videamus ista virū faciūt p̄ virgine Maria. Dicatur hic quomodo virgo Maria sciebat q̄ Iesus filius suus ab instāti cōceptionis habuit tantā scientiā quantā habet nūc in cælo. Et ista est doctrina generalis omnium doctorū in theologia. Cogitate ergo quādo Christ⁹ fuit sex vel septē annorū, quomodo virgo Maria faciebat ipsum sedere in aliqua cathedra, ut dicūt aliqui singulares doctores, & maximē deuoti beatae virgini, & ipsa ponebat se ad eius pedes. Credatis q̄ Christ⁹ dicebat sibi q̄ poneret se iuxta eū, sed ipsa ex humilitate noluit. Finaliter dicebat sibi, Fili mi dicatis mihi aliqua. Respōdebat, Mater placet mihi. Quid vultis quod dicā vobis? Et virgo ait, Fili mi desidero scire gloriā animarū beatarū, quō stabūt post vestrā ascensionē. Vtrū erūt ad dextrā vestrā in cælo, vel ad sinistrā. Itē vtrū erūt infra angelos an supra. Et Iesus respōdit, Mater mea, nec sic erit, nec sic, sed de omnib⁹ fiet vna cōgregatio, quia tūc erit vnū ouile, & vnus pastor. Dicatur quomodo Christus dixit virgini q̄ sunt nouē ordines siue nouē plateę secundū Iōā. Apo. 16. Prima platea ascendendo est angelorū, & in isto ordine collocabuntur pœnitētes, qui de peccatis suis per opera pœnitētia &c. Secundus ordo est archangelorū, quorum princeps est Gabriel, ille mater mea, qui p̄ntiauit vobis meā incarnationē, & in isto habitabūt misericordes, deuotae personae. O. dixit virgo Maria, quā in bono puncto sunt nati qui faciūt misericordiā. Tertia platea est principatū. Et sic de alijs respice in sermone omnium sanctorū, qui incipit, Merces vestra &c. Cogitate & rationabili-

ter q̄ virgo Maria voluit scire, in quo ordine collocaretur. Et respōdit Iesus, Mater mea quia vos super omnes estis dignior, ideo super omnes eritis collocata ad latus meum, & omnes tā animæ q̄ angeli vestro obedient imperio. Ideo cantat ecclesia hodie pluries, Exaltata est sancta Dei genitrix &c. Alia die petijt a filio scire de pœna dānatorū, & societate quā habēt cū dæmonibus. Et Iesus respōdit, Mater mea, sicut sunt in celo nouē ordines angelorū, ita sunt in inferno 9. carceres dānatorū. Et quia maius peccatū fuit in ordine Seraphinorū, ideo illi qui ceciderunt de illo ordine sunt in profundiori carcere, & habēt maius tormētū intēsum, & in istū carcerē vadunt blasphematores Dei. Secūdus carcer ascēdendo est illorū angelorū de ordine Cherubin, & in illū vadūt infideles Christiani in fide dubitantes, p̄sumptuosū intellectus &c. Tertius carcer est thronorum, ibi collocātur qui vsurpāt ecclesiastica beneficia per simoniā &c. Quartus est dominationū, illuc vadūt mali domini, & iniusti rectores cōmunitatū &c. Quintus est virtutum, illuc vadūt vindicati &c. Sextus est potestariū, quo vadūt impatientes in infirmitatibus, vel alijs, & recipiūt malitiā cōtra Deū. Septimus est principatū, quo vadūt crudeles, vsurarij, & latrones, & bona mortuorū retinētes. Octauus est archangelorū, ad quē vadūt in deuoti, qui nolūt audire missam nec sermonē. Nonus est angelorū, & in eum vadūt impoenitētes. Ecce quomodo Iesus declarauit matri suæ ea quę sunt in alio mūdo, quāuis Euāgelij hoc nō dicat, tamē credēdum est piē. Maria ergo sedēs secus pedes Domini &c. O si aliquis fuisset in illo parlamēto, qualis cōsolatio ei fuisset? Et alia die dixit virgo Maria, Fili mi ex quo mihi declarastis gloriā beatorū, & pœnā dānatorū, nūc dicatis aliquid de purgatorio. Et Iesus, Imō mater mea ex quo vultis scire, purgatorij habet tres carceres secūdū tres cōditiones personarū ibi pœnitentiā cōplentiū. Vide in sermone defunctorū. Itē alia die dixit de pueris sine circūcisione decedētibus, & modō sine baptismo &c. Ecce cōtēplatiua vita, audire verbū domini. Ego modō p̄dicādo teneo sermonē, cōponitis vitā cōtemplatiuā. Ergo beati qui audiunt verbū Dei, & custodiūt illud, Lu. 11. Secūdū op⁹ vitæ cōtēplatiuę beatæ Magdalenæ est, quia quādo Martha erat sollicita de Christi seruitio, dicebat Martha sorori suæ, Iuuetis me. & Magdalena fecit aurem suā surdā. Ideo dixit Christo, nō ex impatientia, sed dicit glos. q̄ videbatur Marthę q̄ omnes de domo nō fuissent sufficiētes ad Christi seruitiū. Sed B. Magdalena dimittebat actiua opera vt vacaret cōtēplationi. Sic virgo Maria in Christi ascēsiōne, quādo vidit filium eleuari a terra, & sentiebat animas sanctorū, rogauit filiū vt ascēderet cū eo. Et Christ⁹ sibi dixit, Mater mea vos per aliquod tēpus tenebitis locū meū, cōsolabimini fratres meos apostolos, q̄ in dubijs

ad

ad vos recurrēt. Ex illa die vita B. Mariæ fuit cōtēplatiua isto modo. Nam quolibet die visitabat loca sancta. Primō Nazareth in camera vbi filiū Dei cōcepit, cogitādo quomodo fuit ab angelo salutata, & cōtēplādo similia, flebat &c. Deinde ibat Bethleē, vbi ipsum peperit, quo venerūt reges Oriētis. Deinde ad sepulchrum, vbi 40. die obtulit eū. Deinde ad locū baptismi. Deinde ad desertū vbi ieiunauit. Deinde ad locū p̄sionis & sepulchri. Duodecim annis vixit post ascensionē, secūdū alios. 24. & quolibet die visitauit ista loca. Quæstio est hīc cōtra istā visitationē, quia dicit bea. Amb. q̄ B. Maria nō erat vagabūda neq; ad publicū veniēs, sed quæta domi, amās secū habitare. Hoc in li. lib. de virginibus ait. Quomodo ergo dicit historia q̄ visitabat prædicta loca. Cōcordātia bona est ista, iustinēdo vtrinq; q̄ ista visitatio erat quolibet die, vt dicit historia, sed erat spiritualis & cōtēplatiua, & nō recedebat de domo, vt dicit B. Amb. sed ibat spiritu. O benedicta peregrinatio, & sine periculo. De qua dicit Apost. ad Gal. 6. Si spiritu viuimus, spiritu & ambulemus. Dicatur cōtra homines & mulieres, quia peregrinādo frāgunt sibi collū, & efficiūtur peiores, quia aliquoties vadūt virgines, & castē, sed redeūt meretricēs. Dicatur de mulieribus euntibus Romā tēpore indulgentiæ, & dormientibus omnib⁹ similiter in straminibus, multæ corrūpuntur & violantur, & dixit hospita magistro Vincētiō. Etiā vltra pericula corporalia multa sunt pericula animarū religiosi & clericis eūtib⁹ Hierusalē, qui nō possunt dicere officij nec missam. Ideo spiritualiter fiat illa peregrinatio, hodie & quolibet die potestis ire Nazareth ad camerā vbi filius Dei fuit incarnat⁹, & sic de alijs locis. Tertijū op⁹ vitæ cōtēplatiuę B. Magdalenæ est illud p̄ dicit the. Optimā partē elegit sibi Maria. Ecce hīc historiā hodiernā. Dicatur quō post transferunt. 12. anni, & secūdū aliquos. 24. virgo semel orabat di. O fili tot anni sunt q̄ sum inter Iudæos, & apostoli sunt per mundū dispersi, ideo recipiatis me vobiscum, & flebat. Hic Christus dat exēplū desiderādi paradysum in matre sua, quia vult q̄ paradysus ardētē desideretur. Nam statim apparuit sibi angel⁹ Gabriel salutans eā, & portās rāmū palmæ, & tāta erat claritas angeli, q̄ virgo eū subito nō cognouit, ideo perijt eius nomē. Ram⁹ ille signabat victoriā quā virgo habuit de mundo per humilitatē, de diabolo per paupertatē, de carnē per purissimā virginitatē. Dicatur quomodo petijt duo. Primū vt apostoli essent in sua sepultura. Secūdū q̄ null⁹ diabolus esset in suo obitu. Nō credatis q̄ eos timeret, sed propter horrore hoc fecit, quia tāta mala faciunt, sicut de rege, qui nō permittit q̄ homo criminosus veniat corā eo, nō q̄ eum timeat, sed eū abhorret. Et virgo Maria obtinuit q̄ omnes apostoli ibi congregarentur virtute diuina. Dicatur quō populus admirabatur quādo apostoli ab eorū aspectib⁹ amouebātur per nubē, & inuenerūt se oēs ad portā virgi-

virginis dicentes adinuicē, Quare cōgregauit nos Dominus? No. hinc bene legēdā. Et Ioā. qui primò venerat dixit eis rationē q̄ propter obitū virginis Marię. Et Paulus & Dionysius fuerūt ibi, vt dicit Dionysius & Hierotheus. Dicatur quomodo processionaliter bini & bini exhibuerūt virgini reuerentiā. Primò Petrus & Andreas &c. Et virgo Maria cū magna lætitia recipiebat eos, indicās cuilibet seruitiū q̄ fecerat Christo filio suo, & pœnas quas passus fuerat, specialiter B. Paulo dicebat, O Paule in tali loco fuisti captus p̄ filio meo &c. Et dū sic loqueretur virgo, adest Christus saluās matrē di. Aue benedicta quę vitā cōcepisti, & gloriā inuenisti. Ad quem virgo, Paratum cor meū Deus, paratū cor meum. In capite libri, s. predestinationis scriptum est de me vt facerē volūtātē Dei mei. Dicatur quomodo salutabatur à sanctis angelis & beatis qui cū Christo venerāt, vt dicūt quidā. Et quæstio est, vtrū istud gaudiū est maius alijs gaudijs. Nā magnum gaudiū fuit annuntiationis, in quo facta fuit mater Dei, & natiuitatis, & apparitionis, & resurrectionis &c. Respondeatur per similitudinē de pulchra puella siue domicella, quæ multum gaudet quādo tractatur de ea vt habeat virum, sed plus gaudet quādo despōsatur, & plus quādo iam despōsata à suo sponsō visitatur, & plus quādo sponsus mittit sibi iocalia pretiosa, magis quādo sponsus datur magnum officium in domo regis, super omnia gaudebit plus, & super omnia in die cōiunctionis. De quo multum etiā gausa fuit virgo Maria. Nam de despōsatione tractabatur in die annuntiationis siue cōceptionis filij Dei, & in die natiuitatis manifestata fuit. Spōsalia verò in die apparitionis, in præsentia triū regū. Spōsus suus visitauit spōsam matrem suā in die resurrectionis. Accepit officium in curia celi empyrei in die ascensionis. Misit pretiosissima iocalia in die Pentecostes. Sed hodie est dies nuptiarum, quādo sine dolore & pœna tradidit animā suam in manibus filij, & ministri, i. angeli psallentes præcedebāt, & sic ducta est ad domum spōsi ad gloriā paradisi, nō solum in anima, sed Christus post eā suscitauit, & in corpore & in anima viuit & regnat in æternū. Ergo optimā partē elegit sibi Maria. Dicatur hinc moraliter quomodo quilibet debet desiderare istā gloriā, nō sicut vt bestia quæ respiciunt solū terrā, sed Deus facit nos rectos, vt paradysum desideremus. Ideo Dauid ait, Quæadmodum desiderat ceruus ad fontes aquarum &c.

De Assumptione beatæ virginis Mariæ. Sermo II.

IN ciuitate sanctificata similiter requieui. Ecclē. 24. Potest hoc verbū dicere anima quādo intrat paradysum. In ciuitate sanctificata similiter requieui. Et maxime Maria. Pro introductione, & veniendo ad materiā predicandā oportet declarare quę est ista ciuitas sanctificata. Et dico q̄ est gloria paradisi. Ratio autē q̄ gloria dicatur ciuitas est

est ista, quia rectē est edificata ad modū nobilissimę ciuitatis Hierusalem tēpore Salomonis, in qua erāt tres clausuræ ascēdendo. Intra primā altiorē morabatur laboratores &c. Intra secundā altiorē stabant robiles, milites, ciues, & prophete, & persone quæ nō laborabāt manibus suis. Intra tertiam altissimā sacerdotes & leuitæ, & ibi templū erat, & domus regis. Rectē illa ciuitas erat edificata ad modum pilei seu mitræ papæ, vbi etiā sunt tres coronæ. Et clausuræ figurabant gloriā paradisi, vbi sunt tres hiërarchiæ angelorum quāsi tres coronę. Intra primā stabāt pœnitētes dignē. i. cum angelis, archangelis & principatibus, qui licet peccauerunt, tamē p̄ tēpore redierūt ad Deū, & fecerūt pœnitentiā, & cōparantur laboratorib⁹, quia labore pœnitentię gloriā Dei habuerūt. Intra secundā altius vadūt & habitāt iusti præsidētes, & boni prælati, qui nō intrauerūt per simoniā, & quādo sunt intus, verbo & exēplo pascūt oues. Etiā domini tēporales, imperatores, reges, &c. & cōmunicatū rectores, qui plus curāt de iustitia q̄ de proprio honore, & suis redditibus cōtentantur. Tales vadunt in secundā hiërarchiā cū potestatibus, virtutibus, & dominationibus. In tertia hiërarchia. s. thronorū, Cherubinorū, & Seraphinorum, habitāt illi qui tenuerūt vitā apostolicā, & assisūt Deo, & nō curāt de rebus tēporalibus. Patet ergo quomodo gloria paradisi est ordinata vt ciuitas Hierusalem. Auct. de hoc Hierusalē quæ edificatur vt ciuitas &c. Psal. 121. Nō cuius participatio est in idipsum. In ciuitate Hierusalem nō omnes videbāt faciem regis, sed sic nō est in paradiso, quia omnes siue de prima hiërarchia, siue de secunda, & de tertia, videbunt Deū facie ad faciem. Ideo dicit, Cuius participatio eius in idipsum. i. in eadem rē, & ideo dicit, Sanctificata. i. in sanctitate cōfirmata. In hoc mūdo nullus quātumcūq; sanctus fuit quin peccauerit, Christo & virgine Mariæ exceptis. Ideo ista ecclesia militās nō dicitur sanctificata. i. sanctitate cōfirmata. Sed in paradiso in illa ecclesia triumphanti omnes sunt sanctificati. i. in sanctitate cōfirmati, quia impeccabiles sunt, vt virgo Maria. Auctori. Omnis qui relictus fuerit in Syō, & residuus in Hierusalem, sanctus vocabitur, omnis qui scriptus est in vita in Hierusalē. Esa. 4. Anima quę cōdignē satisfecit de peccatis, quādo ingreditur gloriā potest dicere, In ciuitate sanctificata requieui. Et virgo Maria hoc dicere potuit. Patet the. Notauit quinq; cōditiones in assumptione virginis Mariæ, ad quarū similitudinē aīa beata etiā ascendit, p̄pter quod aīa potest dicere thema p̄dictū. In ciuitate sancti. &c. Nō tamē dico q̄ possit aīa ascēdere ad tātā gloriā vt virgo Maria. Prima cōditio seu similitudo q̄ fuit in virginis assumptione fuit, cū virgo ardētissimē desideraret videre filiū suū, & esse cū eo, & fieret, Xps misit sibi angelū Gabrielē, q̄ semper fuit nūtius Christi ad matrē, & reuerter eam salutauit di. Suscipe salutes à Deo. Aue benedicta, tēplum