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## Representative Sanctoral Sermons of Saint Augustine

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REPRESENTATIVE SANCTORAL SERMONS

of

SAINT AUGUSTINE

Latin 199: Thesis

Michael J. Dunn

Marquette University

May-June, 1955

The De Civitate Dei and many lesser philosophical works made Saint Augustine one of the greatest philosophers of the Christian era. His Confessiones make him one of the great devotional writers of all time. In addition to these facets of his character, Augustine exhibited a third side, that of himself as a churchman, a preacher and teacher.

The most representative writings now extant which indicate the type of work Augustine did as bishop of Hippo are his sermons. There are scores of these contained in the *Patrologia Latina*, and for this thesis this writer has concentrated on the sanctoral sermons available there.

A selection has been made of six representative sermons which show the literary style and technique of his preaching, and which give us a hint of the operations of his mind, in such things as the virtues he stresses in the sermons, or the usefulness of certain saints as examples.

Three of these sermons are translated here; three are such that they did not demand written translation. In each of them the author has made an effort of emphasizing the most significant elements in the sermon.

Because of the irregularity in matching the pages of Latin with the English pages, the author has not paged the thesis, except in sections. The thesis is divided into sections "1" and "2", according to the sections in which the sermons are translated (1) and untranslated (2).

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Sermo CCC: In solemnitate Machabaeorum, I

Sermo CCCXIV: In natali Sancti Stephani

Sermo CCLXXXII: In natali Martyrum Perpetuae et Felicitatis, III

These are translated, analyzed and annotated.

Sermo CCCIX: In natali Cypriani Martyris

Sermo CCCIII: In natali Martyris Laurentii

Sermo CCLXXIV: In natali Martyris Vincentii

These are analyzed and discussed.

Sermo CCC. In solemnitate Machabaeorum, I

CAPUT PRIMUM--1. (Christiani nonnulli exstiterere ante Christum).

Istum diem nobis solemnem gloria Machabaeorum fecit; quoniam mirabiles passiones cum legerentur, non solum audivimus, sed etiam vidimus et spectavimus. Olim ista gesta sunt, ante incarnationem, ante passionem Domini et Salvatoris nostri, Jesu Christi. In primo populo illo exstiterunt, in quo Prophetae exstiterunt, qui haec praesentia praedixerunt. Nec quisquam arbitretur antequam esset populus Christianus, nullum fuisse populum Deo. Imo vero, ut sic loquar, quemadmodum se veritas habet, non nominum consuetudo, christianus etiam ille tunc populus fuit. Neque enim post passionem suam coepit habere populum Christus: sed illius populus erat ex Abraham genitus, cui perhibens testimonium ipse Dominus ait: "Abraham concupivit videre diem meum; et vidit et gavisus est." (Joan. VIII, 56). Ergo ex Abraham natus est ille populus, qui servivit in Aegypto, et qui manu potenti per Moysen famulum Dei de dono servitutis liberatus, per mare Rubrum fluctibus descendantibus ductus, in eremo exercitatus, legi subditus, in regno collocatur. Unde, sicut dixi, exstiterunt Prophetae, inde isti martyres floruerunt. Nondum quidem erat mortuus Christus; sed martyres eos fecit moriturus Christus.

Caput II--2. (Machabaei martyres, non appellatione, sed reipsa Christiani).

Hoc ergo imprimis commendandum est charitati vestrae, ne, cum illos

## Sermon on the feast of the Machabees.

Chapter one. There were some pre-Christian christians.

The glory of the Machabees has made today a solemn feast, because we not only heard their wonderful sufferings when they were read to us, but we have also seen them and gazed on them (imaginatively). For these things were accomplished, at one time before the incarnation and passion of our Lord and Savior, Jesus Christ. They lived among his first chosen people, in which lived the Prophets who predicted the present. Nobody should think that before there was a Christian race there was no chosen people of God's. Certainly, as I may say, just as truth accounts for itself, and not the custom of names, that race then was also Christian. For it was not after his passion that Christ began to have his chosen people--but his race was born from Abraham, of whom the Lord himself says in testimony, "Abraham was anxious to see my day, and he has seen it and rejoiced." Therefore that people was descended from Abraham and served God in Egypt and was freed by his powerful hand (God's hand) through his servant, Moses, from the dubious gift of bondage, and was given safe conduct through the Red Sea as the waves gave way, and was well-preserved in the desert, subjugated to his law, and it is now assembled in his kingdom. From this race, as I have said, there came the prophets, and in this race too, these martyrs bore their fruit. Obviously Christ was not yet dead, but the future death of Christ made them martyrs.

martyres admiramini, putetis non fuisse Christianos, Christiani fuerunt: sed nomen Christianorum postea divulgatum factis antecesserunt. Sed videlicet quasi non eis erat confessio Christi, a rege impio et persecutore non cogebantur negare Christum. quod postea martyres, cum cogentur, ne facerent, similem gloriam consecuti sunt. Posteriores enim persecutores populi Christiani, ad negandum nomen Christi compellebant eos quos persequebantur: illis in Christi nomine perseverantissime consistentes, patiebantur talia, qualia illos perpressos esse, cum legerentur, audivimus. Istis ergo martyribus recentioribus, quorum millibus terra purpurata est, imperabatur et dicebatur a persecutoribus, Negate Christum. Quod non facientes, patiebantur talia, qualia et isti perpressi sunt. Istis vero dicebatur, Negate legem Moysi. Non faciebant; patiebantur pro lege Moysi. Isti pro nomine Christi, illi pro lege Moysi.

Caput III--3. (Machabaeorum passio merito celebratur in Ecclesia. Christi mysterium in vetere Testamento velatum. Clavis Testamenti veteris, crux).

Existit aliquis Judaeus, et dicit nobis: Quomodo istos nostros, vestros martyres computatis? Qua imprudentia eorum memoriam celebratis? Legite confessiones eorum; attendite si confessi sunt Christum. Cui respondemus: Vere quia unus ex eis qui in Christum non crediderunt, et fracti de oliva, oleastro succedente, foris aridi remanserunt (Rom. XI, 17); quid dicturus es unus ex perfidis? Non confitebantur illi aperte Christum, quia adhuc

Chapter two. The Machabees are martyrs, not by the title of Christian but by its reality.

This therefore should be committed to your love first of all, lest admiring those martyrs you fail to consider them Christians. They were Christians, but they were predecessors of the title of Christian, promulgated afterward. Of course there was no confession of Christ, and they were not forced by any wicked persecuting king to deny Christ; which later martyrs refused to do when they were forced, and attained similar glory. For later persecutors of the Christian group forced those whom they persecuted to a denial of the name of Christ; but these, standing firm and persevering in Christ's name, suffered much the same as we have already heard from Scripture the others endured. The later martyrs, then--and the earth is reddened with the blood of thousands of them--were ordered and told by the persecutors "Deny Christ". Not doing so, they suffered such things as the Machabees did. But they were told, "Deny the law of Moses", which they would not do; and they suffered for the law. The one group did so for Christ's name; the others for the Mosaic law.

Chapter three. The suffering of the Machabees is rightly commemorated in the Church. The mystery of Christ is concealed in the New Testament. The cross--key to the Old Testament.

There is a Jew who says to us, "How do you figure that those people of ours are YOUR martyrs? Through what poor reasoning do you honor their memory? Read their confessions--see if they confessed Christ." We answer him that he is certainly one of those who did not believe in Christ and was broken off from the olive-



velabatur Christi mysterium. Testamentum enim vetus velatio est novi Testamenti, et Testamentum novum revelatio est veteris Testamenti. Vide ergo de infidelibus Judaeis patribus tuis, sed in malo fratribus; vide quid de talibus dicat Apostolus Paulus: "Usque nunc quamdiu legitur Moyses, velamen super corda eorum positum est. Idipsum autem velamen in lectione veteris Testamenti manet, quod non revelatur, quoniam in Christo evacuatur. Cum transieris--inquit--ad Christum, auferetur velamen." (II Cor., III, 14 etc.). "Velamen--inquit--in lectione veteris Testamenti manet, quod non revelatur, quoniam in Christo evacuatur:" non lectio veteris Testamenti, sed velamen quod ibi positum est. Lectio denique veteris Testamenti non evacuatur, sed impletur ab illo qui dixit, "Non veni solvere legem, sed adimplere." (Matt. V, 17). Velamen ergo evacuatur, ut quod obscurum erat intelligatur. Hoc utoque clausum erat, quia nondum clavis crucis accesserat.

Caput IV--4. (Passione Christi impletae prophetiae et omnia crucis in mysterio revelata).

Intuere denique Domini passionem, pone ante tibi oculos in ligno pendentem, et tanquam leonem, cum voluit, recumbentem, atque ut occideret mortem, non necessitate, sed potestate morientem.

Idipsum attende: vide quemadmodum in cruce dixit, "Sitis". Et cum Judaei nescientes quid per eos ageretur, quid de nescientium manibus impleretur, spongiam cum aceto ligarent cum arundine, et ei sorbendam darent; ille hausto aceto respondit, "Perfectum est."

tree, and replaced by the grafted wild-olive, and remained withered outside. "What will you say, as one of the perfidious group?" They did not openly acknowledge Christ, because his mystery was still unrevealed; for the Old Testament is the concealment of the New Testament, and the New Testament is the revelation of the Old. Therefore Jew, look to your faithless ancestors, your brothers in evil; see what the Apostle Paul says of such individuals. "For even now, whenever Moses is read, the veil covers their hearts. That veil remains in the reading of the Old Testament, and it is not lifted because it is voided in Christ. When--~~he says~~--you pass over to Christ, the veil will be removed. The veil--~~he says~~--resides in the reading of the Old Testament and is not lifted because it is voided in Christ." You do not read the Old Testament but that the veil is placed there. What is said in the Old Testament, therefore, is not voided, but it is fulfilled by him who said, "I have not come to destroy the law, but to fulfill". Therefore the veil is destroyed so that what was obscure may be understood. It had been locked because the cross, its key, had not arrived as yet.

Chapter four. The prophecies are fulfilled by Christ's passion and everything is revealed in the mystery of the cross.

Look then on the Lord's passion; envision him hanging on the cross, and also as a lion--at rest when he wished--and dying in order to kill death, not because he had to, but by his own power. Notice that. See how he said on the cross, "I thirst," and when the Jews, unaware of what was being accomplished through~~ly~~ them, and what was being fulfilled through their ignorant hands, tied a vinegary

et inclinato capite, tradidit spiritum." (Joan. XIX, 28-30).  
Quis ita proficiscitur, ut ille defunctus est? Quanta veritate,  
quanta potestate, quam ille qui dixerat, "Potestatem habeo ponendi animam meam, et potestatem iterum sumendi eam. Nemo eam tollit a me; sed ipse eam pono a me, et iterum sumo eam."  
Agnoscat regnum viventis, qui digne cogitaverit potestatem morientis. Hoc autem dixerat per prophetam ipsis Judaeis, "Ego dormivi." (Ps. III, 6). Tamquam diceret: Quid vos de mea morte jactatis? Quid, quasi me viceritis, inaniter gloriamini? "Ego dormivi." Ego dormivi, quia volui; non quia saevistis. Ego implevi quod volui; vos in scelere remansistis. Accepto ergo aceto et hausto, dixit, "Perfectum est." Quid perfectum est? Quod de me scriptum est. Quid de illo scriptum est? "Dederunt in escam meam fel, et in siti mea potaverunt me aceto." (Ps. LXVIII, 22). Circumspiciens ergo cuncta quae gesta fuerant in passione ejus; jam illi ante crucem caput agitaverant, jam fel dederant, jam ossa pendentis et extenti numeraverant, jam vestimenta divisa erant, jam super tunicam indivisibilem sortem miserant: circumspectis et quodam modo computatis omnibus quae de ipsius passione Prophetiae praedixerant, restabat nescioquid, quod minus erat: "Et in siti mea potaverunt me aceto." Ut hoc quod modicum remanserat adderetur, dixit, "Sitio". Accepto quod minus erat, respondit, "Perfectum est". Quo dicto, "inclinato capite tradidit spiritum". Tunc terrae fundamenta concussa sunt, tunc disruptis petris inferorum secreta patuerunt, tunc sepulcra mortuos reddiderunt; et ut dicam propter quod totum diximus, quia jam tempus erat ut in mysterio crucis omnia quae in veteri Testamento velabantur,

sponge on a reed and gave it to him to suck, he drank the vinegar and answered, "It is done, and bowing his head he gave up the spirit." Who starts out simply in order to die? With what truth and power as he who had said, "I can lay down my life and take it up again. Nobody takes it from me; I myself lay it down and take it up again." He recognizes the reign of the living man, who worthily considered the power of the dying man. He had said this to the Jews themselves, through a prophet. "I have been sleeping." As if to say, "Why do you boast about my death? Why are you glorying so uselessly, as though you have conquered me?" "I have been sleeping." I have been sleeping because that is what I wanted to do, not because of your wrath. I have fulfilled what I wanted; you have remained in your sin. He took the vinegar and drank it and said, "It is done." What is done? That which has been written about me. What has been written about him? "They gave me gall as food and gave me vinegar to drink in my thirst." He looked around, then, at all the things that were done at his passion. Already they had shaken their heads in front of the cross, and had already given him gall and numbered his bones as he hung there extended. Already they had divided his garments and cast lots over the one-piece robe. With everything examined and somehow reckoned which the Prophets had predicted about his passion, something was left which was smaller. "And in my thirst they gave me vinegar to drink." And in order that that little which remained might also be fulfilled, he said, "I thirst." Having taken the vinegar because there was a bit of the prophecy unfulfilled, he answered, "It is done," and when he had said that, "he bowed his head and gave up his spirit."

revelarentur, velum templi conscissum est.

Caput V--5. (Christum alii martyres in Evangelio revelatum, Machabaei in Lege velatum confessi sunt).

Coepit ergo ex illo Christus post resurrectionem apertissime praedicari. Coeperunt in eo quae praedicta erant prophetica manifestissime impleri; coeperunt eum martyres constantissime confiteri. Ipsum martyres in manifesto confessi sunt, quem tunc Machabaei in occulto confessi sunt: mortui sunt isti pro Christo in Evangelio revelato; mortui sunt illi pro Christi nomine in lege velato. Christus habet utrosque; Christus pugnantes adjuvit utrosque; Christus coronavit utrosque. Christus habet in ministerio utrosque, tanquam quidam potentissimus incedens cum agmine obsequentium, aliis praecedentibus, aliis sequentibus. Ipsum ergo potius intuere in carnis in carnis vehiculo praesidentem: et qui praecedunt, illi obsequuntur; et qui sequuntur, illi devoti sunt. Nam ut noveris, aperteque noveris quia pro lege Moysi morientes, pro Christo sunt mortui; audi ipsum Christum, O Judaeae, audi; et aperiatur tandem cor tuum, velum tollatur ab oculis tuis. "Si crederetis Moysi, crederetis et mihi." Hoc audi, hoc accipe, si potes. Si a me velamen ablatum est, vide. "Si crederetis--inquit Moysi, crederetis et mihi: de me enim ille scripsit." (Joan. V, 46) Si de Christo Moyses scripsit; qui pro lege Moysi veraciter mortuus est, pro Christo animam posuit. "De me--inquit --ille scripsit." Cui servierunt linguae confitentium, ei servivit calamus vera scribentium. Vos calamum Moysi quomodo intelligere poteritis,

Then the foundations of the earth were shaken; the shattered rocks revealed their secrets and the tombs gave up their dead. And may I say that for which I have made this whole argument: because it was now time for everything which was veiled in the Old Testament to be revealed in the mystery of the cross, the veil of the temple was rent.

Chapter five. Other martyrs confessed Christ, revealed in the Gospel; the Machabees confessed him shadowed in the law. Therefore, from then on, after the resurrection, Christ began to be proclaimed publicly. The prophecies which had been forespoken began to be obviously fulfilled in him: martyrs began to confess him with constancy. In revelation, martyrs confessed him whom the Machabees had confessed in mystery. The former died for Christ revealed in the Gospel; the latter for his name veiled in the law. Both are Christ's; he helped both fight and he crowned both and has them in his care--as a powerful ruler approaches with an army of followers, some leading and others behind. Look rather on him, then, as he is in charge of them in the vehicle of his fleshly existence. Those in front serve him; those in back are devoted too. For as you know, and you know openly, that dying for the law of Moses, they died for Christ. Hear Christ, O Jew; hear him. And at least let your heart be opened and the veil removed from your eyes. "If you believed in Moses, you would believe in me also." Hear this; accept it if you can. If I have removed the veil, see. "If you believed in Moses, you would believe in me too," he said; "for of me did he write." If Moses wrote of Christ, the one who dies truly for Moses's law lays down his life for Christ. He said,

qui in calamo acetum ligastis? Utinam aliquando vinum ejus bibatis, cui adhuc blasphemando acetum propinatis.

Caput VI--6. (Machabaeis merito instituta solemnitas. Basilica in eorum memoriam erecta Antiochae. Filios diligere matres discant a Machabaeorum matre).

Machabaei ergo martyres Christi sunt. Ideo non incongrue, neque importune, imo convenientissime dies eorum et solemnitas eorum a Christianis potius celebratur. Quid tale Judaei celebrare noverunt? Sanctorum Machabaeorum basilica esse in Antiochia praedicatur: in illa scilicet civitate, quae regis ipsius persecutoris nomine vocatur. Antiochum quippe regem persecutorem impium pertulerunt, et memoria martyrii eorum in Antiochia celebratur; ut simul sonet et nomen persecutoris et memoria coronatoris. Haec basilica a Christianis tenetur; a Christianis aedificata est. Eorum ergo memoriam celebrandam nos habemus, nos tenemus: apud nos passionēs eorum millia per orbem terrarum sanctorum martyrum imitata sunt. Nemo ergo dubitet, fratres mei, imitari Machabaeos; ne cum imitatur Machabaeos, putet se non imitari Christianos. Prorsus imitationis affectus ferveat in cordibus nostris. Discant viri mori pro veritate. Discant feminae, de matris illius tanta patientia, ineffabili virtute; quae noverat servare filios suos. Habere noverat, quae perdere non timebat. Isti in se singuli sentiendo, illa videndo in omnibus passa est. Facta mater septem martyrum, septies martyr: a filiis non separata spectando, et filiis addita moriendo. Videbat omnes, amabat omnes; ferebat in oculis, quod in carne omnes; nec solum non

"Moses wrote of me." The tongues of those who confess serve him as well as the pen of those who write truth. How can you understand what Moses wrote with the reed when you fasten vinegar onto a reed? O may you sometime drink his wine, for whom in blasphemy you pour vinegar to drink.

Chapter six. The feast of the Machabees is well-founded. Their basilica at Antioch. Mothers ought to learn to love their sons from the mother of the Machabees.

Therefore the Machabees are martyrs of Christ, and thus it is right and prudent and very fitting that their anniversary and solemnity should be celebrated rather by Christians. How would the Jews know how to celebrate such a thing? It is stated that there is a basilica of the Holy Machabees at Antioch; in the very city which is named after that persecutor. They suffered under Antiochus, the wicked persecutor-king; and the memory of the memory of their martyrdom is celebrated at Antioch, so that at the same time there is sounded the name of the persecutor and the memory of the one who crowns (martyrs). This basilica belongs to the Christians, who built it. Therefore we have their memory to celebrate. Among us (Christians) thousands of martyrs the world over have imitated their sufferings. Let nobody hesitate to imitate the Machabees, brethren, lest when he imitates them, he thinks they are not Christians. Moreover, may the enthusiasm of their imitation grow warm in our hearts. Let men learn to die for truth and women learn from the great patience--an ineffable virtue--of their mother, who knew how to protect her sons. She knew how to have what she was not afraid to lose. They suffered singly in themselves (her sons); she suffered by watching them in each action. She became the mother of seven martyrs, a sevenfold martyr herself, not separated from



terrebatur, sed etiam exhortabatur.

Caput VII--7. (Filius qui reliquus erat, cohortatur ad martyrium). Hanc Antiochus persecutor velut matrem de caeteris matribus computavit. Persuade, inquit, filio tuo, ne pereat. Et illa: Plane filio meo vitam persuadebo, ad mortem cohortando; tu mortem vis persuadere, parcendo. Qualis autem allocutio, quam pia, quam materna, quam inter spirituales et carnales in ambiguo suspensa! "Fili, miserere mei, fili," inquit, "miserere mei, quae te novem mensibus in utero portavi, cui lac triennio dedi; atque ad hanc aetatem perduxit: miserere mei." (II Machab. VII, 27). Omnes exspectabant verba consequentia: Consenti Antiocho; noli deserere matrem tuam. Illa e contra: Consenti Deo; noli deserere fratres tuos. Si me quasi desereris, tunc me non deseris. Ibi te habebis ubi ne perdam ulterius non timebo. Ibi te mihi servabit Christus, unde non tollet Antiochus. Deum timuit, matrem audivit, regi respondit, fratribus adhaesit, mortem traxit.

This sermon also is included in volume 38 of the Patrologia, in columns 1376 to 1380. "Alias, de Diversis 109".

her sons by the fact that she was a spectator, but was joined to them in death. She watched them all and loved them all. She bore this only in her eyes, because she had borne them all in the flesh; she was not only unterrified, but even exhorted them. She urged the remaining son to martyrdom.

Chapter seven. She urges the remaining son to martyrdom.

The persecutor, Antiochus, figured she was cut to the mold of other mothers. He said, "Persuade your son, so he may not die." "I shall certainly urge life on my son, but by exhorting him to die," she said. "You want to persuade by sparing him." What an answer, how pious and motherly, and well balanced between fleshly and spiritual concerns. "Son, have mercy on me," she said, "have mercy on me. I bore you nine months in my womb and gave you milk for three years, and bred you to this age. Have mercy on me." All were anxious for the next words, "Give in to Antiochus; do not desert your mother." But she spoke otherwise, "Give in to God; do not let your brothers down. If you seemingly desert me, you then do not desert me. There shall I have you where I shall never be afraid of losing you. There Christ will keep you for me, and Antiochus cannot take you from there." He feared God, heard his mother, replied to the king, stayed faithful to his brothers, and suffered death.

Notes:

Background:

The Machabees were a priestly family of Jerusalem. During the reign of Antiochus IV, they revolted with other Jews against his tyranny, especially in the hellenization of Jerusalem. Rather than violate the Mosaic law, in circa 168 B. C., the family underwent martyrdom; first the seven sons died, and then the mother was also put to death.<sup>1</sup>

The feast of the Machabees was celebrated, according to the old Carthaginian calendar, on the first of August. The feast still has the same date in the modern Church.

The sermon:

This sermon is about average in length, considering most of the sanctoral sermons in the thirty-eighth volume of the Patrologia.

It deviates from the bulk of his sanctoral sermons in that little actual mention is made of the deeds of the saints themselves, and in the fact that he engages in a lengthy and step-by-step argument rather than just mere description. In form it is polemic, and is directed often at a Jew who questions the propriety of Christians in honoring the Machabees. After digressing to prove that the New Testament reveals most of the Old Testament and voids much of it, he returns to address the Jew and advise him to consider Christianity. The sermon closes with a description of the martyrdom of the Machabees and an exhortation to his hearers to apply

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<sup>1</sup> Catholic Encyclopedia. New York, 1909-1913. IX, 493ff.

to their own lives the virtues of the Machabees. The subject matter thus can be concentrated into two subjects or methods: a defense (of honoring the Machabees as Christians) and an encomium-exhortation (urging adoption of their virtues).

Textual notes:

Caput III: first section: Cui respondemus: vere quia unus ex eis qui in Christum non crediderunt...

Verb such as es must be understood here.

Caput III: later: Lectio denique veteris Testamenti...

Lectio means content, rather than the act of reading.

Caput IV: middle: Quis ita proficiscitur, ut...defunctus...

This refers to Christ's intention in assuming humanity;

He was born only in order to die for us.

Caput IV: later: ...potaverunt me aceto...

Potare means to give someone something to drink (later Latin).

Caput IV: end: Propter quod totum diximus...

"that which is the main point or object of all I have cited before..."

Caput V: end: change in meaning of calamus, successively,

penpoint, writing, reed.

Caput VI: end: et filiis addita moriendo...

The mother of the Machabees eventually joined them in martyrdom.

Caput VII: matrem de caeteris matribus computavit...

de here means according to, in the mold of.

Caput VII: first section: vis persuadere parcendo...

Sparing him if he denies the Law is a bait to the seventh son; parcendo is ablative gerund, means with persuadere.

## Outline of Machabee sermon

### Introduction

Anticipation of Christ in martyrdom of Machabees  
and chosen people: these were pre-Christian  
elements of Christianity

### Body

Machabees as Christian martyrs

Relation of Old and New Testaments  
The perfidy of some Jews

Christ and the Prophecies

Homage to the Machabees

Description of their mother  
We can learn from her

### Conclusion

None, as such

### Type of sermon

Polemic, refutes Jewish opponent  
Logical, as argumentative  
Descriptive only in regard to the Machabees  
Not very biographical  
Not very hortatory

Sermo CCCXIV. In natali Sancti Stephani.

(Imitandus Stephanus, praesertim in dilectione inimicorum).

Natalem Domini hesternam die celebravimus; servi hodie natalem celebramus: sed natalem Domini celebravimus quo nasci dignatus est; natalem servi celebramus quo coronatus est. Celebravimus natalem Domini quo indumentum nostri carnis accepit. Natalem servi celebramus, quo suae carnis indumentum abiecit. Natalem Domini celebravimus, quo factus est similis nobis; celebramus natalem servi, quo factus est proximus Christo. Sicut enim Christus nascendo Stephano, ita Stephanus moriendo conjunctus est Christo. Sed Domini nostri Jesu Christi ideo nativitatis et passionis diem geminae devotionis obsequio frequentat Ecclesia, quoniam utrumque medicina est. Nam et natus est ut renasceremur: Mortuus est ut in perpetuum viveremus. Martyres autem ad mala certamina nascendo venerunt, trahentes originale peccatum: moriendo autem ad bona <sup>certamina</sup> <sup>certissima</sup> transierunt, finientes omne peccatum. Nam si in persecutione constitutos futurae beatitudinis praemia non consolarentur, quando illa de diversis passionibus supplicia sustinerent? Si beatus Stephanus sub imbre lapidum constitutus futura praemia non cogitasset, quomodo illam grandinem pertulisset? Sed illius praeceptum gestabat in animo, Cujus praesentiam cernabat in caelo; et ad eum flagrantissimo amore suspensus, carnem quantocius relinquere, et ad ipsum cupiebat advolare: nec mortem jam timebat, quia Christum, quem pro se occisum sciebat, viventem videbat; ac per hoc festinabat etiam ipse mori pro illo, ut viveret cum illo. Quid enim videret beatissimus martyr in illo agone constitutus, recolitis

Sermon on the martyrdom anniversary of Saint Stephen.

1. Stephen should be imitated, especially in love of enemies.

Yesterday we celebrated the birthday of the Lord, today we are celebrating the anniversary of his servant. But we celebrate the Lord's birthday (on the day) on which he deigned to be born, we celebrate that of his servant on which he was crowned. We celebrated the Lord's birthday when he put on the garment of our flesh; we celebrate his servant's birthday on which he cast off the garment of his flesh. We celebrated the birthday of the Lord because he was made like us; we celebrate that of his servant because he has become very close to Christ. For as Christ by being born was joined to Stephen, so Stephen by dying was linked to Christ. But the Church commemorates the day of the birth and of the passion of the Lord Jesus Christ with the service of twofold piety, because both events are spiritual curatives. For he was born for our rebirth and died for our perpetual life. The martyrs, however, were born to evil conflicts, bearing their original sin. By dying, though, they passed to guaranteed good, ending all their sinning. For if rewards of future happiness were of no consolation to them in their being persecuted, when would they put up with those punishments from various sufferings? If blessed Stephen had not considered future rewards as he was under the rain of rocks, how would he have endured that shower of stones? But in his mind he had the precept of him whose presence he saw in the sky above; and imminent to him with his burning love, he was anxious to leave behind the flesh as soon as he could and fly to him: he did not now fear

sine dubio verba ejus, quae de Actuum Apostolorum libro soletis audire, "Eccē", inquit, "video caelos apertos et Christum stantem a dextris Dei." (Act. VII, 55). Jesum stantem videbat; ideo stabat et non cadebat: quia stans sursum et deorsum certantem de super spectans, invictas militi suo vires, ne caderet, suggerebat. "Ecce", inquit, "video caelos apertos". Beatus homo <sup>cui</sup> Cui caeli patebant. Sed quis caelum aperuit? Ille de quo in Apocalypsi dicitur, "Qui aperit, et nemo claudit; claudit, et nemo aperit". (Apoc. III, 7). Quando Adam de paradiso ejectus est, post illud primum nefandumque peccatum, contra humanum genus clausum est caelum: post passionem Christi latro primus intravit, postea Stephanus apertum vidit. Quid miramur? Quod fideliter vidit, fideliter indicavit, et violenter invasit?

## 2. (Idem tractatur argumentum).

Eia, fratres, sequamur eum; si enim sequimur Stephanum, coronabimur. Maxime autem sequendus et imitandus est nobis in dilectione inimicorum. Nostis enim quia frequentium inimicorum congregatione circumdatus, cum crebris hinc et illinc saxorum ictibus tundere-  
tur, placidus et intrepidus, mitis et lenis inter lapides a quibus occidebatur, intuens illum pro quo occidebatur, non ait: Domine, judica obitum meum; sed "Accipe spiritum meum". Non ait: Domine Jesu, vindica servum tuum, quem vides isto supplicio mortis addictum; sed "Ne statuas illis hoc peccatum." (Act. VII, 58-59). Persistens ergo beatissimus martyr in testimonio veritatis, et charitatis ardens spiritu, sicut nostis, pervenit ad gloriosissimam finem; et qui vocatus usque ad finem perseveravit, in fine



death because he saw Christ, who he knew had been slain on his account, alive; and because of this he was in a hurry to die likewise for him in order to live with him. What that most blessed martyr saw as he was there in that struggle you recall without doubt in his own words: he said, "Behold, I see the heavens open above and Christ standing at the right hand of God." He saw Jesus standing there; therefore he stood without falling, because standing up above and looking down on the one in the conflict, he sent down his invincible assistance to his warrior to prevent his fall. "Behold," he said, "I see the heavens open above." Blessed is the man for whom the heavens are opened. But who opened them? He of whom it is said in the Apocalypse, "He who opens, and no one closes; who closes and no one opens." When Adam was expelled from paradise, after the first heinous sin, heaven was closed to the human race; after the passion of Christ the first to enter was a thief; afterwards Stephen saw it open. Why are we surprised? Did he faithfully tell what he saw faithfully, and did he enter it from this violence?

## 2. Treating the same thesis.

Lo, brethren, let us follow him; if we follow Stephen, we shall receive the crown. He ought especially be followed and imitated in the love of enemies. For you know that surrounded by a gathering of his enemies crowding about, as he was being battered by the frequent blows of rocks from this side and that, he was composed and unworried, meek and gentle among the stones by which he was being killed; he looked up to the one for whom he was being

vocabatur adeptus est, sui nominis gloria Stephanus perductus est ad coronam. Quando ergo beatus Stephanus pro Christo primus sanguinem fudit, quasi corona processit de caelo; ut eam sumerent sequentes in praemia, qui praecedentis virtutem imitarentur in proelio. Impleverunt postmodum terram crebra martyria. Quicumque postea sanguinem pro Christi confessione fuderunt, imposuerunt illam coronam capiti suo, et eam secuturis integram servaverunt. Et modo, fratres, de caelo pendet: quisquis eam concupierit, ad eam velociter volabit. Et ut sanctitatem vestram breviter atque evidenter hortemur, multis non opus est verbis: sequatur Stephanum, quicumque desiderat coronam... (conversi ad Dominum...etc.: Not completed in the text).

This sermon appears in volume 38 of the Patrologia, columns 1425 and 1426. Comments about it include the statements: "non inventus nisi in cb. et in Lov." and "Alias, de diversis 95".

slain, and he did not say, "O Lord, pass judgment on my passing." But rather, "Receive my spirit." Not "Lord Jesus, avenge your servant, whom you see so affected with the distress of death." But "Lay not this sin to their charge." And firm in his testimony of truth, and afire with the spirit of charity, the blessed martyr came to a most glorious end, as you know; and he who was called to the diaconate persevered all the way to the very end, and he attained the very end to which he was being called; Stephen was led by the glory of his name to the crown of martyrdom. When then he was the first to shed his blood for Christ, a crown come down, as it were, from heaven, in order that those following him might assume it unto rewards, who might imitate his courage, that of their predecessor, in strife. Afterwards, many martyrdoms filled the earth. Whoever shed their blood afterwards for the confession of Christ, placed on their heads that crown, and they kept its integrity for those to seek it in the future. And, brethren, it hangs down only from heaven; whoever would desire it, will fly to it swiftly. In order that we may concisely and clearly urge your sanctity, or encourage it, there is no need for a lot of words, merely: If anyone desires the crown of martyrdom and righteousness, let him follow Stephen.

## Notes:

### Background:

Stephen's life is very obscure, so much so that little of it is even open to conjecture. What is known, however, is that he was one of the first deacons. He was a zealous and conscientious cleric, but his policies soon aroused the wrath of the population of Jerusalem, and he was accused of blasphemy. It was while he was making his speech of self-defense that the heavens were revealed to him; at this juncture he was cast out of the city and stoned. The stoning, however, does not seem to be an act of mob violence, as it is written in the Acts of the Apostles; rather it seems to have been done as an act of law.

Stephen's feast is celebrated on the day after Christmas.

### The sermon:

The opening device used to attract attention here is the relation of the feasts of Christ's nativity and Stephen's birth. The link between the two incidents is strengthened by drawing a parallel relationship of the men involved in the two feasts. Following this is a long and fairly detailed description of Stephen's fortitude and trust during his martyrdom. The power of the object lesson of loving enemies is strengthened by the use of quotations--real and hypothetical--to indicate Stephen's attitude to his adversaries and his plight. Once more the lesson is repeated, and it is left in the hearer's mind at the end by the effective use of this recapitulation in the form of an epigram.

<sup>1</sup> Catholic Encyclopedia, op. cit. XIV, 286-287.

Textual notes:

Section 1: middle: ad mala certamina, to struggles with evil.

Section 1: later: invictas militi suo vires, invincible forces.

Section 1: end: violenter invasit, entered from a situation of violence.

Section 2: early: ne statuas, functions in the fashion of the perfect subjunctive in a negative imperative; polite form.

Section 2: middle: qui vocatur, this refers to his calling as a deacon, as well as to his being called to his death. It was the call to the diaconate that indirectly caused his death.

Section 2: later: qui...imitarentur, either purpose or characteristic clause.

## Outline of St. Stephen sermon:

### Introduction

Parallel between Christ and Stephen

### Body

Consolation of rewards

Stephen exemplarizes this  
His vision

Applicability of his example

Love of enemies

Stephen's martyrdom

First to receive the crown  
That crown can be ours

### Conclusion

To get the crown, follow Stephen

### Type of sermon

Description, with application of virtues described  
Biography important  
Mild exhortation

Sermo CCLXXXII. In natali martyrum Perpetuae et Felicitatis, III  
CAPUT PRIMUM--1. (De nominibus martyrum Perpetuae et Felicitatis).  
Duarum sanctarum martyrum festum diem hodie celebramus, quae non  
solum eminentibus excellentibus in passione virtutibus, verum  
etiam pro tanto labore pietatis mercedem suam caeterorumque  
sociorum propriis vocabulis signaverunt. Perpetua quippe et Feli-  
citas nomina duarum, sed merces est omnium. Neque enim omnes mar-  
tyres in certamine passionis atque confessionis ad tempus forti-  
ter laborarent, nisi ut perpetua felicitate gauderent. Divina  
ergo providentia gubernante istae non solum martyres, verum etiam  
conjunctissimae comites, sicut factum est, esse debuerunt, ut unum  
suae gloriae dum signarent, communemque solemnitatem celebrandum  
posteris propugnarent. Sicut enim exemplo gloriosissimi certami-  
nis ut imitemur hortantur; ita suis nominibus munus inseparabile  
nos accepturos esse testantur. Ambae invicem teneant, invicem  
nectant. Alteram sine altera non speramus. Nam nec prodest per-  
petua, si felicitas non sit; et felicitas deserit, si perpetua  
non sit. Haec de vocabulis martyrum, quibus consecratus est dies  
pro tempore pauca suffecerint.

Caput II--2. (Feminae de hoste victrices).

Quod autem attinet ad istas quarum sunt ista vocabula, sicut  
audivimus, cum earum passio legeretur, sicut memoriae traditum  
novimus, istae tantarum virtutum atque meritorum, non solum  
feminae, verum etiam mulieres fuerunt. Quarum altera et mater,  
ut ad infirmitatem sexus impatientior adderetur affectus, ut in

Sermon for the martyrdom anniversary of Perpetua and Felicitas

Chapter one. About the names of the two martyrs.

Today we celebrate the feastday of two holy martyrs, who were outstanding not only because of their excellent courage in their sufferings, but also because in their own names they stand for their own reward as well as that of their other companions for such a great labor of loyal devotion. Perpetua and Felicity are the names of the two but the reward of everyone. For not all martyrs would struggle in the conflict of their confession and suffering with bravery until their time unless they might rejoice in perpetual felicity. Under the governance of Divine Providence, therefore, it became necessary that there should be not only these martyrs, but also very closely associated companions--as it turned out--in order that they might distinguish one day of their own glory, and might fight with the result of a common solemn-feast to be celebrated by posterity. For as they exhort us by their example of a glorious struggle to imitate them, so by their names they give evidence of the fact that we will receive an inseparable favor. Let these both hold each other and clasp each other. We do not hope for the one without the other. For perpetuity is no good without felicity; and felicity is lacking if perpetuity is not present. These few things ought to have been sufficient concerning the titles of the martyrs to whom this day has been made sacred for the span of time.



omnibus eas hostis attentans, tanquam non valentes dura et crudelia persecutionis onera sustinere, cessuras sibi continuo, et suas crederet mox futuras. Sed illae interioris hominis cautissimo et fortissimo robore omnes ejus obtuderunt insidias, impetusque fregerunt.

Caput III--3. (Cur martyrum comitum nomina non pariter celebrantur).  
gloriae  
In hoc insignis comitatu etiam viri martyres fuerunt, eodem ipso die etiam viri fortissimi passione vicerunt; nec tamen eundem diem suis nominibus commendaverunt. Quod non ideo factum est, quia feminae viris morum dignitate praelatae sint; sed quia et muliebris infirmitas inimicum antiquum miraculo majore devicit, et virilis virtus propter perpetuam felicitatem certavit.

Chapter two. The women are conquerors.

What pertains to these women whose names these are, we know as if it were committed to memory in the way we have heard it when their passion is read; these were not mere females alone, but really women of very great virtues and merits. One of the two was likewise a mother, with the result that a more anxious emotion was added to the weakness of her sex, and that the enemy trying to corrupt them in every respect did not believe that they were strong enough to sustain the burdens, hard and cruel, of the persecution, and would soon yield to them and be theirs. But they blunted all the enemy's plots and ruined all his attacks with a very cautious and brave strength, a strength internal to mankind.

Chapter three. Why the names of their companions are not similarly honored.

In this company of incomparable glory men too were martyred; on that very same day the very brave men were victorious in their suffering; still they did not favor the day with their own names. That was not done for the reason that women are preferable to men in the worthiness of their morals, but because the weakness of woman subdued an ancient enemy by a greater miracle and courage like that of men was in the struggle, because of the perpetual felicity.

Notes:

Background:

With their companions, Revocatus, Saturus and Saturninus, Perpetua and Felicitas died at Carthage on March 7, 203. Septimus Severus had issued an edict outlawing Christianity, and these saints were victims of that order. Perpetua was a young married lady of noble birth, recently a mother. Felicitas was her slave; they were arrested together and baptized before they were incarcerated. Death came to them in the amphitheatre, where they were put to death by the sword after exposure to the animals.<sup>1</sup>

Their feast is kept on March 6 in the modern church, although it was originally celebrated on the anniversary of their martyrdom.

The Sermon:

This sermon is divided up into three very brief chapters, with a complete division in thought between them. The style is more natural and less inflamed than that of the sermon about the Machabees. At the same time, it is also more elliptical or colloquial. Augustine here treats a subject which is more in keeping with his pastoral care, that of exhorting his people to have more confidence in themselves, particularly the womenfolk. He is more fluent and interested in his subject, most likely because the two saints were local and recent figures. Noticeable in this sermon is one of Augustine's unusual points of concentration, the strength of woman. He often cites his mother's goodness and spiritual great-

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<sup>1</sup> Catholic Encyclopedia. op. cit. VI, 28-29.

ness in the Confessiones, and this thinking is reflected in other of his sermons, as well.

Textual notes:

Caput I: middle: ad tempus...This means until one's appointed time or time limit; death.

Caput I: middle: solemnitatem celebrandam posteris...

use of the dative of agent with a gerundive is not very frequent in Augustine.

Caput I: later part: inseparabile munus...twofold grace of perpetuity and happiness, which is meaningless if separated.

Caput II: first part: feminae implies mere femaleness; mulieres denotes more of a notion of womanness.

Caput III: middle: praelatae sint is subjunctive giving alleged cause.

Outline of Perpetua and Felicitas sermon

Introduction

None, as such

Body

The names of these two saints are explained

Their passion

Their triumph--the triumph of womanhood

Conclusion

None

Type of sermon

Descriptive

Biographical

Not exhortatory

Admiring--the triumph of women

Section two--sermons untranslated

... CCCLIX. In ...

... PRIMUM--1. (Cyprianus ...)

... nobis debitas ... vestris ...

... et religiosa ...

... Tristis ... fuit, ...

... desideria ...

... bonum ...

... certamina, ... victoria. Et ...

... sine ulla tristitia, ...

... que tunc gesta ...

... gaudere ...

... terribiliter ...

... illam ...

... gratia ...

... tunc fratres ...

[Exsilium ...]

... pro fide ...

... Sancto Cypriano ...

... civitati. ...

... propter ...

... "Ecce ego ...

... (Matt. XVIII, 35, ...)

... furor ...

... persequenda. ...

... si potes, ...

... aliena ...

Sermo CCCIX. In natali Cypriani Martyris

CAPUT PRIMUM--1. (Cypriani passio recolitur).

Sermonem a nobis debitum auribus et cordibus vestris exig tam grata et religiosa solemnitas, qua passionem beati martyris celebramus. Tristes procul dubio nunc Ecclesia fuit, non damno cadentis, sed desiderio recedentis; semper cupiens videre praesentem tam bonum rectorem atque doctorem. Sed quos afflixerat sollicitudo certaminis, consolata est coronata victoris. Et nunc, non solum sine ulla tristitia, verum etiam cum ingenti laetitia cuncta quae tunc gesta sunt legendo et diligendo recolimus; dieque isto gaudere jam concessum est, non timere. Neque enim eum formidamus terribiliter venientem, sed expectamus hilariter redeuntem. Placet itaque universum illam fidelissimi et fortissimi et gloriosissimi Martyris passionem cum exultatione recordari praeteritam, quam tunc fratres cum sollicitudine sustinere futuram.

2. (Exsilium ipsius. Reditus ab exsilio).

Primo igitur quod pro fide confessionis Christi in exsilium Curubin missus est, non Sancto Cypriano aliquid nocitum, sed multum illi praestitum est civitati. Quo enim ipse mitteretur, ubi ille non esset, propter cuius testimonium mittebatur, Christus ergo qui ait "Ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi," (Matt. XXVIII, 20), in omni loco membrum suum excipiebat, quocumque furor inimici pellebat. O stulta infidelitas persequentis! Si quaeris exsilium quo Christianus jubeatur ire; prius, si potes, inveni unde Christus cogatur exire. De patria sua in alienam te arbitraris excludere hominem Dei, in Christo nusquam

exsulem, in carne ubique peregrinus<sup>m</sup>. Sed jam considerare et commemorare delectat post illud, quod Cyprianus non senserat, sed inimicus putabat exsilium, quid ex ordine passionis ipsius consecutum sit. Cum enim Cyprianus sanctus Martyr electus a Deo de civitate Curubiana, in quam exsilio praecepto Aspasii Paterni proconsulis missus fuerat, regressus esset; in hortis suis manebat: et inde quotidie sperabat venire ad se, sicut ostensum illi erat.

#### Caput II--3. (Comprehensio a duobus apparitoribus).

Quid jam fremeret persecutoris impetus adversus cor semper paratum, accedente etiam Domini revelatione firmatum? Quando enim desereret patientem, quem non est passus praeoccupari nescientem? Jam ergo quod ad eum passioni exhibendum duo missi sunt, qui eum etiam secum in curriculum levaverunt in medioque posuerunt; et hoc divinae admonitionis fuit, ut gaudens recoleret ad ejus corpus se pertinere, qui inter iniquos deputatus est. Christus namque inter duos latrones ligno suspensus, ad exemplum patientiae praebebantur (Marc. XV, 17, 28). Cyprianus autem inter duos apparitores, ad passionem curru portatus Christi vestigia sequebatur.

#### 4. (Cypriani sollicitudo pastoralis).

Quid illud quod cum in alium diem dilatus apud custodes esset, atque illuc se multitudo fratrum ac sororum congregans, pro foribus pernoctaret, custodiri puellas praecepit, quanta intentione considerandum? quanta laude praedicandum? quanto praeconio commendandum est? Vicina corporis morte, nec moriebatur in animo pastoris vigilantia pastoralis; et cura tuendi dominici gregis,



usque ad extremum vitae hujus diem mente sobria tenebatur: nec excutiebat ab animo diligentiam fidelissimi dispensatoris, manus jam proxima cruenti carnificis. Ita se martyrem cogitabat futuram, ut esse non oblivisceretur episcopum: magis curans quam rationem pastorum principi de commissis sibi ovibus redderet, quam quòd infideli proconsuli de fide propria responderet.

Amabat quippe eum, qui Petro dixerat, "Amas me? Pasce oves meas." (Joan. XXII, 17). Et pascebat oves ejus, pro quibus sanguinem fundere illum imitans praeparabat. Custodiri puellas praecepit, sciens non solum se habere simplicem Dominum, sed etiam versipillem adversarium. Itaque adversus leonem aperte frementem in confessione virile pectus armabat, adversus lupum insidiantem gregi sexum femineum muniebat.

Caput III--5. (Quomodo sibi consulendum; dies omnis pro extremo computandus. Proconsulis verba ad Cyprianum, et hujus responsum). Ita vere sibi consulit qui Deum judicem cogitat apud quem causa gestae hujus vitae atque ab illo sibi muneris injuncti quisque dicturus est: ubi omnis homo recipit, sicut testatur Apostolus "quae per corpus gessit, sive bonum, sive malum" (II Cor. V, 10). Ita sibi consulit, qui ex fide vivens, et satagens ne ab extremo praeoccupetur die, ~~extremum~~, extremum computat omnem diem, et sic Deo placitos mores perducit usque ad extremum diem. Ita sibi beatus Cyprianus et episcopus misericordissimus, et martyr fidelissimus, consulebat, non sicut eum lingua subdola diabli per os possessi a se impii judicis monere videbatur dicens "consule tibi". Cum enim ejus immobilem mentem quando ei dixit, "Jusserunt te principes

caerimoniari"; responditque ille, "Non facio"; adjecit et ait: "Consule tibi." Ipsa est lingua subdola diaboli; etsi non hujus qui nesciebat quid loqueretur, illius tamen qui per eum loquebatur. Loquebatur enim proconsul, non tam secundum principes homines, quorum jussa sibimet injuncta jactabat, quam secundum principem potestatis aeris de quo Apostolus dicit "Qui operatur in fillis diffidentiae." (Ephes. II,2). Quem per hujus quoque linguam operari Cyprianus noverat, quod ipse non noverat. Noverat, inquam, Cyprianus cum a proconsule audiret, "Consule tibi" quod caro et sanguis diceret stolidè, hoc diabolus dicere subdolè; atque intuebatur in uno operi duos; istum oculis, illum fide. Nolebat eum iste mori, nolebat ille coronari: proinde circa istum placidus, circa illum cautus; huic aperte respondebat, illum occulte vincebat.

Caput IV--6. (Cypriani verba. Sententia in Cyprianum).

"Fac", inquit, "quod tibi praeceptum est; in re tam justa nulla est consultatio." Dixerat quippe ille, "Consule tibi". Ad hoc responsum est: "In re tam justa nulla est consultatio." Cōsulit enim qui consilium vel impertit, vel quaerit. Sed proconsul non a Cypriano consilium accipere volebat, sed eum potius ut a se acciperet, admonebat. At ille, "In re", inquit, "tam justa nulla est consultatio." Non adhuc consulo, quia non adhuc dubito: abstulit enim mihi dubitationem ipsa justitia. Justus autem, ut securus moriatur in carne, certus vivit in fide. Praecesserant Cyprianum multi martyres quos flagrantissimis exhortationibus suis ad vincendum diabolus accenderat; et erat utique justum ut quos

veridicus loquendo praemiserat, patiendo intrepidus sequeretur: ergo "in re tam justa nulla est consultatio". Quid ad haec dicimus? Quid ad haec exsulemus? Tanta conceptione gaudiorum, in quid erumpat cor nostrum et os nostrum, nisi in ipsam venerabilis msrtyris ultimam vocem? Cum enim Galerius Maximus decretum es libello recitasset, "Tascium Cyprianum gladio animadverti placet". Respondit ulle, "Deo gratias". Habentes igitur de re tanta memoriam praesentis loci festivitatem solemnissime diei, propositionem saluberrimi exempli, omnibus medullis nostris dicamus et nos, Deo gratias.

This sermon appears in volume 38 of the Patrologia, columns 1410 through 1412. "Alias, inter additos a Parisientibus". Possibly one of four tracts treating Cyprian.

# Outline of sermon on St. Cyprian

## Introduction

Why he deserves honor

## Body

His arrest and imprisonment

His pastoral solicitude

His conflict with the proconsul

His sentence and reaction

## Conclusion

Gratitude to God for such a saint

## Type of sermon

Descriptive

Biographical

Admiring

Not very hortatory

## Analysis of the sermon for the feast of St. Cyprian.

This is another of the slightly longer sermons. The subject saint is Cyprian, a native African like Augustine, and likewise a bishop there. His see was at Carthage, where he died a martyr, the first Carthaginian bishop to do so.

In opening the sermon he states that he is commemorating the passion of the martyr Cyprian, and that the occasion should not be a sad one. He brings to mind the anxiety of those who faced martyrdom, likening the situation to the expectation of the second coming of Christ. He tells Cyprian's exile, which was of benefit to the heathen area to which he was sentenced. He asserts that there can be no exile from Christ, unless one should find a place "unde Christus cogatur exire". He mentions in passing also Cyprian's return from exile. In the second chapter Augustine reminds the faithful that the heart which is prepared need never fear being taken unexpectedly in death or arrest. He describes Cyprian's arrest and the similarities between it and the apprehension of Christ. Topic matter here too is the pastoral solicitude of the bishop, as represented in the guard he ordered over the maidens in the crowd which spent the night outside his jail. Even with the hand of the bloody executioner imminent, the churchman keeps his composure and sense of duty. In the third chapter, the author discusses the counsel Cyprian took with himself, including a minor conflict with the devilish proconsul. The tiff with Aspasius Paternus continues into the fourth chapter, where the official ejaculates that he does not want Cyprian's advice, but was anxious to proffer counsel. Cyprian was unconcerned, for the just man "securus moriatur in

carne...certus vivit in fide." Eventually the sentence does come that "Tascium Cyprianum gladio animadverti placet." To this, he replied "Deo gratias" and Augustine, definitely in sincere awe of the man, concludes that for such an example all we can rightly add is our own "Deo gratias".

This sermon comes quite close to being a eulogy. In it are evident more of the author's personal feeling of attachment to a saint than appear in any of the other representative sermons included in this paper. The object of the sermon is not to exhort the people to imitate a saint so much as to appreciate him. The saint is one whom a man like Augustine himself can imitate.

The style of Latin prose in this essay is perhaps the most pleasant of the six styles exhibited in the six sermons. Aside from a few difficult points, all of this sermon is considerably easier and more rewarding to read for pleasure as well as profit.

Common to all the other representative selections as well as to this one are Augustine's deep insight into human character; his quest for virtue and moral example, and his ability to make the subject of his speaking become vital to his audience.

Sermo CCCIII. In natali Martyris Laurentii.

1. (Laurentius archidiaconus opes Ecclesiae proferre jussus).

Beati Laurentii illustre martyrium est, sed Romae, non hic: tantam enim video vestram paucitatem. Quam non potest abscondi Roma, tam non potest abscondi Laurentii corona. Sed quare adhuc istam civitatem lateret, scire non possum. Ergo pauci audite pauca: quia et nos in hac lassitudine corporis et aestibus non possumus multa. Diaconus erat, secutus Apostolos; tempore post Apostolos fuit. Cum ergo persecutio, quam modo ex Evangelio audistis praedictam Christianis, Romae, sicut in caeteris locis, vehementer arderet, et tamquam ab archidiacono postulatae essent res Ecclesiae; ille respondisse fertur, "Mittantur mecum vehicula in quibus apportem opes Ecclesiae." Aperuit fauces avaritia; sed sciebat quid faceret sapientia. Continuo jussum est: quot vehicula poposcit, tot ferunt. Poposcit autem multa; et quanto plura erant vehicula, tanto erat major spes praedae corde conceptae. Implevit vehicula pauperibus, et reversus est cum eis: et dictum est ei, Quid est hoc? Respondit, "Hae sunt divitiae Ecclesiae." Illusus persecutor flammam poposcit; sed non erat ille frigidus, ut flammam timeret: ardebat pene (poenae) furore, sed plus anima charitate. Quid pluribus? Craticula admota est, et tostus est. Et cum ex uno latere arsisset, dicitur tanta tranquillitate illa tormenta tolerasse, ut impleretur in eo quod modo in Evangelio audivimus, "In patientia vestra possidebitis animas vestras." (Luc. XXI, 19). Denique flamma ustus, sed patientia tranquillus, "Jam," inquit, coctum est; quod superest, versate me, et manducate." Tale duxit

martyrium: ista gloria coronatus est. Beneficia ejus Romae tam clara sunt, ut numerari omnino non possent. Iste est de quo dixit Christus, "Qui perdidit animam suam propter me, salvabit eam." (Id. IX, 24). Salvavit eam per fidem, salvavit per contemptum mundi, salvavit per martyrium. Quanta est gloria ejus apud Deum, dum tanta est laus ejus apud homines?

2. (Martyrum merces Christum sequentibus parata).

Sequamur vestigia ejus fide, sequamur et contemptu mundi. Non solum martyribus praemia promittuntur caelestia, sed etiam integra fide et perfecta charitate Christum sequentibus. "Nam inter martyres honoratus est, ipsa veritate pollicente ac dicente: "Nemo est qui relinquat domum, aut agrum, aut parentes, aut fratres, aut uxorem, aut filios, et non recipiat septies tantum in isto tempore, in saeculo autem futuro viam aeternam habebit."

(Matt. XIX, 29). Quid est gloriosius homini, quam sua vendere et Christum emere (\*) offerre Deo acceptissimum munus, incorruptam virtutem mentis, incolumem laudem devotionis; Christum comitari, cum venire coepit vindictam de inimicis recepturus; lateri ejus assistere, cum sederit judicaturus; cohaeredem Christi fieri, Angelis adaequari, cum Patriarchis, cum Apostolis, cum Prophetis, caelestis regni possessione laetari? Has cogitationes quae persecutio potest vincere, quae possunt tormenta superare? Dura, fortis (Durat fortis) et stabilis religiosis meditationibus fundata mens, et adversus omnes zabuli terrores et minas mundi animus immobilis perstat, quem futurorum fides certa et solida corroborat. Clauduntur oculi in persecutionibus; sed patet caelum.



Minatur Antichristus; sed tuetur Christus. Mors infertur; sed immortalitas sequitur. Occiso mundus eripitur; sed restituto paradisu exhibetur. Vita temporalis exstinguitur; sed aeterna reparatur. Quanta est dignitas et quanta securitas exire hinc laetum, exire inter pressuras et angustias gloriosum; claudere in momento oculos, quibus homines videbantur et mundus; aperire eos statim, ut Deus videatur, etiam feliciter migrando! Quanta velocitas! Terris repente retraheris, ut regnis caelestibus reponaris. Haec oportet mente et cogitatione complecti, haec die ac nocte meditari. Si talem persecutio invenerit Dei militem, vinci non poterit virtus ad praelium prompta. Vel si accersitio ante pervenerit; fidei, quae erat ad martyrium praeparata, sine damno temporis, merces Deo iudice redditur. In persecutione militia, in pace constantia coronatur.

This sermon appears in the Patrologia, volume 38, columns 1393-1395. (It too is noted "Alias de Diversis, 123).

## Outline of St. Lawrence sermon

### Introduction

Lawrence was a martyr at Rome

### Body

His strategy against the persecutor

His martyrdom

Martyrdom in general

Its glory

Its swiftness and sureness as salvation

### Conclusion

Exhortation to meditate on these things

### Type of sermon

Biographical  
Descriptive--detailed  
Exhortatory  
Admiring  
Enthusiastic  
Informal

## Analysis of the sermon on the feast of St. Lawrence.

In his introduction to this sermon, Augustine permits a rare personal statement. He asserts that because of the fatigue of his body and the heat, he cannot preach very much. In keeping with that assertion, the sermon is a brief one, without the customary chapter divisions. The unifying factor in this talk is St. Lawrence, an archdeacon of the Church at Rome. During the persecution there, he was ordered by the civil authorities to hand over to them all the property of the Church. He retorted that they should provide cartage; driven on by avarice, they provided a host of wagons, which Lawrence filled with the poor people and took to the authorities. Dumbfounded at his statement "Hae sunt divitiae Ecclesiae", the persecutor ordered flames at once for this brash young cleric. His humor still undamaged by the ordeal in the flames, Lawrence facetiously remarked that "Jam...coctum est; quod superest, versate me et manducate." His favors are beyond men's ability to reckon them, Augustine says. In the second part he encourages the audience to follow the saint's example particularly in contempt of the world, citing some Scripture texts advising holy poverty. He also uses his example to urge constancy and militant courage in persecutions, and it is on that note that he concludes.

Augustine seems to be delighted with the intellectual alacrity of St. Lawrence, for that is the underlying element in all of the behavior which attracted the author's attention; and the incidents related are treated so as to achieve the maximum effect from them. It is a light-hearted Augustine who preaches this

sermon, as well as an Augustine who is at his clearest in this example of his preaching. The thought is not involved, and is readily perceivable in outline form. The vocabulary is among the simplest of that in any of his sermons; the Latin style is also easier than in such works as the sermon on the Machabees.

The editors of the Patrologia have discovered that much of this speech resembles word for word a similar speech of Cyprian. Since Augustine rarely uses the work of any other writer, they assume that perhaps there was a transfer of one or the other writers in copying.

Sermo CCLXXIV. In natali Martyris Vincentii.

(Vincentius ubique vicit. Christi sanguine redemptus non perit. Patientia donum Dei. Victoria perfecta de universis machinis inimicis).

Magnum spectaculum spectavimus oculis fidei, martyrem sanctum Vincentium ubique vincentem. Vicit in verbis; vicit in poenis; vicit in confessione, vicit in tribulatione; vicit exustus ignibus, vicit submersus fluctibus: postremo vicit tortus, vicit mortuus. Quando caro ejus, in qua erat tropaeum Christi victoris, de navicula mittebatur in mare, tacite dicebat, "Dejicimur, sed non perimus." (II Cor. IV, 9). Quis istam patientiam militi suo donavit, nisi qui pro illo prior sanguinem fudit? Cui dicitur in Psalmo: "Quoniam tu es patientia mea, Domine; Domine, spes mea a juventute mea." (Ps. LXX, 5). Magnum certamen magnam comparat gloriam; non humanam, nec temporalem, sed divinam et sempiternam. Fides pugnat; et quando fides pugnat, carnem nullus expugnat. Quia etsi laniatur, etsi laceratur, quando perit qui sanguine Christi redemptus est? Potens homo non potest perdere quod emit auro suo; Et Christus perdit quod emit sanguine suo? Sed hoc totum non ad hominis sed ad Dei gloriam referatur. Ab ipso vere est patientia, vera patientia, sancta patientia, religiosa patientia, recta patientia; Christiana patientia donum Dei est. Nam et multi latrones patientissime torquentur; et non cedentes et tortorem vincentes, postea aeterno igne puniuntur. Causa (orig. MSS: merces) discernit martyrem a patientia, imo a duritia sceleratorum. Par est

poena sed dispar est causa. Martyrum voce cantavimus--dixerat enim ista Vincentius in orationibus suis--"Judica me, Deus, et discerne causam meam de gente non sancta." (Ps. XLII, 1). Discreta est causa ejus quia pro veritate, pro justitia, pro unitate Ecclesiae, pro individua charitate certavit. Quis ei donavit istam patientiam? Quis? Indicet nobis Psalmus. Ibi enim legitur, ibi cantatur: "Nonne Deo subjecta erit anima mea? Ab illo enim patientia mea." (Ps. LXI, 2). Quisquis putat Sanctum Vincentium viribus suis ista potuisse, nimis errat. Quisquis enim viribus hoc se posse praesumpserit, etsi videtur vincere patientia, vincitur a superbia. Bene vincere, hoc est, universas machinas vincere. Illecebras dum ministrat, vincitur per continentiam: poenas et tormenta infligit, vincitur per patientiam: errores suggerit, vincitur per sapientiam. Ad extremum, cum omnia haec victa fuerint, suggerit animae. Euge, euge, quantum potuisti? Quantum certasti? Quis tibi comparatur? Quam bene vicisti? Respondeat illi anima sancta: "Confundantur et reveantur, qui dicunt mihi, Euge, euge." (Ps. LXIX, 4). Quando ergo vincit, nisi cum dicit, "In Domino laudabitur anima mea; audiant mites, et jucundentur." (Ps. XXXIII, 3). Mites enim sciunt quod dico; quia in illis habitat verbum, in illis habitat exemplum. Nam qui non est mitis, nescit quid sapiat quod dictum est, "In Domino laudabitur anima mea." Omnis enim non mitis, superbus, asper, elatus in se vult laudari, non in Domino. Qui autem dicit, Audiant gentes et jucundentur; audiant homines, et jucundentur: sed "Audiant mites, et jucundentur." Audiant quibus sapit. Mitis enim erat Christus: "Sicut

ovis ad immolandum ductus est." (Isai. LIII, 7). Propterea mitis, quia sicut ovis ad immolandum ductus est. "Audiant mites et jucundentur." Quia sapiunt quod dictum est, "Gustate, et videte quam suavis est Dominus. Beatus vir qui sperat in Eum." (Ps. XXXIII, 3, 9). Longam lectionem audivimus; brevis est dies: longo sermone etiam nos tenere vestram patientiam non debemus. Novimus quia patienter audistis, et diu stando et audiendo tanquam martyri compassi estis. Qui audit vos, amet vos et coronet vos.

This sermon also appears in volume 38 of the Patrologia, in columns 1252-1253. "Alias, 8 inter editos a Parisiensibus".

## Outline of St. Vincent sermon

### Introduction

Vincent victorious

### Body

Patience

Exemplarized in Vincent

A gift of God

### Intention

It discerns the suffering of the saint and sinner

Victory belongs to the meek and those who rely on God

### Conclusion

Apology for length of sermon

### Type of sermon

Not biographical

Not very descriptive

Emphasizes abstract elements of virtue more than applications

Little exhortation



## Analysis of the sermon of the feast of St. Vincent.

Vincent was a Spanish deacon who is an unusual study because he was always victorious. Although he was dogged by misfortune and evil always, he was never overwhelmed. His most conspicuous virtue was his longsufferingness or patience, and with it was his important disposition of good intention. Intention disposes everything, according to the preacher of this sermon. It is responsible for the fact that a thief and a saint will undergo the same tortures and yet the thief eventually goes to hell while the saint goes to heaven. Stress is also laid on the fact that any victories one has come as a result of providential talents and gifts. Final attention here is given to humility or meekness. The meek soul is the one who seeks his glory in the Lord.

The most unusual part of this sermon is the conclusion, where another seldom found touch of personal humanity enters. He adds to the body of the speech that the lesson of the day has been a long one and the day is short. He should not have held the audience's patience so long and begs God's love for them because they have stood there like martyrs.

It is evident, from just the two personal touches discoverable in the sermons of this thesis, that Augustine was really as human a man as a bishop as he was as a younger man writing the Confessiones.

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