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“These sensitively rendered sermons, from Advent through Trinity Sunday, bring Aelred’s rich appreciation of the liturgical year to modern readers. Daniel Griggs’s translations are measured, thoughtful, and evocative; they seem to capture the warm and learned voice of Abbot Aelred with his brothers in chapter. The rich and learned introduction by Marjory Lange and Marsha Dutton is invaluable to readers at every level. This work is particularly illuminating in dealing with subtle authorship issues in the Reading-Cluny Collection.”

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CISTERCIAN FATHERS SERIES: NUMBER EIGHTY-ONE

Aelred of Rievaulx

The Liturgical Sermons

The Reading-Cluny Collection, 1 of 2
Sermons 85–133

Translated by
Daniel Griggs

Introduction by
Marjory Lange and Marsha L. Dutton



Cistercian Publications
www.cistercianpublications.org

LITURGICAL PRESS
Collegeville, Minnesota
www.litpress.org

A Cistercian Publications title published by Liturgical Press

Cistercian Publications
Editorial Offices
161 Grosvenor Street
Athens, Ohio 45701
www.cistercianpublications.org

A translation of the critical edition: Aelredi Rievallensis, *Sermones LXXXV–CLXXXII*, ed. Gaetano Raciti, *Corpus Christianorum Continuatio Mediaevalis (CCCM) 2C*. © Brepols Publishers, Turnhout, Belgium. All rights reserved.

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1 2 3 4 5 6 7 8 9

Library of Congress Cataloging-in-Publication Data

Names: Aelred, of Rievaulx, Saint, 1110-1167, author. | Griggs, Daniel K., translator.
| Lange, Marjory E., writer of introduction. | Dutton, Marsha L., writer of introduction.

Title: The liturgical sermons : the Reading-Cluny Collection / Aelred of Rievaulx ; translated by Daniel Griggs ; introduction by Marjory Lange and Marsha L. Dutton.

Other titles: Sermons. Selections. English.

Description: Collegeville, Minnesota : Cistercian Publications, [2021] | Series: Cistercian Fathers series ; number eighty-one | Includes indexes. | Summary: "These volumes contain Aelred's ninety-eight liturgical sermons from the Reading-Cluny collection. For the most part, the collection follows the liturgical year. Volume 1 begins with three sermons for Advent and ends with five for Pentecost and three for the Solemnity of the Holy Trinity. Volume 2 begins with the Nativity of John the Baptist (June 24) and concludes with the Feast of All Saints"— Provided by publisher.

Identifiers: LCCN 2020032643 (print) | LCCN 2020032644 (ebook) | ISBN 9780879071813 (v. 1 ; paperback) | ISBN 9780879071875 (v. 2 ; paperback) | ISBN 9780879076795 (v. 1 ; epub) | ISBN 9780879076795 (v. 1 ; mobi) | ISBN 9780879076795 (v. 1 ; pdf) | ISBN 9780879073879 (v. 2 ; epub) | ISBN 9780879073879 (v. 2 ; mobi) | ISBN 9780879073879 (v. 2 ; pdf)

Subjects: LCSH: Catholic Church—Sermons. | Church year sermons. | Sermons, Latin—Translations into English.

Classification: LCC BX1756.A448 L59313 (print) | LCC BX1756.A448 (ebook) | DDC 252/.6—dc23

LC record available at <https://lcn.loc.gov/2020032643>

LC ebook record available at <https://lcn.loc.gov/2020032644>

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Abbreviations

Ant	Antiphonae
CCCM	Corpus Christianorum, Continuatio Mediaevalis. Turnhout: Brepols.
CCSL	Corpus Christianorum, Series Latina. Turnhout: Brepols.
CF	Cistercian Fathers series.
CO	Corpus Orationum. CCSL 160AH. Turnhout: Brepols, 1993–1994.
CP	Corpus Praefationum. CCSL 161D. Turnhout: Brepols, 1980.
CS	Cistercian Studies series.
CSEL	Corpus Scriptorum Ecclesiasticorum Latinorum. Turnhout: Brepols.
CSQ	<i>Cistercian Studies Quarterly</i>
Ep(p)	Epistola(e)
GCS	<i>Griechische Christliche Schriftsteller</i>
Hesbert	René-Jean Hesbert, ed. <i>Antiphonale Missarum Sextuplex</i> . Rome: Herder, 1935.
Hom	Homilia
Orat	Oratio
PL	Patrologia Latina, ed. J.-P. Migne. Paris, 1841–1855.
PLS	Patrologia Latina Supplement
Resp	Responsoria
SBOp	Sancti Bernardi Opera. Ed. J. Leclercq, H. M. Rochais, C. H. Talbot. Rome: Editiones Cistercienses, 1957–1977.

S(S)	Sermon(es)
SCh	Sources Chrétiennes. Paris: Les Éditions du Cerf.
Vers	Versiculus

Works by Authors and Collections

Augustine

Doc	<i>De Doctrina Christiana</i>
En in Ps	<i>Enarrationes in Psalmos</i>
Ioann	<i>Tractatus in Evangelium Ioannis</i>

PsAugustine

SS Mai	Sermones Mai
--------	--------------

Gaufridus Babion

Epi	In Epiphania
Pur	In purificatione Sanctae Mariae
Quad	In Quadragesima

Bede

Marc	In Marci Evangelium expositio
------	-------------------------------

Bernard of Clairvaux

Circ	Sermo in circumcissione Domini
Epi	Sermo in Epiphania Domini
PP	Sermo in festo SS apostolorum Petri et Pauli
SC	SS in Cantica Canticorum

Cicero

Inv	<i>De Inventione</i>
-----	----------------------

Clemens Romanus

Ep ad Iac	Epistola ad Iacobum, ex Rufini interpretatione
-----------	--

Corpus Orationum

Adv	In Adventu Domini
-----	-------------------

Can M	In canone Missae
Epi	In Epiphania
Feria IVa MH	In feria IV Maioris Hebdomadae
Feria IVa	In feria IV infra octavam Pent
Oct Pent	
Obl in S Cruce	Super oblata in Missa de Sancta Cruce
Pro pace	Postcommunio pro pace
S Mart	In festo Sancti Martini

Corpus Praefationum

Ben cerei	Benedictio cerei
Pref Missa	Praefatio commune in Missa
Pref Pasc	Praefatia Paschalis
Pref Trin	Praefatia Trinitatis
Vig Pasc	Vigilia Paschalis

Glossa Ordinaria

Gal	In Galatas
-----	------------

Gregory I

Dial	<i>Dialogues</i>
In Ev	Homilia in Evangelia
In Ez	Homilia in Ezechielem

René-Jean Hesbert

Ant	
Adv	In adventu Domini
Agnes	In festo S. Agnetae
Ann	Annuntiatione Sanctae Mariae
Ass	Assumptione Sanctae Mariae
Cath	Festo cathedrae Beati Petri
Com apos	Communi apostolorum
Com conf	Communi unius confessoris
Com mar	Communi unius martyris
Epi	Epiphania Domini
Feria V	Feria V in cena Domini, ad mandatum

Heb	Hebdomada de passione
Lit	Letania (Litany)
Maior Adv	Maior adventu
Nat Dom	Nativitate Domini
Nat SM	Nativitate Sanctae Mariae
Oct apos	Octava apostolorum Petri et Pauli
Proph	Prophetis
Pur	Purificatione Sanctae Mariae
Quad	Quadragesima
Sab	Sabbato sancto
S Mart	Festo Sancti Martini
Trin	Trinitate
Resp	Responsoria
Asc	Ascensione
Dom I adv	Dominica I Adventu
Dom IV Quad	Dominica IV Quadragesimae
Dom V	Dominica Quinquagesimae
Epi	Epiphania Domini
Nat Dom	Nativitate Domini
Proph	Prophetis
Pur	Purificatione Sanctae Mariae
S Mart	Festo Sancti Martini
Trin	Trinitate
Vig nat	Vigilia nativitate Domini
Vers	
Cath	Festo Cathedrae Sancti Petri

Hugh of Saint Victor

De sac *De sacramentis Christianae fidei*

Isidore of Seville

Sent *Sententiae*

Jerome

In Isa *In Isaiam. (Epitome explanationum in Isaiam Beati Hieronymi presbyteri. Ed. Roger Gryson. Turnhout: Brepols, 2018.)*

In Matt *In Mattheum*

Int nom *Interpretatio Hebraicorum nominum. CCSL 72.*

PsJerome

Brev in Pss *Breviarium in Psalmos*

Origen

Hom Exod Homiliae in Exodum

Hom Gen Homiliae in Genesim

Hom Lev Homiliae in Leviticum

Hom Nave Homiliae in Iesu Nave

PsOrigen

Hom Gen Homiliae in Genesim

Sulpicius Severus

Vita S Mart *Vita Sancti Martini*

Introduction¹

When Aelred of Rievaulx died on Jan. 12, 1167, he had been a Cistercian monk for thirty-three years, twenty-four of those as an abbot. As he had been born into a clerical family in Hexham (Northumberland), it is hardly surprising that he followed his ancestors into religious life, although he was the first to become a regular monk. He was reportedly descended from Hunred, one of the monks of Lindisfarne who carried the body of Saint Cuthbert on its flight from Viking invasions, finally to rest at Durham Cathedral;² three subsequent generations of the family continued that connection to Durham.³

Aelred's great-grandfather, Alfred son of Westou, had served as the sacristan at Durham, with responsibility for Cuthbert's relics. As a renowned collector of relics in the ravaged English North, he was said to be responsible for bringing those of the Venerable Bede to rest at Durham.⁴ At some point he had been given the living of the much-damaged church of Saint Andrew at Hexham, where he was succeeded as priest by his son, Eilaf, and then grandson, also Eilaf. The elder Eilaf had been a member of the cathedral chapter at Durham until 1083 when a new Norman bishop, William of Saint Carileph,

¹ We are grateful to David N. Bell and Elias Dietz, ocsso, for their assistance.

² *The Priory of Hexham: Its Chroniclers, Endowments, and Annals*, ed. James Raine, 2 vols., Surtees Society 44 (Durham, UK: Andrews and Co., 1864), 1:1–li; see Aelred Squire, *Aelred of Rievaulx: A Study*, CF 50 (1950; Kalamazoo, MI: Cistercian Publications, 1981), 5.

³ Although there is some reason to believe that in his youth Aelred may have studied at Durham, as is often asserted, no evidence supports that claim.

⁴ See Aelred Squire, *Aelred of Rievaulx*, 5–6.

dismissed married canons from their posts; Eilaf then took Alfred's place at Hexham.⁵ Finally, later, after the archbishop of York replaced the younger Eilaf in the church with Augustinian priors, he gave up his property at Hexham and became a monk at Durham.⁶

It might have been expected that one of the younger Eilaf's three sons would have succeeded him at Saint Andrew's.⁷ By the time Aelred was born in 1110, however, the church's growing insistence on clerical celibacy meant that sons of priests could enter holy orders only by taking vows as either monks or canons.⁸ Aelred's two brothers, Samuel and Æthelwold, both entered secular life and married,⁹ but in 1134 Aelred, after ten years of service in the court of King David of Scotland, entered the Cistercian abbey of Rievaulx, which had been founded in 1132 in the Yorkshire valley of the River Rye. Walter Daniel, the Rievaulx monk who later apparently served as Aelred's infirmarian and secretary and wrote *The Life of Aelred*, presents Aelred's conversion as Pauline in its unexpectedness. He explains that during a trip to Yorkshire on unspecified business to

⁵ See Simon of Durham, *Simonis Monachi Historia Dunelmensis Ecclesiae*, 2 vols., ed. Thomas Arnold (London: Longman, 1882), 1:122–23; see also Squire, *Aelred of Rievaulx*, 7–10.

⁶ Richard of Hexham, "Prior Richard's History of the Church of Hexham," chap. 10, in *The Priory of Hexham*, ed. James Raine, 2 vols., Surtees Society 44 (Durham, UK: Andrews and Col., 1854), 2.56. Richard records of Eilaf that "ingravescente morbo, apud Sanctum Cuthbertum, quem semper in mira veneratione habuerat, habitum monachilem sumpsit" (as he was growing heavier toward death, he took the monastic habit with Saint Cuthbert, whom he had always greatly venerated).

⁷ Despite the frequent assumption that Aelred was the oldest son and so the one most likely to become priest of Saint Andrew's, nothing is known on the question.

⁸ Johannes Dominicus Mansi, *Sacrorum conciliorum . . . collectio*, 31 vols. (Florence, 1775), 20:724; Melfi, canon 14, 20:87; Clermont, canon 11. See Anne L. Barstow, *Married Priests and the Reforming Papacy: The Eleventh-Century Debates* (New York: Mellen, 1982); Christopher Brooke, "Gregorian Reform in Action: Clerical Marriage in England, 1050–1200," *Cambridge Historical Journal* 12 (1956): 1–21. Richard of Hexham refers to Aelred's father as "quidam sæcularis presbyter," and "Supradictus vero presbyter" ("a certain secular priest" and "the priest mentioned above"), but Raine says in a footnote to that statement that Aelred's father was "in fact, the rector of the church" (Richard of Hexham, "Prior Richard's History," 2.48, 54, n. w [chaps. 5, 8]). A plaque dating to about 1904 attached to the wall of the church's transept names Alfred and the two Eilafs as priests.

⁹ Richard of Hexham, "Prior Richard's History," 2.55 (chap. 9).

the archbishop of York, Aelred learned about the new monastery, visited it, and decided to enter.¹⁰

In the chapter of *The Life* before that story of sudden conversion, however, Walter explains that during his last years at court Aelred had been insistently thinking about entering religious life. He emphasizes Aelred's mental and spiritual anticipation of just such a change: "The hero of the Lord in his plight continually prays his Creator that with the goodwill of his lord he may escape from the slippery passage of the world and be counted worthy to join the monastic society."¹¹ Word of Rievaulx's founding may well have reached through King David to the increasingly restless Aelred and drawn him to visit Rievaulx and then, after a night's consideration, to enter there.¹²

These two explanations complement one another. As any monk or nun can explain, the moment of conversion emerges from the whole of a person's life experience, as both fulfillment and surprise, a sacramental moment of God's acting through human reality. What is indisputable is that Aelred's descent into the deep valley of Rievaulx was the moment at which his life changed forever.

Upon entering monastic life, Aelred found that he could usefully adapt his experiences at David's court and the diplomatic and administrative skills he had developed there to the new roles he would fill as a monk and later as abbot. Even as a young monk he was allowed to serve his community and Order on various missions outside Rievaulx, memorably representing his abbot among other prelates of the North of England on a visit to Pope Innocent II to argue against the 1141 election of William Fitzherbert as archbishop of York.¹³

¹⁰ Walter Daniel, *The Life of Aelred of Rievaulx and the Letter to Maurice*, trans. Maurice Powicke, CF 57 (Kalamazoo, MI: Cistercian Publications, 1994), 96–100, chaps. 5–7.

¹¹ Walter Daniel, *The Life*, chap. 4; CF 57:96.

¹² See Marsha L. Dutton, "The Conversion and Vocation of Aelred of Rievaulx: A Historical Hypothesis," in *England in the Twelfth Century*, ed. Daniel Williams (London: Boydell, 1990), 31–49.

¹³ Janet Burton, *Monastic and Religious Orders in Britain, 1000–1300* (Cambridge, UK: Cambridge University Press, 1994), 77; Janet Burton, "Murdac, Henry (d. 1152)," in *Oxford Dictionary of National Biography* (Oxford: Oxford University Press, 2004–), 39:805.

Soon after returning from Rome, Aelred was named founding abbot of Rievaulx's third daughter house, Saint Lawrence of Revesby.¹⁴ Walter Daniel credits him with marked success in building the new community: "And so the servant of the Lord, greatly beloved by all in the province, indeed by the whole realm and most of all by the king, made his house rich and fruitful. Within, the religious house waxed every hour and grew day by day; without, possessions increased and gave a regular return in money and means for all kinds of equipment. For God was in that house and the Lord blessed it greatly."¹⁵ After four years, though, when Abbot Maurice resigned the community at Rievaulx elected Aelred as their third abbot.

At Rievaulx, Aelred built a strong community, according to Walter leaving at his death 140 monks and 500 *conversi* and laymen.¹⁶ Walter gives particular attention to Aelred's nurturing of the monks and the welcome he extended to those who wished to join them: "He turned the house of Rievaulx into a stronghold for the sustaining of the weak, the nourishment of the strong and whole; it was the home of piety and peace, the abode of perfect love of God and neighbor."¹⁷ During the same years, however, Aelred carried out an active public life like that of other great Cistercian abbots of the time, traveling to visit and speak at monasteries in England, Scotland, and France, as well as for example attending and preaching at the translation of the relics of Saint Edward the Confessor at Westminster Abbey in 1163 and maintaining a widespread correspondence with figures from bishops to nobles to kings, in England and abroad.¹⁸

Aelred was also a prolific writer of treatises both spiritual and historical, in a variety of different genres and forms. He probably wrote the first of his thirteen treatises, *Mirror of Charity*, while he was novice master at Rievaulx, before going to Revesby in 1143.

¹⁴ The two previous daughters were Warden (f. 1135) and Melrose (f. 1136).

¹⁵ Walter Daniel, *The Life*, chap. 20; CF 57:111.

¹⁶ Walter Daniel, *The Life*, chap. 30; CF 57:119.

¹⁷ Walter Daniel, *The Life*, chap. 29; CF 57:117–18.

¹⁸ Walter Daniel, *The Life*, chap. 32; CF 57:121. On Aelred's public life, see Jean Truax, *Aelred the Peacemaker: The Public Life of a Cistercian Abbot*, CF 251 (Collegeville, MN: Cistercian Publications, 2017).

He prefaced the finished work with a letter from Saint Bernard of Clairvaux urging him to write about the nature and meaning of Cistercian life and followed that with a response to Bernard explaining the finished work as written at Bernard's request that he "write about the more excellent way of charity" and affirming "this absolute certainty: that although hope and all else will disappear, charity remains forever."¹⁹ One section of this early work is a dialogue framed as a conversation between himself as novice master and a novice struggling with spiritual dryness.

In the last two years of his life, between 1164 and January 1167, Aelred returned to the dialogue form, writing two entire treatises as dialogues. The one best known today is *Spiritual Friendship; On the Soul*, an Augustinian consideration of the nature of the soul, followed. In both of these dialogues Aelred portrays himself as an abbot consulted by younger monks requesting intellectual and spiritual guidance. During the same period he wrote a short narrative account of the rape and pregnancy of a young Gilbertine nun and her miraculous delivery from both her pregnancy and the fetters in which her sisters had held her. He also wrote two works that have been tentatively dated to the early 1160s, in which he developed a new method of meditating on events in the gospels. He addressed *On Jesus as a Boy of Twelve* to a young monk, and *The Formation of Anchoresses* to an anchoress whom he calls his sister. This approach to imaginative participation in the life of Jesus led directly to the *Spiritual Exercises* of Ignatius of Loyola four centuries later.²⁰ The shortest of Aelred's spiritual works, *The Pastoral Prayer*, presumably written near the end of his life, is an Anselmian prayer to God expressing an abbot's deep love for his community.

¹⁹ Aelred of Rievaulx, Preface to *The Mirror of Charity*, trans. Elizabeth Connor, CF 17 (Kalamazoo, MI: Cistercian Publications, 1990), 73, 74. Whereas many medieval works take their titles from later editors, Aelred refers to his work in his preface as "this mirror of charity" (Spec car Pref.3; CF 17:74).

²⁰ See Marsha L. Dutton, "The Cistercian Source: Aelred, Bonaventure, and Ignatius," in *Goad and Nail: Studies in Medieval Cistercian History*, X, ed. E. Rozanne Elder, CS 84 (Kalamazoo, MI: Cistercian Publications, 1985), 151–78.

fewer than two hundred sermons having been identified as being by Aelred, Walter's number was accepted tentatively at best, as it appeared that either Aelred had written down many fewer than he preached, or a large number had not survived. For a long time only about eighty-four sermons were known, mostly focused on events in the liturgical year.³⁷

Gaetano Raciti and the Reading-Cluny Collection

In 1981 Gaetano Raciti, OCSO, identified a manuscript in the French Bibliothèque Nationale, MS. Nouv. acq. lat. 294, as containing ninety-eight previously unknown sermons by Aelred.³⁸ As the manuscript had originated at Reading Abbey, in England, and then moved to the famous French abbey of Cluny, Raciti called the sermons it contained the Reading-Cluny collection. Three thirteenth-century notes on the first leaf of the manuscript, he reported, explain that history, identifying the manuscript as a gift to Cluny. When in 1199 Abbot Hugh of Anjou (identified as Hugh V in the manuscript), a monk at Reading, was elected as the eighteenth abbot of Cluny, he took the manuscript there with him.³⁹ It remained there after his death in 1207 until presumably being transferred to the Bibliothèque Nationale during the French Revolution.

Raciti judges this manuscript to have been copied from one at Rievaulx, itself copied from an exemplar that he believes was an Aelredian autograph, into which in his last years Aelred inserted

Powicke [1950; Oxford: Clarendon Press, 1978], 42; Walter Daniel, *The Life*, chap. 32 [CF 57:121–22]).

³⁷ The thirty-one homilies in Aelred's *Homilies on the Prophetic Burdens of Isaiah* (CCCM 2D; CF 83) are a commentary rather than being identified as preached, so were probably not included in Walter's number.

³⁸ Gaetano Raciti, Introduction, in Aelredi Rievallensis, *Sermones LXXXV–CLXXXII*, Aelredi Rievallensis Opera Omnia 4, CCCM 2C (Turnhout: Brepols, 2012), VII–XV, here VII.

³⁹ Raciti, Introduction, VIII. As Raciti points out, Reading Abbey contains several manuscripts containing Aelred's works (Raciti, Introduction, CCCM 2C:VII n. 1); see Alan Coates, *English Medieval Books: The Reading Abbey Collections from Foundation to Dispersal*, Oxford Historical Monographs (Oxford: Oxford University Press, 1999), 7, 68, 80, 101, 156, 164.

passages from ancient and contemporary writers, perhaps while editing them for use “in the course of liturgical celebration at Rievaulx or elsewhere.” Raciti notes in particular that “the manner in which he integrated such passages into his own composition witnesses to the evidence that he had before his eyes the passage that he reproduced with both a rigorous exactitude and a creative liberty.”⁴⁰ Along with copying passages from other authors into his own sermons, Raciti notes that Aelred also four times copied passages from Hugh of Saint Victor, Bernard, Gregory the Great, and others into the manuscript after sermons 105, 133, 150, and 160. Dietz has remarked on Aelred’s thoughtful placement of these works, describing it as not careless but schematic, with recognizable links among the sermons and the other works, and he comments on the particular value of these additions: “this collection shows not only what Ælred liked to say when speaking in public, but also the kinds of sources he liked to draw on for his own benefit and for the benefit of his listeners More than in the other collections we see how immersed Ælred was in Bernard’s writings.”⁴¹

In 2012, thirty-one years after discovering this remarkable assemblage of sermons, Raciti published them in CCCM 2C, so completing his critical edition of Aelred’s sermons. His decision to edit the four shorter collections first enabled him to cross-reference all of Aelred’s sermons in the apparatus to the Reading-Cluny collection.⁴²

Raciti’s Categorization of the Reading-Cluny Sermons

This final collection of Aelred’s sermons, like those in the four previous collections, consists primarily of sermons for liturgical feasts and is arranged for the most part in that order. The edition in CCCM 2C replicates the manuscript’s order, beginning with three Advent sermons (SS 85–87) and ending with a sermon for

⁴⁰ Raciti, Introduction, CCCM 2C:XIII–XIV.

⁴¹ Dietz, “Aelred of Rievaulx’s Reading-Cluny Sermons,” 165.

⁴² Dietz, “Aelred of Rievaulx’s Reading-Cluny Sermons,” 163. Because of the large number of Aelredian parallels Raciti has identified, they are not cited in the translation below.

The Reading-Cluny Collection

Sermons 85-133

Sermon 85

On the Advent of the Lord

1. **B**ehold a great prophet shall come, and he shall renew the face of the earth.* We ought to celebrate the observance of the Lord's Advent and to rejoice in his ever-flowing frequency, my brothers. For the memory of one whose benefits are many and constant ought to be continual. Let there be no loathing of a good thing. For us memory of the Redeemer ought to be "honey in the mouth, a song in the ear, a joyful melody in the heart."*

*Ant Adv
(Hesbert
3:2552);
see Luke 7:16;
see Ps 103:30

2. For the entire way of our sojourn is located in suffering and grief,† in temptation and tribulation, in bitterness and distress. There is no consistency in human life, no blessedness in temporal matters. Enjoyment of all things in this temporal world is turned into disgust. In pleasure of flesh and obtaining of human desire is also affliction of spirit.* Anything that helps a weary person has an inherent weariness.

*Bernard,
SC 15.6
(SBOp 1:86)
†see 2 Cor 5:6

3. I leave unmentioned that every human being is born in this world to die afterward. We are all certain of death and ignorant of our own death. If someone sleeps or stays awake, if someone eats or drinks, if someone suffers or rejoices—whatever at all a person does, he runs to death and approaches his end from day to day, from hour to hour, from moment to moment. What therefore is to be done in such great misery, in such misfortune, in a condition so grievous? It is necessary by all means to grieve and mourn and pray without ceasing* so that our Savior may come,

*Eccl 1:14, 17

*see 1 Thess
5:17

he who rescues us from this misery, and leads us out from this Egypt* in which we are so miserably afflicted, and restores to us our inheritance.*

*see Exod 3:10

*see Ps 15:5

*see Ant Adv
(Hesbert
3:2204);
see Isa 35:4
†Isa 13:6
‡see Zeph 1:15

*Ant Adv
(Hesbert
3:2552; 4:7177);
see Ezek 36:8;
see Luke 7:16;
see Ps 103:30
†see Matt 13:11

*see John 1:16

*see John 1:15

4. Therefore do not fear or dread: *the faint-hearted are made strong** because *the day of the Lord is near*.† Not *that day of gloom and fog*‡ that is terrible to every flesh, but a happy day, a day of sweetness, a day longed for, the day of Christ's birth. *Behold, it is near so that a great prophet may come and renew the face of the earth.** Moses was great, Elisha was great, and the others to whom were given understanding of the secret mysteries of God† were great, but none of them was great in comparison to him who shall come last. The former were great as human beings; the latter shall be great as God. All who go before this prophet according to the flesh have received from his fullness,* but he who comes after them was made before them.*

*Ant Adv
(Hesbert
3:2552);
see Luke 7:16;
see Ps 103:30
†Gen 3:17
‡Gen 4:12
#Gen 3:18
§see Ant Adv
(Hesbert
3:2552); see
Luke 7:16; see
Ps 103:30

*Gen 3:19

*see Ant
Adv (Hesbert
3:2552);
see Luke 7:16;
see Ps 103:30
†see Col 2:14;
see Gal 3:13, 17
‡Ps 103:32

5. *A great prophet shall come, and he shall renew the face of the earth.** The earth has become old and corrupted by Adam's deed, to whom it has been said on account of his sin, *Cursed is the earth in your work*.† *When you till it, it shall not yield its fruit,‡ but thorns and thistles shall it sprout for you.*# *This great prophet shall renew the face of the earth.*§ The face of a thing is the foremost and prominent part. What then is designated by *face of the earth* if not a human being who was made from earth, or rather, who is earth, just as the Lord said [to Adam]: *Earth you are, and into earth you shall go?** The prophet who is to come shall renew the face of the earth,* because he shall erase the handwriting of the ancient curse,† and he shall renew his people with a new blessing. He himself also *looks upon the earth and makes it tremble; he touches the mountains and they smoke.*‡

6. The rich and greedy, those who covet earthly goods, are meant by the name *earth*. Those who are puffed up and proud are described as mountains, putting themselves before all and looking down on others, unwilling to be humble on account of excess pride, desiring more respect than virtue. But *the Lord looks upon the earth and makes it tremble*,* that is, he bends humans of this sort to humility, to compassion, and to charity, sometimes through preaching, sometimes through interior thought, sometimes through the whip of rebuke, sometimes through the compassion of consolation. And human beings fail among themselves *so that they are no more** what they had been previously. When the Lord was looking upon them, they put aside *the old person with his deeds and** put on *the new person, who according to God was created in justice and holiness of truth*.† Behold how that *prophet shall renew the face of the earth*,‡ taking away from men and women the earthly and *stony heart* and creating in them *a heart of flesh*,# by which they may know and fear and love God.

7. *Behold, a great prophet shall come*,* because *he shall come out from his holy place; he shall come to save his people*.† He shall come down from *the Father's bosom* into the womb of the Virgin, not so as to be separated from the Father, but to be whole *in the Father's bosom*‡ and at the same time whole in the Virgin's womb; *in the midst of the earth* he shall accomplish *the salvation of his people*.# The place of the Savior is the womb of blessed Virgin Mary, in which he shall rest for nine months. *From this place the Lord shall come out like a bridegroom from his bridechamber; he shall come into the world to save his people*.* If therefore we need salvation, if

*Ps 103:32

*see Ps 103:35

*Eph 4:22;
see Ps 103:32;

Col 3:9

†Eph 4:24

‡see Ant Adv

(Hesbert
3:2552);

see Ps 103:30

#see Ezek

11:19; 36:26

*Ant Adv

(Hesbert

3:2552);

see Luke 7:16

†Ant Adv

(Hesbert

3:2612);

see Mic 1:3;

see Matt 1:21

‡see John 1:18

#see Ps 73:12;

see Luke 1:68

*Ant Adv

(Hesbert

3:2612);

see Ps 18:6;

see John 3:17

†see 2 Cor 5:6
 ‡see Gal 4:26;
 see Heb 11:14
 #see Orat
 Adv (CO
 3:1915; CCSL
 160B:100)
 §see Isa 62:11
 *John 1:9
 †see Ps 106:10;
 Luke 1:79

our sojourn is bitter,† if our homeland is sweet (that is, the heavenly Jerusalem to which we aspire),‡ then let us happily long for the coming Savior.# For in fact he does not come empty, but *his reward is with him*.§

8. In this his first coming he carries with him three [things]: light, faith, and freedom. He conveyed light because he himself is the true light that *enlightens every person coming into this world*.* Before the coming of this prophet, every race of human beings was *in darkness and shadow of death*.† But in these our circumstances he enlightened our darkness, purified our errors, called us back to recognition of our Creator. He conveyed faith to us, because as he enlightens us, we perceive knowledge of the holy Trinity, and we are made faithful. It is he about whom Isaiah says, *Justice shall be the girdle of his loins and faith the belt of his waist*.* He himself made the faithful out of the unfaithful, teaching what we ought to believe. So when the human being was enlightened and strengthened in faith, he gave freedom to humanity, shaking off the devil's yoke, by which we were oppressed.* Before that, we were all children of wrath,* but through him we have been made children of justice, children of mercy, children of grace, so that now we might not serve sin, as we did previously, but rather, once made free, we may obey God.*

*Isa 11:5

*see Gen 27:40
 *see Eph 2:3;
 see Rom 9:22-23

*see Rom 6:6;
 see John 8:36

9. In his second coming, which is midway between first and last, he similarly conveys three virtues for us: rejection of the world, love of truth, contemplation of eternity. That is, to anyone to whom the Savior deigns to come by his secret presence, through hidden inspiration he makes that person condemn <the world>,¹ love truth, and contemplate eternity.

¹ Throughout the sermons, words and phrases enclosed in angle brackets are absent from the manuscript and inserted into the text by Gaetano Raciti. Those in square brackets are added in the translation to clarify otherwise unclear aspects of the text. DG.

10. In his third coming, when *manifestly the Lord of vengeance shall come*,* he shall bring two things with him, life and death: life for the chosen, death for the condemned, fellowship with God for the saints, and sharing with the devil for the unfaithful. Concerning this coming, we read, *Behold I come, and my reward is with me, to render to everyone according to his works*.* And David says, *God has spoken once, these two things have I heard: that power belongs to God, and mercy to you, O Lord, for you will render to every person according to his works*.* In his coming, <God> of gods, the Lord, shall come to render vengeance in wrath,* handing the condemned over to eternal fires and receiving the chosen into eternal life.† What terror, what grief, what distress, what tears, how great the sobbing of that day! *That day is a day of wrath, a day of grief and distress*.*

*see Ps 49:3;
93:1

*Rev 22:12;
see Isa 6:8;
see Ps 61:13

*Ps 61:12-13

*see Hab 2:3;
see Ps 49:1;
see Sir 12:4, 7
†see Matt
25:41, 46

*Zeph 1:15

11. So that on that day he not find us <fearful>, *let us receive the coming of the Redeemer* with a devoted heart; *so that we may see the Judge without care*, let us await the Savior *with joy*.* If our conscience has been pure, if we prepare our souls in this coming, then he who is born for us† shall strengthen us in himself, and he will not be a cause of shame for us on the Day of Judgment, but instead glory and exultation. Just as that day is a day of shame and distress for the condemned,* so for the chosen it is a day of sweetness and reward, a day of happiness and glory. Then our labors and sorrows* will run out and come to an end, and a new joy shall rise up for us, joy that will endure without end. On that day we will accept the reward of our labors,* eternal life, which has been prepared for lovers not of the world but of God. Therefore we receive the coming Redeemer with eagerness, *so that free from care we may see the Judge, Lord Jesus Christ*,* to whom may there be honor and authority through all ages. Amen.†

*see Orat
Adv (CO
3:1915; CCSL
160B:100)
†see Isa 9:6

*see Zeph 1:15

*see Sir 14:15

*see Wis 10:17

*see Orat
Adv (CO
3:1915; CCSL
160B:100)
†see 1 Tim 6:16

Sermon 86

On the Advent of the Lord

1. **R**ightly do we celebrate the Lord's advent for three weeks, seeing as during those weeks we signify his threefold arrival: the first humble and secret, the second uncertain, the third manifest. By *week* we signify all time. It is no wonder if we celebrate the Lord's advent through all time. If the prophets and the rest of the faithful awaited his first advent (about which they had only heard) with such great desire, how much more should we rejoice, for *just as we have heard, so have we seen*,* *looking for the manifest advent*,† *when he shall come manifestly*,‡ *and all flesh shall see the salvation of God*.#

*Ps 47:9

†see Titus 2:13

‡Ps 49:3

#Luke 3:6

2. For the goods of God are not like the goods of the world, which torment us while we look for them and once obtained have a flawed and brief consolation. But truly the goods of God have joy in their expectation, and fuller joy in the attainment. *Ask*, he says, *so that your joy may be full*.* Finally, the Lord's advent must be desired with the highest desire, as it is written: *My people shall wait attentively for my return*.* If that *man* bestows so much—that *prophet, who was so powerful in word and deed*,* that he warmed *the heart of a child**—then what do we think shall be when his *eyes* are opened?† *Eye has not seen, nor ear heard, nor has it entered into the human heart what God has prepared for those who love him*.‡

*John 16:24

*Hos 11:7

*Luke 24:19

*see 2 Kgs 4:34;

see Luke 24:32

†see 2 Kgs 4:35;

see Luke 24:31

#1 Cor 2:9;

see Jas 1:12

3. The devoted mother cherished the dead child. She went out to lead the prophet to him, and the

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