

NT-JN17

04.07.19

A Commentary on the Gospel of John by St. Augustine ¹

The scribes and Pharisees brought to him a woman who had been caught committing adultery. Now the penalty of the law for adultery was stoning. It was, of course, unthinkable that any of the prescriptions of the law could be unjust, so it followed that anyone whose teachings contravened what the law required would lay himself open to the charge of advocating injustice. The Lord's enemies accordingly said to themselves: "He has a reputation for truth and is regarded as a man of great kindness and forbearance, so we must find a pretext for accusing him on the grounds of injustice. Let us confront him with a woman caught committing adultery, and quote the ruling of the law in her regard. If he orders her to be stoned, he will lose his name for clemency; if he tells us to release her, he will not be upholding justice. There is little doubt that he will sway she must be freed, in order not to lose the reputation which has made him so popular. That will be our chance to incriminate him and find him guilty of an offense against the law. We shall be able to say: 'You are an enemy of the law! Your answer is not merely an attack on Moses but on God who gave the law to Moses. You have made yourself liable to the death penalty. You and the woman should both be stoned.'" By voicing such opinions the Lord's enemies might be able to enflame popular feelings against him; they might incite the crowds to denounce him and demand his condemnation.

But look at the way our Lord's answer upheld justice without forgoing clemency. He was not caught in the snare his enemies had laid for him; it was they themselves who were caught in it. He did not say the woman should not be stoned, for then it would look as though he were opposing the law. But he had no intention of saying: "Let her be stoned," because he came not to destroy those he found but to seek those who were lost. Mark his reply. It contains justice, clemency and truth in full measure. *Let the one among you who has never sinner be the first to throw a stone at her.* Let the sinner be punished, yes – but not be sinners. Let the law be carried out, but not by lawbreakers.

This, unquestionably, is the voice of justice, justice that pierced those men like a javelin. Looking into themselves, they realized their guilt, and one by one they all went out. Two remained behind: the miserable woman, and Mercy. The Lord raised his eyes, and with a gentle look he asked her: *Has no one condemned you?* She replied: *No one, sir.* And he said: *Neither will I condemn you.* What is this, Lord? Are you giving approval to immorality? Not at all. Take note of what follows: *Go and sin no more.*

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You see then that the Lord does indeed pass sentence, but it is sin he condemns, not people. One who approved of immorality would have said: "*Neither will I condemn you. Go and live as you please; you can be sure that I will acquit you. However much you sin, I will release you from all penalty, and from the tortures of hell and the underworld.*" He did not say that. He said: "Neither will I condemn you; you need have no fear of the past, but beware of what you do in the future. *Neither will I condemn you: I have blotted out what you have done; now observe what I have commanded, in order to obtain what I have promised.*"

[1](#)Journey with the Fathers – Year C – New City Press – 1999 – p 38

TM=LNT65

04.08.19

From a Sermon of St Bernard on Lent ¹

If you grieve for your sin or your neighbor's, you do well, and this sadness leads to salvation. If you rejoice at the gifts of grace, this is a holy joy and a true joy in the Holy spirit. You must rejoice in the love of Christ with your brothers, in their successes and grieve with them in adversity, as it is written: *Rejoice with those who rejoice, weep with those who weep.*

This does not mean that we should value lightly the physical turning. As we know, it is no small support for the spiritual. That is why when the Lord had said "with all your heart" here, he immediately added "with fasting", for that is of the body. Yet I would have you warned, my brothers, that that means not only abstaining from food, but from all fleshly lusts and all bodily pleasures; indeed you must fast from vices far more than from food. But there is a bread from which I do not wish you to fast lest you faint on the way; if you do not know what it is, I am speaking of the bread of tears. The text goes on, *with fasting, with weeping, and with mourning.* It demands mourning of us by way of repentance for our former way of life; it demands weeping with desire for future beatitude. You do not have sufficient cravings for the joys to come if you do not beg for them every day with tears; if your soul does not refuse comfort until they come, then you know too little of them.

Let the Spirit rend your heart with his sword, which is the Word of God; let him rend it and speedily shatter it into many fragments. There is no way to turn to the Lord with all your heart except your heart be rent. Listen to one whom God found to be after his own heart. *My heart is ready, O God, my heart is ready, he says* – ready for both adversity and prosperity, ready for what is low and what is lofty; ready for whatever you command. Who is faithful as David in his going out and coming in? He used to say of sinners, *Their heart is curdled like milk, but I have meditated on your law.* This is the reason for hardness of heart and obstinacy of mind, that someone does not meditate on the law of the Lord but on his own will.

Let us rend our hearts, dearly beloved, but keep our garments whole. Our garments are our virtues; love is a good garment, obedience is a good garment. Happy is the one who cares for these garments that he may not walk naked. *Happy are those whose sins are covered; love covers a multitude of sins.* Let us rend our hearts, as was said before, that we may keep our garments whole, as was our Savior's tunic. The rending of the heart not only keeps the garment whole, but also makes it long and of many colors, like the coat the holy patriarch Joseph gave the son whom he loved more than the others. From this comes perseverance in virtue, from this the many colored unity of a beautiful way of life.

We may also take this rending of the heart in another way; if the heart is wicked it may be rent by confession; if hard, by compassion. Is not an ulcer rent so that the

¹ Bernard of Clairvaux – Sermons for Lent – Cistercian Fathers Series - #52 – Collegeville, MN – pg. 34

diseased matter may flow out? Is not the heart rent to overflow in compassion? Both readings are expedient, that the poison of sin may not be hidden in the heart, and we may not shut off our compassion from our neighbor's need, that we may receive mercy from Our Lord Jesus Christ, who is over all, blessed forever.

A Sermon of St Bernard on Lent ²

My loving concern for you, brothers, is why I speak to you. You should not wonder if I am concerned for you, since I find in myself much matter and cause for concern. As often as I think of my own miserable condition and perils of every kind, my soul is troubled within me. I must have no less concern for each of you if I love you as myself. You should not wonder that I have so much concern for you and that great anxiety disturbs me over every one of you when I see you in so miserable a condition and in such great danger. I am speaking of this flesh, born in sin, nourished in sin, corrupt from its very beginning, but made much worse by bad habits. This is why it lusts so sharply against the spirit. Constantly murmurs, is impatient of discipline, suggests what is forbidden.

This the cunning serpent approaches, this he assists, and this he uses to attack us. He has no other desire, no other occupation except to shed the blood of our souls. He it is who continually contrives evil, who stirs up the desires of the flesh, inflames lawless impulses, prepares occasions of sin, and does not cease to tempt the hearts of humans with a thousand harmful tricks.

But what good does it do to point out the dangers without pointing out also some consolation, some remedy that can be applied? The peril indeed is great, and grave is the struggle against an enemy of our own household. Great, too, are the stakes, for we have frequent – no continuous – fights against the tricks of the devil, the deceiver, whom we cannot see; the subtlety of his nature, combined with his long practice of malice has made him very clever.

It rests with us, however, to refuse to be overcome in this conflict; none of us is overthrown in it against his will. The enemy can arouse the impulse of temptation, but it rests with you, if you choose, to give or to refuse consent. You have the capacity, if you choose, to make your enemy your servant. So that all things work together for good.

This surely was what God was looking for, this was what he was working to lead us to, that, seeing our weakness and that we have no other help, we would run toward his mercy with perfect humility. Therefore I ask you, brothers, to have this safe refuge of prayer always at hand.

But whenever I speak of prayer, I seem to hear expressed in your hearts some human thoughts that I have also heard frequently from others and sometimes experienced in my own heart. Why is it, seeing that we never cease from prayer, that scarcely ever does any one of us seem to experience the fruit of his prayer? As we come to prayer, so we return; no one responds to us, no one gives us anything, but we seem to have labored in vain. But what says the Lord in the gospel? *Do not judge by appearance, but judge with right judgment.* What is right judgment but the judgment of

² Bernard of Clairvaux – Sermons for Lent and Easter – Cistercian Fathers Series - #52 = Liturgical Press – Collegeville, MN – 2013 – pg 44

faith. *The one made righteous by faith lives.* Follow the judgment of faith, then, and not your own experience, since faith is true but experience is false. What is the truth of faith if not what the Son of God promises: *Whatever you ask for in prayer, believe that you will receive it, and it will come to you.* None of you should think his prayer of small account, brothers. I tell you that he to whom we pray does not think it of small account. Before it has left your mouth he has ordered it written in his book. Unquestionably we can hope for one of two things, that he will grant either what we ask, or what he knows is better for us. *We do not know what to pray for as we ought,* but he has pity on our ignorance. He accepts our prayer in his goodness, but does not give us what is not expedient for us or what we should not be given so quickly. Therefore our prayer will not be fruitless.

It shall not be so long as we do as we are instructed by the psalm – that is, if we delight in the Lord. Holy David says, *Delight in the Lord, and he will give you your hearts desires.* Which of you has not often experienced the delight of a good conscience? Who has not savored chastity, humility and love? This is not the delight of good food or drink or anything of that kind – yet it is delight, and greater than all these others. This delight is divine and not of the flesh; when we delight in these things, plainly we delight in the Lord. No doubt a person of this kind fulfills completely the prophet's admonition to *delight in the Lord,* since he is not speaking of a feeling but of a practice. The feeling is of happiness, but the practice is of virtue.

Sermon 36 of St. Aelred of Rievaulx ³

1. Our Lord Jesus Christ worked for our salvation not in one way only but in many. Because his mercy provided for our redemption, he accomplished it in such a way that he might be an example for us. Behold, my brothers, how at this time you call to mind our redemption; therefore pay diligent attention not only to the redemption itself but also both to the manner by which redemption was accomplished and the place in which it was done. The manner of redemption is the passion of Christ; the place, outside the city.*{Lk 4:29; Heb 13:12-13} You must know, then, that from this redemption and the manner of accomplishing it, we receive both a way of living and the right location we must choose in order to live in this way.

2. Let us accept now the way of living that comes from this cross of Jesus. Do I say a way of living or of dying? Certainly both of living and of dying. Of dying to the world; of living for God. Of dying to vices and of living in virtues. Of dying to the flesh; of living however in the Spirit. Therefore in the cross of Christ there is death and in the cross of Christ there is life. There, the death of death and the life of life. There, the death of sins and the life of virtues. There, the death of the flesh and the life of the spirit. Why however did God choose this kind of death? Both because of the divine mysteryⁱ itself and of the example to be given. Then, too, because our illness was such that the remedy should fit it in this way. **3.** It was certainly fitting that we who had fallen through the wood, would rise up through the wood. Fitting that he who conquered through the wood would himself be conquered through it. Fitting that we who chose the fruit of death from the wood would be given the fruit of life from the wood. And because we fell from the stability of this most beautiful earth into the *great and spacious sea*,*{Ps 103:25} it is fitting that wood be prepared for us by which we would cross over that sea. For no one can cross the sea without wood, nor this world without the cross.

4. Let us now say something of the hidden meaningⁱⁱ of the cross. One who dies on the cross is not on the earth but above the earth; furthermore the members of the body are not cut off but stretched out. They are so stretched out in width and in length so that the crucified is extended in four directions, so that he seems to enfold the four parts of the world and to take possession of heaven and earth at the same time. When the cross is erect, the head is toward heaven, the feet stretched toward earth and the outstretched arms are positioned between heaven and earth. If the crucified is laid on the earth, one part of his body is toward the east, another toward the west, the third toward the south, the fourth toward the north. **5.** Therefore do you see how Christ chose this kind of death as full of some divine meaning or other? The Apostle explains it openly. Saying: *He humbled himself, being made obedient even to death, death on the*

¹ Aelred of Rievaulx – The Liturgical Sermon – Cistercian Fathers Series #77 – Liturgical Press – Collegeville, MN – 2016 – pg. 70 f

cross, he then proclaims the meaning. *Because of this, God exalted him and gave him the name which is above every name, that at the name of Jesus every knee should bow, in heaven, on earth and in the depths.* *{Phil 2:8-10} Because he was about to take possession of heaven and earth through the cross, he was placed on the cross as if he embraced heaven and earth. **6.** Since in truth his death has already taken place not on the earth but above the earth, what can it mean except that, raised up as we are from the earth through his blessed passion, we taste *what is above*, not those *things on earth*. *{Col 3:2} The fact that he died with arms outstretched is a sign of his great loving-kindness. Just as a hen gathers her chicks under her wing and defends them from a persistent raptor, so he, clasping us with maternal affection under the wings of his grace, makes us completely secure against the attack of heinous spirits. We have briefly discussed the divine mystery of the cross; now we will speak of how it is an example of dying or living.

7. First we are taught by this example *not to fear those who kill the body because they cannot kill the soul.* *{Mt 10:28} Then we are taught to be extremely courageous, brave enough to die for our own advantage as he did for the advantage of another. After that, let us contemplate in the cross a kind of example of good works. There are to be sure four dimensions in the cross, namely length, width, height, and depth. There is width in the extension of the arms, length in the extension of the whole body; there is height in the title placed upon it and depth in the positioning of the cross itself.

8. The width signifies charity; the psalmist describes it saying: *although I have seen the limit of all fulfillment, your commandment is exceedingly wide.* *{Ps 118:96} For what is this width except the charity that embraces all, loves all, excludes not even enemies from the bosom of its affection? Charity is wide because every other precept is woven into it; it perfects all things. Therefore [the psalmist] says, *I have seen the limit of all fulfillment*, that is, I have understood the increase and summit of all perfection. Where? *Your commandment is exceedingly wide*, he says. In this wide commandment is the summit of all perfection. *Your commandment is exceedingly wide*, he says, that is, it exceeds measure, not because it might encompass more than it ought but because it ought not to be confined within limits. Thus the Scripture says: *Love the Lord your God with your whole heart, your whole soul, with all your strength.* *{Dt 6:5; Mk 12:30}

9. Height signifies our hope, which we ought not to place in earthly and transitory things but in heavenly realities. For this reason the title was placed on the top of the cross; it is a mark of kingly status that signifies we hope to reign with Christ in the future. As the Lord says: *Come, blessed of my Father, receive the kingdom that has been prepared for you from the beginning of the world.* *{Mt 25:34} Further, the bottom of the cross, not seen because it was fixed in the earth, signifies the fear we ought always to have of the hidden judgements of God. Perchance we know what we are now, but we are totally ignorant of how we shall be in the future. But because time produces nothing permanent in all these things, there is the length of the cross, signifying perseverance to us in these things.

TM-LNT56

04/11/19

Continuation of Sermon of St Aelred of Rievaulx

10. We have spoken about a way of living. What do we say about a way of dying? Listen powerfully to the Apostle: *You know*, he says, *that our old man was crucified with him, that the body of sin might be destroyed, that we might not serve sin.* *{Rom 6:6} This verse describes a happy kind of dying. There is something of the old man in us, something that belongs to the old life, let it be crucified and, then, let it die. All our vices and evil habits belong to the old life. Let us now see how all of them ought to be crucified.

11. Anger rises up, it persuades us to say what we ought not to say: that belongs to the old man. Therefore let it be crucified. How? Receive the keys of the precepts of God and thus lock up this old man so that he cannot move. Consider firmly what the Lord says: *Everyone who is angry with his brother, it will be a matter for judgement. And who said: You fool, etc. And who said: Raca, it will be a matter for the fire of Gehenna.* *{Mt 5:22} Do you see what kind of keys [these are]? Who is it who cannot crucify his tongue with these keys so that it cannot be moved? **12.** Someone who is angry in his heart deserves judgment thereby, perhaps both temporal and eternal judgment (the latter perhaps because of cause, intention, manner or person concerned). Who, then, [motivated by] this fear, would not control his anger, as if by some key, as if he crucified it? If the one who is not only angry against his brother in his heart, but also through some words, even insignificant words, of his mouth, gives vent to his anger, that is a thing for which he ought to be judged in council. [The question is] not whether he must be damned for it, for surely he ought to be damned, but by which kind of punishment. Who, then, would not restrain if he could even the movement of his face because of this consideration? Finally, if someone openly speaks a violent reproach to his brother, calling him a fool, in truth he is already brought to eternal punishment. Who, then, would not, because of this threat, lock up his tongue as if by a certain key so that it not be moved?

13. Appetite rises up, urging a man to *offer his members to sin as weapons of iniquity* . *{Rom 6:13} Let that man return immediately to the divine commands, let him hear the Apostle saying that *God will judge fornicators and adulterers* *{Heb 13:4} and that the unclean *cannot obtain the kingdom of God.* *{Gal 5:21; Eph 5:5} With these commands like so many keys, he will crucify and mortify his members *that are on the earth.* *{Col 3:5}

14. To put it briefly, just as a crucified man cannot move his hand, foot or other members, so a man who wishes to die in order to live confines and restrains all his members from evil acts through the fear and precepts of God. For all [bodily members of the old man] must be held fast on the cross until they die. The Apostle also says this: *That the sinful body may be destroyed,* *{Rom 6:6} that is, that all the disorder like a mass of sin must be destroyed so that it cannot move in us. Let these [ideas] about the manner and example of the passion of Lord be sufficient. Now we must say something about the place, as we have proposed.

15. The place in which he was crucified is *outside the city*.*{Acts 7:58; Lk 4:29} For thus the Apostle says: *In order that Jesus might sanctify the people through his blood, he died outside the gate*.*{Heb 13:12} And immediately explaining why this might be, he adds: *Let us therefore go to him outside the camp bearing his reproach*.*{Heb 13:13} What does it mean to go outside the camp? It means at least to bear his reproach. Hear how [Scripture explains it]: *I am the reproach of men and the most abject of the people*.*{Ps 21:7} My brothers, *let none deceive himself*.*{1 Cor 3:18} We cannot have it both ways; we cannot love the glory of the world and also bear the reproach of Christ. We cannot embrace both the cross and [worldly] delights. For surely the cross and [worldly] delights are contrary each to the other. **16.** Let us go therefore outside the city: for there is the place where we can be crucified with Christ. There is a certain evil city that belongs to this world and this present time: all its joy, all its delight, all its happiness are to be found in the present. There one loves honors, riches, [worldly] delights, softness, sensuality, vanity and other like things. It is good, brothers, to go out from this city and enter the one in which bitterness, reproaches and tribulations [are to be found] and where one may hope for eternal riches, enduring delights, endless joys and happiness without end.

17. For our example, brothers, our Lord, our leader, our emperor, was ejected from the synagogue outside the city; he was mocked and crucified so that we might follow him who preceded us.*{1 Pt 2:21} *The disciple is not greater than the master. If they call the father of the family Beelzebub, how much more his servants* If the world hated him, why would you wish to be loved by the world? The world held him in contempt and you wish to be honored by the world? The very name of the place in which he was crucified conveys this truth. For it is called the place of Calvary, that is, of the skull.*{Jn 19:12}

18. Therefore whoever wishes to die with Christ, to rise up with Christ, to ascend to heaven with Christ, must be a skull. Let him shave his head, as the Nazirites were accustomed to do; let him make of his hair a sacrifice to God and thus he may be a skull. What are these hairs? Some superfluous part of the body. You see therefore what you must do. Cut back everything superfluous and make a grateful offering of it to the Lord so that you have nothing in this world except what is absolutely necessary. Thus the mount of Calvary may be within you, a true mountain of great excellence and great perfection. It is a great perfection, brothers to seek nothing in this world except what is absolutely necessary, to fulfill what Paul ordains: *Having food and clothing, we are content with these*. **19.** Those who act in this way are plainly the sons of Core, the sons of the skull. They are sons of the skull who in this liturgical season mount the cross while the Jews mock saying, *Ascend the cross, O skull; ascend, O skull*. Thus the children mocked Eliseus the prophet, as a type of the Jews who were mocking Christ and were glorying in the fact that he was a skull For they had all shaved their hair because all who clung to their love for and intimacy with him had fled. In this way let us make progress in this solemn feast so that we wish with all affection to imitate this skull and with him be crowned with glory and honor. The one who at this present moment lives and reigns forever

TM-LNT56A

04.12.19

A Sermon of Bl Aelred of Rievaulx ⁴

When I consider the works of our Lord, not those done in the creation of the world, but those that he did for our redemption and that he does daily in restoring us, it seems to me that I ought to exult and cry out in the voice of the prophet, *How magnificent are your works, O Lord! You have done all things in wisdom.* Our Lord is Wisdom, and therefore he makes all things wisely. He Himself is Strength, and therefore he does all things strongly. He Himself is Sweetness, and therefore he does all things sweetly. For *Wisdom conquers wickedness, reaching strongly from end to end and arranging all things sweetly.*

This wickedness is from the devil, principle of all the evil that we commit, the cause of all the evil that we suffer because, as Scripture says, *through the envy of the devil death has entered the world.* Our Lord Jesus Christ conquers the wickedness of the devil wisely, strongly, sweetly. Wisely, for he must hide the mysteries; strongly, for he must restrain his tyrannies; sweetly, for he must put lowly realities before the mind. And see how these three work together and how wisdom, strength and sweetness mutually temper each other. Without strength, wisdom is weak. Strength without wisdom is blind. Wisdom enables us to know what must be done, but without strength we cannot do it. Again, with strength we can do what must be done, but without wisdom we cannot know how it must be done. Again, wisdom without sweetness is cunning, and sweetness without wisdom is stupid. Similarly, strength without sweetness is rash, and sweetness without strength is lax. Through these two, wisdom and strength, we do our work, but if we do it without sweetness, surely we are discouraged in that work.

But our Lord, just as he does all things in wisdom and disposes all things in strength, so in himself he rests sweetly. Wisdom, strength, and sweetness make up *the triple cord that is difficult to break*, the cord with which our Lord Jesus tied *that strong man with a strong hand* and tore to pieces *the equipment in which he trusted.*

Consider the three cords by which the devil conquered the first parent. Notice: first he attracted the man, then he tied him up, and finally he knocked him down. He attracted him by the cord of carnal appetite; he tied him with the cord of habit; he knocked him down with the cord of bitterness. Don't you recognize these cords? Are they not the ones you lament every day, for which every day you cry, *The bonds of sins have surrounded me?* Have you not often felt how these chains are broken? Have you not exulted and said: *You have broken my chains?*

In this way did the malice of the devil conquer the human person. First he attracted him with the cord of sensuality: *Taste*, he said, *and you will be like God.* Afterward he tied him with the cord of evil habits. Then he scourged him with the cord of damnation. But the Lord freed him from evil sensuality by the wisdom of his doctrine,

⁴ Aelred of Rievaulx – The Liturgical Sermons – Cistercian Fathers Series #77 – Liturgical Press – Collegeville, MN – 2016 – p62

he untied him from evil habits by the taste of sweetness, he redeemed him from eternal damnation by the strength of his passion.

One end was the initial damnation of Adam; the other end his perfect redemption. From this end to that, the wisdom of God stretches out strongly and disposes all things sweetly. Through this whole time the wisdom of God punished human beings for transgression; nevertheless, with wondrous benevolence God arranged what was fitting for salvation.

But, beloved brothers, because Christ, the author of sweetness himself, has come and already untied human nature from the bonds of the devil, let us follow our Lord with praise, exaltation and songs of victory. Let us not cease to follow on his footsteps until he brings us into the heavenly Jerusalem, our mother, that receives all the saints into eternal blessedness.

TM-LNT62

04.13.19

From a Sermon by Blessed Gueric of Igny ¹

It seems to me that during these days when we are solemnly observing the annual commemoration of our Lord's passion and crucifixion, I cannot speak to you on a more appropriate subject than that of Jesus Christ himself, and him crucified. Even at another season of the year it would be hard to find a worthier theme. Could you hear anything more salutary or occupy your minds with anything more profitable? Surely nothing can so sweetly stir the hearts of the faithful or exert so wholesome an influence on their lives, nothing has such power to cut off their sins, root out their vices, nourish and strengthen their virtues, as the remembrance of Jesus crucified.

To those who have reached maturity, Saint Paul may preach about the hidden wisdom of God; but to me, whose shortcomings are visible to all, let him speak of the crucified Christ, who indeed seems mere foolishness to those who are on the road to perdition, but is the power and wisdom of God to those who are on the way to salvation. For me this is the highest and noblest philosophy, in the light of which all worldly and human wisdom is of no account.

How perfect I might think myself, how advanced in wisdom, if only I could qualify as a true disciple of Jesus crucified, for God has made him not only our wisdom but also our righteousness, our holiness, and our freedom! If anyone is nailed to the cross with Christ he is altogether wise, righteous, holy and free. Wise, because he has been raised with Christ above the earth, and now seeks and understands the things of heaven; righteous, because sin has been put to death in him and he is no longer enslaved to it; holy, because he has offered himself to God as a living sacrifice, consecrated and acceptable to him; free, because the Son of God has redeemed him, and in freedom of spirit he can now boldly repeat the Son's confident words: *The prince of this world is on his way, but he has no claim on me.*

Truly there is mercy and fullness of redemption with our crucified Lord. So completely has he redeemed Israel from all its iniquity that it is now acquitted of any accusation that the prince of this world could make against it. *The Lord has redeemed his people from the land of the foe and gathered them from far-off lands.* Let them be of one mind with their teacher, Saint Paul, in declaring: *God forbid that I should boast of anything but the cross of our Lord Jesus Christ!*

¹Sermon 2 on Palm Sunday – A Word in Season – vol. II – Exordium Books – 1982 – pg

