The Families from the Epiphany of Our Lord

To Quinquagesima Sunday

A Translation, with a Commentary

by

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Outline

I. Purpose.
   1) To give a translation.
   2) The value of such a translation.
      a) Knowledge
      b) English
      c) Value to me reciting them later
      d) Value to those not knowing Latin who can read them.
   3) The knowledge of the Homilies is valuable for its own sake
   4) To note the more usual differences in their Latinity from Classical Latin

2. Homilies - Their nature and importance; chief writers of Homilies.

3. Scope of this work.--The Homilies from the Epiphany of Our Lord to Quinquagesima Sunday.

4. Method
   1) Translation
   2) Commentary
      a) Explanation of obscure passages
      b) Latinity
         A. Vocabulary
I. Substantives

1) Substantives in -- tor
2) Substantives in -- tas
3) Substantives in -- tio (sio)
4) Substantives in -- tus
5) Substantives in -- tia
6) Substantives in -- a, -- ia
7) Substantives in -- men
8) Substantives in -- ium
9) Substantives in -- or
10) Substantives in -- culum
11) Diminutives
12) Other substantives not classified above

II. Adjectives

1) Adjectives in -- bilis
2) Adjectives in -- alis
3) Adjectives in -- ius
4) Adjectives in -- osus
5) Adjectives in -- icus
6) Adjectives in -- us, -- ulentus
7) Compound adjectives
8) Perf. Pass. Part. used as adjectives (their use as substantives will be taken up under syntax.)

III. Adverbs

IV. Verbs

1) Verbs derived from substantives and adjectives
2) Verbs in -- tare
3) Verbs in -- scere
4) Compound verbs
5) Other verbs

B. SYNTAX

I. The Substantive

1) Concretes
2) Abstracts
3) Adjectives and Participles used substantively
   a) Adjectives and participles used substantively in the masc. sg.
   b) In the Masc. plu.
c) Adjectives and participles used substantively in the neut. sing.
d) In the Neut. plu.

II. The Pronoun

1) The demonstratives

2) Interr. and indefinite pronouns and adjectives

3) Pronominal and possessive adjectives

III. Adjectives

1) Adjectives and participles used as substantives

2) Participles used as adjectives

3) The use of the comparative and superlative

IV. Adverbs

1) Adverbs of place

2) Adverbs of Interrogation

3) Adverbs of negation

V. The Verb

1) Voice

2) Absolute use of the verb
   a) transitive verbs used absolutely
b) transitive verbs used absolutely with a dative

c) Intransitive verbs used absolutely

3) Transitive verbs employed intransitively

4) Intransitive verbs employed transitively

5) Tenses

   a) The indicative

   b) The Subjunctive

   c) The imperative

   d) The infinitive and participle

VI. Moods

1) The indicative

2) The subjunctive

3) The imperative

VII. The employment of the cases (without prepositions)

1) The accusative

   a) As the direct complement of verbs

   b) Cognate use

   c) The use of two accusatives
2) The dative
   a) With simple verbs
   b) With compounds
   c) The use of the dat. with trans. compounds where in Class. prose a prep. with its proper case is usually employed
   d) Final dative
   e) Dative of interest
   f) Dative of the agent
   g) Dative with adjectives

3) The Genetive
   a) With adjectives
   b) With substantives
      1) The possessive genetive
      2) The use of substantive in the gen. after an abstract noun derived (mostly) from an adjective
      3) The use of the genetive of an abstract noun in place of the corresponding adjective
4) Genitive of Identity
5) Appositional genitive
6) Genitive of quality
7) Partitive genitive

4) The Ablative
   a) The ablative of separation
   b) The ablative with adjectives

VIII. The Prepositions

1) Prepositions governing the accusative
   A) Local use
      a) With verbs of motion
      b) With verbs of rest
      c) Other uses of ad that may be classed as local
   B) Temporal use
   C) Transferred use to express other relations
      a) Final use with verbs
      b) Final use with substantives
c) The use of ad with adjectives to express final, and various other relations

d) The use of ad in the sense of "in respect to" etc., is extended to verbs

2) Prepositions governing the abl.

a) the use of de to express source or separation after verbs and expressions which in Latin are almost invariably followed by ab or ex

b) The use of de with the abl. of material

c) The use of de in place of the partitive gen.

d) The use of de in place of the possessive gen.

e) Other uses of de.

3) Prepositions governing the abl. or acc.

IX. Nominal Forms of the Verb

(Infinitive, Gerund and Gerundive, Participle and Supine)
A. The Infinitive

1) The infinitive employed as a substantive

2) The infinitive employed as a complement of verbs and phrases
   a) With verbs of "wishing", "fearing", etc.
   b) With verbs signifying "to be able", etc.
   c) With other verbs and expressions

3) The accusative and infinitive
   a) With causative verbs
   b) With the verbs declarandi et sentiendi
   c) With impersonal verbs

B. Gerund and Gerundive

1) The Gerund
   a) Expressing means
   b) With in
   c) Expressing manner or circumstance

2) The Gerundive
C. The Participle

a) The predicate use of the part. in - urus

b) The use of dicens in introducing Scriptural quotations

D. The Supine

X. Particles

A. Copulative particles

1) Et

a) Et used to connect two imperatives

b) Et = etiam

a) Et = also or etiam after a subordinate conjunction

B) Et = also or etiam after a coordinate conjunction

c) Et = also or etiam in the interior of a preposition

2) Etiam

B. Disjunctive particles
C. Adversative particles
   a) Non solum sed et
   b) sed et, atque
   c) immo magis

D. Explicative or causal particles
   a) Etinam
   b) Nam
   c) Utique

E. Conclusive particles
   a) Denique = igitur
   b) Et ideo
   c) Ideoque
   d) Ideo
   e) Unde = igitur

XI. The Syntax of Subordination

1) The indirect question

2) The use of quod, quia, quoniam, and eo quod to introduce clauses after the verba declarandi et sentiendi
3) Clauses introduced by eo quod, non quo, and secundum quod
   a) The use of eo quod
   b) The use of non quo to introduce an untenable reason
   c) Secundum quod

4) The use of quam quam

5) Dum

6) Ut
   a) Final use
   b) Consecutive use
   c) Temporal use
   d) nisi ut

7) Conditional sentences
   a) Si, sit - est type
   b) Si fuerit - est type
   c) purpose

5. Conclusion: Generalizations
INTRODUCTION

The purpose of this work is twofold: first, I will attempt to give a lucid translation of the Homilies of the Holy Fathers from the Epiphany of Our Lord to Quinquagesima Sunday; and secondly, I will handle comprehensively the syntax of the more important Latin constructions. For those wishing to make a fuller study on the syntax of these Homilies, I have attached to this work an outline that will, I hope, simplify the study.

The value of such a work as this is twofold: it gives to me the works of the Fathers and the meaning literal, spiritual, allegorical, and figurative that they take out of the Holy Scriptures and lastly the benefit I gain personally as improving my ability to translate and also acquaints me with that subject matter, namely the works of the Fathers, that one should know.

The style of these discourses is clear and simple, yet elegant; the comparisons are most beautiful and instructive, because they are natural. Simplicity is the ornament, and this simplicity pervades the whole discourse. Their value consists in the fact that these discourses contain the principal truths of our Holy Catholic religion.

The Homilies are quoted in sermons and instructions and consulted when difficult passages of Holy Scripture need explaining. They are the source, the teachers, under whose guidance we are century after century led on to the higher road of truth. They are our protectors and never will they cause us to fall into error.
Who would not admire the grace and strength of a St. John Chrysostom, the depth and sublimity of a St. Augustine, the deep thought of a St. Ambrose, the vast learning of a St. Jerome or the penetrating knowledge of St. Gregory? These Holy Fathers form for us a vast library, a field fertile in the abundance of its fruit, but the sad part is that this field remains closed to the majority of Catholics. For this reason also this work might prove worthwhile and also a source of great pleasure to those not having the good fortune of knowing the language in which the Holy Fathers gave their fruits to posterity. For this reason I receive a pleasing satisfaction with the thought that to others I am able to give the means by which they may receive some solid and useful instructions.

The translation of these Homilies of the Holy Fathers, arranged according to the Sundays and principal festivals of the ecclesiastical year, would be a great spiritual help to all Christians. Again I mention this is the reason why I undertook this work and I hope that there may be some few who will find this a useful and worthwhile accomplishment, in so far as it gives a translation and some consideration and explanation to the Latinity of the Homilies.

I will in this thesis also attempt to explain some of the figures of rhetoric and of speech. I think it will be a worthwhile study to make, because to get the real meaning of these Homilies one must study the Homilies from every possible side. It is necessary for us to try and place in our minds the audiences to whom these Homilies were delivered.
was their mentality, their beliefs, and in this way we can get a better idea of why a certain Father wrote in such and such a manner. Allegory is frequently found in the works of the Fathers and this we can easily understand. The Fathers were preaching with an end in view and the people to whom they spoke were of the laboring type and the Fathers made use of the figures of speech that these people were all acquainted with.

St. Ambrose, it is said, gave to allegorical expressions a special importance because it enabled him to multiply ad infinitum edifying considerations in connection with texts, and to combat effectively the heretics with whom he happened to be dealing. Ambrose, Jerome, Gregory and Augustine are called the pillars of the Church and the pearls of the Latin Christian writers.

The Homilies of St. Jerome, numbering nearly a hundred, properly speaking did not reach the Christian public of his time. They were delivered to his monks at Bethlehem. His chief occupation was that of a translator. He translated the Homilies of Origen. His great work was the revision of the Bible. It is said that St. Jerome could have been a master of style had he so wished.

I am deeply grateful to Rev. Father Paul B. Kirchen, my teacher, who has placed me in the position to attempt this work. His kindness and splendid assistance throughout the preparation of this manuscript will never be obliterated from the golden tabernacle of my heart.
You have heard from the Gospel lesson, beloved brethren, that when the King of Heaven was born, the king of earth was troubled; because the depths of the earth are stirred, while the heights of heaven are opened. But let us consider what then it may be when the Redeemer was born; an angel appeared to the shepherds in Judea, but a star led the Wise Men from the East, not an angel, to adore Him. The Jews, though, evidently possessing reason, were foretold by a rational being, that is, an angel, while the Gentiles, because they did not use their reason to know God, were led by a sign, not by a voice. Hence it is said, even by St. Paul: "Prophecies are given to believers, not to unbelievers; moreover a sign is given not to believers but to unbelievers." So the prophesying, as it were, was given to the believers, not to unbelievers, and the sign was given as it were to them unbelievers believing not.

Lesson VIII.

And we must observe by the fact that Our Redeemer, when He had already completed His age and even as a little child, His apostles preached about Him to these same Gentiles. And a star proclaimed Him as a small child to the Gentiles and
and not by human bodies because evidently an order of reason was demanded as already the Lord spoke, praisers were becoming known speaking to us. And He not yet speaking, they proclaim the beginning changes. But in all the signs either at the Lord's birth or His death, which are pointed out, we consider how great must be the hardness of heart in certain Jews because they would not know this One, either through the gift of prophecies nor through miracles.

Lesson IX.

All the elements in power are testimony that He was come. As indeed I speak of Him as certain things I speak of in human usage. The heavens knew this One to be God, because they sent a star straightway to where He laid. The sea knew it because under His feet it offered Him something to walk upon. The earth knew it, because when He died, it trembled. The sun knew it because it darkened the rays of its light. The rocks and walls knew it, because at the time of His death, they were broken. Hell knew it because those dead which it was holding, it gave up. And neverthe less, up to this time, the hearts of the unbelieving Jews failed to be convinced that Our Lord, whom all insensible elements recognized, is Our Lord, and harder than rocks, they do not wish to be torn by repentance.

Homily of St. Bernard, Abbot.

And He was submissive to them; Who, to whom? God was submissive to men; God I say, to Whom the Angels are submissive, to whom the beginning and powers are obedient to, He was submissive to Mary, not only to Mary, but also to
Joseph on account of Mary. Therefore, it is astonishing on both sides, as He chooses what you will admire more, either the most pleasing dignity of the Son or the most lofty dignity of the Mother. Astonishment on both parties, on both sides a miracle. And by the fact that God should be submissive to woman, humility without a pattern; and by the fact that God was lead by the woman, sublimity without an associate; particularly in praising the virgin, it is prophesied by the fact that they followed the lamb wheresoever it went. To whom, therefore, do you judge worthy in praise to whom likewise it precedes.

Lesson VIII.

Learn, man, to obey; learn, world, to be submissive; learn, dust, to obey. The Evangelist speaks to you with authority. And He was, it said, submissive to them; there is no doubt concerning Mary and Joseph. Be ashamed proud ashes; God is humble and you exalt yourself. God became submissive to man and you desire to dominate man. Do you place before you your Author? Would that to me at some time such a thing be known. God is considered worthy to answer because He answers by calling upon His Apostles. Also, He said: "After me, Satan, because you do not know those are of God."

For as often as I will desire to be commanded by men, so often will I strive to go before God; and then, indeed, I do not know those which are of God. For it was said concerning Him: "And He was submissive to them." If it is man, O man, you deign to imitate as an example, it certainly will not be unworthy of you to follow your author. If perhaps you are not
able to follow Him wheresoever He goes, by which He condescends to be worthy to follow you.

Lesson IX.

If you are not able to enter the sublime part of virginity or to follow the Lord through the most cautious road; if humility, from whose rectitude if any of the virgins will have gone astray, to confess the truth and they do not follow the Lamb whither He will go. And indeed the humble defiled one follows the Lamb, the proud man and the virgin follow, but neither will it follow whithersoever it will go; because the former is not able to go up to the cleanness of the Lamb, Who is without stain, nor is the latter worthy to descend to the same gentleness in which forsooth not in the presence of one shearing but in the presence of one killing, he grew silent. But the sinner in his humility chose a more suitable part for following than the proud one in virginity, since both his humble reparation cleanses his uncleanness and it defiles the haughty one with shame.

We praise thee, O Lord.

Homily by Pope St. Gregory.

Tenth Homily on the Gospels.

When the birth of Our King was known, Herod deverted himself to heated argument and lest he should be deprived of his earthly kingdom, he requested them to bring back word where the boy would be found. He acts like he wishes to adore
Him, so that this One, if He is able to find Him, he might put Him to death. But how great is human wickedness against the counsel of Divinity? It is written: There is no wisdom, there is no prudence, there is no counsel against the Lord. Now this star which appeared led the Wise men: they found the born King, they offered gifts and they were warned in their sleep that they should not return to Herod. So it happened that Herod when he sought Jesus, he was not able to find Him.

Does a person as those others pointed out as hypocrites, who while they falsely seek to find Our Lord, never deserve it?

Lesson VIII.

But meanwhile this knowledge, the Priscillianist heretics believe is that every man is born under the guidance of the stars and to strengthen this error they assume by the fact that a new star is existing when Our Lord appeared in flesh; they think the star that appeared to be His destiny. But let us consider the words of the Gospel which speaks concerning this same star: "It came before them until it stood over where the Child was." Then it was not the Child who followed the star but the star that followed the Child; so, one is permitted to say it was not the destiny of the Child, a star appearing, but it was He, the Child, who was the destiny of the star.

Lesson IX.

But let the heart of the faithful be free in so far as they say anything natural is to be their destiny. This Maker
alone who created man's life, He alone administers. For man was not made for the stars but the stars were made for the man; and if it is said the star is the destiny of man, it is proposed to be above man, for whom they were created. Certainly when Jacob passed out of the womb, his hand held the heel of his first brother, the first could not have been born perfectly unless the second was completed, and nevertheless when at one period of time and the same moment, the mother brought forth both and there was not one quality of life for both.

Homily by Pope St. Gregory.

Tenth Homily on the Gospel

The wise men indeed brought gold, frank incense, and myrrh. Gold is suitable for a King, frankincense is placed in sacrifice for God, myrrh moreover embalmed the bodies of the dead. The Wise men who adore Him likewise foretell by their mysterious gifts that by the gold signifies He was King, the frankincense that He was God, and the myrrh that He was mortal. Indeed, there are some heretics who believe this one to be God, but by no means do they believe whatsoever He rules. These, indeed, offer Him the incense, but they do not wish to offer the gold. And there are some others who regard Him as King, but deny that He is God. These evidently offer Him the Gold, but they do not wish to offer Him the incense.

Lesson VIII.

And there are some who admit He is both God and King, but deny that He took on to Himself mortal flesh. These un-
doubtedly offer Him gold and incense but they do not wish to offer Him myrrh, taken by one for mortality. Let us, however, offer gold to the born Lord that we admit this One rules over all. Let us offer incense, that we believe that He who appeared in time was God before time existed. Let us offer myrrh, so that He whom we believe in His absolute Divinity, we believe also to be in the flesh our nature, subject to death.

Lesson IX.

Another meaning is also able to be known in this gold, frankincense, and myrrh. Gold is designated as wisdom, attested by Solomon, who says: "It as a treasury remains despicable in the mouth of the wise." Likewise frankincense is burned for God, an excellence expressed by speech; witness the psalmist, who says: "Let my speech (prayer) be directed as incense in your sight." By myrrh is represented indeed the mortification of our flesh. Whence the Holy Church says of those working for God even to death: "My hands dropped with myrrh."

Homily by Pope St. Gregory.

Tenth Homily on the Gospels.

The Wisemen also give a great sign to us, because they returned to their place by another road. Through Him they were warned and indeed they insinuate to us, what we must do. Our earth is Paradise, to which, by knowing Jesus, we are prohibited to return by the way by which we came. We have departed far from our earth by way of pride, disobedience, following our sight and forbidden food partaking: but it is necessary that we return to it by changing our course, by
obedience, by contempt of things that are seen and by curbing our earthly appetite.

Lesson VIII.

Let us therefore back to our earth by another road, since we who have by enjoyment departed from the joy of paradise, let us be recalled to this place by sorrow. Hence it is necessary, beloved brethren, that we be ever fearful and always watchful; let us place before the eyes of our heart on the one hand, the faults of our work; on the other the judgment of heaven. Let us think of that severe Judge Whose judgment threatens and is unknown but will come; the terrors for sinners stretches out threateningly and up to this time is still restrained; for that reason He postpones coming sooner, so that when He comes, He may condemn less.

Lesson IX.

Let us punish ourselves for our faults by weeping and with the voice of the Psalmists: "Let us come before His face with a confession." Therefore, let us not be deceived by deceitful pleasure; let us not be seduced by vain beauty. For the Judge is at hand, Who says: "Woe to you that now laugh because you shall mourn and weep." Hence Solomon also says: "Laughter shall be mingled with grief, and mourning takes the place of the end of joy." Hence again he says: "Laughter I pruned error and to joy I have said: Why are you vainly deceived?" Yet again he says: "The heart of the wise is where sadness is and the heart of the foolish where there is joy."
Homily of St. Jerome the Priest.

For we saw His star in the East. To the confusion of the Jews, the star arose in the East in order that they might learn of the birth of Christ from the Gentiles. Which about to come to pass at Balaam, they had learned by prophesying whose successor they were. Read the book of numbers. The Wise men, however, were led into Judea by the sign of the star, in order that the Priests, when they had been asked by the Wise men where Christ was born, might be inexcusable about His coming.

Lesson VIII.

But they said to him: In Bethlehem of Judea. This is a mistake of the writers of the book for we think the first edition by the Evangelist as we have read in the Hebrew is Juda, not Judea. For what other tribe is there in Bethlehem that for a distinction here be placed Judea? However, Juda is written around it because also there is another Bethlehem in Galilee. Read the book of the birth of the Son of Jesus. Finally, it is in this testimony because the prophecy was given by the Machaer; thus it is written: And then Bethlehem, land of Juda.

Lesson IX.

And when they had opened up their treasures, they brought to Him gifts of gold, frankincense and myrrh. The most beautiful gift Juveneus, the priest, understood as a sacrament;
frankincense, gold, and myrrh as gifts kings and men bring to God. And when they receive an answer in their sleep not to return to Herod, they went back by another way to their own country. They who had brought gifts to the Lord receive an answer, not by an angel, by the Lord Himself; that the private law of the merits of Joseph might be pointed out. However, they return by another way because the unfaithful men of the Jews were not aroused.

Homily of St. Ambrose, Bishop

What are those rewards of true faith? Gold to the King, frankincense to God, myrrh to the dead. For there is another sign of the King, another sacrament of divine power, another honor of the burial which the body of the dead does not destroy but preserves. We also, who have heard and read these things, from our treasures bring forth such gifts, O brethren. For we have a treasure in earthen vases. If therefore in yourself what you are, not from yourself but from Christ you ought to judge yourself; how much more in Christ should you not judge your possession but those of Christ.

Lesson VIII.

Therefore the Wise men offer gifts from their treasures. Do you wish to know what good they have merited? The star is seen by them; where Herod is it is not seen; where Christ is again it is seen and points out the way. Therefore, this star is the way and the way is Christ; because according to the mystery of the Incarnation, Christ is the star, for the Star arose from Jacob, and a man rose up from Isreal. Finally,
where Christ is, there the Star is also. For He is that splendid and morning star. Therefore, He shows Himself by His very light.

Lesson XI.

Receive another testament. The Wise Men came by one way; they returned by another. For those who had seen Christ had understood Christ; they return better than they had come. Then there are two ways; one of which leads to death, another which leads to the Kingdom. That way is of sinners which leads to Herod; Christ is this way by which one returns to the fatherland. For here is a temporal dwelling place, as it is written; a great deal has my soul been made a dwelling place.

Homily of St. John Chrysostom.

The Wise Men going into the dwelling place, saw the Boy with Mary His Mother. And falling down they adored Him; and opening up their treasures they brought to Him gifts, gold incense, myrrh. What truth had led them to adore the Child? For the Virgin did not bear about Her any sign and the dwelling place was not magnificent and there was nothing else there which could entice them on. They truly did not only adore but, having opened their treasures, they offered gifts, gifts I say, not as to a man but to God. For incense and myrrh are especially symbolic of God. What, therefore, persuaded them? The same thing that urged them on when they had left the dwelling place when they had went another way. Undoubtedly the star and the inspiration of the mind was pointed out to them by God, which little by little led them on to a more perfect knowledge.
Lesson VIII.

For unless the thing were so, when all things which are seen there are base, they would not have brought forth so much honor to Him. Therefore, now nothing of those things which fall under the senses is great here, but the manger, the hut and the poor mother is great; so that one perceives the empty philosophy of the Wise Men, and one learns that they approach not as to a poor man but as to God and He a kind God. And therefore they are offended by knowing of those things which seem extrinsic but they have adored and they have brought forth gifts, which gifts differ a great deal from the common sense of the Jews. For they do not sacrifice sheep and calves, but they sacrifice things similar to the ecclesiastical philosophy, because they themselves offer knowledge, obedience, and love.

Lesson IX.

And when they had received a message in their sleep not to return to Herod, they returned to their own country by another way. This shows me their faith, how they were not offended, but were quiet and obedient and how they were not turbulent and how they did not converse about such things among themselves. Indeed, if this Boy is great and if He has such power, what need was there of flight and sudden departure? Truly, why does the Angel send us away, us who approach openly and with confidence to such a people and who stand before the raging King as if fugitives from the state. But they neither said nor thought any such thing, for that pertains especially to faith, that, no reason for commands be asked, but only that it be obeyed by those who were commanded.
Octave Day of the Epiphany

Reading of the Holy Gospel according to John.

On the second day John saw Jesus coming toward him, and said: "Behold the Lamb of God, behold Him who takes away the sins of the world." And so on for the remainder.

Homily by St. Augustine, Bishop

Sixth Tract on John.

Before Our Lord came to be baptized by John in the Jordan. He was known by John; as he says: "Do you come to me to be baptized? I ought to be baptized by you." Behold, the Lord was known by him, He was known as the Son of God. Where can we prove He was already known by him as He who would baptize with the Holy Ghost. Before He came to the river where many had gone to be baptized by John, he said to them: "I indeed baptize you in water; moreover there is One Who comes after me. He is greater than me, whose shoes string of His shoe I am unworthy to untie; He Himself will baptize you in the Holy Ghost and in fire." And already he knew This One.

Lesson VIII.

What therefore he distributed through the male dove, lest afterwards he may be discovered as a liar (because he averts to us God to be supposed) unless such is the future property of this sacrament remaining in Christ, so that whatsoever many there may be as ministers of baptism, either just or unjust, it does not attribute the holiness of Baptism, unless in that One concerning whom it is said on Him whom the dove descended. Is it He Who baptizes in
the Holy Ghost? Peter may baptize, it is This One Who baptizes; Paul may baptize, This One it is Who baptizes. Judas may baptize, still it is This One Who baptizes. For if the holiness of baptism depends on the merits of the different baptizers, because there are different merits in a person, there would be different baptisms and each would think to have received it better than another, for some receive it, it seems, from worthier baptizers.

Lesson IX.

Understand, brethren, (the blameless good themselves) the Saints themselves, the good ones pertaining to the dove, pertaining to a certain state, that of Jerusalem, those good men in the Church, concerning whom the Apostles say: "The Lord knows who are Him; they are of different graces, not all have the same merit." There are some more holy than others, there are some better than others. Why, therefore, if one is baptized by him who is just and holy, another by him whose is inferior in merit, inferior in his strivings, inferior in life, the sacrament with God is meritorious; it is both equal and similar to each one because they received it. Who is the Baptizer then unless it is this One.

We praise Thee, God.

Second Sunday after Epiphany.

Reading of the Gospel according to John, Chap.II, 1-21.

On the third day there was a marriage feast in Cana of Galilee, and the mother of Jesus was there. Moreover, Jesus
and His disciples were invited to the marriage. And so on for the remainder.

Homily by St. Augustine, Bishop

Ninth Tract on John.

Because Our Lord was invited He came to the marriage; likewise, He wished to confirm by pointing out and taking the secret away by the fact that He Himself made the marriage. For there were in the future those concerning whom the Apostles said as forbidden to marry, and who say that marriages were evil and that the devil made them. When Our Lord in the Gospel was asked whether it was permitted for man to put away his wife for every cause, He answered it was not permitted, except in the case of fornication. In which responding if you remember He said this: "By the fact that God has joined, let no man separate."

Lesson VIII.

And those who are well instructed in the Catholic faith know that God made marriage and as the joining together is from God, so divorce must be from the devil. But on that account in case of fornication, one is permitted to put away his wife; because she is first unwilling to be a wife, because she has not preserved her conjugal faith with her husband. Nor those, who have vowed their virginity to God, nevertheless, they hold a higher grade of honor and holiness in the Church. They are without marriage for these hold to marriage with the whole Church, in which marriage Christ is their spouse.
Lesson IX

And so Our Lord, therefore, being invited to this one, He came to the marriage so that He might strengthen the chastity relating to marriage and that He might show the sacrament of marriage: because the spouse of these marriages what shaped the person of Our Lord, of Whom it is said: "You have served the good wine constantly up to now." For Christ has served the good wine constantly up to now, that is, His Gospel.

Third Sunday after Epiphany.


At that time, when Jesus had come down from the mountain, great multitudes followed Him; and behold a leper came and adored Him. And so on for the remainder.

Homily by St. Jerome, Priest.

Commentary on Matthew, Chapter 8, Bk. 1.

Crowds followed Our Lord when He descended from the mountain, since they were not able to ascend to the height. And a leper met Him first, for the leper was not able to hear the sermon, which was given on the Mount so manifold of the Saviour's. And notice that this one is the first specially cured: the second, the boy of the centurion; the third, the mother -in-law of Peter fevering at Capharnaum; in the fourth instant, those presented to Him troubled by the devil. By words, He cast out the spirit of these, and when He did this, He cured all their sickness.

Lesson VIII.

And behold a leper coming was adoring Him, saying: "Right after a predicting and teaching, the occasion is offered by a
by a sign so that through the virtue of a miracle the past sermon might be strengthened among the hearers: "Lord, if you will, you are able to clean me." He asked the willingness concerning whom he does not doubt the power. And Jesus extending His hand, touched him saying: "I will, to clean." Our Lord by extending His hand, suddenly the leper led. And likewise, consider how humble and without boast the answer. He (the leper) had said: "If you will." The Lord answered: "I will." He (the leper) said before: "You are able to clean me." Our Lord joins and says: "Be clean." Not, therefore, as many Latins think the reading must be joined: "I Will thou be clean?" but separate, as He says first: "I will;" then He commanded, "Bel clean."

Lesson IX.

And Jesus said to him: "See you tell no one." And in truth, what was necessary that he might spread by speech, because it was manifested by his body. "But go, show yourself to a priest." On account of various reasons, He sent him to a Priest: first, because of humility, so that he might bring honor to the priests. For it was a precept of law that those who were made clean from leprosy to offer a gift to the priest. Finally, so that anyone seeing a leper cleaned, either they believed in the Saviour, or they did not believe. If they believed, they might be saved; if they did not believe, they were without excuse. And lastly, lest they reproach against Him whom they seem to say too often infringed the law.

Reading of the Holy Gospel according to Matthew, Ch.VIII, 23-27.

At that time, when Jesus entered the boat, His disciples
followed Him. And behold a great tempest arose in the sea, so that the boat was covered with waves, but truly He was asleep, and so on for the remainder.

Homily by St. Jerome, Priest.

Commentary on Matthew, Chapter VIII, Book I.

He made the fifth sign, when ascending to the ship at Capharnaum, He commanded the winds and the sea. The sixth when in the section of Gerasens, He gave to the devils accessibility into pigs. The seventh, when entering His own state, accordingly he cured a paralytic in bed. For the first one of palsy was the boy of the centurion.

Lesson VIII.

But He was asleep, and they came to Him and awakened Him, saying: "Lord, save us." A type of this sign we read in Jonas when the rest were imperiled, He was safe and asleep. He was awakened and by a command and rousing up he was liberated from that which his passion is bound by. Then rising up, He commanded the winds and the sea. From this place we know because they all acknowledge the Creator of Creatures. For these things He rebuked and He commanded; they feel the command. Not by error of heretics, who think everything animated but the majesty of the Creator, which among us are insensible, but are sensible to Him.

Lesson IX.

And further men are astonished, saying: "What manner of man is this, because the winds and the sea obey Him." Not the disciples, but sailors and others who were in the ship who were
astonished. If, however, there is anyone wishes to content Him, who make it the disciples who wondered; we will answer one who does not know the power of the Saviour are correctly called men.

Reading of the Holy Gospel according to Matthew, Ch. 13, 24-30.

At that time, Jesus proposed this parable, saying: "The Kingdom of Heaven is likened to a man that sowed good wheat in his field." And so on for the remainder.

Homily by St. Augustine, Bishop

When the leaders of the Church acted negligently or when the Apostles received the sleep of death, the devil came and spread his seed over them whom the Lord interprets as evil children. But it is asked whether they are heretics or Catholics living badly? For evil children also can be called heretics, because from the same seed of the Gospel, and procreated in the name of Christ, are turned to false teachings by evil beliefs.

Lesson VIII.

But because He said they had been sown in the midst of the wheat, as if they should seem to give signs, who are one communion. True, however, since the Lord meant this field not the Church but this world; they are well understood to be heretics, because not in the society of one Church or in one faith, but in the society of the Christian name alone are mingled with the good. But those who are evil in the same faith are said to be chaff rather than corn, because the chaff also has this base with grain and a common radical.
Lesson IX

Plainly, in that nourishment in which are included both good and bad fish, not absurdly are the evil Catholics understood. There is another seed which points out more the significance of this world; another nourishment which seems to show the communion of one faith or of one Church. Among the heretics and evil Catholics, there is this interest, that the heretics believe false things; but the others believing true things, do not live as they believe.

Reading of the Holy Gospel according to Matthew, Ch. 13 31-35

At that time, Jesus proposed this parable, saying: "The Kingdom of Heaven is similar to a grain of mustard seed, which a man took and sowed in his field." And so on for the remainder.

Homily by St. Jerome, Priest.

Commentary on Matthew, Chapter 13, Book 2.

The Kingdom of Heaven foretold is the Gospel and knowledge of Scriptures, which leads to life and concerning which it is said to the Jews: "The Kingdom of God will be taken from you and will be given to the world making fruit of it." This manner of kingdom therefore is similar to a grain of wheat, which a man taking sowed in his field. The man who sows in his field is known by many as the Saviour because He sows in the minds of believers. Others believe a man sowing in his own field, this one is in himself and in his heart.

Lesson VIII.

Who is he, who sows, unless our mind and our heart; which the grain of preaching cherishing in the sowing, by moisture
and by faith does he make to nourish in his own field of his heart. The preaching of the Gospel is the point for all the disciples. Preaching for one's first teaching a man God, Christ's death, the erection of the Cross has not faith but truth. Discuss such teaching as this with the dogmas of philosophers and of their books, and of the splendid eloquence and sermon compositions; and you will see how great may be the sowing of the Gospel when it is sown compared with the rest.

**Lesson IX.**

But these show when they grow up there is nothing biting, nothing living, nothing vital, but everything is weak and withered and yelping, it causes them to boil up in grass and in herbs which suddenly become dry and sink down. This teaching, moreover, which seems small at first when it has made a sowing either in the mind of the believer or in the whole world rises not as grass but grows into a tree; so that the birds of the heaven, which either in the souls of believers or the powers in serving God we must understand, come and live in the branches of it. I think the branches of the gospel tree that grow from the grain of mustard seed to be the doctrine of different ones, on which the birds mentioned above rest at the same time.

**Hallelujah.**

Reading of the Holy Gospel according to Matthew, Ch.20, 1-16.

At that time, Jesus gave this parable to his disciples, saying: "The Kingdom of Heaven is similar to a family man, who went out early in the morning to hire laborers for his
The Kingdom of Heaven, it is said, is like a householder who leads workers to cultivate his vineyard. Who indeed holds more correctly the householder similarity than our Creator, Who rules those He formed and so He possesses His elect ones in this world as He is Lord of those subjects in His home. He it is who has as a vineyard the universal Church, which from just Abel to the last of His elect who in the end is born in the world, as the many Saints he brought forth as the many vine sprouts, which He sent forth.

Lesson VII.

This householder then to the cultivation of his vineyard leads his workers in the morning at the third hour, sixth, ninth, and eleventh. Because He does not resist to gather preachers from the beginning of this world to the end to instruct His faithful people. For the morning of the world was from Adam up to Noah; indeed, the third hour from Noah up to Abraham; the sixth from Abraham up to Moses; the ninth, moreover, from Moses up to the coming of the Lord; the eleventh from the coming of the Lord to the end of the world. In which hour the preachers of the Holy Apostles are sent who, yet coming late, received full pay.

Lesson IX.

Our Lord, to instruct, therefore, His people as with the cultivation of His vineyard, He resists at no time to send
workers. Since at first through the Fathers, after that by the Doctors of Law and prophets and lastly by the Apostles, while the habits of His people He carefully cultivated just as He has labored by the workers in the cultivation of the vineyard. Whatever and whithersoever standard or measure, tied with the right faith, the teaching of good action was one of His workers in the vineyard. Therefore, the workers in the morning at the third hour, sixth, and ninth, may be designated as His ancient people, the Hebrews, who eager to study the right faith in His elect from the beginning of the world, just as He does not resist the cultivation in the vineyard by laborers. At the eleventh the Gentiles may be called to whom it is said: "Why stand you here all the day idle?"

Reading of the Holy Gospel according to Luke, Ch. 8, 4-15.

At that time, when a great crowd had come together and had hastened out of the city to Jesus, He spoke by a similitude: He goes out who sows to sow his seed. And so on for the remainder.

Homily By Pope St Gregory.

Fifteen th Homily on the Gospels.

The lesson of the Holy Gospel you have now heard, my dear brethren, does not stand in need of exposition but of reminding. For the Truth is exposed in itself; it is not presumed for the frailty of humans to discuss this. But there is in this statement of Our Lord something which we ought carefully to weigh, because if we ask one to believe the seed is the word, the field the world, the birds the devils, the thorns to signify riches, perhaps your teaching would be doubtful. Whence the same Lord is worthy through Himself to expound what He was saying so that you may know the significant things to seek in them which
which He is unwilling to explain.

Lesson VIII.

Therefore, in expounding what He has said, His speaking became known by a figure of speech, but so as we might render others with out frailty of words, He makes it clear to you by figures. For who would ever believe me, if I should wish to interpret thorns are riches? Especially since the former (thorns) prick the latter (riches) delight. And nevertheless they are thorns, because the knowledge of them destroys by puncturing the mind, and since they entice one to sin as they bleed one by inflicting a wound. Which is well in this place by another Evangelist testifying the Lord calling attention not to riches themselves but to the fallacy of richness.

Lesson IX

Indeed, they are fallacies which are not able to remain with us long, which do not cast out the poverty of our souls. Moreover, riches alone are true, which make us rich in virtue. If therefore, dear brethren, you desire to be rich, care for true riches. If you truly seek the summit of honor, reach for the kingdom of heaven. If you prize fame and power, make hast to ascribe your name in that place above of the Angels. The words of the Lord which you hear by ear retain by the mind. For the good of the mind is the teaching of God, and just as the food taken in by the sick stomach is rejected, so also when hearing the sermon. As in the belly it is not held by the memory. But anyone who cannot retain his food, indeed, his life is desparate.

At that time, Jesus gathered the twelve and said to them:

Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the son of man. And so on for the remainder.

Homily by Pope St. Gregory.

Second Homily on the Gospels

Our Redeemer, forseeing from His Passion the minds of the Disciples would be troubled, He foretold them long before both the pains of the Passion and the glory of His resurrection. So that with His death they would not doubt as He had predicted, they determine about His resurrection. But because up to this time the disciples were carnal and could determine the words of mystery, He resolved to a miracle. A blind man received light before their eyes; that they could not understand the words of heavenly mystery, they might be joined together to the end by heavenly deeds.

Lesson VIII.

But the miracles of Our Lord and Saviour must be so taken, dear brethren, that in truth they believed the deeds and nevertheless they make some sign to us by an indicating sign. For His works by power show one thing and by mystery they speak another. For behold we are ignorant historically of who this blind man was near by, but nevertheless we know it as some mystical figure. The human being is blind because our first parents being expelled from the happiness of Paradise, ignoring the clarity of supernatural light, suffered the darkness of damnation. But nevertheless, through the presences of His Redeemer, one is enlightened, so that already he may
see through desire the happiness of interior light, and he prepares the roadway of life with good works.

Lesson IX

Indeed, it must be noted as when Jesus was approaching near Jericho, it is said, a blind man received his sight. Jericho interpreted means the moon; moreover the moon in sacred scripture is pointed out as a form of imperfect flesh; which is lessened during the monthly instants, the imperfection is designated by our mortality. Therefore, while our Creator was approaching Jericho, the blind man is returned to light. While Divinity takes on the imperfection of our flesh, the human being receives the light which he had lost. For when God suffered in human form, then man was raised to divinity. By which evidently the blind man is correctly described as sitting near the road begging. For the Truth says, "I am the Way."
I have reminded you in my introduction that any person wishing to make a profound study of these Homilies, in respect to their syntax, can and will profit much by following the rather extensive outline that I have placed at the beginning of this work. My work on these Homilies besides making note of figures of speech and of rhetoric will now be limited to this short outline that I will place here. Any construction I come across in these Homilies that pertains to this outline and which is different than the classical constructions, I will make note of.

1. Use of quod and quia after verba sentiendi et declarandi.
2. The usage of temporal particles, dum, donec, etc.
3. The use of prepositions - or non use.
4. Indirect questions.
5. Conditional sentences.
6. Use of the subjunctive.
7. Tense sequences.
8. Syntax of nouns.

I will deal with the Homilies from the Epiphany of Our Lord to Quinquagesima Sunday, in this manner: my aim will be to pick out any divergences that I might see and explain as to what and how they differ from classical Latin. In this section of the Ecclesiastical year that I am dealing with, instead of taking each Homily as it comes in the Breviary, I will take the author of the Homily and treat of his work collectively. For example, in this work there are about seven Homilies by St. Gregory. This is the largest number in this section by one author, so I will start with him and take them in succession, starting the second discourse on syntax.
of the one who comes next as to number of Homilies.

I have notice in the Homilies of St. Gregory that he follows classical Latin rather faithfully. He has, though, this peculiarity in expressing purpose. From the many ways in which it can be expressed, he continually uses "ad" with the accusative of a noun and the gerundive agreeing. He also frequently uses "quia" to introduce the causal clauses (reason); this is very rare in classical Latin. "Quod" is more generally used. Yet in his construction he follows the classical usage in that he uses the indicative to express his own reason. St. Gregory conforms with classical usage to the extent that one can scarcely find a non-classical construction in his Homilies. He is fond of using direct quotations after the verb "dicere" but this is not a break with classical scholars. The first conditional clause that came to my attention was a less-vivid future condition. He follows the classical usage for sentences of this type.

In studying the Homilies of St. Jerome one sees his ready inclination to the use of "ut" to express purpose where a more classical usage would permit a relative clause. The use of simple declarative sentences does not savor of the periodic style of Cicero but seems to be of a style entirely to St. Jerome. However, the tense sequences are in conformity with those used by the best Latin scholars. The brevity of expression, or brachylogy, as it is called, seems very pronounced to me in the works of St. Jerome. In Lesson IX of St. Jerome's Homily on the VI Sunday after the Epiphany, we see this figure of rhetoric, namely litotes. This is the rhetorical softening of an expression by denial of the opposite idea. The effect is increased emphasis. For example: "Nihil mordax,
nihil vividum, nihil vitola." This could also be called a climax in so far as these expressions are a steady rise in force. St. Jerome's Homilies seem to me to abound with the simile and allegorical figures of rhetoric. There is a great deal of personification but throughout all his works that I am dealing with, St. Jerome follows carefully and faithfully the construction of the classical scholars.

In pursuing the Homilies of St. Augustine, I find he conforms most closely to classical Latin. In the first Homily to be dealt with in this section, I find "antequam" used with the imperfect subjunctive to denote an act in preparation for which the main act takes place. Throughout his works, that is the three Homilies I am dealing with in this section, I find St. Augustine to be the most perfect in conformity with Classical usage. He makes frequent use of indirect questions and follows the proper sequences of tenses. For example, on page 543, he has "Utrum liceat" properly used after "dicat" and so for many other instances. After consulting dictionaries, I come to the conclusion that I found what I think is a neologism in the works of St. Augustine, namely "Zizania," but the contents connote the meaning "chaff."

The striking fact that one notices in reading the Homilies of St. Bernard is his use of ellipsis -- the omission of one or more words. He makes use of the asyndeton also, that is seldom using conjunctions to join words and phrases. Some classical Latin scholars are also fond of this use, and it adds a classical tone to his writings. Concerning the usage of substantial clauses in indirect discourse, one might say that St. Bernard closely imitates classical usage. But in such a construction as a partitive genitive after the sub-
stantive "quis." St. Bernard does not comply with classical usage but uses the preposition "de" with the ablative after "quis." This is a deviation from the Latin of the Golden Age of Rome.

St. Ambrose, unlike St. Augustine, uses no complex constructions, preferring rather simple declarative sentences. St. Ambrose shows a peculiar inclination towards brief and loosely connected sentences. But throughout his Homilies I found no deviation from the classical tone.

St. John Chrysostom shows also a scholarly and classical mind. His sentences are rather long; nevertheless, they follow the classical syntax perfectly. He makes frequent use of the ablative absolute. On the whole all the Fathers I have dealt with are very classical in their Latinity. Different figures of rhetoric and of speech are frequently met with in the Homilies of the Fathers, but reading the Homilies let us remember that the Father's aim and purpose was to put a point across. Then to make a perfect study of them, we should be kind enough to go back and study the history and literature of their time. All Christian writings do not measure up to classical ideals, but whatever be its defects, Latin Christian literature deserves to be more carefully studied that appears generally the case, and whoever is interested in the history of ideals will not regret having made the effort. A fertile field, the Fathers' works, puts forth its call to those capable to make a scientific study of their works.
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