

THE WORKS OF SAINT JEROME
IN THE ROMAN BREVIARY

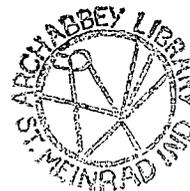
A thesis submitted to the faculty of the
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P R E F A C E

The object of this dissertation is to bring together and investigate as a whole the selections of Saint Jerome's writings in the Breviarium Romanum. In the investigation the following things were kept in mind:

First, the selections extracted were traced back to their original sources. They were considered under the aspect of their relationship to the whole work and as separate extracts. The sources used for this were the Patrologia Latina and the Corpus Scriptorum Ecclesiasticorum Latinorum. The reference to the whole work from which the extract was taken was given together with the reference of the special passage used in the Breviarium Romanum. For example, Commentarium in Ezechielem Prophetam PL 25, 207-242; Selection in Breviarium Romanum PL 25, 211D-212D.

Following this, the various selections, which are divided into Lessons in the Breviarium Romanum, were translated by the present writer and a synopsis of the material contained therein was included in the thesis.

Within the excerpts themselves Saint Jerome refers to various and assorted Scripture citations. These Scripture quotations were in turn traced back to their original sources.

As a final step all of the data gathered was arranged in a logical manner. The selections were presented according to their

sequence in the Patrologia Latina and the Corpus Scriptorum Ecclesiasticorum Latinorum, not as they appeared in the Breviarium Romanum.

TABLE OF CONTENTS

Preface.....ii
Table of contents.....iv
Introduction.....v
Epistolae.....1
Adversus Jovinianum.....5
Ex Libro de Scriptoribus Illustribus.....7
De Expositione in Isaiam Prophetam.....9
Commentarium in Ezechielem Prophetam.....12
Commentarium in Evangelium Matthaei.....14
Summary.....46
Bibliography.....47

INTRODUCTION

In order to have a clear understanding of the material taken in this thesis, it is necessary to look into the life of its author, the Saint Jerome. We shall first consider a short synopsis of his life and then in greater detail, his style and various works.

LIFE

Saint Jerome was born of well-to-do Catholic parents in Stridon, a town on the confines of Dalmatia and Pannonia, about the year 340 A.D.. After being taught by Orbilius, he went to Rome when he was twelve years old, and joined in with the other riotous schoolboys, called eversores.

About the year 360 A.D. he was baptized in Rome and began to develop an interest in ecclesiastical matters.

From Rome he went to Trier where he began his theological studies. Here he studied under Hilary for a while, and then roamed through Brittany and the Celtic peoples, as well as through other Gallic districts. It was here also that he met Saint Athanasius and became acquainted with and attracted to Eastern Monasticism.

Later he went to Aquileia on the Adriatic where he and his friends set up a monastery to promote secular clerical reforms. Toward 373 A.D. he set out on a journey through Greece and Anatolia, and ultimately ended up in the desert of Calchis. Here he lived the life of a hermit.

While living in his hermitage, he was constantly bothered by messengers from Antioch to settle hierarchial disputes for them. Hence he retired from the desert and moved to Antioch where he was ordained in the year 380 A.D.. From here he went to Constantinople to learn Sacred Scripture from Appolinaris and Saint Gregory Nazianzan.

His fame spread abroad and he was called again to Rome in August of 382 A.D. to take over the duties of a secretary to Pope Damasus.

After the death of Pope Damasus around 385 A.D., his enemies came out in open rebellion against him and he was forced to leave Rome. He fled to Bethlehem where he settled in a convent founded by two Roman ladies, Paula and Eustochium. Here he led a life of study and asceticism until his death on September 30, 420 A.D..

WORKS

The first of Jerome's works which should be considered is the one that is most used in the Breviarium Romanum, the Commentary on Saint Matthew. This was written at the request of Eusebius about 415 A.D.. Eusebius wanted a historical and literal explanation of the text of Saint Matthew, not a spiritual exegesis. The work is a short one. The verses of the Gospel are translated, and between every two verses is a brief commentary, which most of the time consists of a repetition of the phrases of the sacred text in a style more suited to fifth-century Latin readers. He keeps very

close to the text, making very few digressions. He had one purpose in mind while writing this commentary and that was not to philosophize but to explain the Bible with precision, vigour and clarity.

The next work we consider is that of his Commentary on Isaias, the Prophet. This work he wrote at the suggestion of Amabilis. He dedicated it to his good friend, Eustochium. There was one particular motivating force that drove him on and that was the principle, "To be ignorant of the Scriptures is to be ignorant of Christ." This he thought was especially true in the case of Isaias. Why? Because Isaias to him was the height of Divine Revelation. Since to him Isaias contained so much wealth, he brought out the historical, figurative and prophetic meaning of the text. He wrote the work in two sections. The first section he completed between the years 379 A.D. and 381 A.D., the second part between 408 A.D. and 410 A.D..

Now we turn to the Prophet, Ezechiel. This work was done between the years 410 A.D. and 415 A.D.. Here Jerome time and time again paints himself to the reader as not to be trusted. He leaves us in no doubt how difficult Ezechiel is to interpret. He says that Ezechiel is the most obscure of the Prophets. In this work too he follows the literal interpretation.

In his work, De Scriptoribus Illustribus, which he wrote in the year 415 A.D., he tries to fulfill his dream. How long had he dreamed of writing a Christian Encyclopedia. All that was needed

for him to do this was the suggestion of Dexter, prefect of the Praetorium. Three and a half centuries of no History of Christian Literature was to him an abomination.

Another work of considerable importance is the "Adversus Jovinianum". In this we see the irascible side of Jerome. To him Jovinian was little less than an idiot. He says that Jovinian's writings were so uncouth and so filled with mistakes that he was unable to grasp either the propositions or the arguments of Jovinian. Jerome did not spare any words. He disproved, insulted and put him to shame.

In his Letters to Eustochium and Paula we see the calm, serene Jerome. It was here in the convent founded by his beloved Paula and Eustochium that he found refuge from his enemies and the trials and tribulations of the world. The calmness that he found here permeates his letters. In his other works, we see the fiery, outspoken and insulting side of this great man. Humanist, scholar, ascetic, gentleman, psychologist - these all, but incompletely, are applicable to the versatile Jerome.

STYLE

In order to do justice to his style, we must refer to remarks that Jerome himself makes concerning his way of writing.

He tells us that there are two ways of writing or speaking, for display and to convince. It is quite obvious upon reading any of Jerome's works that he wrote to convince. This is especially

seen in his answer to Jovinian.

He tells us that he took his method of argumentation from Demosthenes, Cicero or Plato.

Read, I beg of you, Demosthenes or Cicero (or if you do not care for pleaders whose aim is to speak plausible rather than truly) read Plato, Theophrastus, Xenophon, Aristotle, and the rest of those who draw their respective rills of wisdom from the Socratic fountainhead. Do they show any openness? Are they devoid of artifice? Is not every work they say filled with meaning? And does not this meaning always make for victory?¹

It is very palpable that Saint Jerome meant himself to be understood. He said that "nothing of the rhetorical art, nothing of systematic order and grace of words" are to be found in his works.² He even went so far as to make deliberate grammatical so that the unlearned may understand.³ In summary, he was concerned primarily with making more clear the writings of Holy Scripture. He did not write for show but for clear understanding.

In conclusion, here we have a very powerful man, a man who wrote for the common people, a man who intended to make himself understood and did. This to my mind is the most outstanding characteristic of Saint Jerome - his clearness of interpretation. Too many writers of our days and of yesterdays interpret "clearly" leaving the reader more confused than he was while reading the original text.

¹Epistle 49, 13, 3, (CSEL 54, I, 369, 3-9): legite, obsecro

vos, Demosthenen, legite Tullium; ac ne forsitan rhetores vobis displiceant, quorum artis est verisimilia magis quam vera dicere, legite Platonem, Theophrastum, Xenophonta, Aristotelen et reliquos, qui de Socratis fonte manantes divisim cucurrere fluminibus: quid in illis apertum, quid simplex est? quae verba non sensuum? qui sensus non victoriae?

²In Ezechiel 5, (PL 25, 141A): In quo nihil ex arte rhetorica, nihil ex compositione reperies, et venustate verborum: sed curam simplicis et solertis diligentiae, ut ista et sola laus mea sit, si prophetae per me dicta intelligas.

³In Ezechiel 14, 590 (PL 25, 470C-D): Quod cubitos genere masculinae, et non neutrali, cubita dicimus, juxta regulam grammaticorum, et in superioribus docui, non nos ignorantia hoc facere, sed consuetudine propter simplices quosque et indoctos, quorum in congregatione Ecclesiae major est numerus.

I

Epistola IX Ad Paulam et Eustochium

December 8, Immaculate Conception, II Nocturn.

Selection in Breviarium Romanum

Lesson IV:

A. "Hail, full of grace, the Lord is with thee: blessed art thou among women." (Luke 1, 28)

1. To others grace comes measure by measure, whereas in Mary grace dwells at once in all fullness.

2. We believe that the Prophets had grace; but they were not full of grace. But into Mary came a fullness of all the grace - Christ. Thus it is said:

a. "Come, my dove, my spotless one. For winter is now past, the rain is over and gone."
(Canticle of Canticles 2, 10-11)

b. "Come from Libanus, come, thou shalt be crowned." (Canticle of Canticles 4, 8)

Lesson V:

A. Truly not unfittingly is she bidden to come from Libanus which means radiant whiteness.

1. By the gifts of the Holy Ghost she was cleansed whiter than snow.

2. She showed in all things the simplicity of a dove.

Epistola XLVIII Ad Pammachium, Pro Libris Contra Jovinianum PL
22, 493-512.

Officium Sanctae Mariae in Sabbato, Mense Februario.

Selection in Breviarium Romanum PL 22, 510.

Lesson III:

A. "And it shall come to pass in that day, that the mountains shall drop down sweetness, and the hills shall flow with milk; and waters shall flow through all the rivers of Juda; and a fountain shall come forth of the house of the Lord, and shall water the torrent of thorns." (Joel 3, 18)

1. These are the cords of our sins, which once held us fast bound.

2. The thorns are those which choke the seed of the good man of the house.

B. "And he brought me back to the way of the gate of the outward sanctuary, which looked towards the east, and it was shut." (Ezechiel 44, 1)

1. This gate is ever closed and shinning, concealing in itself, revealing from itself the Holy of Holies:

2. By this gate the Sun of justice, our High Priest according to the order of Melchisedech, goes in and out.

C. Jesus made his entrance through closed doors, and in His sepulchre, which was new and hewn out of the hard rock.

Epistola LII Ad Nepotianum PL 22, 527-540; CSEL 54, 413-441.

VII Sunday after Pentecost, II Nocturn.

Selection in Breviarium Romanum PL 22, 527-529; CSEL 54, 414-417.

"Nonne tibi...non mutavit," omitted in extract.

Lesson IV:

A. David, seventy years old, the chill of age having crept over him, could no longer keep warm.

B. Abisag, a Sunamitess, from the coasts of Israel was sought to sleep with him and to keep him warm.

1. Who was she, so hot as to warm the cold; so holy as not to provoke to lust the one whom she has warmed?

a. Solomon, David's son, answers thus: "Get wisdom, get understanding. Forget not, and do not decline from the words of my mouth: neither forsake her, and she shall preserve thee. The beginning of wisdom, get wisdom, and with all thy possession get understanding: encompass her, and she shall exalt thee; honor her, and she shall embrace thee, that she may give to thy head a crown of graces. And with a crown of delights she shall protect thee." (Proverbs 4, 7-9)

Lesson V: In old age almost all the powers of the body suffer

change, and while wisdom alone increases, all other activities begin to fail.

Lesson VI: In adolescence wisdom is smothered, amidst incentives to vice and nervous reactions of the flesh, as fire in green wood, so that it cannot unfold its beauty.

Epistola CXXI Ad Algasiam PL 22, 1006-1038.

VIII Sunday after Pentecost, III Nocturn.

Selection in Breviarium Romanum PL 22, 1019-1020.

Lesson VII: If at the expense of his Lord, a steward has safeguarded his own interests and is praised by his master; how much more will Christ, who can suffer no loss, commend his disciples if they have compassion on those who believe in him?

Lesson VIII:

A. "And I say to you: Make to yourselves friends of the mammon of iniquity." (Luke 16, 9)

1. Riches which are collected unjustly are called mammon, not in the Hebrew, but in the Syrian tongue.

a. If therefore iniquity well dispensed is turned to justice, how much more will the divine word, in which there is no iniquity, if it be well dispensed, lift its dispensers up to heaven?

Lesson IX:

- A. He that is faithful in that which is least - in carnal things, is faithful also in that which is greater - in spiritual things.
- B. He who is malicious in a small thing, would also be malicious in distributing spiritual coin, and would not distribute the teaching of the Lord according to necessity, but in respect of persons.

II

Adversus Jovinianum PL 23, 221-352.

May 6, St. John, Apostle and Evangelist, before the Latin Gate.

Selection in Breviarium Romanum PL 23, 258A-259B.

"Rursum post...apostolus tantum," omitted in extract.

Lesson IV:

- A. The Apostle John, the youngest of the disciples, was a virgin and on this account was the more loved by the Lord.
 - 1. What Peter, who had a wife, did not himself dare to ask the Lord, he besought John to ask.
- B. When Mary Magdalene brought the news of the Resurrection, both Peter and John ran to the tomb, but John arrived first.
- C. Again, when the disciples were in the boat and Jesus stood on the shore, they did not recognize Christ; only the virgin knew the Virgin, and he said to Peter: "It is the Lord." (John 21, 7)

Lesson V:

- A. John was an Apostle, Evangelist, and a Prophet.
1. An Apostle because he wrote to the churches as their teacher.
 2. An Evangelist because he composed a book of the Gospel.
 3. A Prophet because while he was on the Island of Patmos, where he had been exiled by Domitian, he received the revelation which contained many mysteries concerning things to come.

Lesson VI:

- A. Saint John's Gospel differs from those of the other Evangelists:
1. Matthew begins to write of a man, as it were:
"The book of the generation of Jesus Christ..."
(Matthew 1, 1)
 2. Mark begins with the Prophecies of Malachias and Isaias:
 - a. "Behold, I send my messenger before thee."
(Malachias 3, 1)
 - b. "The voice of one crying in the desert,
'Make ready the way of the Lord,' make
straight his paths." (Isaias 40, 3)
 - c. But John soars as an eagle to the heights,
and comes to the Father Himself, declaring:

"In the beginning was the Word, and the Word was with God, and the Word was God." (John 1, 1)

III

Ex Libro de Scriptoribus Illustribus PL 23, 631-764.

October 18, St. Luke, II Nocturn.

Selection in Breviarium Romanum PL 23, 650C-651B.

Lesson IV:

A. Luke was a physician of Antioch. He knew Greek, was a disciple of St. Paul and wrote a Gospel.

1. This is verified by St. Paul:

a. "We have sent along the brother whose services to the Gospel are praised in all the Churches." (2 Cor. 8, 18)

b. "Luke, our most dear physician, sends you greetings." (Col. 4, 14)

c. "Luke only is with me." (2 Tim. 4, 11)

B. He wrote the Acts of the Apostles.

Lesson V:

A. We may assume that the journeys of Paul and Thecla, and the whole fable of the baptism of Leo are among the apocryphal books.

B. Tertullian, who was almost a contemporary, relates that a certain priest in Asia, an admirer of Paul, was proved clearly by John to have been the author of the Acts of

the Apostles.

- C. Some scholars are of the opinion that wherever Paul in his Epistle says: "According to my Gospel", he really means that of Luke.

Lesson VI:

- A. "Even as they who from the beginning were eye-witnesses and ministers of the word have handed down them to us."

(Luke 1, 2)

1. This shows that Luke was instructed in the Gospel by Paul alone but by other Apostles as well.

- B. Luke wrote the Gospel from what he had been told; the Acts of the Apostles from what he personally had seen.

- C. He was never married and lived to the age of eighty-four.

- D. His remains were brought from Achaia, in the twentieth year of Constantine, together with those of Andrew, and were buried at Constantinople.

Ex Libro de Scriptoribus Illustribus PL 23, 631-764.

December 27, St. John, Apostle and Evangelist, II Nocturn.

Selection in Breviarium Romanum PL 23, 654C-658.

"Sed et aliam... fuerint, disseremus," omitted in extract.

Lesson IV:

- A. John, whom Jesus loved the best, was the son of Zebedee and the brother of the Apostle James.

- B. He was the last of the Evangelists to write a Gospel.

1. This was written in an answer to the appeal of the

Bishops of Asia to combat Cerinthus and other heretics, who were teaching that Christ had no existence before Mary.

Lesson V:

- A. John was exiled to Patmos because of the persecution of Domitian.
- B. During the reign of Nerva he returned to Ephesus. Here he remained and founded and ruled all the Churches of Asia until the reign of Trajan.
- C. Sixty-eight years after the death of Christ, he died and was buried near the same city of Ephesus.

Lesson VI:

- A. When because of old age he was hardly able to speak, he always said one thing: Little Children, love one another.
- B. Finally his disciples wearied with the tedium of constant repetition asked him why he always said the same thing. He replied: because it is the precept of the Lord; if this only is done, it is enough.

IV

De Expositione in Isaiam Prophetam PL 24, 18-794.

II Sunday of Advent, II Nocturn.

Selection in Breviarium Romanum PL 24, 147C-148.

"Pro radice...scribuntur elementum," omitted in extract.

Lesson IV:

A. "And there shall come forth a rod out of the root of Jesse." (Isaias 11, 1)

1. Jewish commentators interpret the rod to be the scepter of Christ's royal dominion; the flower - His beauty.

B. Up to the beginning of the vision, or the burden of Babylon, all the book is a prophecy concerning Christ.

Lesson V:

A. "Behold, a virgin shall conceive and bear a Son." (Matthew 1, 25)

1. We understand that the rod from the root of Jesse is the Holy Virgin Mary.

2. She was a clean stem which had as yet put forth no shoot.

B. "I am the flower of the field and the lily of the valleys." (Canticle of Canticles 2, 1)

Lesson VI:

A. "The whole font of the Holy Spirit shall descend upon Him." (Isaias 11, 2) (Reference is to the Apocryphal Gospel to the Hebrews.)

1. This shows that upon this flower the Spirit of the Lord shall rest not in a measured way as with the other saints.

De Expositione in Isaiam Prophetam PL 24, 18-794.

XI Sunday after Pentecost, II Nocturn.

Selection in Breviarium Romanum PL 24, 403D-404D.

"Aut certe...tuis facerim," omitted in extract.

Lesson IV:

A. "In those days Ezechias was sick unto death; and Isaias, the son of Amos...And Ezechias wept with much weeping."

(4 Kings 20, 1-4)

1. This is also read in the prophet Jonas and in the threats made against David.

B. "And Ezechias turned his fact to the wall." (4 Kings 20, 2)

1. He turned it to the wall because he was not able to go to the temple.

2. Or, simply, to the wall, so as to hide his tears from those who stood near him.

Lesson V:

A. "And praying to the Lord, said: I beseech thee, O Lord, remember how I have walked before thee in truth, and with a perfect heart and have done that which is pleasing before thee." (4 Kings 20,3)

1. He did not ask for life for many years but left it to the judgment of God. He did this because he remembered how in that manner Solomon had pleased God.

2. By his perfection of heart is meant, that he has destroyed the idols, opened the doors of the tem-

ple, broken in pieces the brazen serpent, and done the other things which are mentioned in the Scriptures.

Lesson VI:

- A. "And he wept with much weeping." (4 Kings 20, 3)
1. Ezechias wept because he had no children and thought that Christ would not be born of his seed.
 - a. This is verified by the fact that Manasses was begotten after the third year of the new life span granted to Ezechias.
 2. Some say that holy men are terrified of death because of their uncertainty of the judgment and their ignorance of the sentence of God.

V

Commentarium in Ezechielem Prophetam PL 25, 15-512.

II Sunday of November, II Nocturn.

Selection in Breviarium Romanum PL 25, 211D-212D.

"Pro quo...Dominus Deus," omitted in extract.

Lesson IV:

Ezechiel 20, 46-49.

- A. The forested hills of Nageb, Darom, and Theman represent Jerusalem, her holy temple, the Holy of Holies, and all the land of Judea.
- B. The green and dry wood refer to the just and the wicked.

- C. The flame which will burn up the forest is understood to be the devastating sword, unsheathed to destroy both the just and the wicked.

Lesson V:

Ezechiel 20, 45-57.

- A. The forested hill of the South is Jerusalem.
- B. All the barren trees with the axe already laid to their roots, typify her inhabitants; the fire to be kindled in them is the sword.

Lesson VI:

- A. "And thou, son of man, mourn with the breaking of thy loins, and with bitterness sigh before them: And when they shall say to thee: Why mournest thou? Thou shalt say: For that which I hear, because it cometh, and every heart shall melt, and all hands shall be made feeble, and every spirit shall faint, and water shall run down every knee. Behold it cometh, and it shall be done, saith the Lord God." (Ezechiel 21, 6-8)

1. Groan, he says, not in a weak voice nor with a light sorrow, but in deep compunction that your wailing may come in bitterness of soul from your innermost being.
2. There is coming the threatening army of the fierce Babylonians, who shall come and invest Jerusalem.

Commentarium in Ezechielem Prophetam PL 25, 15-512.

Officium Sanctae Mariae in Sabbato, Mense Aprili.

Selection in Breviarium Romanum PL 25, 446D-449B.

"Et convertit...erat clausa; Et vir...Filius revelare," omitted in extract.

Lesson III:

A. "And the Lord said to me: This gate shall be shut, it shall not be opened, and no man shall pass through it, because the Lord the God of Israel hath entered in by it, and it shall be shut." (Ezekiel 44, 2)

1. Mary was a virgin before Christ was conceived in her and remained a spotless virgin after He was born.

2. She did not have any other sons by Joseph after Christ was born.

VI

Commentarium in Evangelium Matthaei PL 26, 15-228.

September 8, Nativity of the Blessed Virgin, III Nocturn, Homily,

Selection in Breviarium Romanum PL 26, 21C-24A.

"Naasson autem...Latinosque confusum est," omitted in extract.

Matthew 1, 1-16.

Lesson VII:

A. "Who shall declare his generation?" (Isaias 53, 8)

1. Matthew does not contradict Isaias when he begins to detail the genealogy of Christ.

a. Isaias speaks of the generation of divinity.

b. Matthew speaks of human incarnation.

- B. Matthew reversed the order - "The son of David, the son of Abraham". (Matthew, 1, 1) If he had not, he would have had to go back again to Abraham to trace the succession of generations.

Lesson VIII:

- A. St. Jerome says that Matthew calls Christ the son of Abraham and David because to these two alone was made the promise of Christ:

1. To Abraham God said: "In thy seed shall all the nations of the earth be blessed, which is Christ."

(Genesis 22, 18)

2. To David God said: "The offspring of thy race I will set upon thy throne." (2 Kings 7, 12)

- B. Christ came for the sake of sinners because in Matthew's detailing of the genealogy of Christ not one of the saintly women in the line is mentioned, but only those whom the Scriptures reprove.

Lesson IX:

- A. "And Jacob begot Joseph, husband of Mary," (Matthew 1, 16) is cited by Julian Augustus as an example of the lack of harmony among the Evangelists.

1. Matthew said that Joseph was the son of Jacob.

2. Luke called him the son of Heli.

- B. One writer may refer to a father according to nature, another to the father according to the law.

1. Moses' law - if a man should die without children, his brother or nearest relative was to marry the widow.

C. When we hear of Joseph as the husband of Mary, we do not take the usual notion of marriage.

1. A betrothed pair in Scripture is often referred to as husband and wife.

Commentarium in Evangelium Matthaei PL 26, 15-228.

December 24, Vigil of Christmas, Matins.

Selection in Breviarium Romanum PL 26, 24C-25B.

Matthew 1, 18-21.

Lesson I:

A. Why was Christ conceived of an espoused virgin rather than of one who was simply a virgin?

1. The lineage of Mary might be traced through the genealogy of Joseph.
2. So that she would not be stoned by the Jews as an adulteress.
3. That she might have a protector during the flight into Egypt.
4. St. Ignatius adds another reason - that the birth might take place unknown to the devil who would suppose that this child was born of a wife, not of a virgin.

Lesson II:

A. "When Mary his mother had been betrothed to Joseph, before they came together, she was found to be with child by the Holy Spirit." (Matthew 1, 18)

1. Although it is said: before they came together, it does not follow that afterwards they ever did come together.

B. "But Joseph, her husband, being a just man and not wishing to expose her to reproach, was minded to put her away privately." (Matthew 1, 19)

1. How Joseph be called just if he was privy to a supposed crime of fornication.

a. Because he knew her purity, even though he wondered at what he found, Joseph hid in silence the mystery that he could not understand.

Commentarium in Evangelium Matthaei PL 26, 15-228.

January 10, Fifth day within the Octive of Epiphany, III Nocturn.

Selection in Breviarium Romanum PL 26, 26B-27A.

"Audiens autem...Christus nasceretur. Sic enim scriptum...meum Israel," omitted in extract.

Matthew 2, 1-12.

Lesson VII:

A. "For we have seen his Star in the east." (Matthew 2, 2)

1. This star arose in the East for the confusion of the Jews when the heard from the Gentiles of the birth of Christ.

1. They knew that this star was to appear from the prophecy of Balaam, whose successors they were:
"I see him, though not now; I behold him, though not near: A star shall advance from Jacob..." (Numbers 24, 17)
2. The Magi were led by the star into Judea so that the priests whom they questioned would have no excuse not to know of his coming.

Lesson VIII:

- A. "And they said unto him, in Bethlehem of Judaea." (Matthew 2, 5)

1. This is a mistake of the copyists. The Evangelist wrote in the original - Juda not Judaea.

- B. However it is written "of Juda" because there is another Bethlehem in Galilee.

1. This passage is quoted from the prophecy of Micheas which reads: "And thou Bethlehem in the land of Juda." (Micheas 5, 2)

Lesson IX:

- A. "And opening their treasures they offered him gifts, gold, frankincense and myrrh." (Matthew 2, 11)

1. Very beautifully Juvencus, the priest, brings out the mystic meaning of the gifts: "Incense, gold, and myrrh they bring to the God made man, and the man born king." (Evangeliorum Juvenci Libri Quat-

tuor, Liber I, 250; CSEL 24, 250)

B. "And being warned in a dream not to return to Herod, they went back into their own country by another way." (Matthew 2, 12)

1. They returned by another way so that they might not be brought into contact with the infidelity of the Jews.

Commentarium in Evangelium Matthaevi PL 26, 15-228.

December 28, Feast of the Holy Innocents, III Nocturn.

Selection in Breviarium Romanum PL 26, 27A-28B.

"Tunc Herodes...exquisierat a Magis," omitted in extract.

Matthew 2, 13-18.

Lesson VII:

A. "So he arose, and took the child and his mother by night, and withdrew into Egypt." (Matthew 2, 14)

1. This typifies the night of ignorance in which he left the unbelievers from whom he fled.
2. When he returned into Judea, neither night nor darkness is mentioned, because at the end of the world the Jews will be enlightened and will receive the faith again as once they received Christ returning from Egypt.

Lesson VIII:

A. "Out of Egypt I have called My Son." (Osee 11, 1) Thus were fulfilled the words of the prophet Jeremias.

- B. Those who deny the truth of the Hebrew book ask: "Where in the Septuagint do the interpreters read this?" The reply is: "In the writings of Osee the Prophet, as we can show from texts which we have recently published."

Lesson IX:

- A. "A voice in Rama was heard lamenting with great mourning: Rachel bewailing her children." (Jeremias 31, 15) Thus was fulfilled the word spoken by Jeremias.
- B. Rachel was the mother of Benjamin, but Bethlehem is not a town of his tribe. Why then does Rachel mourn as her own sons, the children of Juda that is of Bethlehem.
1. She is buried close to Bethlehem in Ephrata or "mother" from the fact that it is the resting place of her body.
 2. The two tribes of Benjamin and Juda were joined together, and Herod commanded not only the children of Bethlehem to be slain, but also those on its borders.

Commentarium in Evangelium Matthaei PL 26, 15-228.

January 5, Vigil of the Epiphany, III Nocturn.

Selection in Breviarium Romanum PL 26, 29A-29C.

"Quem et ipsum...per Prophetas," omitted in extract.

Matthew 2, 19-23.

Lesson VII:

- A. "But when Herod was dead, behold an angel of the Lord

appeared in a dream to Joseph in Egypt, saying: "Arise, take the Child and His Mother, and go into the land of Israel, for those who sought the Child's life are dead."

(Matthew 2, 19)

1. From this passage it may be understood that not only Herod but the priests and scribes as well, were seeking the death of the Lord.
2. It does not say that he took his Son, and his wife, but the Child and His Mother. He took them as a guardian not as a husband.

Lesson VIII:

- A. "Hearing that Archelaus was reigning in Judea in place of Herod, his father, he was afraid to go there." (Matthew 2, 22)

1. This Herod is not the same Herod by whom Christ was mocked during His Passion.
 - a. The Herod who mocked Christ is the brother of Archelaus.

Lesson IX:

- A. "That He should be called a Nazarene." (Matthew 2, 23)
 1. This was said by the Prophets. The reference to the plural (Prophets) indicates that the emphasis is not on the exact citation of a particular passage, but on its sense.
 - a. "Nazarene" means holy.

Commentarium in Evangelium Matthaei PL 26, 15-228.

September 30, St. Jerome, III Nocturn.

Selection in Breviarium Romanum PL 26, 36B.

Matthew 5, 13-19.

Lesson VII:

- A. "You are the salt of the earth..." (Matthew 5, 13)
 - 1. Apostles and doctors are called salt because they season all mankind.
- B. "If the salt lose its strength, what shall it be salted with...?" (Matthew 5, 13)
 - 1. If a doctor should err, by what other doctor shall he be corrected?
- C. "It is no longer of any use but to be thrown out and trampled under foot." (Matthew 5, 13)

Lesson VIII:

- A. Doctors and Bishops should beware. For the ruin of the great leads to hell.
- B. "You are the light of the world...light to all in the house." (Matthew 5, 14-16)
 - 1. Christ taught confidence in preaching lest the Apostles hide through fear, and be like candles under a measure.
 - 2. He taught that they should come forth and preach from the housetops what they had heard whispered in the chambers.

Lesson VIII:

A. "Do not think that I have come to destroy the Law...but to fulfill." (Matthew 5, 17)

1. Did Christ come to fulfill the prophecies which had been spoken of Him by others?
2. Or did He come to clarify those things prophesied by the Prophets?
 - a. The mastery of anger.
 - b. The rejection of mutual retaliation.

B. We are promised a new heaven and a new earth which the Lord God is to make.

1. If the new ones are to be created, it follows that the old ones are to pass away.

Commentarium in Evangelium Matthaei PL 26, 15-228.

July 12, St. John Gualbert, III Nocturn.

Selection in Breviarium Romanum PL 26, 42B-44)

Matthew 5, 43-48.

Lesson VII:

A. "I say to you, love your enemies, do good to those who hate you." (Matthew 5, 44)

1. Some people say that this is impossible but St. Jerome says that it is a counsel of perfection, but not impossible. To prove this he cites some examples:
 - a. David acted thus towards Saul.

b. The Martyr Stephen prayed for those who were stoning him.

c. Paul wished to be anathema for his persecutors.

B. Jesus both taught and practiced this when He said: "Father forgive them for they know not what they do." (Luke 23, 34)

Lesson VIII: We may be excused from many things but no man can be excused for not loving.

Lesson IX:

A. "Return, you transgressors, to the heart. For what is asked of us is not to be found in remote regions." (Isaias 46, 8)

1. There is no excuse for not loving, for the feet are not wearied by running, the ears with hearing, nor do the hands grow weak from laboring.

Commentarium in Evangelium Matthaei PL 26, 15-228.

III Sunday after Epiphany, III Nocturn.

Selection in Breviarium Romanum PL 26, 52A-52D.

Matthew 8, 1-13.

Lesson VII:

A. "As the Lord had come down from the mountain, great crowds followed Him. And behold, a leper came and worshipped Him, saying: 'Lord, if Thou wilt, Thou canst make me clean.'" (Matthew 8, 1-2)

1. This is the first specific instance of a person being cured.
2. The second is the Centurion's servant.
3. The third is Peter's mother-in-law.
4. The fourth is the curing of persons possessed with devils.

Lesson VIII:

A. "I will; be thou made clean." (Matthew 8, 3)

1. These words are not to be read joined - I will to cleanse, as some Latinists think.

a. The leper said: "If thou wilt." (Matthew 8, 3)

b. Jesus replied: "I will." (Matthew 8, 3)

c. The leper said: "Thou canst make me clean." (Matthew 8, 3)

d. Jesus replied: "Be thou made clean." (Matthew 8, 3)

Lesson IX:

A. "See that thou tell no man. But go, show thyself to the priest." (Matthew 8, 4)

1. He sent him to the priest for several reasons:
 - a. First, from humility.
 - b. Second, that when the priests saw him, they either might believe in the Savior or refuse to believe.

1) If they believed, they would be saved.

2) If they didn't believe, they would be
without excuse.

c. Third, that He might not seem to have broken
the Law, an accusation often made against
Christ.

Commentarium in Evangelium Matthaei PL 26, 15-228.

IV Sunday after Epiphany, III Nocturn.

Selection in Breviarium Romanum PL 26, 55A-55C.

"Et cum...clamaverunt dicentes," omitted in extract.

Matthew 8, 23-27.

Lesson VII:

- A. Fifth miracle - command of the sea on the voyage to Capernaum.
- B. Sixth miracle - casting of the devils into the swine in the country of Gerasenes.
- C. Seventh miracle - curing of the man with palsy in Nazareth.

Lesson VIII:

- A. "But He was asleep; and they came and wakened Him saying:
'Lord, save us'." (Matthew 8, 25)
 - 1. The story of Jonas is a prototype of this miracle.
Jonas slept in safety while others were in peril.
Upon awakening him they were saved through his command over the sea.

B. "Then rising up he commanded the winds and the sea." (Matthew 8, 25)

1. From this passage is understood the fact that all creation recognizes its Creator.

C. "He rebuked the waves, gave them a command, and they understood His bidding." (Matthew 8, 26)

1. By this is understood a sense of the recognition of the majesty of their Maker, a majesty which they feel inasmuch as they are sensible to Him, although insensible to us.

Lesson IX:

A. "Men wondered saying: 'What manner of Man is this, for the winds and seas obey Him'." (Matthew 8, 27)

1. The sailors and the others who were in the ship wondered, not the disciples.

a. If this reference is to be disputed, a reply that the word, men, should be applied to those who up to this time had not recognized the power of the Savior, should be given.

Commentarium in Evangelium Matthaevi PL 26, 15-228.

September 21, St. Matthew, III Nocturn.

Selection in Breviarium Romanum PL 26, 57C-58B.

"Et videntes Pharisaei...quid est," omitted in extract.

Matthew 9, 9-13.

Lesson VII:

A. St. Jerome says that Matthew refers to himself, in his Gospel, both as Matthew and as the publican, to show his readers that no one should despair of salvation. As a justification of this he refers to:

1. "The just is the first accuser of himself." (Proverbs 18, 17)

2. "Confess thy sins that thou mayest be justified."
(2 Paralipomenon 6, 26)

Lesson VIII:

A. "Now as Jesus passed on from there, he saw a man named Matthew, sitting in the tax-collector's place and said to him: 'Follow Me'. And he arose and followed him."
(Matthew 9, 9)

1. Porphyry and Julian Augustus contend that this passage either shows the ignorance of a lying historian or else the folly of those who followed the Savior immediately.

a. St. Jerome compares the attraction of Christ to a piece of amber with magnetic force that attracts to itself rings, straws, and rods, and keeps them clinging to it.

Lesson IX:

A. The sinners came to Jesus doing penance not persisting in their former vices and sins as the Pharisees and Scribes complained.

1. "I will have mercy and not sacrifice, for I am not come to call the just, but sinners." (Matthew 9, 13; Osee 6, 6)

Commentarium in Evangelium Matthaei PL 26, 15-228.

VI Sunday after Epiphany, III Nocturn.

Selection in Breviarium Romanum PL 26, 93A-93C.

Matthew 13, 31-35.

Lesson VII:

- A. "The Kingdom of God shall be taken away from you and shall be given to a people yielding its fruits." (Matthew 21, 43)

1. The preaching of the Gospel and that knowledge of the Scriptures, which leads to life, is the Kingdom of Heaven referred to in the words spoken to the Jews.

- B. "The Kingdom of Heaven is likened to a mustard seed which a man took and sowed in his field." (Matthew 13, 31)

1. Some say that the man who sowed refers to Christ sowing in the souls of believers.
2. Others consider him to be a figure of a man sowing in his own field, that is within himself, in his own heart.

Lesson VIII: We take the seed of preaching, nourish it in the fertile soil of faith, and make it germinate in the fields of our breasts.

Lesson IX:

A. "This indeed is the smallest of all the seeds; but when it grows up it is larger than any herb and becomes a tree, so that the birds of the air come and dwell in its branches." (Matthew 13, 32)

1. The Gospel once it has taken root in the souls of believers grows into a tree.
2. The birds of the air refer to either the souls of the believing or the heavenly powers bound to the service of God.
3. The branches of the Gospel tree are the various dogmatic truths.

Commentarium in Evangelium Matthaei PL 26, 15-228.

July 6, In the Octave of Saints Peter and Paul, III Nocturn.

Selection in Breviarium Romanum PL 26, 105B-106A.

Matthew 14, 22-23.

Lesson VII:

A. "And immediately afterwards he made his disciples get into the boat and cross the sea ahead of Him, while He dismissed the crowd." (Matthew 14, 22)

1. This way of speaking shows that the Apostles because of their love for the Master were unwilling to be separated from Him even for a moment.

B. "And having sent the multitude away, He went up into a mountain alone to pray." (Matthew 14, 23)

1. If Peter, James and John, who had seen the Transfiguration, had been with Him, they probably would have gone with Him but the crowd could not follow.

Lesson VIII:

A. "And He went up alone to pray." (Matthew 14, 23)

1. This passage refers not to Him when He had fed five thousand men but to Him when He heard of the death of John the Baptist.

- a. This does not separate the person of the Lord, but His works may be distinguished accordingly as they were done as God or as man.

B. "And the boat was in the midst of the sea, buffeted by the waves." (Matthew 14, 24)

1. The Apostles were slow and unwilling to leave the Lord lest in His absence they would suffer shipwreck.

Lesson IX:

A. "But in the fourth watch of the night He came to them, walking upon the sea." (Matthew 14, 25)

1. Military guards and watches are divided into periods of three hours each. Therefore it was at the close of the night that the Lord came to them. They had been in danger all night.

- a. So it will be at the end of the world, that He will bring help to His own.

Commentarium in Evangelium Matthaei PL 26, 15-228.

III Week of Lent, Feria Quarta.

Selection in Breviarium Romanum PL 26, 109B-110A.

"Et irritum fecistis...audite et intelligite," omitted in extract.

Matthew 15, 1-20.

Lesson I:

A. "For they do not wash their hands, when they eat bread."

(Matthew 15, 2)

1. The Scribes and Pharisees reprove the Son of God because He does not keep the traditions and the commands of men.

B. "But He, answering said to them: 'Why do you also transgress the commandments of God for your traditions?'"

(Matthew 15, 3)

1. Here Christ points out the distinction between the laws of men and the laws of God.

Lesson II:

A. "For God said: 'Honor thy father and thy mother and let him who curses father or mother be put to death'" (Matthew 15, 4)

1. Honor in the Scriptures is to be understood not so much in salutations and service rendered but in alms and the bestowing of gifts.

a. "Honor the widows, who are truly widowed."

(I Timothy 5, 3)

- 1) Here honor is understood as a gift.
- b. "Let the priests be esteemed worthy of a double honor, especially those who labor in the word and doctrine of God." (I Timothy 5, 17)
- c. "The laborer is worthy of his hire." (Luke 10, 7)

Lesson III:

- A. The Pharisees taught that if one wished to vow to God, Who is the true Father, what should be offered to the parents, could be made the offering to God instead.
 1. Thus what was to be an offering to the temple and to God redounded to the gain of the Jewish priests.

Commentarium in Evangelium Matthaei PL 26, 15-228.

I Week of Lent, Feria Quinta.

Selection in Breviarium Romanum PL 26, 113B-114.

Matthew 15, 21-25.

Lesson I:

- A. "Have mercy on me, O Lord, Thou Son of David." (Matthew 15, 22)
 1. The daughter of the Canaanite Woman is the fifteenth to be healed.
 2. She knew to call Him "Son of David" because she had already gone out of her land and had departed from the error of Tyre and Sidon by a change of place

and of faith.

Lesson II:

A. "My daughter is grievously troubled by a devil." (Matthew 15, 22)

1. The daughter of the Canaanite is an image of the souls of unbelievers, who are grievously troubled by the devil, who recognize not their creator and adore a stone.

B. "Go ye not into the way of the Gentiles, and into the city of the Samaritans enter ye not." (Matthew 10, 5)

1. Christ did not answer her out of arrogance or pharisaical pride, but in order that He might not appear to contradict what He had commanded.

Lesson III:

A. "Send her away, for she crieth after us." (Matthew 15, 23)

1. She wailed so loudly that the Apostles interceded for her. But Christ said: "I was not sent except to the sheep that are lost of the house of Israel." (Matthew 15, 4)

a. Christ did not imply that He was not sent to the Gentiles but that He was primarily sent to the Israelites. And thus when the Israelites did not accept what He preached, it was just for Him to change over to the Gentiles.

Commentarium in Evangelium Matthaei PL 26, 15-228.

June 29, Saints Peter and Paul, III Nocturn.

Selection in Breviarium Romanum PL 26, 119A-121A.

Matthew 16, 13-19.

Lesson VII:

- A. "Who do men say the son of man is?" (Matthew 16, 13)
 1. Those who speak of the son of man are men.
 2. Those who speak of His Divinity are not called men, but gods.
- B. "Some, John the Baptist, and others, Elias." (Matthew 16, 14)
 1. St. Jerome wonders if they are seeking the causes of each of these mistakes, just to prolong an interminable discussion.
 - a. He says that they could make the same mistake about Elias and Jeremias as Herod did about John, when he said: "It is John whom I beheaded, he has risen from the dead, and miraculous powers are working through him." (Mark 6, 16)

Lesson VIII:

- A. From what follows and the wording of the text, the Apostles are by no means called men but gods.
- B. "Thou are Christ, the Son of the living God." (Matthew 16, 16)

1. Peter says "the living God" to distinguish from those deities, which are considered gods, but are dead.

Lesson IX:

- A. "Blessed art thou Simon Bar-Jona, for flesh and blood has not revealed this to thee, but My Father in Heaven."

(Matthew 16, 17)

1. "Bar -Jona" means son of a dove.

Commentarium in Evangelium Matthaei PL 26, 15-228.

September 29, Dedication of St. Michael the Archangel, III Nocturn.

Selection in Breviarium Romanum PL 26, 132C-135A.

"Et advocans...animum praeparaverat. Bonum est...ex his pusillis," omitted in extract.

Matthew 18, 1-10.

Lesson VII:

- A. "Who thinkest thou is the greater in the Kingdom of Heaven?" (Matthew 1, 1)

1. Because the Apostles had seen the same tribute paid for Peter as for the Lord, they concluded from the equality of the price that Peter, who had been equal to the Lord in the payment of the tribute, was preferred to all the Apostles; thus they asked this. But Jesus seeing their thoughts and knowing the source of their error, by the contrast of humility wished to cure their desire for glory.

Lesson VIII: St. Jerome elaborates and puts into different words the passage of St. Matthew on avoiding scandal: "Woe to the world because of scandal..." (Matthew 18, 5-10)

Lesson IX:

A. "See that you do not despise one of these little ones."

(Matthew 18, 10)

1. By commanding that if thy hand scandalize thee, cut it off, he taught severity but in this passage he moderates the austerity of this sentence.

B. "Because their angels in Heaven always see the face of my Father." (Matthew 18, 10) Because of this we read:

1. "To the angel of the Church of Ephesus, write."
(Apocalypse 2, 1)

Commentarium in Evangelium Matthaei PL 26, 15-228.

November 26, St. Sylvester Abbot, III Nocturn, Common of Abbots.

Selection in Breviarium Romanum PL 26, 144A-146B.

Matthew 19, 27-29.

Lesson VII:

A. "We have left all things and have followed you." (Matthew 19, 27)

1. Peter had been a fisherman. He had never been rich.
2. Great self-confidence!

B. "We have done what Thou hast commanded: how then wilt thou reward us." (Matthew 19, 27)

1. Christ answered: "Amen I say to you, that you, who have followed Me, in the regeneration, when the Son of man shall sit on the throne of His glory, you also shall sit on twelve thrones judging the twelve tribes of Israel." (Matthew 19, 28)

a. He did not say: you who have left all things; for even Crates the philosopher did this and many others despised riches; but you who have followed Me; which applies to the Apostles and to the faithful.

Lesson VIII:

A. "In the regeneration, when the Son of man...and shall possess life everlasting." (Matthew 19, 28-29)

1. This passage is in agreement with: "I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's enemies shall be those of his own household." (Matthew 10, 35-37)

Commentarium in Evangelium Matthaei PL 26, 15-228.

July 12, St. John Gualbert, II Nocturn.

Selection in Breviarium Romanum PL 26, 148B-149B.

"Quod autem...quid pietatis; Ait illis...Patre meo," omitted in extract.

Matthew 20, 20-23.

Lesson VII:

A. "The Son of man shall be betrayed to the chief priests and Scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to be mocked, and scourged and crucified." (Matthew 20, 18)

1. Because of this passage, where did the mother of the sons of Zebedee get this idea of His Kingdom, that she should beg for the glory of Him triumphant?

a. From the text: "And the third day He shall rise again." (Matthew 17, 22) She thought that after His resurrection He was to rule then and there, and that which He promised in His second coming was to be fulfilled in the first.

Lesson VIII:

A. "Can you drink the chalice that I shall drink?" (Matthew 20, 22)

1.. We understand the word, chalice, to mean suffering in accord with:

a. "Father, if it be possible, let this chalice pass from me." (Matthew 26, 39)

b. "What shall I render to the Lord, for all the things that he hath rendered to me? I will take the chalice of salvation, and I will call upon the name of the Lord. Precious in the

sight of the Lord is the death of His saints."

(Psalms 115, 6)

Commentarium in Evangelium Matthaei PL 26, 15-228.

II Week of Lent, Feria Tertia.

Selection in Breviarium Romanum PL 26, 174A-174D.

Matthew 23, 1-12.

Lesson I:

A. "The arrows of children are their wounds." (Psalms 63, 8)

1. This refers to Christ being tempted by the Pharisees. Yet because of the dignity of the Priesthood and of their title, he urges the people to be obedient to them, concerning their teachings, not their deeds.

B. "The Scribes and Pharisees have sat on the chair of Moses." (Matthew 23, 2)

1. By chair is meant the teaching of the Law.

C. "He sat not in the chair of pestilence." (Psalms 1, 1)

"He overturned the chairs of those who were selling doves." (Matthew 21, 12)

1. These both refer to teaching.

Lesson II:

A. "For they bind heavy and insupportable burdens on men's shoulders; but with a finger of their own they will not move them." (Matthew 23, 4)

1. This refers to teachers who demand very difficult

things but themselves do not even perform the lesser ones.

2. "Shoulders," "fingers," "chains," are to be considered in a spiritual way.

B. "And all their works they do to be seen by men." (Matthew 23, 5).

1. Whoever, therefore, does something in order to be seen by men is a scribe and pharisee.

Lesson III:

A. "For they make their phylacteries broad, and enlarge their fringes. And they love their first places at feasts and the first chairs in the synagogues, and salutations in the market-place, and to be called by men - Rabbi." (Matthew 23, 5-8)

1. Woe to us who have become like scribes and pharisees.

B. "Thou shalt bind them as a sign on thy hand, and they shall be and shall move between thy eyes." (Exodus 13, 16)

1. Let the words of the Law be in your hands so that they may be fulfilled by deeds.

2. Let them be before your eyes that you may meditate on them day and night.

Commentarium in Evangelium Matthaei PL 26, 15-228.

December 26, St. Stephen, III Nocturn.

Selection in Breviarium Romanum PL 26, 179C-181A.

"Et persecuti...narrantur munera," omitted in extract.

Matthew 23, 34-39.

Lesson VII:

A. "Fill up the measure of your Fathers." (Matthew 23, 32)

1. This may refer to the person of the Lord put to death by the Jews.
2. Or it can refer to His disciples, of whom He said:
"Behold, I send you, prophets, wise men, and scribes." (Matthew 23, 34)
 - a. Stephen was stoned to death.
 - b. Peter was crucified.
 - c. Paul was put to the sword.
 - d. The disciples mentioned in the Acts of the Apostles were scourged.

Lesson VIII:

A. Who is Zacharias, the son of Barachias, slain between the temple and the altar?

1. Some say that he is the eleventh among the twelve Minor Prophets.
2. Nowhere does Scripture say that this prophet was slain between the temple and the altar.
3. Others understand him to be the father of John the Baptist based on an interpretation of certain dreams in the Apocryphal Gospel, which seems to indicate that he was killed because he preached the coming

of the Savior.

Commentarium in Evangelium Matthaei PL 26, 15-228.

XXIV Sunday after Pentecost, III Nocturn.

Selection in Breviarium Romanum PL 26, 184B-185A.

"Tunc qui... tunicam suam," omitted in extract.

Matthew 24, 15-35.

Lesson VII:

A. "For false christs and false prophets will arise, and will show great signs and wonders, so as to lead astray even the elect." (Matthew 24, 24)

1. This passage refers to: "And in half of the week the victim and the sacrifice shall fail, and there shall be in the temple the abomination of desolations, and the desolation shall continue even to the consummation and to the end." (Danile 9, 27)

Lesson VIII:

A. The man of iniquity could refer to:

1. Anti-Christ.

2. The statue of Caesar which Pilate placed in the temple.

3. The statue of Hadrian which stands on the sight of the Holy of Holies.

B. In the Old Testament the term, "abomination," is applied to idols.

C. The addition of the word, "desolation," means that the

idol was placed in a desolate and ruined temple.

Lesson IX:

- A. "Abomination of desolation," can mean every perverted doctrine.
- B. The fleeing from Judea to the mountains refers to the departing from the letter of the Law and from the Jewish distortions of the Law.
- C. The reference to a man on a housetop turning back to get his coat means that we must not carry with us anything from the house of our old manner of life.

Commentarium in Evangelium Matthaei PL 26, 15-228.

VI Day within the Octave of Easter.

Selection in Breviarium Romanum PL 26, 226C-228A.

Matthew 28, 16-20.

Lesson I:

- A. "Jesus coming spoke to them saying: 'All power is given to me in heaven and on earth.'" (Matthew 28, 18)
 - 1. Power was given "in heaven and on earth" so that He, Who before reigned in heaven, might also through the faith of believers reign on earth.

Lesson II:

- A. "Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matthew 28, 19)
 - 1. First, they teach all nations; then wash with water

those they have taught.

a. The body cannot receive the sacrament of Baptism until the soul has received the truth of Faith.

2. They are baptized "in the name of the Father, and of the Son, and of the Holy Ghost."

a. Even though at Baptism the three Divine Persons are mentioned, there is only one form of Baptism whereby the one God is conferred. For the name of the Trinity expresses the unity of God.

Lesson III:

A. "Teaching them to observe all things whatsoever I have commanded you." (Matthew 28, 20)

1. They are to teach all nations and then wash them in the sacrament of Faith. Then they are to command them the things that must be done.

B. "Behold I am with you all days, even to the consummation of the world." (Matthew 28, 20)

1. He shows the Apostles that they will always conquer.

2. And that He will never go away from them who believe.

SUMMARY

I would like to point out a few things in the Breviary that I have noticed in my study of the works of Saint Jerome.

Most of the selections taken from Saint Jerome for the Breviary are contained in the Third Nocturns. In fact, he is quoted eighteen times. With the exception of a few, the rest of his works are contained in the Second Nocturns, where he is quoted seven times.

It is also interesting to note that throughout the whole Breviary, the extracts of Saint Jerome are used in only two commons. These are the common of the Blessed Virgin Mary on Saturdays and the common of Abbots.

Although the works of Saint Jerome, which are in the Breviary, are varied throughout the cycle of the Church year, ~~of~~ his Commentary on the Evangelist Matthew is used in the Christmas cycle.

In conclusion, I must say that there is a wealth of material in the Roman Breviary. Many priests do not realize this. In the small study I have made of the works of Saint Jerome, I have learned much. For instance, one thing which I have learned is that Saint Jerome interprets Scripture symbolically, as well as historically. But what has been most advantageous for me is that I have learned both the composition and the use of the Breviary.

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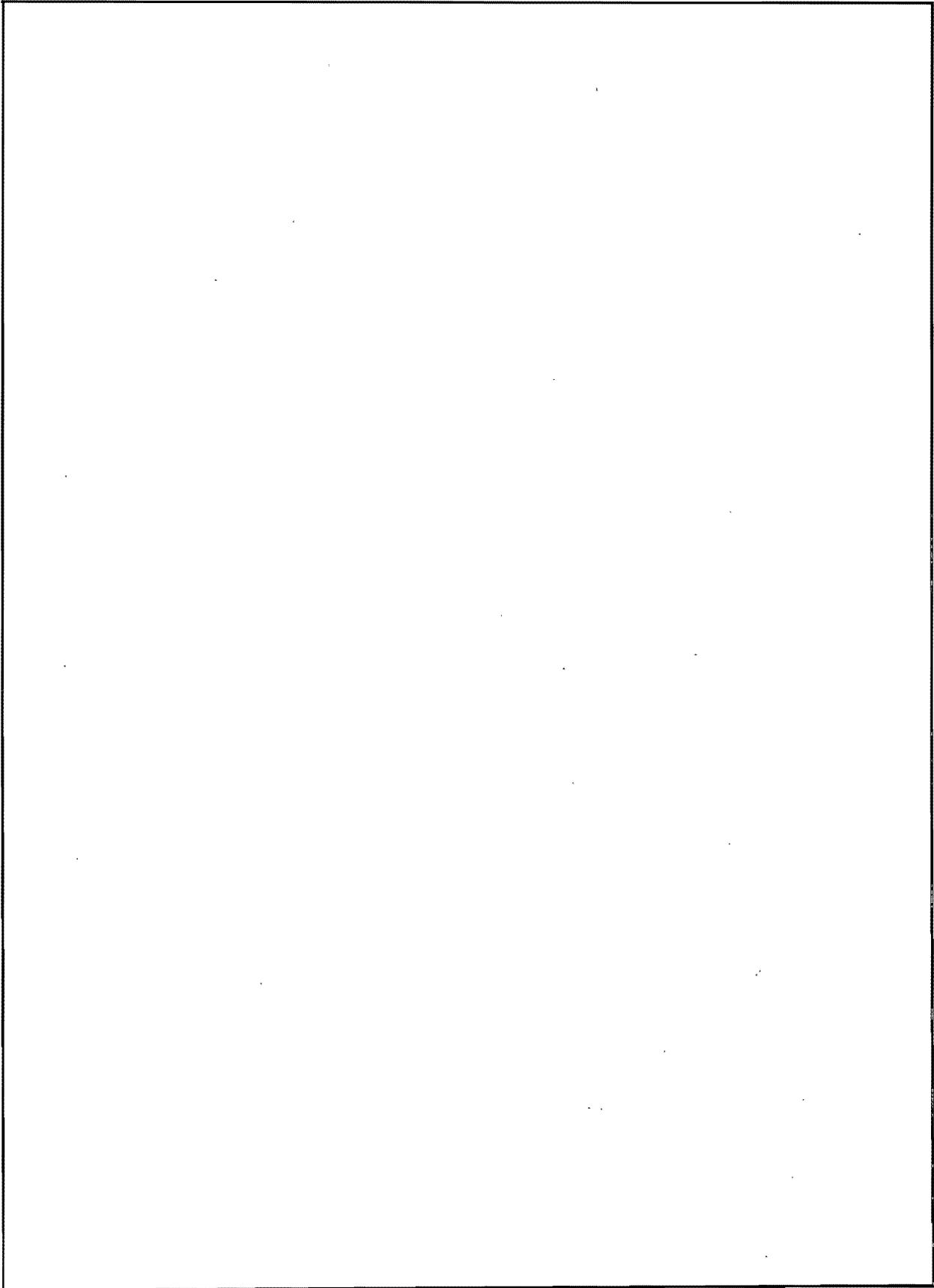
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