A Discourse on the Passion of J.C.

Sequebatur autem illum multitudine populi et mulierum qua planget aut lamentabatur illum. Consensu autem ad illas gentes dixit: Filiae Jerusalem, pelite flere super one, set super corpora flite et super filios vestros.

And there followed him a great multitude of people, and of women, who bewailed and lamented him. But Jesus turning to them, said: Daughters of Jerusalem, weep not over one, but weep for yourselves, and for your children. Words taken out of the 23rd of St. Luke and 25th and 26th.

Is not then the Passion of J.C. of which we this day celebrate the anguish but sorrowful Mystery, the most affecting object, which ought to occupy our minds and excite our grief? Can our tears be possibly more holy and more profitably employed than in bewailing the death of a man God, and that a more urgent and more necessary duty should
suffered as I may say. The salvation which you, as otherwise it pleased, 
sentimental, of compassion and with 
the sufferings of our Divine Redeemer 
for my friend, Jesus Christ, a proof 
of the most generous and uninterested 
Charity that ever was joined to mental 
devotion to be finally and at last to be 
the very different object. Nor here may 
I be unaware of Peter's departure 
announcing the funeral of the 
Emperor Caligula. The younger 
thought he had by this act acquired himself 
of his Ministry and to the full satisfaction 
of his admirers, whom he had seduced 
them to deplore by the tribute of this incomparable 
son, which he, as he, his life and 
Prince, who had occupied his life and 
had a most immoderately himself for 
them. Jesus thus his Principle stipendium 
triumphus qui pro nobis quasi mater alium 
with his stipendium select. But I 
who am about to entertain you on the 
Master Death and sufferings of a God 
whose love and mercy, instead of showing 
the words of St. Augustine which seem 
so applicable to my subject find myself 
compelled on the contrary to say to you 
For my friend, give not your heart to 
your dying God, who does not receive them 
your ears are prepared to be rich in 
your employ them. The employment of them is a subject 
which in importance demands it of 
you. Jesus Christ does not only bring 
you near to his death, but it may be 
readily felt by you of this should be 
unbearable to you haunting an evil which 
more truly concerns you and which 
effectually is more desirable that the 
death of the son of God. I am aware that all 
creatures become or appear sensible 
thereat. The sun was eclipsed, the death 
trembled, the Veil of the Temple was rent 
the house split open, the grave opened 
and the dead rose again, all nature was 
troubled, man alone resigned itself is suspended 
from this duty, proof that he accepts 
himself of another which is indeed but 
tender in appearance but more solid.
in reality. Let us then leave to the luminous bodies and to the elements the care of
honouring the funeral obsequies of J.C.
by the marks of their mourning;
but if you choose to associate with them
intellectual creatures, let us leave to
the blessed angels the care of honouring
the funeral obsequies of J.C. by the token
of their mourning, the angels of peace,
says, Jesus shall weep bitter tears
for us, let us weep with J.C. Let us weep
for what Jesus Christ wept; thus we shall
sanctify our tears and render them serviceable
to us.

An evil which in the idea of God is
greater than the death of a man (God an
evil which is more deserving of the fear
than all that the Son of God endured
in his passion you are too well informed
of by my friend not to have immediately
understood. It is not amongst the
sins committed. Besides sin could claim
possible beings, besides sin could claim
the tears or preference to the suffering
of J.C. and justify the words of Golgo-
thus when he said to us with equal
truth and charity: Weep not over one but
each for yourselves. To be here upon
me, bid super ut. To obey my? Friends
the command of our Divine Master, and
profit of so important a virtue, let us
make in considering the mystery of his
devil passion be, to bewail the disorders
of our sins as the cause of it. For if J.C.
had suffered independently of our sins,
he would not be so dreadful to us and if
our sins had no connection with his
sufferings, they would be Leprosions to
us. Therefore by sin that we are to
measure the immeasurable benefit of the
Passion of the Son of God, and by
the immeasurable benefit of his Passion
to measure the price of our tears and
behold the object of our tears and of
your pious attention.

What our holy Faith this day represents
to us this time be a thing most wonderful
in the order of nature, viz. a suffering God
I may confidently affirm that this prodigy
astonishing as it is surpassed by that
which the same faith discovers to us in
In the order of grace, when it places before our eyes a present God and such is the quality which the action of the World has been pleased to take upon himself, and which he hath constantly bore during the whole course of his being. Such is the mystery which we celebrate and since according to the Holy Scripture true penance consists in two things punishment by which we detest sin and satisfaction by which it is averted for, when Mary a penitent God I mean a God affected with the most lively contrition for the sins of mankind I mean a God satisfying at his own cost and in the strict rigour of justice for the sins of mankind. Two obligations which the man God I to took upon himself from the first moment of his life and which you are about to see if he exactly fulfilled on the day of his Passion. For this purpose I mean to represent him to you in the garden of Olives and on Mount Calvary. In the garden in the garden as a cantele God feeling all the bitterness of sin. On Calvary where he expired that you may here contemplate in his person a God offering himself a victim in satisfaction for the crimes of your attention may I think and let us be con by the intercession of JESUS to learn who ought ever to be the subject of our grief.

No sooner had he entered into the garden where he went to pray, then he fell into the most profound grief which caused that he declared in his discourse that his soul was sorrowful even unto death. While he was ascribed with fear and pains he was oppressed with heavenly expatiation so much was the secret in his heart that he already suffered a kind of agony which arose in affright. What is the meaning of all these excesses? Does it exist in a God what is goodness itself and whose apparent weakness are so many miracles of his all powerful Charity. What was to be feared? Why is he troubled? Why was
discouragement in a soul which in
other respects enjoyed the dispassion
of God and not could be sustained
with the pure joys of beatitude a way
this internal war and this revolt of the
passions in a mind incapable of being
moved by other springs than those of
sorrows. Let us then, this is what we
ought well to meditate on,
ourselves and our redemption. For to say
that the
natures of the world thus prized only
at the sight of death, that the ignominy of
the world, or the rigour of the
tortures, none of these arrests was not
disguised, these mortal fears would not
be to have a sufficient idea of the Passion
of a God. No my Brethren, dignity of
a God. No, my Brethren, dignity of
Christ, this is not what this
represents. If this were the case,
the most afflicted of all
the world, which I. G. had chosen as
the
source of our redemption, did not
instrument of our redemption, did not
appear to him so terrible and an object
appeal as to be the cause of
This Corpse which was to be the cause of
Christ's glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
of his glory, did not become to him a subject
Of this grace. The Chalice which his
Father had given him and for which
reason it was so precious to him was
not that bitter chalice for which he
was tried so great an horror, and which
forced from all the members of his
sacred Body a sweat of Blood. I was
not precisely the approach of the Mysteries
of Baptism to his death. For however glory
was to be this Baptism, he had most
sincerely desired it. He had sought it with
Holy eagerness, he had said to his Apostles,
Baptism habet baptismum, a gravior
corpus, utque damnationis. Then
a Baptism where with I am to be Baptised.
And how am I straitened until it be
accomplished? (Luke 12:51) There was
then another cause besides the presence
of death that rendered the soul of our
Baptism precious and consecrated. Therein a I
have already observed among all beings
sin alone was capable of changing the
disgraceful grief of the Man, God, and under
the title of glory a suffering and penitent,
God, raise your heads, raise your apostles
above all human thoughts, and by the
light of truth again attentively consider this great truth.

While the Chief Priests and Pharisees were holding Council at the House of Caiaphas against Jesus, and were preparing to array him of false accusations and fictitious crimes, Jesus Christ himself, in the garb of humility and meekness, subject himself before his Eternal Father, considered himself without however any prejudice to his innocence loaded with real crimes and according to the Prophecy of Isaiah which was literally verified on him: Permit in my iniquity, O Lord, the iniquity of all. For in consequence of our iniquities, our iniquities upon his adorable Son, this just one who was innocent of sin, found himself loaded with the sins of all nations, the sins of all ages, the sins of all states and conditions, yet with all the charges that would ever be committed and of which he had a distinct knowledge by all the Maccabees that would be uttered against the Prophets, all the scandals and insinuations that would be spread over the universe. All these iniquities rushed upon him, and were to him as so many executioners, circumventing me, and all men, and circumventing me, and all men, and circumventing me, and all men, and circumventing me, and all men.

The sorrows of death surrounded me, and the torments of indignity troubled me. These words of the Psalmist (Ps. 118:21) are here applied to the interpretation of Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Augustin, ought to be personally of this happy moment for us, but declare that the Prophet Jeremia said, to S. Aug
difference however, that instead of the
rivers that flow into the sea become a
blended and intermixed there with that
the one cannot be distinguished from the
other, whereas in this account of him in
this sea of Delusion in which the soul of
our Savior was immersed, be clear
assured and distinguished every species
of sin and of every individual person.
Can it then he wondered that the immense
multitude of times, which according to the
Metaphor of the Holy Ghost having formed
a deluge of water in this subterraneous
it should be as it were swallowed up this
or that in the sea of sadness and most
protection from his zeal for his Father's
glory and Christ to serve that this deluge
of waters should be followed by a sweat
of blood? Psalms 69:7, He already
experiences.

Behold my friends, what I call the
contrition of a God and the first act of
his grace. We will at present advance the
predicate of absolution, justice and
the innumerable indignities and
outcries of man and proceed to
Mount Calvary where he exalted the
contemplations in spirit of this crucified
God the Author and Founder of our Church
who according to the expression of the
Apostle Gal. 12: 10, having joy prepared
this death and the Lord, faithful to
most merciful and almighty death. Why
was this the most innocent of men treated
as the most criminal and delivered up
in an unmerciful execution? Ah my Friend,
this death was the punishment due to our
sin and whatever horror we may conceive
for what passed on Mount Calvary we
must acknowledge was justly ordained
and holyly and divinely executed. For
we are told this day to consider the having
we are told this day to consider the having
of the Lord as if what he is in himself
voluntarily chose to be here
but as to what he was pleased to
the love of man. We are not to regard him
as a friend with respect to the Jews who
perished with respect to the Jews who
them with respect to God who was there in
the Prince and Agent and Sovereign Dispenser
Principal Agent and sovereign Dispenser
Jesus Christ in himself was the
God himself in Christ himself was the
The view of the Elect, the source of all blessings and incarnate sanctity. But on Mount Calvary these qualities were as soon as they eclipsed, he made himself a curse for our sake, to perpetrate malice against God and became the propitiation for the infinite propitiation necessary for us. Now having charged himself with that sin, there was no punishment which were out of the G. C. humiliations of footwhips, scourges, nails, torments, and the Cross. For all these were mercy by our grace. Considering him, he was so much? No, this charity says St. Bernard was full and abundant, but it was not exhausted. If he is called the man of sorrows, it is a name applicable to him, since he is the man of sin, we behold him bruised and torn with blow and scourge, but between the number of stripes and the multitude of crimes he alone for this is not too great proportion. He is abandoned to a wicked cruel and barbarous people who add to the sentence of Death all that their fury can suggest, but neither they add to the sentence of Death they add nothing to that sentiment of God. While then this Divine Lamb is immolated by men, instead of your minds being provoked to his orders your conscience consider him as the victim for your sins. If you represent him to yourselves such as he is charged with all our debts, that flagellation to which he was condemned, it will no longer appears offensive to you those things that bear him will no longer wound the delivery of your piety, those nails that pierced his hands and feet will no longer excite your indignation. My sin you will will say as accusing yourself, have deserved all these pains, and since I C. has taken upon him all my sins he must suffer all the punishment due to them. Moreover, in this consideration, the Eternal Father is a conduct as admirable as it is rigorous forgetting if I may be allowed these excesses, from that he is his son and regarding him as his enemy declares himself his executioner or better the Chief of his persecutors. The Jews
made their hatred for him, as a zeal of religion, to infest upon his sacred body, and all that cruelly could invent, but the cruelty of the Jews did not suffice to move the indignation of the Gentiles. It was necessary, says St. Ambrose, that God should have a share therein, as is said, in the song of Moses: 

Friend, it was God rather than the Governor of the Jews, that delivered us from the hands of one who had deserved with us to die in them, as Peter in his song told them. Moses by a Deed of the Divine Wisdom, that the first one, as the guilt was delivered into their hands as St. Peter told them, 

Definito consilio praeclare tei 

traditum est: this is true to Maruseo and others. The law persecuted St. C., and 

for his pains sentenced to death. But it was 
not as holy Jews divinely inspired, said 
it, after the Lord had struck him: 

Sanctum quem in peccatorio presentia 

Sezereo quem in peccato presentia. 

They have persecuted him whom they knew: 

Sanctum quem in peccacio presentia, 

presenta sunt. Unto them, they had 

respected him until they had much 

sore, they were moved against him. 

They had not dared to offer any violence. 

to his own people; but no sooner had they 

torn him up and vented their just wrath against him, than you shall test them a prophet 
and they fell upon this innocent person, that was spared for their own sake. And by them 

may be needed for evil by God, as Lord 

who in their severe rigor, was pleased not 

offend Himself, which was most holy. Long 

didst thou wait for this victim? It was 

necessary that your glory should be regained 

and that justice satisfied. This is what 

had 

in the world, but seeing in the world on other 

in deed; but seeing in the world on other 

by criminals, subject to weak men 

and criminals, whose self-will, 

and expiring subjects, whose self-will, 

conceal, if not in your sight, 

you do find yourself in a situations 

inability of availing yourself. This 

inability of availing yourself. You can do it for behold a victim worthy 

and no longer is ready to receive 

if God's justice had it self prepared. Make then 

justice had it self prepared. Make then 

justice had it self prepared. Make then 

justice had it self prepared. Make then 

justice had it self prepared. Make then 

justice had it self prepared. Make then 

justice had it self prepared. Make then 

justice had it self prepared. Make then 

justice had it self prepared. Make then 

justice had it self prepared.
or victim and that in condemning him you may satisfy that Divine hatred you have for him. But God is not satisfied with this, he abandoned him in the most intolerable fashion that he could with a view to your own measure. Where God has its sins and righteousness and obedience in this respect. By God and God's holy and obedient heart. The God who was God and who did not forsake his people, but he delivered them from his sufferings but did not deliver them from the sight of the Saviour, thus showing to the sight of the Saviour, thus showing that he should judge him which required that he should judge justice which required that he should judge severe such excessive torment. Suffer such excessive torment. Now in all this procedure of God there can be nothing but what is perfectly consonant with the rules of equity. To condemn a man, therewas a man in the time of the Saviour, more unjust with reason our Redeemer, more unjust with reason our Redeemer, more unjust with reason our Redeemer, more unjust with reason to men who were the least inclined to men who were the least inclined to men who were the least inclined to men who were the least inclined to men who were the least inclined. The Saviour, the Saviour, the Saviour, the Saviour, the Saviour.

Wrote my dear Friend, what sin hath cost our Lord? What hath it cost us? For the present it is all. It is all the punishment it is inflicted.
on his adorable Son and favoured necklace, and upon us. His blood is shed for us, is not requisite, we have only to offer up his and apply it to us by the means of the Holy Sacrament, which he has established, write our salvation in the Holy sacrifices, yourselves to him, and also light yourselves with his which are resigned, receive of the light, for which the Divine Providence may please to send us, being the Son of God, and Penance is most holy. Temporally, in union with the suffering of your Blessed Redeemer and through his merit, we shall attain eternal happiness, which in the Name of our Lord Jesus, come to the possession of that glory which he purchased also for you, and which I sincerely wish for you. In the Name of the Father, the Son and the Holy Ghost.