A Sermon: for the 11 Sunday after Pentecost

Epistola, et verba linguae evo, et
documentum et verba linguae evo, et
logiicatione, etc.

And the string of his tongue, bound, and
he spake plain. Words taken out of the
7th Chap. of St. Mark and 35 verse.

The Gospel out of which I took my text today,
teacheth us a very remarkable circumstance.

in the miracle which Jesus Christ wrought
in the cure of the blind man; it saith that
he stretched up to Heaven and wished he
might have taken.

...and performed this miracle. Upon which
gave the interpretation that it was to shew how
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...
so common in the world and at the same time so dangerous. In the first part of my discourse I shall treat of swearing, false oath, and lie; and in the second I shall say something on blasphemy and impudence.

To swear is to call God to witness that one asserts or denies, or his creature, in as much as God is their author and in whose special manner it appertaineth to him, and on that account God is said to have sworn. If these must not swear (by heaven that it is the throne of God, certainly because it is the ground of the earth, because it is his footstool), for man can swear by the head, yet he that swears by the head does not make one his witness, nor make it not, and addeth that our speech should be yet and other. This opinion is very good. From evil this lesson is given, that he who is not without exception in this case, if there are cases in which it is not for there are cases in which it is not God ordered to swear only permitted as a lawful means to discover the necessary means of an act of religion, an oath being an act of religion by which the authority of God is set up, supreme power is intimated, but an oath to be lawful must have some condition which the Holy Ghost, for nothing involves false, the holy name God give themselves to the Devil, and
to hell. Unhappy sinner! hasten unto what the Holy Ghost says be his Prosper Zachary. The circle of God shall come to the house of God. The sheaf that sprang from the floor is the same. And it shall dwell in the midst of that house and shall remain in the midst of that house and shall be consumed with the timber thereof and the stones in thereof. From the repugnance but this cannot give a perfect idea of the evils that false oaths bring upon sinners.

The second condition that renders an oath unlawful in justice is that it is never permitted to swear for or about things and of the oath that one hath pronounced hath occasioned any wrong to his neighbor he hath there by contracted a strict obligation of repairing the damage.

The third condition is judgment that is to say he ought not to swear himself nor obliged others to swear but in an urgent and inevitable necessity. And in order to give you a certain rule on this head I give you a certain rule on this head. I tell you that you ought not to swear except you are obliged by the consent of a lawful judge. If there should happen an extraordinary case where an oath appear indispensable for the conservation of your good or honor may make you ought take an oath even against the court of justice but so not do this.

Rebuked do be set up a solemn oath that if any one should blaspheme the God of Israel he should suffer immediate death. All his goods should be confiscated and his house razed. Excellent defenses for the heads of communities and families. Gather and number masters and Mistresses indicate the honor of an offended God do not suffer among those who are under your charge these numerous crimes which will draw the malversation of God upon you.

Lastly, the motive that engrosses to avoid oath, curses, and blasphemy is the infamy with which this vice covers those who are subjected thereto. For whom who can bear them. Who can bear them. Who can bear them. Who can bear them. Who can bear them. Who can bear them. Who can bear them. Who can bear them. Who can bear them. Who can bear them. Who can bear them. Who can bear them. Who can bear them. Who can bear them. Who can bear them. Who can bear them.
So we are not known by the accent and language of a people; nor of what country he is, nor oath, and blasphemy are the language of the infernal tongue. It is not certain that this profane language is the language of Swearers & Blasphemers. 

Detest then soverignly all blot, the horrible custom of utterly such words, and make use of all means possible to correct yourselves if you have the unhappiness to be engaged therein: Do not say that the habit you have contracted excuses you, for however great and inexcusable it may be, if you have not corrected it, and do not remove it, make all your efforts to overcome it, your only the more possible culpable. Consider their dearness. How enormous these crimes are, how this outrage the Majesty of God! How great are the punishments destined for them, and meditate often on all this. The motive that engages you to avoid them. When it shall happen that you fall into them, surprise humble yourselves immediately before the Lord, impose some penance on yourselves, and say to yourselves which? Woe is me! Woe is me! Woe is me! pray to the God of heaven to forgive these transgressions in this of a great, this language. Be of some friends remind without consulting a curant. There are people who imagine that it is not only permitted, but that they are obliged to ввieve when those to whom we speak we believe v, unless we add an oath. This is false and evidently contrary to the guards of Jesus Christ. He hath established for our nation that we keep ourselves to peace or no except the case we have broken of and which the Church hath decided not to be contrary to what our ancient faith taught us. This subject besides, when there is question of removing out of the judiciary court or in private it is a very bad means to add an oath to that end. Upon a man who is capable of swearing in case of slander to the eternal God, is much more capable of lying, and this is so true that there is not more credit given to a man accustomed to swear than to a professed liar. It is more to be suspected that there are out of people.

Let us now come to lying. Alice according to Erasmus is a false nification of something, with a design to deceive. It was first that it is a false signification of something. For one may lie in speaking, by sign.
by writing, in making certain motions that are equivalent to words, every in the second place, with a design of deceiving. For at this one way a thing that he seizes if he believes it to be true or if he says it without a design of deceiving those with his heart, or if he speak in such manner as to make known that he doth not speak seriously, it would be no lie. Thus Parables considerations & tables are not regarded as lies. Divided into materials and from one evident and known to some who offer one says a thing that is false, which he be likely to be just which is not. The doctrine of the tongue or, without for want of further study examining what is said in order to discover the truth or falsehood is not exempt from guilt. A corrupt lie consists in speaking contrary to what one knows with an intention of deception; an evident lie is that which is not pacified with an circumstance that shed any the knowledge that lies are committed by trifles, Malicious lies which are spoken to the prejudice of any neighbors or officers and which are told to every one our selves or others and perhaps lies which are made to divert company.

By way of caution, we are warned that the telling of lies is not permitted on any account whatever. This is an immaculate thing God have by the holy priesthood; aided by them, the holy Doctor. The holy text says that every lie is an abomination to God, that among the many things that the Creator hath as a particular horror for the tongue of man. In time past, God warned the Prophet, 'for its folly, that if he speak the truth, the God of the earth shall be his portion, and, if he speak lies, the Lord will burn them under pain which God has forbidden them from, if death. That horror ought not to have the fear of a vice which gives the same advantage, lying, being enslaved on us. Do not think from the light of thought to be but a small thing, which cannot do any evil many evils, by the spirit of God, many minor evils, as a great many evils. They bring by corruption, in a manner, by mean and respectable means, to a solemn reason to speak contrary to knowledge and the sense.
of things. Provided such a person do the not
an habitual liar condemn himself and
ll be be regarded as false by others.
What exist will arise out of his
Discourses. When any one that is ever is also
of, one asks who said let, and it will be
a person accustomed to using they would
conclude it to be false and would not
suffer it. But everyone then correct himself
of the fault and let parents in particular
both well to their children and exercise
for living which they have had for naturally
addicted. This is clear and plain. What had
you say to you concerning Isaac and Levi.
It now remains that I speak to you on
impressions and blasphemies.

My impressions are understood of persons
who live in common with the world which as
satisfying against his neighbor, against himself
and his innocent and irrational members.
These are most of these small wrongs
and are some of the most things that
ought to be comprehended from science.
When they were invented in the immortal region
spread among men by the magistrates
whispered into men by the magistrates
one could not comprehend from science.
When he was not a created man,
there were invented in the immortal region
spread among men by the magistrates
whispered into men by the magistrates remember
the spirit of darkness. How could one not
the spirit of darkness. How could a man as a rational
man without as a Christian could be
being made without a Christian could be
being capable of abandoning himself to such a
derogation that execrable space being
and experience did not make timely ones.

Woe! must not a person hearken whose
omissions excite and which cause horror
to the hearers, to break a law? I, W., and
for being advanced to be taken a medical
family to Heaven. Must he not have been
everyone in this place to have opportunity for
animals from innumerable creatures. And those
himself into a passion and to speak with the
injuries against the weather against the
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Blasphemy is still more dreadful. It is an injurious speech pronounced against God or his saints. One may blaspheme in four different ways. First, by attributing unto God what he hath not; nor can have as lowly that God hath some defect that he is ignorant of something that he is the author of. Secondly, by denying some perfection in God as to say that he is not just, omnipotent, beneficent, infinite in all eternity. Thirdly, by denying him, by ceasing to adore him, by adding such things to him as are without him. All these destroy the adorable name some one injurious words and abuse such as shed blood, wounds, and show such as the sacred human is of Jesus Christ against the Blessed Virgin & the angels and saints.

It remains for me now to give you some motives to alarm you against such enormities as these. I shall begin with the first. I shall begin with the first. The punishments that accompany them and the enormity that they trail after them. The first motive that engross us to avoid such enormities and blasphemies is the grief, horror, and miseries of these excessive wicked souls who suffer in eternal flames. Whosoever the speaker of blasphemy it is true, he is of all things, even in signification of curse, and that blasphemous detestable words of cursing and blasphemy, God Almighty, Saint Jerome, benedictus, God Almighty, Saint Jerome benedictus, God Almighty. Saint Chrysostom assures that the enormity of a much greater heaven, are guilty of a much greater crime than those who crucified him, whilst he was on earth in a possible way.

We shall understand still better the grief the dreadful punishments which have been their fatal consequences, and this is the second motive that engross us. Whosoever and blasphemes to detect them. Both sacred and profane to destroy them. Whosoever having violated the oath of fidelity which he had taken to the King of Babylon, he was doomed with.
when you seek any ill in a religious silence and never reflecting what you own. Great God! How admirable is your power infinite in your mercy! Think then the extent of your patience; how you are won of the earth rise up against the throne of your glory; you hear your holy name blasphemed! These wicked creatures use your authority to prove the most manifest falsehoods, and to support their most crying injustices, they take your interces- ses to their crimes, their revenge, and their abominations; and you suffer all this without complaining, or saying a single word! Have you then forgotten your grandeur and your Majesty? Will you become the laughing stock of your enemies? It is not now time with the Lord; I will visit the moment decreed by my justice; but this moment will some time when I will shower down my vengeance upon the impieties shall have blasphemed your holy name, and I will command the earth to open itself and swallow them up in the abyss.
chains his eyes nor Blasphemers now
dren were Their wage war against God? How
Sennacherib you raise yourself up against
holy men like Lucifer! How long will you
join in league with the Damned to talk
their detectable language? How long will
you crucify Jesus Christ and renew his
wound with the word of your tongue?
How long will you pierce his heart with
the dart of your tongue of accusation?
speeches? Oh, enter into yourselves! Do
a severe penance: conciliate for the future
your criminal tongue to blest the holy
name of God in order to repay the inju-
ries you’ve had done! For the time past
so that you may find mercy and be ad-
mitted into the number of them praise
and glorify him for ever and ever. Which
I heartily wish with you In the Name of