Sermon for 5th Sunday after the Epiphany.

Venit inimicus euj or super seminavi in zizania
in medo tritici.

His enemy came, and sowed tares upon the

wheat.

The tares which the Gospel makes mention
of very naturally represent to us the bad
deadly snares that are mixed in conversation with
the good, which almost always operate the
same effect in the spiritual order as
it needs do in the natural; I mean that in
like manner as weeds choke the good crop
and hinder it from coming up, so ill places
and scandalous sayings do not fail to choke
in the heart all the good sentiments which
it had conceived by hearing all thy
exhortations. But there is nothing in the world more
frequent than conversations, so there are
more dangerous occasions of offending
one's neighbour and offending
himself. Therefore he should take this to heart as a Christian and
to speak to you on the subject of conversation, because you to discours
notice of the most ordinary defects and
notice of the great number of sins that are therein
committed without fear or censure.

How happy should we be, if we would be
also to become Christians, if we would only enter
at least moderate this strange
commitment to talk, which daily augments the
victims to our great load, you will carry to the dreadful
It is not my design in a few words. The spirit of good conversation will be the subject of the first part of my discourse, and the evil that proceed from the conversations the matter of the second.

The day on which the favour of the world rose again, two of his disciples went to Emmaus, a town called not far from Jerusalem, being on the road they met two disciples who being about what their master had suffered in and by his god and passion, and at the same time, as they joined himself with them, they without their knowing them, and asked them of what they were talking. They told him the subject of their discourse, then he opened several passages of the scriptures, where mention was made of the death and resurrection of the Saviour, their understanding was enlightened, and they gave the happy instruction of his holy gospel, and the conversation the company they were with. When their company, they were accompanied with angels, and were, by his divine instructions, and were his angels, a most evident love of God, and his Christian friends. And what will happen to you in your conversations, of the sayings and truths, Christians you will hereby to have Jesus in your conversation, he will enlighten your understanding, and enflame your heart. By the good words you shall buy or hear, there great benefits of holy conversation, which ought to render the most dear to us.

I say in the first place that God is always present in our conversation. He himself hath midst there two or three are gathered. Together in my name, there I am in the midst of them. The disciples of Emmaus did not know that their divine Master was with them, because as the holy scripture tells us their eyes were not opened. They should not have known him, never to this day they should have had the happiness to have enjoyed his company. And if you desire to see Jesus in your prayers in your mind, and not do it in the midst of your conversation, be not afraid, what happiness! What joy! What would I be in my night, to see Jesus Christ conversing among men, the effect of his coming! He made me all things through faith; and the moment you would not once of my coming, you may have the comfort of being with him, and you, of your own accord, you would not have them to do with others. Yes, you may have the thoughts of being with him, and you, of your own accord, you would not have them to do with others. Yes, you may have the thoughts of being with him, and you, of your own accord, you would not have them to do with others.
Honoured with the sight of a king, with whom you may speak familiarly, and have the benefit of asking the greatest favours.

It depends upon yourselves to have the same sense of the things of the world, and the same design of it. The same things may happen to you as to others, though you do not understand them. You may conversely understand what others do not understand, and be wise in the same part of the world.

In such sermons and public instructions as often people do not hear or understand what is said, there are persons of a deep penetration understanding what others do not understand. The more you go from them, the more of what has been said. Moreover, it happens that too often the same things are said to the same people, but the more the same things are heard, the more they are heard.

You may profit by what you hear, and apply the same things to the same things which the Minister has said.

And so use you the conversion of things, and thus they may be of benefit to themselves. That is, in particular, conversations with persons, friends, and neighbours, who communicate their thoughts and sentiments to one another, who give each other advice, and the charitable connections which penetrate the souls of the people in whose occasions of their children or others. This can often make you wise in the same part of the world, and be wise in the same part of the world. It is here that you may derive the same benefit. You may understand the same things which others do not understand, and be wise in the same part of the world.
continued any longer; that they may not be
the cause of your eternal damnation as well
as our, which will infallibly be, if you
do not put a stop to them.

The third benefit of good conversation is
to feel the heart touched by our Lord.
The disciples of whom I have been speaking
at length knew their Master's heart being
disappeared to receive them when they saw
to each other: was out our heart burning
in us, while he talked in the way, and
the meekness and gentleness. The same thing
opened it to the oracles. The same thing
will happen to you in the holy conversation
which you shall hold together. Jesus will
touch your heart by means of some word
which came into your soul, he will persuade
that you shall be so moved by a
some (as) to some person whom you esteem shall penetrate
the heart of your soul, and that will
be the reward of your toil, that will
suffice to procure your conversion and
suffice to draw you out of that abyss of sin. If you have
the unhappiness to be there, or can be
just to animate you to persuade in spite
of yourself that you have not
now many examples have been
such a person. A good friend, who having touched him
led which I am very sorry to see in him;
and which I am very sorry to see in him.
My friend, as it were, in a short time warned
of your evil, corruption, but the might following.
These words came into his mind and so deeply touched him, that he could not sleep. The next day, after many serious reflections, he took the resolution of quitting the world and of leading a penitent life. Happy words, which were the source and principle of his eternal happiness.

My holy conversations, people mortify the spirit of many, especially the poor and the sick; but above all the poor; they are as much as to say, they live violently, and that their own happiness. And so it is that the servants of God, all those who had an earnest desire of their salvation, and all that as they have known, and above all the poor, have given up their conversations as holy. They assembled to serve God, and to entertain themselves with mutual discourse. They very carefully distilled from their conversations, not only all dangerous and dissipated talk, but also all that appeared, capable of scandalizing the weak but also of making the wise and the strong. Words, and all that appeared, capable of giving comfort and instruction to Christian virtue, they perhaps will say that you have not studied, that you did not find in your studies capable of tainting your whole life.
you will tell one again that you cannot
always be talking of serious things
with you. I know that the mind must have
relaxation, that it is not always time to
be serious and that you may some times
entertain ourselves with recreating
and amusing things. But this must always
be on condition that there be nothing against
pravity, nor the practice of pride, nor any
calming nor of traction nor any other great
or words opposite to charity & good man
ners. If it be so, you will add what then may
we entertain ourselves about in joyful
conversations? What? You do know not
how to speak without offending God without
attaching your friends, without exciting
reprehension to your modesty, and other Christian
practices. You are then very unhappy.
Indeed. It were much better that you had
never had the use of speech than to employ
it to your damnation. But with how many
different subjects may you not fill up
these sort of conversations? Talk of your
temporal affairs, of your business of your
work. You have before your eyes the word
of that Almighty which are a large field
to entertain yourselves. The earth, the
heavens, the bodies of the living, the plants.
Call to mind events that you have been
witness to, or that you have heard your
parents tell of, and so many other such like
things, which do not cause prejudice to any
one nor serve to wound the conscience.
Observe faithfully this rule which I am
going to lay down to you. When you
are about to say something
think all the whether you should like to
have said it at the hour of death. There
is not a stronger curse to the heart than this
frequent motion of the tongue than this
sudden thought, you have now seen
the advantages of good conversation. We
now proceed to see the evils that
should now proceed to see the evils that
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