When Augustine preaches on the Beatitudes. Format and Strategy

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Resumen: Los sermones de Agustín 53 y 53A tratan sobre las bienaventuranzas del Sermón de la Montaña (Mt 5). Estos textos son dos sermones diferentes con diferentes énfasis, predicados en dos instancias diversas para diferentes ocasiones. En ambos sermones, Agustín aborda brevemente todas las bienaventuranzas, y luego selecciona una en particular para una discusión posterior. La bienaventuranza seleccionada se analiza exhaustivamente en ambos sermones, en una parte que tiene su propia estructura. Debido a que la división existente, principalmente orientada según el contenido en capítulos de la edición de Lambot (CCSL 41) –en los capítulos 16 y 14 respectivamente–, hace que sea difícil identificar la disposición retórica de los sermones. El artículo examina los textos desde un nuevo método, que inicialmente no se centra en el contenido, sino en la forma. Este método se basa en un análisis doble que tiene en consideración las indicaciones lingüísticas y bíblicas. La aplicación de este método ha demostrado que ambos sermones, a pesar de sus diferencias, se basan en el mismo formato: una división en cuatro partes, que el mismo Agustín presentó como una especie de división estándar en *doctr. chr*. 4.

Palabras clave: Mt 5,3-10, bienaventuranzas, sermones, estructura, organización, lenguaje, Escritura.

Abstract: Augustine's sermons 53 and 53A deal with the beatitudes from the Sermon on the Mount (Mt 5). These texts are two different sermons with different emphases, preached on two separate instances for different occasions. In both sermons, Augustine briefly addresses all the beatitudes, and then singles out one in particular for further discussion. The beatitude selected is then extensively analysed in both sermons in a part that has its own structure. Because the existing, mainly content-oriented division into chapters in Lambot's edition (CCSL

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41) –in 16 and 14 chapters respectively– makes it difficult to identify the rhetorical arrangement of the sermons, the texts have now been examined on the basis of a new method, which does not initially focus on content but on form. This method is based on a two-pronged analysis of linguistic and Scriptural signals. Application of this method has demonstrated that both sermons, despite their differences, are based on one and the same format: a division into four parts, which Augustine himself presented as a kind of standard division in *doctr. chr.* 4.

I. AUGUSTINE'S *SERMONES* 53 AND 53A (MORIN 11) ON THE BEATITUDES

Augustine's ss. 53 and 53A both deal with Mt 5:3–10.[1] During the celebration of the liturgy this passage was the reading from the gospel,[2] one of three readings from Scripture that were proclaimed just before the sermon, and which formed the subject of the sermon.[3] It is on account of this text that both sermons belong to the category of sermons on Scripture (*sermones de Scripturis*), the first of the four categories into which the Maurists divided those of Augustine's sermons for the people (*sermones ad populum*) that they

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[1] For the Latin text of these two sermons see VERBRAKEN, P.-P. - DE CONINCK, L. - COPPIETERS 'T WALLANT, B. - DEMEULENAERE, R. (eds.), *Sancti Aurelii Augustini Sermones in Matthaeum I, id est Sermones LI–LXX* (=Corpus Christianorum Series Latina, 41 Aa), Brepols, Turnhout, 2008, 88-104 (s. 53) and 111–123 (s. 53A). For the English translations see ROTELLE, J. E. (ed.)-HILL, E. (transl. and n.), *Sermons III (51–94) on the New Testament* (=The Works of Saint Augustine. A Translation for the 21st Century), New City Press, Brooklyn, New York, 1991, 66–76 (s. 53) and 76–86 (s. 53A).

[2] For information on the pericope used in both sermons, see MARGONI–KÖGLER, M., *Die Perikopen im Gottesdienst bei Augustinus. Ein Beitrag zur Erforschung der liturgischen Schriftlesung in der frühen Kirche* (=Österreichische Akademie der Wissenschaften. Philosophisch-historische Klasse. Sitzungsberichte, 810. Band. Veröffentlichungen der Kommission zur Herausgabe des Corpus der Lateinischen Kirchenväter. Herausgegeben von Kurt Smolak. Heft 29), Verlage der Österreichischen Akademie der Wissenschaften, Wien, 2010, 245 and 249–250, n. 699 (s. 53) and 700 (s. 53A).

[3] For the place of the sermon in the liturgical celebration see REBILLARD, É., "*Sermones*", in: FITZGERALD, A.D. (ed.), *Augustine through the Ages. An Encyclopedia*, Eerdmans, Grand Rapids, MI-Cambridge, 1999, 773 (*The Liturgical Setting of the Sermons*): "The sermon was part of the eucharistic celebration. It was preached after the readings from the Bible and the singing of the responsorial psalm, upon which comments were usually made. These readings were three in number: one from the Old Testament, one from the Epistles, and one from the Gospel".

considered to be authentic after having carried out a thorough examination.[4] Scholars still generally observe the categories of the Maurists.[5]

Mt 5:3–10 consists of the so-called beatitudes (*beatitudines*), the paradoxical blessings[6] that stand at the beginning of Jesus' *Sermon on the Mount* (Mt 5–7).[7] In the beatitudes, he tells his disciples what they must do during their lives here on earth with a view to life there in heaven, i.e.: the happy life (*beata uita*).[8] He does not give these recommendations without good reason. In s. 53, Augustine says about the beatitudes: *(…), admonemur caritati uestrae de illa exhortatione loqui, quam modo Dominus ex euangelio proferebat, dicens multas causas beatae uitae, quam nemo est, qui non uelit.*[9]

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[4] See *Sancti Aurelii Augustini Hipponensis Episcopi Operum Tomus Quintus, Continens Sermones ad Populum*, Opera et Studio Monachorum Ordinis S. Benedicti, e Congregatione S. Mauri, Parisiis, 1683.

[5] For information on the division of Augustine's sermons into categories (on Scripture (*de Scripturis*), on the liturgical seasons (*de tempore*), on the saints (*de sanctis*) and on various themes (*de diuersis*)) see Drobner, H.R., *Augustinus von Hippo: Sermones ad populum – Überlieferung und Bestand, Bibliographie, Indices* (=Supplements to Vigiliae Christianae, 49), Brill, Leiden – Boston – Köln, 2000, 4–5.

[6] See *NBV Studiebijbel. De Nieuwe Bijbelvertaling met uitleg, achtergronden en illustraties*, Uitgeverij Jongbloed, Heerenveen, 2008, 1770.

[7] For a commentary on Mt 5:3–10 see Davies, W.D. – Allison, D.C., *The Gospel according to Saint Matthew, Volume I, Introduction and Commentary on Matthew I–VII* (=The International Critical Commentary on the Holy Scriptures of the Old and New Testaments), T & T Clark, London – New York, 1988, 429–469. For an exegetical framework of Mt 5:3–10, see Augustine's s.dom.m. 1,3,10–5,14 (CCSL 35, 7–15, l. 133–310). According to s. dom.m. 1,10 the beatitudes are the seven steps on the stairway to perfection. See for this Reisen, H. van, "Inleiding", in: Wenneker, L. – Reisen, H. van, *Aurelius Augustinus. Het huis op de rots. Verhandeling over de bergrede [De sermone Domini in monte]*, Ambo, Amsterdam, 2000, 22–23: "He [Augustine (JvN)] regards each different beatitude as a step on a road, or a step on a stairway that every believer is climbing on his way to God. He regards this quest for God as the way to perfection. Every step up not only requires human effort, but is also a gift from God: Augustine thus makes a connection between the seven steps of the road to perfection and the seven gifts of the Holy Spirit. Of course the heavenly kingdom awaits as reward at the end of this spiritual road upwards". See for this also Bastit, A., «Les béatitudes matthéennes (Mt 5,1–10) comme péricope dynamique dans l'exégèse ancienne, de Clément d'Alexandrie à Augustin», in Nauroy, G. – Vannier, M.–A. (eds.), *Saint Augustin et la Bible. Actes du colloque de l'université Paul Verlaine–Metz (7–8 avril 2005)* (=Recherches en littérature et spiritualité, 15), Peter Lang, Bern – Berlin – Bruxelles – Frankfurt am Main – New York – Oxford – Wien, 2008, 179–213; 206–211.

[8] See Davies – Allison, *The Gospel*, 467: "In so far as the beatitudes bring consolation and comfort to Jesus' heavy–laden followers, they function as a practical theodicy".

[9] See CCSL 41 Aa, 88, l. 5–8.

In s. 53A he says: *Sanctum euangelium audiuit nobiscum caritas uestra. De ipso capitulo, quod recitatum est, loquentes nos ad uos adiuuet Dominus, (…)*,[10] and a little further: *Dominum Christum audistis nobiscum*,[11] after which he quotes the full text of Mt 5:3–10,[12] thus repeating the reading from the Gospel. In both sermons, Augustine clarifies and renews what he believes to be the extraordinarily important topicality of Jesus' teaching to his listeners: you cannot aspire to eternal happiness unless you make an effort! Comprehending Augustine's approach and understanding his message are the foundations of any attempt to gain insight into, and act according to Augustine's spirituality – and because he interprets Scripture through Scripture, everything is connected to everything else.[13]

S. 53 was preached on the occasion of the celebration of a martyr's feast. This is evident from the start of the sermon from the words: *Sollemnitate sanctae uirginis, quae testimonium dixit de Christo et testimonium meruit a Christo, palam occisae, occulte coronatae, (…)*.[14] It is commonly assumed that the sermon was preached in the Basilica Tricilarum in Carthage, on 21 January, probably in the winter of 412 and 413.[15] The *sancta uirgo* in question would then be Saint Agnes, whose feast is celebrated on 21 January. It is not known where s. 53A was preached, or when, although it may be supposed that this happened between early 412 and May 416.[16] There are no reasons to think that this sermon was preached on a martyr's feast.[17]

The first thing to strike the reader of these two sermons is that they both focus specifically on only one of the beatitudes. In s. 53 this is the sixth,

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[10] See CCSL 41 Aa, 111, l. 3–5.

[11] See CCSL 41 Aa, 111, l. 12.

[12] See CCSL 41 Aa, 111, l. 14–23.

[13] See SCHAEFFER, J.D., "The Dialectic of Orality and Literacy. The Case of Book 4 of Augustine's De Doctrina Christiana", in ENOS, R.L. – THOMPSON, R. - et. al., *The Rhetoric of Saint Augustine of Hippo. De Doctrina Christiana & the Search for a Distinctly Christian Rhetoric* (=Studies in Rhetoric and Religion, 7), Baylor University Press, Waco, Texas 1996, 289–307, 298: "The sermons proceed by associative logic, whereby a point or thesis suggests a scriptural passage that in turn suggests another, until the sermon is a quilt of scriptural quotations and exegesis."

[14] See CCSL 41 Aa, 88, l. 3–5.

[15] For the most recent information on s. 53 see CCSL 41 Aa, *Monitum*, 86.

[16] For the most recent information on s. 53A see CCSL 41 Aa, *Monitum*, 109.

[17] The martyrs are mentioned in s. 53A in the discussion of the seventh beatitude, Mt 5:9 (*Beati pacifici, quoniam ipsi filii Dei uocabuntur*), but this happens in the context of the contrast between *latro* and *martyr*, not of a martyr's feast.

Mt 5:8 (*Beati mundicordes, quoniam ipsi Deum uidebunt*),[18] which may explain why the preceding beatitudes are discussed much more briefly –as we will see– and the succeeding ones are not discussed at all. In s. 53A the main focus is on the first, Mt 5:3 (*Beati pauperes spiritu, quoniam ipsorum est regnum caelorum*),[19] with the following beatitudes discussed much more succinctly. These contrasting choices –as well as the fact that they are discussed on the basis of different quotations and/or references from Scripture– give the two sermons totally different focal points, and therefore different tonalities.

The existing division into sections –sixteen and fourteen respectively– does not make it easy to obtain good insight into the structure of the sermons, and therefore hinders a clear understanding of the line of argument that they developed.[20] Good insight into the structure of a text is essential for a clear understanding of the argument that it contains.[21] It is important, therefore, that we identify the format that Augustine uses and discover his strategy. In order to do this, it is better to abandon the existing division into sections altogether. Instead, the starting point of our investigation should be what Augustine himself says about the division of a sermon in doctr.chr. 4,2,3 and 4,4,6, i.e. that it normally consists of four parts: a *prooemium*, a *narra-*

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[18] See CCSL 41 Aa, 91–104, l. 71–361.

[19] See CCSL 41 Aa, 112–118, l. 29–175.

[20] For information on the existing division into sections, see VISSER, A., "Augustine in Renaissance Humanism 1", in POLLMANN, K. (ed.), *The Oxford Guide to the Historical Reception of Augustine, Vol. 1*, Oxford University Press, Oxford 2013, 68–74. In relation to the Amerbach edition (1505/6) Visser says: "The project was coordinated and financed by Amerbach, but carried out by a team of scholars. Much of the collecting and transcribing of manuscripts was done by Augustinus Dodo, (…). After his death Konrad Pellikan (…), became an important editorial assistant, responsible for things like creating chapter divisions, headings, and summaries".

[21] This is all the more true because the Liturgy of the Word, which the sermon concluded, was attended by a much more diverse group of people than the Liturgy of the Eucharist, which was accessible only to the baptised. See for this BROWN, P., *Through the Eye of a Needle. Wealth, the Fall of Rome, and the Making of Christianity in the West, 350–550 AD*, Princeton University Press, Princeton, New Jersey – Woodstock, Oxfordshire 2012, 340: "The late antique sermon was an open-ended occasion. In the course of the Christian church service, the sermon preceded the high drama of the Mass. It came just before the solemn procession in which the laity brought their gifts to the altar. For the unbaptized in the audience (and we know that there were many such persons) the sermon was the last thing they heard of the Christian faith before they were invited to leave the church so that the baptized alone could continue with mysterious rites in which others (unbaptized Christians as much as non-Christians) had no part".

tio, an *argumentatio* and a *peroratio*. The *prooemium* serves as the intro-
duction, the *narratio* as the illustrative preparation for the intellectual di-
dactic moment, the *argumentatio* as the intellectual didactic moment itself,
and the *peroratio* as the conclusion.[22] Although Augustine undoubtedly im-
provised his sermons –after study and prayer–,[23] he did not improvise them
in a disorganised manner, as has long been assumed,[24] but, as scholars have
come to recognise, according to a certain strategy:[25] he would never have
been so successful if he had been difficult to follow. In a way that was both
powerful and modest (he was conscious of his strengths, but also knew his
place), as a leader and fellow disciple in the school of Christ,[26] he pressed
on his audience[27] the way to conversion, in a narrow sense to complement

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[22] See CCSL 32, 117 (doctr.chr. 4,2,3), and 119–120 (doctr.chr. 4,4,6). For a partially di-
verging interpretation of the traditional division, see J. VAN NEER, *Language and Scripture as
Structuring Principles of Augustine's Sermones 186 and 187*, in: Augustiniana 63/1–4 (2013)
190–198.

[23] See MERKT, A., "Vom Mund zum Auge. Der Weg des Wortes vom antiken Prediger
zum modernen Leser", in: MAY, G. – HÖNSCHEID, G. (eds.), *Die Mainzer Augustinuspredigten.
Studien zu einem Jahrhundertfund* (=Veröffentlichungen des Instituts für Europäische Ges-
chichte Mainz. Abteilung für Abendländische Religionsgeschichte. Beiheft 59), Verlag Phi-
lipp von Zabern, Mainz 2003, 108: "Augustinus hat seine Predigten wahrscheinlich nie vorher
niedergeschrieben. Zwar dürfte er sich durch Gebet und Lektüre relevanter biblischer, ha-
giographischer und anderer Texte aug die Predigt vorbereitet haben. Aber ihren eigentlichen
Ursprung haben die Predigten im Vorgang des Predigens selbst, in der Improvisation ex tem-
pore während des Gottesdienstes."

[24] See MÜLLER, H., "Preacher: Augustine and His Congregation", in: VESSEY, M. (ed.),
A Companion to Augustine (=Blackwell Companions to the Ancient World), Wiley–Black-
well, Chichester 2012, 306: "It is hard to summarize an Augustinian sermon. Its content seems
to be in constant flux from one subject matter to another."

[25] See DOYLE, D., "The Bishop as Teacher", in: PAFFENROTH, K. – HUGHES, K.L. (eds.),
Augustine and Liberal Education (=Augustine in Conversation: Tradition and Innovation),
Ashgate, Aldershot-Burlington-Singapore-Sydney 2000, 85: "Augustine's sermons are noted
for their improvisational character and liveliness. Such improvisation should not be taken
for unpreparedness. It appears that Augustine diligently prepared his comments based on
biblical texts".

[26] See for instance s. 261,2: *In hac enim schola omnes sumus condiscipuli: caelum est ca-
thedra magistri nostri* (SPM 1, 89, l. 10–11). Although in his role as minister he occupied a
special place, Augustine considered himself to be a fellow disciple of the disciples of Christ.

[27] See for a first impression cat.rud. 15,23 (CCSL 46, 147–148): *(…), multumque interest,
et cum ita dicimus, utrum pauci adsint an multi, docti an indocti, an ex utroque genere mixti,
urbani an rustici an hi et illi simul, an populus ex omni hominum genere temperatus sit.* What

or repair aspects of the faith, or in a wider sense to build up the faith in general.[28] This is also his approach in ss. 53 and 53A.

II. THE STRUCTURE OF *SERMONES* 53 AND 53A

As I will demonstrate, ss. 53 and 53A, as far as their structure is concerned, correspond to the division of a sermon into four parts that Augustine himself proposes in doctr.chr. 4,2,3 and 4,4,6.

This division into four parts implies the presence of three transitions indicated by three markers. The markers at these transitions can be identified on the basis of the use of language (changes in sentence type, use of particles and/or unusual constituent order, for instance) and on the basis of the use of Scripture (changes in the use of (clusters of) Scriptural quotations and/or references).[29] As it happens, any text will contain many transitions identified by many markers, both *within* and *between* parts, but when a marker identified on the basis of the use of language corresponds with a marker identified on the basis of the use of Scripture, we can be sure that this is a marker that identifies a transition *between* parts, a marker that is located at a spot where Augustine probably paused for a while (but of course there is no proof for this).

I will carry out and describe the formal-technical research of the two sermons in an identical manner to ensure optimal clarity, and will then address Augustine's strategy.

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is true for a catechetical lesson is very likely also true for a sermon. Those who came to listen to the sermon were probably usually the same people as those who previously attended the catechetical lesson.

[28] See O'DONNELL, J.J., *Augustine. A New Biography*, Ecco, New York 2005, 31: "The performer's achievement is to embody the opinions of some, flout the opinions of others, and demonstrate the possibility of persuasion and conversion".

[29] For an extensive description of this twofold method, see NEER, J. van, "Language and Scripture as Structuring Principles of Augustine's Sermones 186 and 187", in *Augustiniana* 63/1–4 (2013) 199–203.

1. Language as a criterion

1.1. Sermon 53

a) Markers at transitions between the parts

The editor divided s. 53 into sixteen sections, but careful reading of the text produces a division into four parts. This means that there must be three transitions, identified by three markers. Two of these can be found relatively easily; the third is more difficult to find.

The markers at the transitions between parts 1 and 2 and between parts 3 and 4

The marker at the transition between parts 1 and 2 identifies the transition from the metacommunicative statement that concludes part 1: *(...), admonemur caritati uestrae de illa exhortatione loqui, quam modo Dominus ex euangelio proferebat, dicens multas causas beatae uitae, quam nemo est, qui non uelit*,[30] to the command at the beginning of part 2: *Ecce, incipe diuina dicta recolere, et ipsa euangelica praecepta uel munera*.[31] The part that lies in between is a *quippe* element,[32] which explains in an ad hoc manner why there is nobody who does not desire the happy life. Clearly the *diuina dicta* or *euangelica praecepta uel munera* mentioned are the beatitudes (Mt 5:3–10), although –as will become evident below– the summary of the beatitudes in this sermon remains limited to Mt 5:3–8. The presence of a marker is made explicit by the fact that there is a transition from a predicate in the indicative in the first person plural (*admonemur*) to a predicate in the imperative in the second person singular (*incipe*), as well as by the adverb *ecce*, which is used to focus attention on something new.

There is no marker at the transition between parts 3 and 4 in s. 53, because there is no part 4. This means that there is no conclusion.

The marker at the transition between parts 2 and 3

It is more difficult to find the marker at the transition between parts 2 and 3. This marker can nevertheless be identified by looking at the text from Scripture that part 2 discusses verse by verse.[33] This text from Scrip-

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[30] See CCSL 41 Aa, 88, l. 5–8.

[31] See CCSL 41 Aa, 88, l. 16–17.

[32] See CCSL 41 Aa, 88, l. 8–16.

[33] See Pellegrino, M., "General Introduction", in: Rotelle, J., (ed.) – Hill, E. (transl. and n.), *Sermons I (1–19) on the Old Testament* (=The Works of Saint Augustine. A Transla-

ture consists of a series of statements, which, although they are not without coherence, are in fact separate units upon which attention is explicitly focused: the beatitudes. This happens four times in the form of a command, with a predicate in the imperative (*attende*), and once –at the fourth beatitude– in the form of an exhortation, with a predicate in the conjunctive (*accedat*). This command or exhortation is not made explicit through a predicate at the first beatitude. The text is as follows: 2.1 *([Attende or Accedat [primum [et opus et munus:]]]?) Beati pauperes spiritu, quoniam ipsorum est regnum caelorum* (Mt 5:3),[34] 2.2 *Attende quod sequitur: Beati, inquit, mites, quoniam ipsi hereditate possidebunt terram* (Mt 5:4),[35] 2.3 *Attende tertium: Beati lugentes, quoniam ipsi consolabuntur* (Mt 5:5),[36] 2.4 *Accedat quartum et opus et munus: Beati qui esuriunt et sitiunt iustitiam, quoniam ipsi saturabuntur* (Mt 5:6),[37] 2.5 *Attende quod sequitur: Beati misericordes, quoniam ipsorum miserebitur Deus* (Mt 5:7),[38] and 2.6 *Attende quod sequitur: Beati mundicordes –hoc est: qui mundi sunt corde– quoniam ipsi Deum uidebunt* (Mt 5:8).[39]

Once the audience's attention has thus been focused once again on the beatitudes, the latter must be explained in a part 3 –which differs per beatitude– with a view to achieving a change of behaviour. This is so because the beatitudes discussed in the repeated part 2 form an implicit command, which can be obeyed by acting on the practical recommendation contained in part 3. On each occasion, Augustine explicitly draws attention to this. He does this by using expressions that are connected to the substance of the beatitude he has just discussed. In part 3.1 the beatitude just discussed (Mt 5:3) returns in a suggestive manner, in a combination of a statement concerning the future: *Postea erit tuum regnum caelorum*,[40] and a command concerning the present: *modo esto pauper spiritu*.[41] In part 3.2, something similar happens on the basis of the second beatitude (Mt 5:4), but there in a

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tion for the 21st Century, 3), New City Press, Brooklyn, New York 1990, 127: "Sometimes the *narratio* simply repeats a story from the Bible".

[34] See CCSL 41 Aa, 88, l. 17–19.
[35] See CCSL 41 Aa, 89, l. 25–26.
[36] See CCSL 41 Aa, 89, l. 38–39.
[37] See CCSL 41 Aa, 90, l. 47–49.
[38] See CCSL 41 Aa, 91, l. 63–64.
[39] See CCSL 41 Aa, 91, l. 71–73.
[40] See CCSL 41 Aa, 88, l. 19.
[41] See CCSL 41 Aa, 88–89, l. 19–20.

combination of a question: *Iam uis possidere terram?* and a command: *Vide ne possidearis a terra*,[42] which are both related to the present, followed by a double statement concerning the future: *Possidebis mitis, possideberis immitis*.[43] Both part 3.1 and part 3.2 therefore begin with the second line segment of the beatitude, which concerns the future, and then move on to the first, which concerns the present. The present is made acceptable by affording a view of the future. Part 3.3 discusses the third beatitude (Mt 5.5) and opens with a statement: *In luctu opus est, in consolatione merces est*,[44] which clearly contains an implicit exhortation, as the rest of part 3.3 will show. In this statement, the sequence of the two line segments that make up the beatitude (present-future) has been retained, in contrast with parts 3.1 and 3.2. As the audience may at this stage be presumed to have become familiar with the preacher's modus operandi, the connections become looser. This is evident from part 3.4, which discusses the fourth beatitude (Mt 5:6) and opens with a statement concerning the future: *Saturari uis*,[45] followed by a nominal question concerning the present: *Unde?* (What must you do for this?).[46] In order to understand these questions, it is necessary to know the beatitudes. The same is true for part 3.5, which addresses the fifth beatitude (Mt 5:7) and opens with a command concerning the present: *Fac* (i.e.: be merciful),[47] and a statement concerning the future: (*et*) *fiet* (i.e.: then God will be merciful to you).[48] A listener who does not know the beatitudes will not realise that he must be merciful because God will otherwise not be merciful to him. The fact that part 3.6, which deals with the sixth beatitude (Mt 5:8) begins with the statement: *Hic est finis amoris nostri*,[49] indicates that the focus in this part will be on God. The reference to what, according to the first line segment of the beatitudes, one must do in the pre-sent to obtain what is held out in the second line segment, is omitted at this transition. It begins with a meditation on the phenomenon of *seeing God*.

The various beatitudes quoted in part 2 (six) thus lead to the same number of parts 3 in s. 53.

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[42] See CCSL 41 Aa, 89, l. 26–27 and 89, l. 27 respectively.

[43] See CCSL 41 Aa, 89, l. 27–28.

[44] See CCSL 41 Aa, 89, l. 39–40.

[45] See CCSL 41 Aa, 90, l. 49.

[46] See CCSL 41 Aa, 90, l. 49.

[47] See CCSL 41 Aa, 91, l. 64.

[48] See CCSL 41 Aa, 91, l. 64.

[49] See CCSL 41 Aa, 91, l. 73.

b) Markers at transitions within parts

Markers at transitions also occur within the parts.

Part 1

Part 1 consist of two segments. The first is phrased as a metacommunicative statement: *Sollemnitate sanctae uirginis, quae testimonium dixit de Christo et testimonium meruit a Christo, palam occisae, occulte coronatae, admonemur caritati uestrae de illa exhortatione loqui, quam modo Dominus ex euangelio proferebat, dicens multas causas beatae uitae, quam nemo est, qui non uelit.* The predicate used (*admonemur*) is in the indicative. The pericope to which the words *de illa exhortatione* refer, Mt 5:3–10, is associated in this statement with the annual solemnity of Saint Agnes *(sollemnitate sanctae uirginis).* That is the preparatory segment. In the second segment, the beatitudes take centre stage. In doing so, Augustine contrasts the element: (*beatae uitae,*) *quam nemo est, qui non uelit*, where he contends that everyone desires the happy life, with the wish (in the *irrealis*) expressing the fact that no one is willing to do anything for it: *Sed si homines, quomodo desiderant mercedem, sic opus mercedis non recusarent!.* The contrast between *mercedem* and *opus mercedis* is explicitly highlighted by the use of the conjunction *sed*. The second segment contains three units that revolve around this contrast: a preparatory, a central, and a supporting unit. The preparatory unit consists of the statement already mentioned: *(beatae uitae,) quam nemo est, qui non uelit* and the wish in the *irrealis* also mentioned: *Sed si homines, quomodo desiderant mercedem, sic opus mercedis non recusarent!.* The central unit is composed of two sub-units. The first consists of a combination of a question with an exhortative illocutionary force: *Quis non alacriter currat, cum ei dicitur: Beatus eris?* and an exhortation: *Libenter audiat, et cum dicitur: si hoc feceris*, and the second of a combination of a warning: *Non recusetur certamen, si diligetur praemium* and an exhortation: *et accendatur animus ad alacritatem operis commendatione mercedis.* The third unit offers support for the second, in the form of a combination of a statement: *Quod uolumus, quod desideramus, quod petimus, post erit*, and an exhortation: *quod autem iubemur, ut faciamus propter illud, quod post erit, modo sit.*

Part 2

Part 2 consists of two segments. The first segment recalls (*recolere*) all the beatitudes together as they were heard before the sermon. It consists of

one command: *Ecce, incipe diuina dicta recolere, et ipsa euangelica prae-cepta uel munera*. The second segment consists of the repeated appeal to focus on the individual beatitudes one at a time. There are as many second segments as there are beatitudes. All these second segments are commands (*attende*) –with one exception, which is an exhortation (*accedat*)– which de-mand attention for the individual beatitude in question. Only in the first instance is the command left implicit. Perhaps Augustine did this because the command *incipe* was still fresh in the audience's memory, and he con-sidered that its force could still be felt.

Part 3

S. 53 consists of as many parts 3 as there are beatitudes. The first five beatitudes are discussed relatively briefly, the sixth at greater length.

I will therefore now address the sixth beatitude (*Beati mundicordes, quoniam ipsi Deum uidebunt*). Augustine not only explains this beatitude extensively in an extraordinarily complex passage, which for this reason alone determines the tone of the sermon to a large extent. Four parts can be distinguished within this separate instruction-within-an-instruction. After the first part, which ends with a repetition of the sixth beatitude, Au-gustine proceeds to the instruction. He develops the instruction in the second and third part, where he teaches his listeners about the two line segments of the beatitude. The second part opens with a statement in the form of a rhetorical question: *Quotiens beatos iam numerauit, quas beatitudinis causas, quae opera, quae munera, quae merita, quae praemia!*, followed by the state-ment: *Nusquam dictum est: Ipsi Deum uidebunt*, after which the preacher concentrates on the first line segment (*mundicordes*) of the beatitude, in view of the scope of the second (*ipsi Deum uidebunt*). In the third part, the focus shifts to the second line segment (*ipsi Deum uidebunt*) precisely on account of the scope of the first (*mundicordes*). In other words: he concen-trates on the prescription (*praeceptum*) in the second part, and on the re-ward (*munus*) in the third, which does not mean, however, that there is no overlap between the two. The concept of *mundicordes*, which is understood to mean: that which must be observed in order to receive what is said in the statement: *ipsi Deum uidebunt*, is illustrated in the second part. What is made clear is that the listeners will become pure in heart if the eyes of their heart are enlightened by faith. The second part ends with a repeated con-cluding statement, the beginning and purport of which are made explicit through the use of the particle *ergo*: *Illa ergo, inquam, fides mundat*

cor –nam non nisi quia fide mundatur cor– sed illa, inquam, fides mundat cor, quae per dilectionem operatur. The third part then begins with two questions: *Et modo ipsa fides quid agit? Tantis testimoniis scripturarum, tam multiplici lectione, tam uaria copiosaque exhortatione quid agit, nisi ut uideamus per speculum in aenigmate, postea facie ad faciem?*. It is now explained what *Deum uidere* means. The third part concludes with a statement: *Occulta est enim, in abdito latet, non uidetur. Sed inde eminet quod uidetur*. The marker that identifies the transition between the third and the missing fourth part consists of the shift from these statements to the command which should open the fourth part: *Post haec omnia, si comprehenderis haec omnia, non solum intelligendo, uerum etiam agendo, (…), tu iam extende te, si potes, ad agnoscendam agnitionem caritatis Christi supereminentem scientiae*.

Part 4

Part 4 is missing.

1.2. Sermon 53A

a) Markers at transitions between the parts

The editor divided s. 53A into fourteen chapters, but careful reading of the text produces a division into four parts. Two of these can be found relatively easily; the third is more difficult to find.

The markers at the transitions between parts 1 and 2 and between parts 3 and 4

The marker at the transition between parts 1 and 2 identifies the transition from the metacommunicative question that concludes part 1: *Quid melius facimus, quam, cum ea docemus, quae tantus magister exponens dixit?*,[50] to the command at the beginning of part 2: *Estote ergo pauperes spiritu, ut uestrum sit regnum caelorum*.[51] This transition is highlighted explicitly by the particle *ergo* (*well then*), which indicates that the audience must realise that the instruction that is about to begin is not based on the preacher's own thoughts and words, but on those of Jesus; the preacher mediates these words and thoughts, but the audience is obliged to consent to them. That is the message of part 1, and this command begins the discussion of the beatitudes (Mt 5:3–10).

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[50] See CCSL 41 Aa, 112, l. 26–28.
[51] See CCSL 41 Aa, 112, l. 29–30.

The marker at the transition between parts 3 and 4 is also easy to find. After the discussion of the last beatitude (Mt 5:10) has been concluded with the statement: *Hodie, inquit, secundum animam ad inferos descendo, sed secundum diuinitatem de paradiso non discedo*,[52] part 4 begins, also with a statement, but a metacommunicative statement this time: *Omnes beatitudines Christi, quantum potui, exposui caritati uestri*.[53] The object (*omnes beatitudines Christi*), which has been placed at the very front, and which no longer refers to the individual beatitudes, but to the whole of Mt 5:3–10, also shows that this is the beginning of a new part. Another indication for this is the repeated references to the addressee (*caritati uestri*), who was also mentioned at the beginning of part 1.

The marker at the transition between parts 2 and 3

It is more difficult to find the marker at the transition between parts 2 and 3. This marker can nevertheless be identified by looking at the text from Scripture that part 2 discusses verse by verse.[54] This text consists of a series of statements. which, although they are not without coherence, are in fact separate units upon which attention is explicitly focused. This happens once in the form of a command, with a predicate in the imperative (*estote*), into which the first beatitude has been incorporated: 2.1 *Estote ergo pauperes spiritu, ut uestrum sit regnum caelorum* (Mt 5:3),[55] after which the marker is repeated by a repetition of the quotation of each individual beatitude: 2.2 *Beati mites, quoniam ipsi hereditate possidebunt terram* (Mt 5:4),[56] 2.3 *Beati lugentes, quoniam ipsi consolabuntur* (Mt 5:5),[57] 2.4 *Beati qui esuriunt et sitiunt iustitiam, quoniam ipsi saturabuntur* (Mt 5:6),[58] 2.5 *Beati misericordes, quoniam ipsi misericordiam consequentur* (Mt 5:7),[59] 2.6 *Beati mundo corde, quoniam ipsi Deum uidebunt* (Mt 5:8),[60] 2.7 *Beati pacifici,*

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[52] See CCSL 41 Aa, 123, l. 301–303.

[53] See CCSL 41 Aa, 123, l. 304–305.

[54] See PELLEGRINO, M., "General Introduction", 127: "Sometimes the *narratio* simply repeats a story from the Bible".

[55] See CCSL 41 Aa, 112, l. 29–30.

[56] See CCSL 41 Aa, 118, l. 176.

[57] See CCSL 41 Aa, 118, l. 183.

[58] See CCSL 41 Aa, 118, l. 189–190.

[59] See CCSL 41 Aa, 119, l. 195.

[60] See CCSL 41 Aa, 119, l. 202.

quoniam filii Dei uocabuntur (Mt 5:9),[61] and 2.8 *Beati qui persecutionem patiuntur propter iustitiam* (Mt 5:10).[62]

Once the audience's attention has thus been focused once again on the beatitudes, the latter must be explained in a part 3 –which differs per beatitude– with a view to achieving a change of behaviour. This is so because the beatitudes incorporated into the repeated part 2 consist of combinations of an implicit command and a reward. The implicit command can be obeyed by acting on the practical recommendation contained in part 3. On each occasion, Augustine explicitly draws attention to this. He does this by using expressions that are connected to the substance of the beatitude he has just discussed. In part 3.1, the explanation of the first beatitude (Mt 5:3), which was just presented in his own version, begins with a question concerning the present: *Quid timetis esse pauperes?*,[63] and a command concerning the future: *Cogitate diuitias regni caelorum*.[64] The question is connected with the first line segment of the beatitude, the command with the second. Part 3.2 repeats the word *mites* as a marker at the transition, a word derived from the first line segment of the beatitude and repeated in relation to the second beatitude (Mt 5:4).[65] Part 3.3 begins with a statement relating to the first line segment of the third beatitude (Mt 5:5) which concerns the present: *Fratres mei, luctus fructuosa res est, quando est gemitus paenitentis*.[66] It is remarkable that the addressee (*fratres mei*) is mentioned at the very beginning of the marker. Part 3.4, too, which discusses the fourth beatitude (Mt 5:6), begins with an explanatory statement relating to the first line segment: *Hoc est: in hac terra nostra esurire [et sitire?] iustitiam*,[67] adding the modifier *in hac terra* to the beatitude. Part 3.5 begins with the statement that it is right that the fifth beatitude (Mt 5:7) should follow the fourth: *Optimo ordine, cum dixisset: Beati qui esuriunt et sitiunt iustitiam, quoniam ipsi saturabuntur, adiunxit: Beati misericordes, quoniam ipsis miserebitur Deus*.[68] Part 3.6, which deals with the sixth beatitude (Mt 5:8), begins with a combination of an exhortation: *Omnia illa, quae supra dicta sunt, agat* and a state-

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[61] See CCSL 41 Aa, 120, l. 227.
[62] See CCSL 41 Aa, 122, l. 271.
[63] See CCSL 41 Aa, 112, l. 30.
[64] See CCSL 41 Aa, 112, l. 30–31.
[65] See CCSL 41 Aa, 118, l. 176.
[66] See CCSL 41 Aa, 118, l. 183–184.
[67] See CCSL 41 Aa, 118, l. 190.
[68] See CCSL 41 Aa, 119, l. 196–198.

ment: *et cor eius mundatur*.[69] The object *omnia illa* refers to the first five beat-
itudes, with which it is necessary to comply to be able to realise that one's
heart is pure. Part 3.7, on the seventh beatitude (Mt 5:9), begins with two
combinations of a question: *Qui sunt pacifici?*,[70] and: *Vides discordes?*,[71] and
a statement and a command respectively: *Qui pacem faciunt*,[72] and: *Esto inter
illos minister pacis*.[73] Part 3.8, finally, on the eighth beatitude (Mt 5:10), begins
with two commands: *Quando audis: Beati qui persecutionem patiuntur,
exspecta, noli festinare tam cito quosdam male mortuos uelle coronare*.[74]

The various beatitudes (eight) quoted in part 2 thus lead to the same
number of parts 3 in s. 53A. The conclusion is therefore justified that s. 53A
consists of four parts.

b) Markers at transitions within parts

Markers at transitions also occur within the parts.

Part 1

Part 1 consist of two segments, with the former preparing the latter.
The marker at the transition between the two segments is determined by
the fact that the opening sentence of the first, the statement: *Sanctum euan-
gelium audiuit nobiscum caritas uestra*, is repeated in the opening sentence
of the second, the statement: *Dominum Christum audistis nobiscum*. The
words *sanctum euangelium* refer to the same words that the audience heard
from the mouth of *Dominum Christum*: the beatitudes (Mt 5:3–10), called
ipso capitulo, quod recitatum est in the first segment, and quoted fully in the
second. After this introduction, Augustine refers to these words again with
the demonstrative pronoun *ista*. The preacher's task is to point out to the
people the teaching that Jesus gives in the beatitudes. The preacher thus
acts as a mediator.[75] He therefore presents himself in the first segment as

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[69] See CCSL 41 Aa, 119, l. 202–203.
[70] See CCSL 41 Aa, 120, l. 227–228.
[71] See CCSL 41 Aa, 120, l. 228.
[72] See CCSL 41 Aa, 120, l. 228.
[73] See CCSL 41 Aa, 120, l. 228–229.
[74] See CCSL 41 Aa, 122, l. 271–273.
[75] Augustine's starting point is the notion of the *schola Christi*, where the preacher and
the audience together are educated by Christ the Teacher. For this see for instance s. 270,1:

the sower who sows the word of God into the field of God. In the second segment, he presents himself as the teacher, who conveys the beatitudes to the hearers. In both cases, he states that he considers himself to be dependent on God's help. In the first segment he says: *adiuuet Dominus*, in the second: *ipso adiuuante*.

Both segments consist of two units, with the first unit in turn comprised of three sub-units, which gives them a symmetrical structure. The first sub-unit of the first segment consists of the statement quoted: *Sanctum euangelium audiuit nobiscum caritas uestra*. The first sub-unit of the second segment consists of the statement also quoted: *Dominum Christum audistis nobiscum*. The second sub-unit of the first segment consists of the element: *de ipso capitulo, quod recitatum est*, which is very extensively developed in the second sub-unit of the second segment, in two parts: first the statement: *Cum accessissent ad eum discipuli eius, aperiens os suum docebat eos, dicens: (…)*, and secondly the repetition of this statement: *Accedentes ergo ad se discipulos suos magister unus et uerus docebat ista dicens, quae commemorauimus breuiter*. The third sub-unit of the first segment consists of the element: *loquentes nos ad uos adiuuet Dominus, ut ea, quae dicimus, apta sint uobis et fructificent in moribus uestris*, which first clarifies the task of the preacher (*loquentes nos ad uos*) and then utters a wish addressed to the Lord, the fulfilment of which will determine the preacher's success. The predicate of this wish (*adiuuet*) is in the conjunctive, and the purpose of the preacher is expressed in a subordinate clause introduced by *ut* finale: *ut ea, quae dicimus, apta sint uobis et fructificent in moribus uestris*. The third sub-unit of the second segment: *Et uos accessistis ad nos, ut ipso adiuuante loquamur uobis et doceamus uos* also consists of two sub-units. There is a statement which clarifies the task of the preacher: *Et uos accessistis ad nos*. In addition, there is a subordinate clause, introduced by *ut* finale, which expresses the preacher's purpose: *ut ipso adiuuante loquamur uobis et doceamus uos*. This subordinate clause contains an ablative absolute construction (*ipso adiuuante*), which points to the Lord's indispensable and unmistakeable role. The second unit of both segments supports the message of the first. This support is more extensive and more complex in the second unit of the first segment than it is in the second unit of the second

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In schola Domini condiscipulis loquimur. Magistrum enim habemus unum, in quo omnes sumus unum (PL 38, col. 1237, l. 7– 9).

segment, which consists of a single sub-unit, in the form of a question: *Quid melius facimus, quam, cum ea docemus, quae tantus magister exponens dixit?*. The second unit of the first segment consists of two sub-units. The first of these contains a statement with the tenor of a command: *Omnis enim auditor uerbi Dei cogitare debet secundum hoc, quod audit, debere euenire*, and then a warning: *Nec quaerat uerbum Dei laudare lingua, et uita contemnere*, which are then explained. The second sub-unit consists first of a double statement: 1 *Similes enim nos sumus seminantibus,* and: 2 *uos autem agri Dei estis*, and secondly of a double wish: 1 *Non pereant semina,* and: 2 *fructificent messis*.

Part 2

Part 2 consists of one segment. It lists the beatitudes separately, except for the first, which is presented in Augustine's own version. This expedient directs the audience's full attention at them. There are as many parts 2 as there are beatitudes.

Part 3

S. 53A consists of as many parts 3 as there are beatitudes. The last seven beatitudes –unlike the first– are supported relatively briefly, although the supporting arguments advanced for the seventh and eighth are more extensive than those offered for the second to the sixth.

I will now address the first beatitude (*Beati pauperes spiritu, quoniam ipsorum est regnum caelorum*). Augustine not only explains this at great length in an extraordinarily complex passage, which for this reason alone determines the tone of the sermon to a large extent. Two stages can be distinguished within this instruction-within-an-instruction, which is in effect what this passage is. As Augustine is discussing the beatitude, and his listeners –we may presume– are aware of this, he has omitted the first part (the introduction). He has also omitted the fourth part (the conclusion): having provided support for the first beatitude (Mt 5:3) he proceeds with the next beatitude on the list, the second (Mt 5:4). This leaves only the second and the third part, which together make up the instruction: the illustrative preparation for the intellectual didactic moment and the intellectual didactic moment themselves have not been omitted. The second part is based on the first line segment of the beatitude (*Beati pauperes spiritu*), the third on the second (*quoniam ipsorum est regnum caelorum*). Two segments can be distinguished in the second part, both of which begin with a question

based on the beatitude, the first concerning the concept of poverty, the second concerning the concept of being poor in spirit: 1 *Quid timetis esse pauperes?* and: 2 *Quid est pauperes spiritu?*. The reflections that follow these questions both end with a concluding exclamation: 1 *Beati ergo pauperes spiritu* and: 2 *Ideo Dominus Christus, cum dixisset: Beati pauperes, addidit: spiritu*, after which the second part concludes with a prohibition, or perhaps rather: a strong negative recommendation: *Quicumque ergo nos audistis et pauperes estis, nolite quaerere diuites esse*. The marker at the transition between the second and the third part consists of the fact that there is a shift from a prohibition to a double command: *Audite apostolum, non me. Videte quid dixerit: (…)*, after which the preacher provides intellectual support for what he has just said on his own authority, by appealing to the authority of Paul. This results in an extensive and well-founded analysis of 1 Tim 6:6–19. This supportive argument ends with a concluding exclamation, which consists of an appeal to the audience's consent (*ergo*): *Beati ergo pauperes spiritu, quoniam ipsorum est regnum caelorum*, and following which the third part concludes with a combination of an exhortation and a prohibition, or perhaps rather: a strong positive recommendation, and a strong negative recommendation: *Habeant diuitias, non habeant diuitias: pauperes sint, et ipsorum erit regnum caelorum*. Thus the twofold structure of the instruction mirrors that of the beatitude.

Part 4

Part 4 begins with a metacommunicative statement: *Omnes beatitudines Christi, quantum potui, exposui caritati uestri*, which refers back to part 1. Not only are all of the beatitudes (*omnes beatitudines Christi*), which also appeared there, mentioned again, but it becomes evident that the wish (*adiuuet Dominus*) concerning the Lord's help expressed there has come true, and the certainty (*ipso adiuuante*) concerning this help has been confirmed (*quantum potui*). The same is true of the preacher's work (*exposui*), that had been compared there with the work of the sower and the teacher. Augustine then mentions the addressee (*caritati uestri*) again.

2. Scripture as a criterion

2.1. Sermon 53

a) Coherence within the parts

The four parts thus identified on the basis of linguistic criteria can also be proven on the basis of the presence or absence of Scriptural quotations and/or references.

Part 1

Part 1 does not contain any Scriptural quotations and/or references. It does refer to the reading of the gospel, which in this case was Mt 5:3–10.

Part 2

Part 2 contains a discussion of the command. This happens on the basis of Mt 5:3–8. This means that the last two beatitudes, Mt 5:9–10 are not discussed.

Part 3

Part 3 addresses the recommended course of action. As the commands differ, so the courses of action differ. The result is that the parts 3:1–6 are based on different Scriptural texts and/or references. Part 3.1 is based on Luke 14:11 (b *Qui se humiliat, exaltabitur*). The first line segment of this text (*qui se humiliat*) corresponds to the first line segment of the beatitude (*pauperes spiritu*), the second line segment (*exaltabitur*) corresponds to the second line segment of the beatitude (*ipsorum est regnum caelorum*). Part 3.2 does not use any Scriptural texts and/or references, nor does part 3.3. Part 3.4 evokes the contrast between hunger and thirst. In relation to hunger it uses the image of solid foodstuffs, and quotes John 6:41 (b *Ego sum panis, qui de caelo descendi*), in relation to thirst it uses the image of liquids, and quotes Ps 35 (36):10 (a *Quoniam apud te est fons uitae*). Part 3.5, again, does not use any Scriptural texts and/or references, but part 3.6 does so extensively as it discusses the sixth beatitude. The eyes of the heart must be illuminated in order to see God, Augustine concludes on the basis of Eph 1:18a (*Illuminatos oculos cordis uestri*). The quoted Scriptural texts 2 Cor 5:6–7 (6 b *Quamdiu sumus in corpore, peregrinamur a Domino,* 7 *Per fidem enim ambulamus, non per speciem*) and 1 Cor 13:12 (a *Videmus nunc*

per speculum in aenigmate, b *tunc autem facie ad faciem*) show that the eyes of the heart are currently unable to see sharply. This is so because there is no physical face to see, as Augustine states on the basis of Rom 1:22–23 (22 *dicentes esse se sapientes, stulti facti sunt,* 23 a *et immutauerunt gloriam incorruptibilis Dei,* b *in similitudinem imaginis corruptibilis hominis*). Instead, he who wishes to see the Lord must comply with Ws 1:1 (b *sentite de Domino in bonitate,* c *et in simplicitate cordis quaerite illum*). Faith, hope, and charity are required to see God, according to the quotation from 1 Cor 13:13 (b *fides, spes, caritas*). According to Acts 15:9 (b *fide mundans corda eorum*) faith purifies the heart, as it operates in accordance with Gal 5:6 (b *Fides, quae per dilectionem operatur*). People for whom this is the case realise that seeing God is not a physical seeing, but a spiritual seeing. This is supported by Col 3:1–2 (1 a *Si consurrexistis cum Christo,* b *quae sursum sunt, quaerite,* c *ubi Christus est in dextera Dei sedens,* 2 a *quae sursum sunt, sapite,* b *non quae super terram*). The explanation is concluded with Heb 12:14 (a *Pacem sectamini cum omnibus,* b *et sanctificationem, sine qua nemo poterit uidere Deum*). The lead that Heb 12:14a provides for introducing the seventh beatitude (Mt 5:9) is not used.

Part 4

Part 4 is missing, and does not therefore contain any Scriptural texts and/or references.

2.2. Sermon 53A

a) Coherence within the parts

The four parts identified on the basis of linguistic criteria can also be proven on the basis of the presence or absence of Scriptural quotations and/or references.

Part 1

Part 1 contains a quotation of Mt 5:3–10.

Part 2

Part 2 contains a discussion of the command. This happens on the basis of Mt 5:3-10.

Part 3

Part 3 addresses the recommended course of action. As the commands differ, so the courses of action differ. The result is that the parts 3.1–8 are based on different Scriptural texts and/or references, and in some cases on none at all. Part 3.1 makes extensive use of Scriptural texts and/or references. These revolve around a long element from the first letter to Timothy, 1 Tim 6:6–10 (6 *Est autem quaestus magnus pietas cum sufficientia,* 7 a *Nihil enim intulimus in hunc mundum,* b *sed nec auferre aliquid possumus*, 8 a *Victum et tegumentum habentes*, b *his contenti sumus,* 9 a *Nam qui uolunt diuites fieri,* b *incidunt in temptationem et in laqueum,* c *et desideria multa stulta et noxia*, d *quae mergunt homines in interitum et in perditionem,* 10 a *Radix est enim omnium malorum auaritia,* b *quam quidam appetentes a fide errauerunt,* c *et inseruerunt se doloribus multis*), while 1 Tim 6:17–19 is quoted further down (17 a *Praecipe diuitibus huius mundi non superbe sapere,* b *neque sperare in incerto diuitiarum,* c *sed in Deo uiuo, qui praestat nobis omnia abundanter ad fruendum,* 18 b *Diuites sint in operibus bonis,* c *facile tribuant,* d *communicent,* 19 a *thesaurizent sibi fundamentum bonum in futurum,* b *ut apprehendant uitam ueram*). Other Scriptural texts are used in the context of the three line segments, which they also support. Thus Ps 38 (39):7 (a *Quamquam in imaginem Dei ambulet homo,* b *tamen uane conturbabitur,* c *thesaurizat, et nescit cui congregauit ea*) is quoted in relation to 1 Tim 6:17b, Gal 6:9 (a *Bonum autem facientes non deficiamus,* b *tempore enim suo metemus*) in relation to 1 Tim 18b, and Mt 25:40 (c *Quando uni ex minimis meis fecistis, mihi fecistis*) and Pr 22:2 (*Pauper et diues occurrerunt sibi, fecit autem ambos Dominus*) in relation to 1 Tim 6:19a–b. Ps 141 (142):6 (a *Spes mea es tu,* b *portio mea in terra uiuentium*) is quoted in part 3.2, but there are no Scriptural texts and/or references in part 3.3. Part 3.4 concludes with a quotation from the Our Father, Mt 6:10 (b *Fiat uoluntas tua, sicut in caelo, et in terra*); parts 3.5 and 3.6, again, have no Scriptural texts and/or references. Parts 3.7 and 3.8 do, however. On the basis of the word *pacifici* from the first line segment of the beatitude, part 3.7 evokes the contrast between peace and war. It does this using two texts from two letters of Paul, Gal. 5:17 (a *Caro concupiscit aduersus spiritum,* b *spiritus aduersus carnem,* c *haec enim sibi inuicem aduersantur,* d *ut non ea, quae uultis, faciatis*) and Rom 7:22–23 (22 *Condelector enim legi Dei secundum interiorem hominem,* 23 a *uideo autem aliam legem in membris meis,* b *repugnantem legi mentis meae,* c *et captiuantem me in lege peccati, quae est in membris meis*). The contrast, which cannot be superseded by human force alone, is superseded by the Holy Spirit (*Spiritum pignus* (2 Cor 1:22)), as Augustine contends in relation to the second line segment of the beatitude on the basis of

Rom 8:14 (*Quotquot enim Spiritu Dei aguntur, hi filii sunt Dei*). The result is that the contrast no longer exists, which is explained on the basis of 1 Cor 15:53–55 (53 a *Oportet corruptibile corpus hoc ut induatur incorruptionem,* b *et mortale hoc induatur immortalitatem,* 54 a *Cum autem mortale hoc induerit immortalitatem,* b *tunc fiet sermo, qui scriptus est:* c *Absorpta est mors in uictoriam,* 55 a *Ubi est, mors, contentio tua?* b *Ubi est, mors, aculeus tuus?*). Part 3.8 is supported by a reference to the fate of the two thieves who were crucified on Jesus' left and right in Luke 23:33c. The thief who feels contempt for Jesus is rebuked by the thief who esteems Him. Jesus responds to the latter's words in Luke 23:42 (b *Memento mei, Domine, cum ueneris in regnum tuum*) with Luke 23:b–c (b *Amen dico tibi,* c *hodie mecum eris in paradiso*). Finally, Augustine emphasises Christ's exalted divinity as well as his humiliated humanity, and this on the basis of John 1:1 (a *In principio erat Verbum,* b *et Verbum erat apud Deum,* c *et Deus erat Verbum*), 1 Cor 1:24 (b *Christum, Dei uirtutem et Dei sapientiam*) and Ws 8:1 (a *Attingit a fine usque ad finem fortiter,* b *et disponit omnia suauiter*).

Part 4

Part 4 does not contain any Scriptural texts and/or references.

III. THE SERMONES 53 AND 53A: A DIVISION INTO FOUR PARTS

1. Four parts

This article has demonstrated on the basis of the use of language and of Scripture, that ss. 53 and 53A, however different they may appear to be, both consist of four parts. These four parts are four complete and internally coherent wholes. The markers that identify the transitions between the four parts do not necessarily correspond to the markers that identify transitions between the sixteen (s. 53) and fourteen (s. 53A) sections respectively.

2. Four parts: four stages

The four parts that make up ss. 53 and 53A represent the four stages that together accomplish the intended communicative effect.[76] This effect

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[76] For the concept of *communicative effect*, see PANDER MAAT, H., *Tekstanalyse. Wat teksten tot teksten maakt*, Coutinho, Bussum 2002, 266–268.

consists of the envisaged transformation of the listeners' thinking, and therefore of their behaviour.

In order to accomplish this, the form had to be shaped in such a way as to optimally suit the substance. Both in s. 53 and in s. 53A, the material is carefully presented in accordance with the recommendations concerning the structure of a sermon that Augustine himself proposes in doctr.chr. 4,2,3 and 4,4,6.

As has been seen, the first of the four stages consists of the introduction (*prooemium*) (part 1), the second of the preparation for the intellectual didactic moment (*narratio*) (part 2), the third of the intellectual didactic moment itself (*argumentatio*) (part 3), and the fourth of the conclusion (*peroratio*) (part 4).

Part 1: introduction

In accordance with doctr.chr., part 1 contains the ideas that are necessary to draw the listeners into the communicative situation of the sermon's here and now. In s. 53, this involves the celebration of the feast of a martyr, a fact to which the audience is immediately adverted in part 1, which says: *Sollemnitate sanctae uirginis, quae testimonium dixit de Christo et testimonium meruit a Christo, palam occisae, occulte coronatae, (…)*. The *sollemnitas* in question, Augustine contends, forms the occasion for the sermon (*admonemur caritati uestrae de illa exhortatione loqui, quam modo Dominus ex euangelio proferebat*). The word *exhortatio* refers to the beatitudes (*dicens multas causas beatae uitae, quam nemo est, qui non uelit*). S. 53A simply discusses the reading from the gospel that was proclaimed prior to the sermon: *Sanctum euangelium audiuit nobiscum caritas uestra, de ipso capitulo, quod recitatum est*.

Thus in part 1, the preacher courts the benevolence of his listeners by making them sympathetic to him –to the extent that they were not yet so–, courts their attentiveness by making them enthusiastic, and their inquisitiveness by informing them what lies in store for them.

Part 2: preparation for the intellectual didactic moment

Part 2 contains the illustrative idea that is necessary to begin the instruction of the sermons. Both sermons deal with the beatitudes (Mt 5:3–10). These are the sayings by Jesus that explain what one must do in the present, which lies within time, earthly life, with a view to the future, which lies outside time, eternal life.

In accordance with doctr.chr., part 2 presents the audience with a short, clear, and plausible story, which gives it the information it needs to be able to

undergo the intellectual didactic moment. The shortness, the clarity and the plausibility leave nothing to be desired: in both sermons, the story consists of only a few lines. It is intended to instruct the listeners in an illustrative way so that they will see with their mind's eye. In s. 53, the announcement of the instruction in the repetitive part 2 is limited to a mention of the *diuina dicta*, which are the same as the *euangelica praecepta uel munera*, i.e. the beatitudes. In s. 53A, the coming of the instruction is announced explicitly and extensively in the similarly repetitive part 2: *Accedentes ergo ad se discipulos magister unus et uerus docebat ista dicens, quae commemorauimus breuiter. Et uos accessistis ad nos, ut ipso adiuuante loquamur uobis et doceamus uos. Quid melius facimus, quam cum ea doceamus quae tantus magister exponens dixit?*. Just as the one and true Master (*magister*) taught (*docere*) his disciples (*discipuli*) (Mt 5:2: *et aperiens os suum docebat eos*), the argument runs, thus the preacher teaches his congregation with the Master's help.

Part 3: the intellectual didactic moment

The instruction is completed in part 3. Part 3 contains the intellectual didactic moment, which was prepared in an illustrative way in part 2. In both sermons the intellectual didactic moment is accomplished primarily on the basis of Scriptural texts that refer to the recommended behaviour that is necessary to carry out the implicit commands that the beatitudes contain. In order to achieve this, and in accordance with doctr.chr., part 3 uses sound arguments that provide proofs. The argument capable of moving the audience to accept the implicit commands is based not only on the fact that Mt 5:3–10 contains Jesus' own words, but also on the reassuring confidence that these implicit commands can be observed, as long as they are understood. In order to bring about this understanding, Augustine advances proofs that are mainly derived from Scripture. These proofs obviously differ according to the beatitude in question. The purpose of part 3, is thus to instruct the audience intellectually.

Both s. 53 and s. 53A focus on one beatitude that matches the context in which the sermon was preached, and which therefore determines its tone. This beatitude receives most of the attention, not only in relation to substance, but also as to form. As far as substance is concerned, this happens through more extensive support on the basis of other Scriptural texts; as to form, this beatitude is discussed at much greater length than the other beatitudes. The two extensive and complex supporting arguments, in s. 53 in relation to the sixth beatitude (*Beati mundicordes, quoniam ipsi Deum uidebunt*), in s. 53A

in relation to the first (*Beati pauperes spiritu, quoniam ipsorum est regnum caelorum*), are separate instructions both substantively and formally, with their own introductions; sermons within sermons at it were.

Part 4: conclusion

Part 4 contains the ideas that are necessary, in accordance with doctr.chr., to lead the listeners out of the communicative situation of the sermon's here and now. Part 4 is missing in s. 53; it is very brief in s. 53A: *Omnes beatitudines Christi, quantum potui, exposui caritati uestrae.*

The preacher exhorts his audience in part 4. In s. 53A, this exhortation corresponds to the intellectual didactic moment accomplished in part 3: *melius est, ut quae accipitis, bene ruminetis et salubriter digeratis.*

3. Four stages: two layers

Parts 1 and 4 give effect to the preacher's task to exhort (*mouere*). They enclose the instruction that is given in parts 2 and 3. The latter therefore belong to the preacher's task to teach (*docere*). Although there are forms of overlap, it is nonetheless possible to distinguish two layers: one in which the audience is prompted to adopt a certain kind of behaviour, and one which offers support for this intention.

The first layer: mouere

Two things happen in the first layer. In part 1, the listeners are first drawn into the sermon, and then, in part 4, led out of it again, although not in s. 53, where this part is missing. Secondly, in part 1 they are pointed in the direction of the instruction, and then, in part 4, away from it again. The difference between parts 1 and 4 is that the instruction has not yet taken place in part 1, whereas it has in part 4. In both parts, the preacher is exercising a subtask of the teaching office: that of presenter. As presenter, he marks the beginning and the end of the sermon –a separate element within the liturgical celebration service–, by doing what is necessary first to lead the listeners to the instruction, and then to lead them back out of it again.

The second layer: docere

Two things also happen in the second layer. Part 2 gives the audience an illustrative lesson, by providing a gripping presentation of the subject. In

part 3, the listeners receive intellectual teaching. This happens through the use of clear arguments, which include proofs that the average listener would not presumably have been able to find himself, and certainly not in this measure and intensity. This constitutes the difference between parts 2 and 3. Part 2 primarily appeals to what the audience knows (already), part 3 primarily appeals to what the audience does not (yet) realise. In both parts, the preacher thus exercises different subtasks, although they are both subtasks of the office of teacher: that of narrator and that of human or external teacher respectively. As a narrator, he does what is necessary to prepare (in an illustrative way) for the didactic moment: by telling the Scriptural narrative, as a human or external teacher, he helps his listeners towards the accomplishment of the intellectual didactic moment. He does what he can do as a human or external teacher: i.e. to point his audience in the right way. But only the divine or interior teacher can bring ultimate pedagogical success.[77]

IV. The sermones 53 and 53A: different tones

The sermones 53 and 53A are based on the same Scriptural text: the beatitudes. But the context in which this text is discussed is quite different. S. 53 was preached on a martyr's feast, s. 53A was not – at least, there is no hard evidence for this. Both sermons concentrate on one beatitude in particular. In s. 53A it is the first, Mt. 5:3 (*Beati pauperes spiritu, quoniam ipsorum est regnum caelorum*), in s. 53 it is the sixth, Mt 5:8 (*Beati mundicordes, quoniam ipsi Deum uidebunt*). In s. 53A the discussion of the sixth beatitude is not only short, but it is also entirely different from the long discussion of this beatitude in s. 53. The same is true for the discussion of the first beatitude in s. 53 compared to that in s. 53A. The discussion of the seventh and eighth beatitudes, which is longer in s. 53A than the discussion of the second to the sixth beatitudes, but considerably shorter than the discussion of the first, cannot be compared to that in s. 53, because s. 53 does not mention these beatitudes. That the first beatitude receives attention in s. 53A is perhaps simply due to the fact that the preacher began his sermon with this beatitude on an ordinary day, i.e. a day that was not a (mar-

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[77] See doctr.chr., *prooemium*, 8: *Nam omne uerum ab illi est, qui ait: Ego sum ueritas. Quid enim habemus, quod non accepimus? Quod si accepimus, quid gloriamur quasi non accepimus?* (CCSL 32, p. 5, l. 129–131).

tyr's) feast. That the sixth beatitude is the main focus of s. 53 may have been inspired by the fact that it was preached on a martyr's feast. The martyrs, as a result of the choice they made, have purified their interior eye, and can therefore see God. Whatever the case may be, the simple fact alone that each beatitude has its own character, and therefore calls for a different exegetical repertory, means that sermons, which deal with different beatitudes, also necessarily differ in tone. Although the two sermons in principle address the same pericope, the appear quite different.

V. Conclusion

It can be concluded on the basis of the use of language and of Scripture that ss. 53 and 53A consist of four parts, which in principle correspond to the four parts that Augustine himself proposes in doctr.chr. 4,2,3 and 4,4,6, and which he also implements regularly.[78] Of the four parts –as he contends himself– two primarily fall under the task of *mouere*, and two primarily give effect to the task of *docere*. Ss. 53 and 53A are not disorganised, therefore, but were improvised purposefully, according to a clear programme, even though this did leave room for differences of emphasis.

Not all parts are the same length or are equally well developed in all sermons. Examination of the two parts that fall under the task of *mouere*, the introduction and the conclusion, shows that relatively many lines are dedicated to the introduction (part 1), whereas the conclusion (part 4) –if it is there at all– consists of no more than a few lines. In one sermon, s. 53, the conclusion is even missing entirely. With regard to the two parts that give effect to the task of *docere*, the illustrative preparation of the intellectual didactic moment and the didactic moment itself, it is clear that the illustrative preparation of the intellectual didactic moment (part 2) takes up fewer lines than the intellectual didactic moment (part 3) itself. The preparation consists of a phased quotation or paraphrase of the beatitudes, the didactic moment consists of a discussion, often based on Scriptural quotations and/or references.

A comparison of ss. 53 and 53A reveals that the structure of the argument is the same in both sermons.[79] It may be assumed on the basis of this

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[78] For two sermons that have the same division into four parts, see, NEER, J. van, "Language and Scripture", 203–229.

[79] This in contrast to what Hill says when he compares s. 53A with s. 53: "This sermon [s. 53A (JvN)] takes a rather different line on the beatitudes from the previous one [s. 53 (JvN)]". See ROTELLE – HILL, *Sermons III (51–94)*, 85, n. 1.

comparison, and on the basis of certain clues (such as the link to the seventh beatitude at the end of the sermon), that s. 53, parts 2 and 3 of which are currently partially missing (the last two beatitudes are not mentioned or discussed), and part 4 of which is currently entirely missing, originally not only included a complete part 3, but also a part 4.[80] Clearly the conclusion of the discussion of the sixth beatitude, which is a sermon within a sermon both as regards substance and as regards form (it incidentally consists of four parts itself), led those who handed down the text to suppose that the sermon itself had thereby also been concluded.

Recognising all this makes it easier to read and understand ss. 53 and 53A, Augustine's sermons on the beatitudes. It urges us to abandon the existing division into sections. It makes it possible to see how Augustine problematised what is a difficult pericope, while at the same time keeping it manageable for a wider public. He did this without diluting the substance, but by making choices as to form (for instance by focusing on one beatitude per sermon).[81] The key to the beatitudes lies in the way in which they are put into practice.[82] For people who were already doing this correctly, the message of the sermon constitutes a confirmation; for those who were not yet doing this correctly, it constitutes an exhortation.

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[80] Cf. s. 272B (Mai 158), which consisted of seven sections and was clearly unfinished. The two missing sections were subsequently found. See for s. 272B augm. or 272B* DOLBEAU, F. (ed.), « Finale inédite d'un sermon d'Augustin (S. Mai 158), extraite d'un homéliaire d'Olomouc », in *Revue des Études Augustiniennes* 44 (1998) 181–202, spec. 196–202. See also NEER, J. van, "Augustinus' Pinksterpreek 272B*", in *Jaarboek voor Liturgie-onderzoek* 19 (2003) 179–196.

[81] It is tempting –but purely speculative– to think that Augustine preached more sermons on the (other) beatitudes in this format and using this strategy, sermons in which he would have focused on one of the other beatitudes in particular, while discussing the others only briefly.

[82] See SMIT, J., *Het verhaal van Matteüs. Sleutelpassages uit zijn evangelie*, Uitgeverij Meinema, Zoetermeer – Uitgeverij Altiora, Averbode 2007, 44: "The paradox between the desire for happiness and the people who are not at all happy according to the accepted norms draws attention to itself. The tempting promises raise the desire to hear more about it. It is profitable to adopt the recommended qualities, which are far removed from social success".