

For the Catholic Church, God's Revelation is found in Sacred Tradition, understood as God's Revealed Word handed down by the Living Teaching Authority established by Christ in the Church. That includes both Written Tradition (Scripture) and Unwritten Tradition received from Christ and handed down Orally by the Apostles and their Successors. The Church founded by Christ on Peter, and only that Church, has been Empowered by Christ to 'Interpret' His Teaching Authoritatively in His Name.

Scripture is *Inspired*; *Inspiration* really means that God Himself is the Chief Author of the Scriptures. He uses a Human Agent, in so marvelous a way that the Human writes what the Holy Spirit wants him to write, does so without Error, yet the Human Writer is Free, and keeps his own Style of Language. It is only because God is *Transcendent* that He can do this - insure Freedom from Error, while leaving the Human Free. To say He is Transcendent means that He is above and beyond all our Human Classifications and Categories.

John was writing his eye-witness account of Jesus some thirty years later than the other three accounts, possibly around 95AD. There had been time for growth, reflection and observation. Many thousands of Christians had by then lost their lives for their faith in the Lord Jesus, both in Rome and in Jerusalem. John himself had been in prison and was now in exile, the last of Jesus' twelve apostles to remain alive.

Considered one of the most important Catholic theologians and Bible commentators, Cornelius à Lapide's, S.J. writings on the Bible, created a Scripture Commentary so complete and scholarly that it was practically the universal commentary in use by Catholics for over 400 years. Fr. Lapide's most excellent commentaries have been widely known for successfully combining piety and practicality. Written during the time of the Counter Reformation, it includes plenty of apologetics. His vast knowledge is only equaled by his piety and holiness.

John 12: 1-28

Douay Rheims Version

*The anointing of Christ's feet. His riding into Jerusalem upon an ass.
A voice from heaven.*

1. Jesus therefore, six days before the pasch, came to Bethania, where Lazarus had been dead, whom Jesus raised to life.
2. And they made him a supper there: and Martha served. But Lazarus was one of them that were at table with him.
3. Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus and wiped his feet with her hair. And the house was filled with the odour of the ointment.
4. Then one of his disciples, Judas Iscariot, he that was about to betray him, said:
5. Why was not this ointment sold for three hundred pence and given to the poor?

Ver. 28.—*Father, glorify thy Name.* That in My death, which I willingly undertake, I may glorify thy Name, by the entire obedience and devotion with which I will offer myself as a Victim for the sins of the whole world, thus restoring to the life of grace men who were lost in sin, reconciling them to Thee, and taking them to heaven to glorify Thee for ever. So S. Augustine, Chrysostom, Euthymius. It was said in like manner to S. Peter, that He would by his death glorify God (John xxi. 19). Hear S. Augustine: “Glorify Me by my Passion and Resurrection.” And S. Chrysostom: “His dying for the truth He calls *‘the glory of God:’* for after His death the Name of God would be acknowledged by the world.” And the gloss, “I seek salvation, but I refuse not to suffer, and for the sake of this passion glorify Me, for that is the glory of thy Name.”

Ver. 28 (Continued).—*Glorify Me* at this very instant; that both Gentiles and Jews may acknowledge that I have been sent by Thee to redeem man, and will therefore glorify Thee for thy goodness. So Theodore of Heraclæa.

Then came there a voice, &c. I have glorified It—

(1) By communicating to Him, as my only begotten Son, my majesty, glory, and Godhead from all eternity. As He said chap. xvii. 5. So S. Augustine and Bede.

(2.) In creating the world, and all things therein by Him. So Rupertus.

(3.) Most sensibly. By the voice from heaven at His Baptism, and by the miracles and mighty works which He wrought. And also by the voice at this time uttered from heaven. He glorified Him also by His death and resurrection, His ascension, His sending the Holy Spirit, by the preaching of the Apostles, and the miracles, which will lead all nations to acknowledge, worship, love and adore Him as the Son of God. So S. Chrysostom, Cyril, and others.

ministration is to be with Him, to be adopted by Him to whom he is united, in heaven, *i.e.* in the vision and possession of God, in happiness and joy eternal." So S. Chrysostom. See notes on Luke xxii. 7.

If any man serve Me, him will me Father honour, with heavenly honour, before the angels and the whole world. He says not, "I will honour him, for they had not yet attained a right knowledge of Him, but thought more of the Father," says S. Chrysostom.

Ver. 27.—*Now is My soul troubled.* Because He had mentioned His approaching death, He allowed the natural dread of it to be aroused in His mind (as is the case with ourselves), and so was troubled. "Father," He said, "save Me from this hour."

Just as in the garden he prayed, "Let this cup pass from Me."

(1.) S. Chrysostom gives the reason, "Having exhorted His disciples to follow Him even to death, for fear they should say that He could easily philosophise about death, He showed that He was in an agony, and yet that He did not refuse to die, to teach us to do the same, when dreading death and self-denial.

(2.) S. Cyril says, He did it to show that He was not only God, but true man, subject to all our passions and sorrows.

(3.) S. Augustine, and after him Bede, "that Christ by taking on Him our infirmities might heal and strengthen us. Thou tellest my soul to follow Thee. But I see that thy soul is troubled. What foundation shall I seek, if the Rock gives way? But I recognise thy compassion therein. For by being thus troubled by thy voluntary act of love, Thou comfortest the weak, lest they should perish through despair. Our Head took on Himself the feelings of His members." And again, "As He has raised us up to things which are highest, so does He feel sympathy for us in those which are lowest." And he brings in Christ as thus speaking "Thou hast heard my mighty voice addressed to thee. Thou hast heard in Me the voice of thine own weakness: I give thee strength that thou mayest run; I check not thy speed, but I take upon Myself thy fear, and make a way for thee to pass over."

And what shall I say? Father, save Me from this hour. Theophylact and Leontius explain thus: "I know not what to do or say. Shall I say then, Father, save Me from this hour? Shall I shrink from death? By no means, I will master my agony, I will go willingly to meet my death."

Others express it more simply and plainly, as expressing His natural dread of death, corrected at once by the exercise of His superior will. As in the Agony in the garden. For He immediately adds,

Yet for this cause have I come to this hour. Though I naturally dread death, yet I do not wish this natural desire of Mine to be fulfilled. For I came into the world for the very purpose of drinking this cup of the Passion. So S. Augustine, Bede, Rupertus, and others.

6. Now he said this not because he cared for the poor; but because he was a thief and, having the purse, carried the things that were put therein.

7. Jesus therefore said: Let her alone, that she may keep it against the day of my burial.

8. For the poor you have always with you: but me you have not always.

9. A great multitude therefore of the Jews knew that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus, whom he had raised from the dead.

10. But the chief priests thought to kill Lazarus also:

11. Because many of the Jews, by reason of him, went away and believed in Jesus.

12. And on the next day, a great multitude that was come to the festival day, when they had heard that Jesus was coming to Jerusalem,

13. Took branches of palm trees and went forth to meet him and cried Hosanna. Blessed is he that cometh in the name of the Lord, the king of Israel.

14. And Jesus found a young ass and sat upon it, as it is written:

15. Fear not, daughter of Sion: behold thy king cometh, sitting on an ass's colt.

16. These things his disciples did not know at the first: but when Jesus was glorified, then they remembered that these things were written of him and that they had done these things to him.

17. The multitude therefore gave testimony, which was with him, when he called Lazarus out of the grave and raised him from the dead.

18. For which reason also the people came to meet him, because they heard that he had done this miracle.

19. The Pharisees therefore said among themselves: Do you see that we prevail nothing? Behold, the whole world is gone after him.

20. Now there were certain Gentiles among them, who came up to adore on the festival day.

21. These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying: Sir, we would see Jesus.

22. Philip cometh and telleth Andrew. Again Andrew and Philip told Jesus.

23. But Jesus answered them, saying: The hour is come that the Son of man should be glorified.

24. Amen, amen, I say to you, unless the grain of wheat falling into the ground die,

25. Itself remaineth alone. But if it die it bringeth forth much fruit. He that loveth his life shall lose it and he that hateth his life in this world keepeth it unto life eternal.

26. If any man minister to me, let him follow me: and where I am, there also shall my minister be. If any man minister to me, him will my Father honour.

27. Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this cause I came unto this hour.

28. Father, glorify thy name. A voice therefore came from heaven: I have both glorified it and will glorify it again.

29. The multitude therefore that stood and heard said that it thundered. Others said: An angel spoke to him.

30. Jesus answered and said: This voice came not because of me, but for your sakes.

31. Now is the judgment of the world: now shall the prince of this world be cast out.

32. And I, if I be lifted up from the earth, will draw all things to myself.

33. (Now this he said, signifying what death he should die.)

34. The multitude answered him: We have heard out of the law that Christ abideth for ever. And how sayest thou: The Son of man must be lifted up? Who is this Son of man?

35. Jesus therefore said to them: Yet a little while, the light is among you. Walk whilst you have the light, and the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth.

36. Whilst you have the light, believe in the light, that you may be the children of light. These things Jesus spoke: and he went away and hid himself from them.

37. And whereas he had done so many miracles before them, they believed not in him:

38. That the saying of Isaias the prophet might be fulfilled, which he said: Lord, who hath believed our hearing? And to whom hath the arm of the Lord been revealed?

39. Therefore they could not believe, because Isaias said again:

40. He hath blinded their eyes and hardened their heart, that they should not see with their eyes, nor understand with their heart and be converted: and I should heal them.

41. These things said Isaias, when he saw his glory, and spoke of him.

42. However, many of the chief men also believed in him: but because of the Pharisees they did not confess him, that they might not be cast out of the synagogue.

43. For they loved the glory of men more than the glory of God.

44. But Jesus cried and said: He that believeth in me doth not believe in me, but in him that sent me.

45. And he that seeth me, seeth him that sent me.

46. I am come, a light into the world, that whosoever believeth in me may not remain in darkness.

47. And if any man hear my words and keep them not, I do not judge him for I came not to judge the world, but to save the world.

48. He that despiseth me and receiveth not my words hath one that judgeth him. The word that I have spoken, the same shall judge him in the last day.

49. For I have not spoken of myself: but the Father who sent me, he gave me commandment what I should say and what I should speak.

50. And I know that his commandment is life everlasting. The things therefore that I speak, even as the Father said unto me, so do I speak.

Ver. 1.—*Then Jesus six days before the Passover, &c.* He came from Ephraim, as the Passover was drawing on when He was to die. And He came to Bethany to prepare Himself for it; nay more, to offer Himself for death, and furnish an opportunity for it through the covetousness of Judas. This explains why He first went to Bethany. For the chief priests had ordered that He should be seized. And He, knowing this by divine inspiration, came to Bethany, where He had many well-wishers, among whom

loc), they used to kill themselves in order to obtain the eternal life here promised by Christ. For it is one thing to hate one's life, and another to make away with it, an act forbidden by every law.

Lastly, hear S. Augustine (*in loc.*), "He that loveth his life shall lose it. Which can be understood in two ways. He who loves will lose; *i.e.*, if thou lovest, thou wilt lose: if thou wishest to have life in Christ, fear not to die for Christ. Or, in the other sense, love not thy life, lest thou lose it,—love it not in this life, lest thou lose it in life eternal. This latter meaning more accords with the mind of the Gospel." And a few sentences after, "A great and marvellous saying, that a man should so love his life as to lose it, and so hate it as not to lose it. If thou hast loved it ill, then dost thou hate it; if thou hast hated it rightly, then hast thou loved it. Happy they who hate their souls and keep them, that they lose them not by loving them." And then he concludes, "When therefore it comes to the point, that we must either do contrary to the commandment of God, or else depart this life, and a man is obliged to choose either the one or the other, when the persecutor threatens his death, let him rather choose to die through loving God, than to die through offending Him. Let him hate his life in this world, that he may keep it unto life eternal." Hear S. Chrysostom, "He loves his life in this world, who obeys its unseemly desires. He hates it, who yields not to its hurtful desires. He says 'hate' because as we cannot bear to hear the voice of those we hate, so should a soul resolutely turn away from one who wishes what is contrary to God." And Theophylact adds (by way of consolation, and as knowing how grievous it is to hate one's soul), "*In this world,*" indicating the shortness of the time, and speaking of the eternal reward. S. Chrysostom adds, "that Christ, when He saw that His disciples would be saddened at his death, raised up their thoughts to higher things, as if He said —If ye will not bear my death manfully, no benefit will accrue to you unless ye die yourselves. These words of Christ are an axiom, and a summary of a Christian's life. It is the root and foundation of all virtues, which are deduced from it, as conclusions from their premises. He therefore who wishes to become specially learned and perfect in the school of Christ, should constantly ruminate on this saying, weigh it, impress it on his will and carry it out in act, try all his actions by it as a touchstone, adapt and conform himself to it. For thus will he become a pre-eminently true disciple and follower of Christ, and in return for this brief life which he counts but nought, will obtain the joys of life eternal.

Ver. 26.—*If any man love Me, let him follow Me.* "Let him imitate Me by death and mortification, and by good works," says S. Chrysostom, "walk in my ways, and not his own, and not seeking his own, but the things which are Jesus Christ's (Phil. ii. 21); and whatever good he does, either in temporal or spiritual things, doing it for Him."

And where I am, there shall my servant be. "Behold the fruit and the reward," S. Augustine proceeds; "He is loved freely, and the reward of His

Ver. 24.—*Verily, verily, I say unto you, Except a corn of wheat, &c.* Christ teaches us that His glorification would come to Him through the death of the Cross, lest the Apostles and the faithful should be offended at it. Hear S. Augustine (*in loc.*), “Jesus by this meant Himself. For He was the grain of wheat which had to die, and be multiplied; to die through the unbelief of the Jews, to be multiplied by the faith of all people.” This means, that as a grain of wheat thrown into the ground does not germinate except it die, but if it die it germinates and brings forth much fruit; so, in like manner, I must needs die, that by the merits and through the example of my death, I may bring forth many eminent and striking fruits of virtue and faith: I mean the many thousands of Martyrs, Virgins, Doctors, and Confessors, all over the world in the present and future ages. This also comes to pass in the death of Martyrs, when one dies, and many spring up in his place, and embrace the faith of Christ. The Church reads this passage on the Feast of S. Lawrence, and other Martyrs. Tertullian truly says (*in fin. Apol.*), “The Blood of the Martyrs is the seed of the Church,” and adds, “Torture us, rack us, condemn us, crush us: your iniquity is the proof of our innocence.” And again, “The more exquisite your cruelty, the more does it attract to our sect; we increase in number the oftener you mow us down.” S. Gregory (*Dialog. lib. iii. cap. 39*) gives a remarkable instance in S. Hermengild. He was killed by his father Leovigild, an Arian king, and thus won the king himself and his brother Recared, and the whole nation of the Visigoths, to the orthodox faith. “One, then,” says S. Gregory, “died in that nation, that many might live; and while one grain fell to the ground *in faith*, to win the faith of souls, an abundant harvest sprang up.”

Anagogically. Bede says, “Jesus was sown of the seed of the Patriarchs, on the field of this world, that is, He was incarnate: He died Himself alone, He arose in company with many.” Hear S. Bernard (*Serm. xv. in Cant.*), “Let the grain die; let the harvest of the Gentiles spring up. It was needful that Christ should suffer, and rise from the dead, and that repentance and remission of sins should be preached in His Name, not to Judea only, but to all nations; to the end that from that one Name of Christ thousands of thousands should be called Christians, and say ‘Thy Name is as ointment poured forth.’” (*Cant. i. 3*).

Ver. 25.—*He that loveth his life, &c.* He that so preferreth his life to my Faith and its profession, as rather to deny the Faith than lose his life, shall incur eternal death. But he who hateth his life, so as to prefer losing it to losing the Faith, will live in eternal happiness in heaven. Again, the same is true of those who prefer their own evil desires to my Law: and of those who hate their life by resisting its desires which are contrary to God’s Law, and thus keep it unto life eternal. Such as Martyrs, Anchorites, “Religious,” and all other holy people. Either meaning is suitable, and was intended by Christ. Both meanings are conjoined by SS. Chrysostom, Theophylact, and Euthymius. For Christ foresaw that the Apostles, and Christians in general, would after His death suffer persecution, and accordingly He here wished to forewarn and forearm them. Again, Christ wished to teach all Christians, that they should constantly resist all evil desires and strive against them. (See Gal. v. 17; Matt. x. 39, xvi. 25; Eccus. xviii. 30. See notes on this last passage.)

But the Circumcelliones misinterpreted this passage, for, as S. Augustine testifies (*in*

He could remain in security, and might thence shortly afterwards enter Jerusalem in solemn pomp on Palm Sunday, as the Paschal Lamb who was to be offered for the sins of the world.

Bethany, which is close to Mount Olivet, signifies in Hebrew the house of obedience. From this place He wished to go to His Cross. For as the Gloss says, By being obedient even as far as to the death of the Cross, He taught His Church obedience, on the Mount of Oil, *i.e.*, the Mount of Mercy, which cannot be hid, and by which He raises up those who are buried in grievous sins. A supper is there made by the faith and devotion of the righteous. Martha ministers, when each of the faithful offers to the Lord works of devotion, and Lazarus, *i.e.*, those who have been raised up (from sin), with those who have remained steadfast in their righteousness, joyfully feast on the Lord’s presence.

Six days before the Passover. It was on the Friday evening that He came from Ephraim. On the following Sabbath they made Him a feast, and on the next day (Palm Sunday) He in solemn manner entered Jerusalem. For the Passover that year fell on the Thursday of that week. He came to Bethany on the Friday, because it was not lawful to journey on the Sabbath.

Symbolically, The Gloss says, “God made all things in six days. On the sixth He made man; in the sixth age of the world He willed to redeem him. He suffered on the sixth day of the week, and died at the sixth hour.”

Whom Jesus raised from the dead. That by His presence He might revive the memory of this miracle, and arouse the people to attend Him on His solemn entry into Jerusalem, and shout Hosanna.

Ver. 2.—There they made Him a *supper*, &c. To show that He had really risen; as S. Augustine says (*in loc.*). “He lived, He talked, He partook of the meal: the truth was set forth, the unbelief of the Jews was confounded.”

Ver. 3.—*Mary (Magdalene) therefore* (that she might not be wanting on her part, and in order specially to honour Christ, and to surpass all others in her services, as she surpassed them in love) *look a pound of ointment of spikenard, very costly.* Ointment of nard was composed of several sweet scents (see Pliny H. N. xiii. 2), and was thick. But this was liquid, as S. Matt. (xxvi. 7) says that it was poured on His head. Liquids are very often weighed in vessels, or anyhow the nard itself from which the ointment was made. Or this pound was rather a measure of quantity, not of weight.

Mystically. S. Augustine says, “The ointment was righteousness. Therefore it was of due weight” (*libra*). The Gloss says, “Mary before anointed His feet as a penitent; but now, when the righteousness of the perfect, and not the mere rudiments of penitence, are designated, she anoints His head and His feet. The pound of ointment is the perfection of righteousness. He anoints

the head, who preaches high doctrines respecting Christ; He anoints the feet who respects the least commandments.”

But what is “pistic nard”? (1.) The Commentary on S. Matthew (in S. Jerome) says “mystic,” which is absurd. (2.) S. Augustine says it is so called from the place whence it was brought. But the place itself is uncertain. (3.) Maldonatus derives it ἀπό τοῦ πίνειν, meaning that it was liquid, and so could be drunk, other ointments being thick and clotted. (4.) Others derive it from πιέξω, squeezed or pressed out. (5.) As if from πίστις, pure, unadulterated, as nard frequently was. (See Pliny H. N. xii. 13.) So Euthymius, Theophylact, on Mark xii., Baronius, Ribera, Jansenius, Toletus and others. (6.) Pistici is the same as spicati by a change of letters. This was the best kind of ointment. (This point treated at very great length.)

Morally. Here learn that the good works, with which we anoint Christ, ought to be quite free from fault, and of the very best kind. Compare the offerings of Cain and Abel. (See Ps. lxi., xx. 4, and Dan. iii. 40 (Vulg.), Lev. iii. 16, Num. xviii. 17, 29, and Lev. xxiii. 19.)

And anointed the feet of Jesus. S. Matt. adds “and the head.” Alcuin explains mystically, “The Head is the loftiness of the Godhead, the feet the humility of the Incarnation. Or the Head is Christ, the feet the poor who are His members. We anoint them when we give them alms.”

And wiped His feet with her hair. A hysteron proteron. For first she wiped, and then anointed His feet. For had she anointed His feet first, and then wiped them with her hair, she would have anointed her own hair, (which she did not wish to do,) and which indeed she counted unworthy of such anointing, and not His feet. Moreover, this sweet-scented and precious ointment was not to be wiped off, but left on His feet, to give them *ease*.

Her hair. To soil those hairs, of which she used to be vain, with the dust of His feet, and also that she might with the deepest reverence and humility place her whole head beneath His feet. For S. Chrysostom says, she placed the noblest part of her body beneath His feet, and she approached Him not as man but as God.

And the house was filled with the odour of the ointment. S. Augustine says, mystically, the whole world was filled with the good fame of her piety and virtue. As S. Paul says, “We are a sweet savour of Christ” (2 Cor. ii. 14)—to the good, of life unto life; to the wicked, of death unto death—as was here the case. Whence it follows:

Ver. 4.—*Then said one of His disciples, Judas Iscariot, (5.) why was not this ointment sold for three hundred pence, and given to the poor?* S. Matt. and Mark add, “Why was this waste of the ointment made?” Bede replies, “It was no waste, but for the rite of burial; nor is it wonderful that she offered Me the sweet savour of Faith, when I am about to shed my blood for her.”

Ver. 6.—*This he said, &c.* Nay worse, sacrilegious, “for he seized for his own use, that

been Jews who lived among the Gentiles, when S. John expressly says that they were Gentiles. These were partly proselytes, who had already embraced Judaism, or at least were thinking about it (so Chrysostom, Theophylact, and Euthymius), and partly Gentiles, who believed that there was One God, and who on seeing Him worshipped so reverently in the Temple, and by such multitudes at the Passover, resolved to do the same, being specially attracted by the fame of Christ’s holiness and miracles, and being desirous of seeing Him. So S. Cyril, Leontius, and Theophylact. Just as the Eunuch of Queen Candace went up to Jerusalem to worship (Acts viii. 27); and Gentile kings also revered the Temple of Jerusalem and sent offerings to it, as Cyrus, Darius Hystaspes (Ezra i. and vi.), Seleucus, and other kings of Asia (2 Mace. iii. 3).

Ver. 21.—*The same came therefore to Philip (the Apostle), who was of Bethsaida, &c.* They went to Philip, in preference to the other Apostles, either because he was known to them, or was the first they met, or because in his voice and bearing he exhibited greater affability and candour, which attracted all men to him. For they did not venture as Gentiles to approach Jesus Himself, a person of such great holiness, and a Prophet, and moreover a Jew, say S. Cyril, Chrysostom, and Leontius. They request Philip therefore to mediate in their behalf.

Ver. 22.—*Philip cometh and telleth Andrew (as the greater and elder Apostle), and again Andrew and Philip tell Jesus.* Andrew had the greater authority with Jesus, as having been the first called, and as having brought to Him his brother Peter. Having consulted together, they mention the whole matter to Jesus before introducing the Gentiles: for they had heard Jesus say, “Go not into the way of the Gentiles” (Matt. x. 5).

Ver. 23.—*But Jesus answered them, &c.* Do not drive away the Gentiles from me, but bring them to me. What I said before was at the beginning of my preaching, which was intended for the Jews only; but now, when my preaching as well as my life is coming to an end, and the Jews reject my preaching, I will pass over to the Gentiles. For the hour is coming, when I shall be glorified, not only by the Jews, but also by the Gentiles, throughout the whole world; I shall be acknowledged, that is, as the Messiah and the Saviour, and worshipped and adored by means of your preaching in every place.

Moreover, the glorification of Christ is the glorification of all Christians. For S. Augustine says (*Serm. clxxvi. de temp.*)—The Death of Christ hath quickened us; His Resurrection hath raised us up; His Ascension hath dedicated us; and (*Serm. clxxxiv.*) the Lord Jesus Christ ascends, the Holy Spirit descends [*Both these, not S. Augustine.*].

foolish thought, and blind cruelty! For could not the Lord, who had power to raise him from the dead, have power to raise him up also if he had been put to death? In putting him to death, could ye take away Christ's power? If a dead man seems to you one thing, and one who is put to death another, behold the Lord did both, for He both raised Lazarus who was dead, and Himself also who had been put to death."

Lastly, the raising of Lazarus was especially the work of God, and they therefore who were so eager to put him to death, were fighting against God, and challenging Him, as it were, to the contest.

Ver. 11.—*Because that by reason of him many of the Jews went away, and believed on Jesus—ὕπληγον*, withdrew themselves, deserted their party. This may mean either, "many of the Jews went their way," or else "many went away from the unbelieving Jews, and followed Christ."

Ver. 12.—*But on the next day, i.e.* on Palm Sunday, five days before the Passover; the tenth day of the month Nisan, on which day the Lamb (the type of Christ) was to be killed, and on the fourteenth to be brought to Jerusalem. (Exod. xii. 3.) See notes to Matt. xxi. 7.

Ver. 17.—*The people therefore . . . bare witness, &c.*, to the raising of Lazarus.

Ver. 18.—*For this cause the people also met Him, for that they had heard that He had done this miracle.* The people who were present at the raising of Lazarus spread abroad the miracle, affirming that they had seen it. And the strangeness of it so excited the people that they ran in crowds to meet Jesus, and to hail Him as the Messiah.

Ver. 19.—The Pharisees therefore said among themselves, Perceive ye how that ye prevail nothing? Behold, the world is gone after Him. This is an hyperbole. But a large body, of every age, sex, and rank had gone after Him, old and young, Jews and Gentiles. S. Cyril observes that the Pharisees tacitly prophesied that all the world would be converted to Christ, though they themselves did not understand this.

S. Chrysostom and Theophylact consider that they who spoke thus were believers in Christ, or anyhow disposed to believe in Him, and that they addressed in these words those who disbelieved in Him.

But S. Cyril, Euthymius, and others, think that they were unbelievers, and enemies of Christ, explaining it thus:—We have all of us decided to put Jesus to death. Why do we delay? We have gained nothing by it. It would have been far better, if we had put Him to death at once, before His party had increased, and become so well known. What now is our course of duty? To carry out our intention as quickly as possible. Why do we delay? If we delay much longer all will go after Him. We shall be beaten by numbers, unless we prevail by craft.

Ver. 20.—*And there were certain Greeks, &c.* Some strangely suppose these to have

which was given for a sacred purpose," says Theophylact. "He carried the money by his office, he carried it off by theft," says S. Augustine. He wished the ointment to be sold, and the price of it given to him; and since he knew that Christ did not wish so large a sum to be kept in his purse, but rather to be distributed amongst the poor, he would have distributed some of it to the poor, and have purloined the rest for himself. See here how opportunity makes the thief, and how dangerous it is for holy men in "religion" to handle moneys, those especially which belong to the whole community. For if covetousness suggests it, a portion is easily diverted to the use of themselves or their families.

But why did Jesus entrust to him the bag, knowing him to be a thief? I answer, Because Judas was more qualified than the other Apostles to make purchases. And He allowed the theft, because an opportunity was furnished thereby for the betrayal and death which He courted. Again S. Augustine, "Because the Church would afterwards have its coffers, He admitted thieves, in order that His Church might tolerate powerful thieves, even when suffering from them, to teach us that the wicked must be tolerated, for fear of dividing the body of Christ. Do thou, the good, bear with the evil, that thou mayest attain to the reward of the good." S. Chrysostom adds, "The Lord committed the bags to a thief, in order to cut off any excuse for betraying Him, and that it might not seem as if he betrayed Him from want of money." But Theophylact says, "Some maintain that as the *least* of the Apostles he undertook the management of the money."

Lastly, S. Bernard (*de Consid.* iv. 6) teaches us "that Christ wished in 'this' way to teach Prelates readily to entrust the management of temporal affairs to any one, but to reserve the ordering of spiritual matters to themselves: though many do exactly the contrary." Again, Christ acted thus, to keep us from being surprised, if in the assemblies, monasteries, and congregations of holy men, there be occasionally found some vicious and scandalous persons; and accordingly S. Augustine (*Epist.* 137, *nunc* 75), when one of his monks had caused scandal, at which the people cried out against him, prudently replied, "However vigilant may be the discipline of my house, I am but a man, I am living among men: nor do I dare to claim for myself, that my house should be better than Noah's ark, where among eight men one was found reprobate, or better than the house of Abraham, when it was said, Cast out the bond-woman and her son; or better than the house of Isaac, to whom it was said respecting the twin children, Jacob have I loved, but Esau have I hated: or better than the house of Jacob, when his son defiled his father's bed; or better than the house of David, whose son lay with his sister, and where another son rebelled against his holy and gentle father; or better than they who were associated with the Lord Christ Himself, where eleven righteous men tolerated Judas, that perfidious thief; or, lastly, better than heaven from which the angels fell."

Doubtless God permits it in His wise providence, in order that by the wickedness of one or two the goodness and sanctity of others may shine out the more by way of contrast, as light amid darkness, gold amongst lead, the sun between the clouds, a wise man among fools, shines forth only the more resplendently. For contraries opposed to each other are the more marked. (*See. Eccclus. xxxiii. 15, and notes in loc.*)

And had the bag, &c. From this Jansen and others rightly gather that it is lawful for the Church to have coffers and wealth, and that it does not derogate from perfection to have a common purse, for reasonable and moderate expenses. For Jesus did nothing which implied imperfection, being the teacher of all perfection.

In order to understand this thoroughly, observe that though Christ, by reason of His Hypostatic Union with the Word, had a pre-eminent and (as it were) Divine dominion over all creatures, yet professed poverty, that is, an abandonment of ownership, special ownership, in order to be the teacher and example of a more perfect life. See Matt. viii. 20, xix. 21, 27.

Observe, secondly, that Christ had absolute control of the offerings made to Him by the faithful, for the common good, and not for His special use. They belonged to the whole College of the Apostles. He held them not as though He were their sole owner. See John iv. 8, vi. 5.

It follows therefore that it does not in any way detract from their perfection for Religious orders to have goods in common. (*See John xxii. Extravag. Ad Conditorem.*) In some cases this is the most perfect way, in others not. But Christ at one time seemed to have lost all claim even to a share of the common property. (*See Luke viii. 3.*) This seems to be all that Nicholas IV. means. (*Can. Exiit qui seminat. De Verb. Signif. in vi., though he apparently contradicts John xxii.*)

S. Thomas (*see Secund. Quæst. clxxxviii. Art. 7*) proves *à priori* that the possession of goods in common does not hinder perfection. Poverty, he says, is only an instrument of perfection, as taking away anxiety in acquiring and preserving riches, the love of them, and our priding ourselves in them. But to have goods in common does not give rise to any of these evils; and so far from hindering charity, it even promotes it. "For it is manifest," says S. Thomas, "that to store up things which are necessary to man, and purchased at a fitting time, causes the least possible anxiety."

All founders of Religious Orders have sanctioned this. And hence resulted the Constitution of Justinian, that the goods of those who became monks should belong as a matter of course to their monasteries. For the whole meaning of poverty turns on not having anything belonging especially to one's own self, though there may be some common fund, from which, according to the Apostolic Rule, distribution should be made to each, as need may require. (*See Acts ii. 44-45; iv. 35, and the Notes thereon.*) This is just what S. Jerome says to the "Religious" of his own day (*Epist. xxii.*) "No one has any right so say, I have not a tunic, or a coat, or a bed of plaited bulrushes. For the head of the Community so divides the common stock, that every one has what he asks for. And if any begins to fall ill, he is transferred to a larger cell,

and is so carefully attended by the older monks, that he longs not for the delights of cities, or the tenderness of a mother."

The fathers and schoolmen teach everywhere the same thing. (*See Suarez par. iii. Quæst. xl. disp. xxviii. § 2, Bellarm. de Summo Pont. iv. 14, Soto de Just. iv. Quæst. i. art. 1.*)

Nicolas IV. (*ut supr.*) says that to have common purses is to detract from perfection, for Christ in this matter adapted Himself to the weaker brethren, that He might be an example to all. Suarez replies, that Nicolas only asserted that in the matter of poverty that was the least rigid rule which allowed them to have common purses, but that it must not be concluded from this that the other rule was absolutely the most perfect. For though less perfect, as common poverty, it may be more perfect in charity, or some other virtue. For Nicolas is speaking of the Franciscans (of whom he was one), whose Order had for its scope and end the extremest poverty, in order to be conformed to S. Francis. But other orders have other pious and holy ends, for which it is more convenient to have goods in common. And therefore this is more fitting and perfect in their case. Carthusians observe silence and solitude. Others practise great austerity. But those who are employed in preaching and missions to unbelievers, need great strength to endure the great labours of their order, and make up for austerity of living by charity towards their neighbours. Both act in a manner suited to their order, and the end they propose to themselves. Different ends require different means. The Council of Trent allows all "Religious," except the Franciscans, to own Real Property (*bona immobilia*).

Ver. 7.—*Then said Jesus, Suffer her to keep this for the day of my burial.* In the Greek it is "for the day of my burial hath she kept this," and also in the Syriac (*see notes on Matt. xxvi. 12, &c.*) Hear S. Augustine, "He saith not to him, It is on account of thy thefts that thou speakest thus. He knew he was a thief, but was unwilling to expose him. He chose rather to bear with him, and to set us an example of patience in tolerating evil men in the Church." Ver. 9.—*Much people of the Jews, &c. "Curiosity led them,"* says S. Augustine, "not charity," to see and hear Lazarus, and to ask him where he had been after death, what he had seen, what he had done? So Cyril, Theophylact, Leontius.

Ver. 10.—*But the chief priests thought (ἐβουλεύσαντο consulted) that they might put Lazarus also to death.* See here their virulent envy and malice: envying Jesus His glory. They grudge also Lazarus his life, lest it should add to the glory of Jesus. For the feast of the Passover was at hand, at which all the Jews who flocked together would see Lazarus and wondering at the power of Jesus who had raised him from the dead, would consequently believe on Him. And in order to prevent this, they determine to put him out of the way. But S. Augustine (*in loc.*) rightly exclaims against them, "O