

## Chapter 15

*By occasion of the Pharifees murmuring at him for receiuing penitent finners, he sheweth what ioy shall be in Heauen for the conuerfion of one finner, 11. and for the yonger fonne, which is the Gentils: 25. the elder (to wit the Iewes) in the meane time difdaining thereat, and refufing to come into his Church.*

**A**nd there approched Publicans and finners vnto him for to heare him. <sup>2</sup> And the Pharifees and the Scribes murmured faying: That this man receiuethe finners, and eateth with them. <sup>3</sup> And he spake to them this parable, faying: <sup>4</sup> What <sup>a</sup>)man of you hauing an hundred fheep: and if he hath loft one of them, doth he not leaue the ninetie nine in the defert, and goeth after that which was loft vntil he find it? <sup>5</sup> And when he hath found it, laieth it vpon his fhoulders reioycing: <sup>6</sup> and comming home calleth together his freindes and neighbours, faying to them: Reioyce with me, becaufe I haue found my sheepe that was loft? <sup>7</sup> I fay to you, that euen fo there shall be ioy in Heauen vpon one finner that doth penance, <sup>8</sup> then vpon ninetie nine iuft that neede not penance. <sup>8</sup> Or what <sup>b</sup>)woman hauing ten grotes: if she leefe one grote, doth she not light a candle, and fweepe the houfe, and feeke diligently, vntil she finde? <sup>9</sup> And when she hath found, calleth together her friendes and neighbours, faying: Reioyce with me, becaufe I haue found the grote which I had loft? <sup>10</sup> So I fay to you, there shall be ioy <sup>11</sup> before the Angels of God vpon one finner that doth penance.

<sup>11</sup> <sup>c</sup>)And he faid: A certaine man had two fonnes; <sup>12</sup> and the yonger of them faid to his father: Father,

<sup>a</sup> This man, is our Sauour Chrif: whofe care & trauaile in fearching & reducing finners to repentance, al fpiritual men fpecially should follow.

<sup>b</sup> This woman is the Catholike Church, who alfo cōtinually feeketh her loft children.

<sup>c</sup> The prodigal fonne is a parable, both of the Gentils conuerfion, & alfo euery diffolute finner penitently returning to God.

giue me the portion of substance that belongeth to me. And he deuided vnto them the substance. <sup>13</sup> And not many daies after the yonger sonne gathering al his things together went from home into a farre countrie: and there he waisted his substance, liuing riotoufly. <sup>14</sup> And after he had spent al, there fel a fore famine in that countrie, and he began to be in need. <sup>15</sup> And he went, and cleaued to one of the citizens of that countrie. And he sent him into his farme to feed swine. <sup>16</sup> And he would faine haue filled his bellie of the huskes that the swine did eate; and no body gaue vnto him. <sup>17</sup> And returning to him self he said: How many of my fathers hirelings haue aboundance of bread, and I here perish for famine? I wil arise, and wil goe to my father, and say to him: Father, I haue sinned against Heauen and before thee: <sup>18</sup> I am not now worthie to be called thy sonne: make me as one of thy hirelings. <sup>19</sup> And rising vp he came to his father. And <sup>a</sup>when he was yet farre off, his father saw him, and was moued with mercie, and running to him fel vpon his necke, and kissed him. <sup>20</sup> And his sonne said to him: Father, I haue sinned against Heauen & before thee, I am not now worthie to be called thy sonne. <sup>21</sup> And the father said to his seruants: Quickly bring forth the first stole, and doe it on him, and put a ring vpon his hand, and shoes vpon his feet: <sup>22</sup> and bring <sup>a</sup>the fatted calfe, and kil it, and let vs eate, and make merie: <sup>23</sup> because this my sonne was dead, and is reuiued: was lost, and is found. And they began to make merie. <sup>24</sup> But his elder sonne was in the field, and when he came and drew nigh to the house, he heard musicke and dancing: <sup>25</sup> and he called one of the seruants, and asked what these things should be. <sup>26</sup> And he said to him: Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe. <sup>27</sup> But he had indignation, and would not goe in. His father therefore going forth began to desire him. <sup>28</sup> But he answering said to his father: Behold, so many yeares doe I serue thee, and I neuer transgressed thy commandement, and thou didst neuer giue me a kidde

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<sup>a</sup> Gods wonderful and tender mercie toward penitent sinners.

to make merie with my freindes: <sup>29</sup>but after that this thy  
 fonne, that hath deuoured his fubftance with whoores,  
 is come, thou haft killed for him the fatted calfe. <sup>30</sup>But  
 he faid to him: Sonne, thou art alwaies with me, and al  
 my things are thine. <sup>31</sup>But it behoued vs to make merie  
 and be glad becaufe this thy brother was dead, and is  
 reuiuied, was loft, and is found.

## ANNOTATIONS

7 Then vpon ninety nine iuft) Neither God, nor the Saints  
 in Heauen, nor men in earth doe for al that efteeme more of  
 penitēt finners, then they doe of them that continue iuft and  
 godly: though by the foden motion and preſent affection of ioy  
 that man taketh and expreffeth in fuch alteration and new fallen  
 good, it be here ſignified that the conuerſion of euery finner is ex-  
 ceeding acceptable to God, and giueth his Saints new caufe of ioy  
 and thanks-giuing to God in another kind then for the continu-  
 ance of the iuft.

Ioy in Heauen for  
 euery penitent.

10 Before the Angels) The Angels and other celeſtial Spirits  
 in Heauen, doe reioyce at euery finners conuerſion: they know then  
 and haue care of vs, yea our hartes and inward repentance be open  
 to them: how then can they not heare our prayers? And betwixt  
 Angels and the bleſſed foules of Saints there is no difference in this  
 caſe, the one being as highly exalted as the other, and as neere  
 God, in whom and by whom only they ſee and know our affaires,  
 as the other.

The Angels &  
 Saints know our  
 hartes.

*Mt. 22, 30.*

22 The fatted calfe) This feaſting and feſtiuitie (ſaith S. Auguſtine  
*li. 2. qu. Euang. c. 33. to. 4.*) are now celebrated throughout the  
 whole world, the Church being dilated and ſpred: for, that calfe,  
 in the body and bloud of our Lord, is both offered to the Father,  
 and alſo feedeth the whole houſe. And as the calfe ſignifieth the  
 B. Sacrament of the body and bloud of Chriſt, ſo the firſt ſtole  
 may ſignifie our innocencie reſtored in Baptiſme: and the reſt,  
 other graces and giuifts giuen vs in the other Sacraments.

The B. Sacrament  
 & Sacrifice of the  
 Altar.